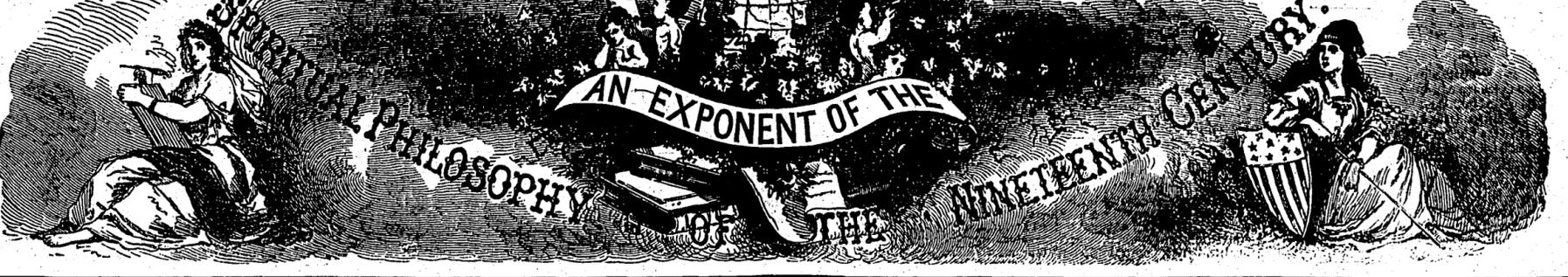


# BANNER OF LIGHT.



VOL. XLVII.

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BOSTON, SATURDAY, AUGUST 21, 1880.

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## Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1880.

### Memorial and Birthday Services at the Banner of Light Public Free Circle-Room; Tributes to the Value of the Work Accomplished During her Life by the Late Mrs. J. H. Conant, the Former Medium at this Place; and Congratulations to the Present Incumbent, Miss M. T. Shelhamer.

Thursday, May 6th, 1880, being the anniversary day of the birth of Miss M. T. Shelhamer, the medium now employed by the *Banner of Light* establishment as the instrument for the delivery of spirit-messages in the Free Circle-Room, it was deemed expedient to publicly honor the recurrence of the date, and to also connect therewith a service in commemoration of what Mrs. J. H. Conant, that estimable lady and indefatigable toiler, had accomplished during her long and noble career in this special department to which for so many years she devoted the choicest of her life energies. Accordingly, on the afternoon of that day, a throng of invited guests filled the Circle-Room to repetition, and the speeches, the poems, the songs, and the good wishes, the presentation of which filled up the hours of the session, were all infused with the very spirit of appropriateness and genial harmony.

The services began with a song by Miss Carrie Shelhamer, entitled "Oh, Speak to me Once More," after which, Mr. John Wetherbee, being introduced by the Chairman, Lewis B. Wilson, spoke as follows:

*Friends:* This meeting has been called for a special purpose, and I have been selected to make a few opening remarks. I am always very happy on any occasion, in a spiritual gathering, whether small or large, because I know it makes but little difference: I realize so fully that large multitudes of invisibles are always present. On such occasions I am always willing to say a few words in response to the spirits' request; I would not dare to do otherwise; I would not if I could. I think, however, that they might have selected somebody who could say more appropriate words, because my inspiration rarely comes to me till later in the day—coming, as I do, from the busy walks of life.

The reason for which you have been called together is, that Spirit Mrs. J. H. Conant, so long the medium through whom all classes of intelligences in the other world have expressed their views in this place, wishes to present her portrait to Miss Shelhamer, on this, Miss Shelhamer's birthday, as a mark of her great esteem for this lady, who now occupies her (Mrs. C.'s) willow place on this platform as an instrument for the spiritual world. I feel great gratification, I assure you, my friends, in having been selected by the invisible band present here, on this occasion, to say these few words, because I know Mrs. Conant well, for a long time, while she was sojourning with us here in the form. I have a high admiration for her, as a pure and noble woman, of rare excellence. How much good she has done to the world during the last twenty years, in officiating here, and demonstrating the truth of personal intercourse with those behind the veil. I know, in some instances, for a veritable fact. It is not my place to make a long story, and tell my experience, but I assure you, from the standpoint where I look at her, and the subject, I know she accomplished a great deal of good, and gratified many hearts. I have had some communications from the other side, through her organism, which were identified, satisfactorily to me, and I owe her great thanks. I should feel recreant to my duty, if I did not testify in favor of that remarkable woman who has done so much good, who is now here present in spirit, and will probably deliver remarks, or if not, will influence those made by others, in presenting this gift to Miss Shelhamer. I felt that I ought to say this much, and I have said it. I have done all that has been expected of me, as introductory to what may follow, and I trust it will be a very happy occasion.

The Chairman then invited W. J. Colville to favor the audience with a song, and thereafter to make the presentation of the picture—a fine likeness of Mrs. Conant by the artist Bushby, of Boston—to Miss Shelhamer. At the conclusion of his vocal selection Mr. Colville spoke as follows:

MR. COLVILLE'S ADDRESS.

"Wherever two or three are gathered together in my name there am I in the midst of them."  
These words have very frequently been quoted by theologians. They contain a divine, spiritual import, which is scarcely ever beheld by those who cannot recognize the power of the individual spirit to return individually to friends on earth, when they are united together in the bonds of sympathy and longing for communion with the world, unperceived by outward sense. Wherever a small company is gathered together whose members are honestly desiring to gain access to the thought of a bright and noble soul who has cast aside the mortal habiliments and now rejoices in the spiritual beauty in the larger light of the spiritual world—wherever a few kindred hearts beat as one, in their earnest desire to receive inspiration from the higher life, there they may enter into direct and personal communion, or rather, into direct and individual communion, because personality, being an attribute of the flesh, may be cast aside in its external aspects at least; for the material body liberates the spirit from its thrall. Wherever one unit with a longing desire to enter into communion with a loved one gone before, that spirit always responds, there

that spirit always is, and those persons whom you designate mediums here on earth are not those who in reality bring the spirit-world to you, in the sense of bringing your spirit friends around you, but they assist in forming the conditions whereby the spirits already near you are enabled of demonstrating their presence.

You do not make the air or make the light by opening your windows on this balmy May afternoon, but if your windows are not opened you may be stifled in this room, although there is air enough for you to breathe outside. So with regard to those of your spirit friends, who are ever around you; they are not only in existence, but they are present by your side; only sometimes you are not able to realize their presence of yourselves, because they know not how to make manifest through your organism their presence to your material senses, and your spiritual senses are not sufficiently open to behold them just as they are; but with the intervention of a sensitive organism, belonging to another spirit here on earth, these loving friends are able to return and make known their presence, so that you can recognize them as though they were with you again in the flesh.

We are called upon this afternoon to make a few remarks concerning the noble and devoted woman who passed, some few years ago, to her reward in the spirit-spheres. No name that you could pronounce could be more sweet and sacred in this place, or in any place in connection with the history of Modern Spiritualism, than the name of Fanny Conant. Her life-long labors here, her earnest devotion to the spirit-world, need no commendation at our hands. We need not tell you of her faithful work, for you know it; but still it is sometimes well, on these occasions, to briefly review the past, and call to mind the benefits we receive from those who have communicated to us, and those who have been instruments for spirit-intercourse in our midst, and who now, looking down from their bright homes in the higher world, can help us even more than they did when they were in the material body. Fanny Conant is here present with you this afternoon—she is here, and blesses you in your gathering as truly as though embodied and here present. She is beside you, speaking unto your spiritual ears. Do you not, some of you, hear her gentle accents thrill through your spiritual being? Do not some of you perceive that form, from whence the lines of care and sickness are now removed? Do you not see those features clad with joy and a brilliancy which they foreshadowed, but never fully realized here? As we look at the beautiful portrait here on this platform this afternoon, and look at her as she is, and contrast it with the woman as she was, the same spiritually, the same purity of heart beaming forth in her countenance, the same susceptibility to spirit-influence, only that what appeared imperfect, not fully rounded out—that which appeared to need somewhat more of earthly discipline—has now developed into a fair and beautiful form, which manifests the spirit in its higher abode. Fanny Conant, in her individuality, is with you present this afternoon. Though this portrait approximates more closely to her spiritual appearance than did those photographs that were taken of her when she lived on earth, yet this portrait is utterly inadequate to anything like portraying the beauty, the calm, and at the same time, the active work of that devoted sister of yours and ours, who is laboring with us and through us on this present occasion. How often she stands beside us on this platform! You do not realize how she is engaged to-day in her work of liberating spirits innumerable from their darkened abode. You, some of you, have glimpses concerning her work in the spirit-life, which now is, to elevate those who have passed out of the material body in sadness and in sin.

She is still a medium, even for higher powers than those who controlled her when on earth. When she cast aside the material form, she only took a new degree—she only passed on one step higher. Those who now influence her are spirits from the celestial spheres; they who were the guides of those benighted ones who spoke through her words of wisdom which poured in a perpetual torrent from her lips when here below. Think of the diversity of her gifts, and endeavor to draw instruction from a contemplation of all the varied phases of mediumship which this noble woman expressed in one single personality. Think of those remarkable answers to questions which were often given through her by Theodore Parker, William Ellery Channing, and various other spirits equally well known to the public, and others not so widely known—those words of wisdom which for depth of thought, for clearness of perception, for wideness of research can scarcely be equalled. You may look in vain to the eloquence of Henry Ward Beecher or any of America's foremost preachers, to find a parallel. She was, when under inspiration, at home on all subjects, thus confounding skeptics, removing doubts from those who were longing for light, but who had hitherto received no satisfaction on important philosophical and spiritual questions. She cleared away the mists from many eyes and chased sorrow from many hearts; she poured out among the people, not only FRASHERS OF LIGHT here and there, which, like the summer lightning, gild the darkness of the evening sky, but she poured out the light that shines brightly, as do the sunbeams as they gild the plain, the meadow, the hill, and illuminate all that comes within the radiance of her influence.

And in those communications that were given here, in this place, so faithfully for so many years, what a diversity there was. Until you understand how needful it is that the darkened ones should return, as well as the bright ones, you are scarcely capable of realizing the full utility of Mrs. Conant's mediumship—the divinity of the work she accomplished. Sometimes a poor, forlorn, dejected spirit would come; one who lived a few years here in disappointment, and who carried the effects of it into the realm where he might no longer satisfy his cravings in material ways; who found himself in darkness, in gloom. He was attracted hither by the light that shone from this circle-room; he spoke through the organism of our worthy sister; he gained some sympathy, some power to go forward from the audience assembled together; and while he gained from you the power that led him upward and enabled him to overcome his evil, at the same time he taught you, by his condition, a valuable lesson concerning a sphere in spirit-life, which an archangel, had he come in his place, would have been unable to teach.

If these darkened ones come, remember they come to tell you what will be your condition in the after-life if you are not true to yourselves and to those laws of nature which are being gradually revealed to you. Thank God that the darkened spirits do communicate; thank God that the demon as well as the angel returns; thank God that the drunkard and the murderer, that the lowest in the social and spiritual scale, can come back to us! If they never came, some mortals might arrive at the erroneous conclusion that their sin had no power to prevent their being happy in the world to come. If only the angels, the happy and the pure

\*[Said in reference, without doubt, to the life-like expression caught and preserved by the subtle intuition of the highly-impressionable artist, who worked up the picture from a photograph of Mrs. C.]

came back, mankind would in some measure be cursed instead of blessed, by the presentation of only one side of the spiritual life; but when these dark, depraved ones manifest, in order that they, through your sympathy, may be elevated, that through a demonstration of their condition they may prove to you the consequences of iniquity in the world to come, they give and they take; they receive from you strength, and impart to you information; they are as lights, as warnings to multitudes, who otherwise would be wrecked upon the shoals and quicksands of a worldly life, filled with temptations; and speaking from our sphere in spirit-life, to-day, we say we know persons who have come into this Circle-Room, who were living vicious lives, but who have gone forward and done better in the future, because they witnessed thought-awakening manifestations which sometimes occurred, when these dark ones came through the organism of Mrs. Conant, casting their saddened condition upon her in her serene state. We have stood here and watched her countenance, as it was convulsed; we have seen her writhe apparently in anguish, when certain spirits have taken possession of her organism; these manifestations directly following upon the most beautiful streams of eloquence poured out in divinest prayer; and through first the angelic, then the demoniacal presentation of the states of spirit-life, the lessons have been taught which in no other way could have been so impressed upon the mind of full many a one. The drunkard has come here and by showing the effects of his crime, in the spirit-world, has led others to lead temperate lives; the licentious has come back in these stances to say that sensual delights cloy upon the spirit, and do not constitute happiness, and by this means many have been led into the paths of virtue, and many have been warned who were going astray.

One beautiful feature of her mediumship, which has brought peace and satisfaction to many an aching, mourning heart, was the individual return of individual loved ones, many of whom have been recognized by their friends and have been known to be those whom they purported to be when controlling. The work performed through Mrs. Conant, in this *Banner of Light* Free Circle-Room, has not only made thousands of converts to Spiritualism, but it has saved many from lives of sorrow and iniquity. The work that has been performed here eternally can only measure; it will be for future ages in the spirit-world to reveal unto you the good that has been accomplished through the mediumship of that noble lady, concerning whom we are now so imperfectly speaking a few words. The lady's mediumship here in this place has been criticized by those who were unable to appreciate its grand spiritual design; but it has done for Spiritualism more than the simple assembled eloquence and demonstrations of others have accomplished, more than all the manifestations of other orders of mediumship; for, it is the absolute individuality, and the power of any individual spirit to return, are not demonstrated, Spiritualism loses its real, vital hold, because Spiritualism does not signify only a communion with the spirit, in the general sense; it does not only signify a manifestation of spirit-power, giving inspiration and thought, leading to philosophy—it signifies the actual return of the friend whom you can recognize, of the loved one whom you have lost, who comes, it may be, in humble ways, using words few and weak, and yet, in the very weakness of utterance, demonstrating the peculiarities of the spirit while here on earth. Sometimes a few words spoken in a quaint style peculiar to one who lived on earth have carried with them a power over the length and breadth of the land that eloquent demonstrations would not have carried; sometimes the simple utterance of the name and the time of death, a few incidents concerning the earthly career have proved an answer in the affirmative to the important question, "If a man die shall he live again?"—an answer which, when coming through that noble woman and through many others, reads thus: "A man has no need to live again after he is dead, because he never can die; there is no death—man never dies. The spirit retains its individuality entirely apart from outward form. Though you might live a thousand lives here on earth, yet the spirit would still retain its identity, the soul would be individual. This thought, which was given to the ancient philosophers, and which was embodied in the Oriental doctrine of transmigration, was beautifully carried out in the theory of reëmbodiments through Mrs. Fanny Conant, who gave to the world a system of truth concerning spiritual progression, which reconciles all the seeming contradictions of earthly life, and solves the problems of apparent evil and suffering, and the seemingly unfair distribution of mercies here on earth.

Mrs. Conant stands before you this afternoon to state that her lives, all of them in succession, have yielded up their fruit; that each separate step in the onward stage has been to her a means of returning once more to earth, and giving greater truth unto the world. In her present situation she is now used as an instrument in the hands of higher powers for the demonstration, through mortals yet on earth, of a new and higher aspect of Spiritualism, as the world is prepared to receive the higher, having become prepared for it by the manifestations which occurred during her day.

Mrs. Conant desires us to express her sincerest, deepest sympathy with that lady whose birthday we are celebrating on this occasion, and to whom her portrait is to be presented. We wish [addressing Miss Shelhamer] in behalf of the spirit-world generally, to give unto you that recognition which you know you have received spiritually, and which it is only right you should receive through the spoken word of an earthly instrument from that sphere from whence are given unto you so many of the divinest thoughts which are poured forth in your invocations and in your poetry. These are inspired by those beautiful ones who are around Mrs. Conant to-day, who are with her in the accomplishment of their glorious work for humanity; and as she no longer is able to voice the utterances and prayers of many who desire to return to their loved ones here, to give some token of their continued life—who desire to return once more, that they may draw strength from earthly things, and satisfy their fellow-mortals that there is a life beyond the grave—those that are around her she directs to this place, and through your instrumentality those whom she is instrumental in elevating and in inspiring, oftentimes receive an impetus to go forward.

You know you have been called to this work by a power higher than any that you realized before you entered this room; you know you have been called by an influence which is beyond even the sphere of Mrs. Conant—even the sphere from whence that mighty inspiration flows down to earth through her; which reaches unto the uttermost parts of the earth. Long may your labors be continued here; long may health and strength be given unto you to perform your duty; long may that purity and steadfastness of aim which has always characterized your mediumship and character remain with you. Remember Mrs. Conant is so near unto you that you are her especial medium, and that many of those who formerly gave through her gems of wisdom

to the world, are preparing to give added gems through your instrumentality. Mrs. Conant has inspired our worthy brother, Luther Colby, to present to you this beautiful portrait. We trust it may be, in deed and truth, a connecting link between the pure and noble woman who is here represented, and yourself and your work here. Accept this from the spirit-world. Accept this from those angel-guides who, through the instrumentality of Mrs. Conant, have recognized your mediumship and acknowledged your worth. Accept it as an evidence that not only yourself individually, but the glorious work here, will be strengthened and carried on unto perfection; and accept it as an earnest of the fact that these Free Circles, of which you are the medium; are the means of doing real good in various parts of the globe—not only that these communications are given, but that spirits, by coming here, are elevated as they could not be elevated elsewhere. This place is consecrated by the highest powers who delight in the elevation of humanity, on both sides of the grave; this noble woman, their instrument, comes to you in the presence of your friends, embodied and disembodied, at this hour, to give you a likeness not only of what she was, but, in a measure, of what she is. May her blessing, and the blessing of all who are around her and you in the higher spheres, be your portion forever.

### MISS SHELLHAMER'S REPLY.

At the conclusion of Mr. Colville's eloquent remarks Miss M. T. Shelhamer was introduced to the audience by the Chairman, and proceeded to make the following apposite reply:

*Dear Friends—Spirits and Mortals:* It is at such moments as these that words fail to express the emotions of the inner being; and when I look at this most beautiful gift of our dear ascended sister, Mrs. Conant and her friends of the *Banner of Light*, expression fails me, for it seems that mere thanks are but cold in the extreme. It seems to me that any outward expression of gratitude is hardly fitting for such an occasion as this; one must see the working of the spirit to understand what the emotions really are. I thank you, dear friends of this establishment, and also our dear ascended spirit-co-workers and helpers, for this most beautiful offering to me, at this time. Yet I cannot say more, for, as I have already said, words fail to give expression to the emotions of the soul. It seems to me that if I say, when I look upon the beautiful face here presented before us, as it hangs upon my home walls, that I will determine each day to strive to live as she did when in the form, and also to most earnestly aspire for the same gifts of spirit which she possessed, asking all the helpers above to pour down upon my spirit that power and inspiration which she sent forth abroad upon the earth, to assist and enlighten humanity, it will be the best thanksgiving I can offer to you for this gift.

Miss Shelhamer here ceased speaking in *propria persona*, and was entranced by Spirit JOHN CRITCHLEY PRINCE, who delivered the subjoined address:

As a member of the spiritual band of this our instrument, I feel it to be a fitting occasion for me to voice unto you, dear friends, an expression of the blessings and sympathy of those spirit-friends who gather around you here this afternoon. Such occasions as the present are like resting-places upon our way; they are like oases in the desert of life, watering the spirit with the eternal dews of heaven, pouring down the sweet sunlight of love upon the weary heart, and bracing the while the entire being anew with quickened life and energy to go forward in its work for humanity. At this time we bring you from the heights above the blessings of the dear angel-workers who assist you in your labors for humanity, and who to-day shower down upon your lives the dews of love and perfect sympathy. They gather around you at this hour to draw near unto your spirits a new power, a new inspiration from above, that shall go forth here and there upon the earth, sending out new light, new instruction and inspiration for those who are needy and in affliction. What more beautiful errand to earth can a spirit have than to bring the cup of consolation to the broken-hearted and the weak; to give strength and encouragement to the lowly and suffering; to extend the helping hand to those who have fallen by the wayside; to lift them up above the mire of vice and degradation and into the clear sunlight of heaven, where angelic love and sympathy shall draw them upward?—As the clear light of heaven draws the beautiful lily up out of the darkness and mire of the pond and enables it to unfold its beauty and expand into the creamy blossom of light, purity and fragrance, thus shall the soul in man, no matter how darkened by conditions or how crushed by circumstances, expand at last; drawn upward by angelic love, it will be able to unfold its purity and goodness beneath the clear light of our Father's protection. And so, dear friends, we feel at this hour that no higher work can come unto any one of you than to become recipients of angelic ministrations; to be made instruments of use in the hands of spirit-workers; to be made helpers with the angels; to draw up from darkened conditions from ignorance, sin and dependency human souls; those who are one with the Father, who are linked with the highest angels above by the ties of brotherhood; who belong to the same family in which the highest archangels and seraphs of heaven belong; who shall be brought through sorrow, perhaps through affliction, ay, even through the most terrible sufferings that can come to the soul, but who shall steadily be drawn onward and upward by angel hands until they, too, shall blossom out as sweet seraphs in the light of heaven.

Therefore to-day we bless you, as helpers, as co-workers with us in our labor for humanity. We say unto you, dear friends: Go on; falter not by the wayside. Brother Colby, our veteran editor, whom we have chosen to be the standard-bearer of light for the angel world, Fear not; although clouds of sorrow come, although you may find enemies in the disguise of friends, although conditions may cramp you around, fear not; do not faint by the wayside; the angels protect you, they will guide and guard you to the end. Trust in those higher workers who have blessed your efforts from the first; trust in the angels, as you have done; and although clouds gather thick and fast, although the storm beats heavily upon your head, you shall not be crushed down, you shall be upheld; you shall ride triumphant through every difficulty.

Dear friends, tried and true, we recognize each one of you as sympathizers with the work, as assistants in the noble efforts of the angels to spread light and intelligence to needy humanity. We say unto each one, Go on. What better gift can you merit from on high than the blessing of loved ones gone before? than the sympathy of angelic beings whose condition is one of perfect purity and peace? These shall come to you in the future, ay, even more than in the past, as you step out into the light of day, still to do what you can to lighten the darkness of others, to lift up the fallen, to purify those who are in sin and degradation, to speak the kindly word wherever you go, thus giving unto mankind of your sphere of purity and goodness, which shall do more to elevate and bless humanity than any other offering you can bestow.

In the name of the spirit-world I thank you for the gift bestowed upon our medium—in the name of her spiritual band, which blesses you. Rest assured it shall be appreciated, and as she has already said, deeds, not words, will tell the emotions of the soul. In the future we shall strive to do what we have done in the past to give unto mankind and to each one tidings of the immortal life—words of love and affection from dear ones gone before.

I feel at this time, dear friends, to introduce to you a friend and co-worker in the spirit-world, who for long years has been the poetical guide of this medium; one who, when in the mortal life, was well known throughout the sunny realms of old England; one whose name is a household word in many parts of the mother country; he who published, when in earth-life, "The Poetic Rosary," "Hours with the Muses," and various other volumes of poetic expression. For seven years he has been the poetic guide of the medium whom I now control, attracted to her partially through the abilities of her own organism, and partially because he discovered in her presence an old friend whom he knew in the mother country many long years ago, in whose company he had enjoyed many pleasant hours of poetic thought and expression. I refer to John Critchley Prince. I shall now introduce this spirit to your notice, who will, I believe, give you a few remarks. I am your old friend, John Prince.

A song, entitled "Far Away where Angels Dwell," by Mrs. Nellie M. Day, was next in order, after which Spirit JOHN CRITCHLEY PRINCE spoke as follows:

"Far away where angels dwell,  
In the Summer-Land above."  
Oh, my dear friends, could you recognize and realize in spirit, fully, how near to you is the land where the angels dwell, how in perfect sympathy they come around you at such times as this, when your whole spirits are thrown open to the reception of their teachings and their affectionate caresses, surely you would realize that the home of the angels is so near to you that you may live in it from day to day, if you will. Although I am a stranger, individually, to a great many of you, (though I find here a few familiar to me—one whom I met years ago in our beloved country, whom I have associated with in times past, whom it gives me great pleasure to meet; my friend, Robert Anderson) yet I feel in spirit, at this hour, that I am a friend to every one of you.

This day is one of great rejoicing to me personally, for many reasons. It is the anniversary of the birth of my beloved medium, which, of itself, would be a matter of rejoicing to me; and then again, it is the anniversary, I may say, of my ascension to the spirit-world. Fourteen years ago last night, I found myself a disembodied spirit. I realized little of what true spirituality is, at that time; I did not understand the laws of spirit-control; I did not know whether I should have a home in the future or not; and through the fourteen years which have passed, I have been steadily striving to learn something of the life I have attained.

I can say to-day this is an occasion of rejoicing to me, for I feel I can enter into the true beauties of spiritual life, and associate with those divine minds whose highest thoughts blend together for the welfare of others. Then again, you will not and you cannot forget that you are convened here to-day to commemorate the birthday of our sweet, ascended sister, Mrs. Conant. Eight days ago was the anniversary of her mortal birth, and it was considered fitting to commemorate the occasion in a more public way than the private thoughts of individuals alone would do; for that reason we have called you together at this time. I have met, become acquainted with and learned to love this dear sister in the spirit-world. I love her for her noble work, for what she has done in her own pure spirit, and for what she has done in the past—a light to others, a most beautiful instrument of power for the angel-world, a dispenser of consolation and comfort to weary souls. To-day I clasp hands with her upon this platform, and say to her, "God speed, God bless you." She says unto me, "Give back your words unto my friends; say for me, their sister, friend and medium, 'God speed each one; God bless you all!'"

### SPIRIT PRINCE'S TRIBUTE TO MRS. CONANT.

Bring not the laurel and the bay  
To crown with wreaths of living green  
The brow of her who reigns to-day  
Our hearts' acknowledged faithful queen.  
Bring neither gold nor jewels fair  
From any far-off earthly mine,  
Nor works of beauty, rich and rare,  
To lay upon devotion's shrine.

But gather from your souls, my friends,  
The peerless pearls of love and truth,  
With sympathy, that sweetly blends  
Alike in hearts of age and youth.  
Bring pure affection, honor, praise,  
For her who bravely labored here,  
To bless mankind in countless ways,  
And guide them to a higher sphere.

Best spirit! whom the world calls dead,  
We recognize thy noble worth;  
We feel thy influence, brightly shed  
Abroad upon the lowly earth;  
And as we bow at friendship's shrine  
Our souls in triumph gladly sing,  
Because the crown of life is thine,  
And death for thee hath lost its sting!

Dear spirit! for a little time  
We turn aside from worldly strife  
To bless the Father's love sublime  
That gave us thy exalted life;  
For years of usefulness on earth,  
For well directed, earnest powers,  
For loving words and deeds of worth  
Thy spirit gave to quicken ours.

We bring no richly graven cup,  
No glittering, jewelled diadem,  
But unto thee we offered  
Our hearts' imperial, matchless gems:  
The treasures of the soul we bring,  
Entwined with memory's living vine,  
And love, our choicest offering,  
We gladly lay on friendship's shrine.

Speed on, sweet spirit, in thy flight;  
We will not dare to bid thee stay;  
Lead upward to that glorious height  
Where brightly shines eternal day;  
And as we follow in thy wake  
Our souls shall thrill with thoughts of thee,  
Who led the truth for angels' sake,  
And glorified humanity!

Miss Carrie Shelhamer followed with a song entitled "Angel Hands Shall Ever Guide Thee," after which the Chairman called upon Mr. Robert Anderson, who feelingly responded:

REMARKS BY MR. ANDERSON.  
I do not know, Mr. Chairman and friends, as I ought to refuse to speak, although I had informed the guides of the medium that I should remain silent on this occasion; yet it seems to me I ought to say something, but I hardly know where to begin. I want not merely to be interesting, but to say something that will add strength to your spirits for the battle of life; that, like the beautiful spirit whom you all love so much, Mrs. Conant, your lives may grow brighter and brighter. [Continued on fifth page.]

CHURCH AND CREEDS.

BY JAMES SOUTH, M. D.

And I have somewhere read of Simon, "Styites" called, and "Salut," in bygone days, Who mortified his flesh, and dwelt upon The tops of pillars, and in various ways. Of self negation, hoped to be forgiven, And from his height he first to enter heaven.

How like so many Orthodox today, Chained to the top of monumental creeds; Worshipping God in that Stylian way, With worldly forms, and not in Christian deeds; So far above the ways of erring men, Christ would not know them if he came again.

Oh, ye whose churches tower to the sky, Of marble white, and altars rich with gold, And only open to the rich and high— Is it God's house, the humble Shepherd's fold, Where erring man may enter at the door And kneel with poverty upon the floor?

What Christ the master taught among the seld, Beside the sea, or in the harvest field, From your grand palaces of stone and brick Is only to the rich and learned revealed; While in the shadows of the cross o'erhead A thousand feebly tongues cry out for bread.

Come down from every mouldering creed and form: Come down to ways where Jesus' lingering feet Brought light to doubting hearts and made them warm. And learn from little children what ye meet: The way to heaven, the meekness Christ could see, Saying, "Of such is heaven: bring them to me." Hammononton, N. J.

Free Thought.

THOMAS R. HAZARD'S REPLY TO PROF. S. B. BRITTON'S LETTER OF JUNE 24TH, 1880.

Conclusion.

Paragraph thirty-seven Dr. Britton devotes to an analysis of the spirit-form that manifested itself to the woman of Endor, which he has elsewhere put forward as an illustrative example of "the materialization of spirits." In this paragraph, however, the Doctor seems to "go back on himself," as he here states that in that instance Saul the "King saw nothing, for the obvious reason that in this case there was no materialized body present."

In paragraph thirty-eight Dr. Britton says: "The amazing revelation of the vast cloud of witnesses whose presence overshadowed the Hebrews in their contest with the Syrians, might in these days be regarded as a stupendous case of the materialization of spirits, at least by the earthly witnesses of their presence." The reader may remember that this was also one of the illustrative examples Dr. Britton has adduced as a case of "form materialization" as known in our day. Perhaps to show how utterly "impossible" it was that such a vast host of "spirit warriors" should find sufficient material out of which to construct their earth bodies, Dr. B. here indulges in some arithmetical calculations. He says:

"Now if we suppose that the transmuted warriors extemporized material bodies for the occasion, each containing as much matter as Colonel Olcott says the materialized form of the Indian maid Honto represented at Chittenden, when he weighed her on the platform scales, and estimating the superterrestrial army at fifteen thousand, the materializing process would have required—in ponderable matter—over five hundred and sixty-nine tons of matter! These figures damage if they do not demolish the materializing hypothesis, in its application to this particular class."

There is a most important discrepancy between Dr. B.'s figures as here given, and those of Mr. S. B. Nichols in his condensed report of the same marvelous spirit manifestation. Mr. Nichols says in his report of Dr. B.'s lecture that it would have taken "ten thousand pounds (five net tons) of matter to have surrounded the Syrian army." On the contrary, the Doctor states in his written lecture the quantity to have been five hundred and sixty-nine tons—thus making five hundred and sixty-four tons difference in a matter of five hundred and sixty-nine tons.

Leaving Dr. Britton and his reporter to adjust the important discrepancy, I pass to paragraph thirty-ninth, wherein Dr. B. analyzes the complicity (if I may be permitted to coin a word) of the spirit that entranced an imaginary sleeping medium, as described in the book of Job. Here the Doctor intimates that this alleged manifestation might perhaps not be "the record of an actual occurrence," notwithstanding that it is one of the illustrative examples he has elsewhere adduced of "form materialization."

Paragraph forty is devoted to an analysis of the handwriting on the wall that occurred at Belshazzar's feast, described in Daniel, 5 ch. 5th v., as follows: "In the same hour came forth fingers of a man's hand, and wrote over against the candlesticks upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote." I will, in connection herewith, quote the whole of this paragraph, in order to convey to the mind of readers some idea of the logical method to which Dr. Britton seems to be addicted in arriving at conclusions more or less in general. Says the Doctor:

"Then a spirit wrote with a visible hand on the wall of Belshazzar's palace a prophecy of the division of his empire. It is said that the King saw the hand, and he also appears to have witnessed the execution of the writing. It does not appear that any other person in that large company saw the hand; though it may be fairly inferred that many of the wise men at his court had an opportunity to study the spirit's chirograph. This is often referred to as a case of materialization. Had the phenomena been of this class, the hand would have been equally visible to every one of the thousand lords assembled at the Royal Banquet."

Let us see: The Biblical record states that the King to whom the writing was particularly addressed, saw the part of the hand that wrote it. The record does not state that any other person present saw the hand. Therefore, argues Dr. B., no other person present did see it! Again, the record does not state whether either the King or his Lords saw the writing. Ergo, this proves by the Doctor's line of argument that all present saw it. The Doctor's assertion that this was not a case of the materialization of a spirit-hand, seems founded on conjecture only, which if correct, would go to show that Belshazzar was a seeing medium who saw the part of the hand through his organs of interior sight.

Dudley," continues Dr. B., "made himself visible to the writer and one other observer; the four remaining persons in the room at the time did not perceive the presence of the spiritual visitor. Perhaps the rule is, that only one or two in a circle, or at most a limited number, have any such perception." This last observation of the Doctor would seem to imply that he might have some glimmering idea that there were such things in the world as seeing mediums, of which he and that other person to whose interior vision the spirit of Stephen Dudley was presented, were "illustrative examples," as they probably were.

In the latter part of paragraph forty-two, Dr. Britton soliloquizes thus: "Many people presume because they see a form, or feel one, that for the time being impressions of senses as both visible and tangible, that there must be a complete human body there, with all the natural organs and chemical constituents—flesh, blood, muscles, nerves, brain, bones, thoracic and abdominal viscera, tooth and nail, with all the actual secretions!" "Oh, Caesar, these things are beyond all use."

If such "things are beyond all use" in the opinion of Dr. B. and that of Caesar's ministry, it seems by the Doctor's reasoning that they must be "impossible." Q. E. D.

"If it takes," continues Dr. B., in paragraph thirty-three "God twenty-five years to make such a human body, who will believe that the Spirit of a North American Indian can do it in the twinkling of an eye?" (Where, let me here ask the learned gentleman, is there even an alleged instance of that kind on record?) "Those who are credulous enough to accept any theory that presumes human bodies to be so organized in an instant," (and who answers who is only such person to be found?) "Let us hear, if you please, Doctor," ought not to stagger at Joshua's alleged successful interference with the movements of the heavenly bodies. Such persons may accept the tricks of the juggler for what they seem, and they ought to be prepared to listen with solemn faith and servile reverence to the apocryphal stories of all the pious enthusiasts that ever lived. They have more confidence in the cunning and capacity of a mere magician than in the power and wisdom of Almighty God. Such people deem it a waste of time to reason. They grasply who are much to be trusted, and swallow whole. They feed on miracles with an unquenchable appetite until they lose all taste for probabilities, and at last come to believe chiefly in the impossible."

There, now, who will doubt, after reading this, that Dr. Britton did use such expressions in regard to "materializing mediums" and their friends, as Mr. S. B. Nichols attributes to him in his report of his (Dr. B.'s) Brooklyn lecture on "Form Materialization"? I must here be permitted to lay before my readers a duplicate in full of the fine passage contained in paragraph twenty-nine, wherein Dr. Britton says: "In seeking a solution of a most difficult problem in spiritual science, anything like dogmatism would be essentially incompatible with the nature of the inquiry. The wisest, not less than the weakest observer, should approach a subject of this nature with all becoming modesty, remembering that while— 'Knowledge is proud that it has learned so much, Wisdom is humble that it knows no more.'"

These are golden words, and I think it might be well, in order to give point to the moral that the last line in the distich so beautifully enunciates, that the learned Doctor should have portraits of *Socrates* and *Sir Isaac Newton* placed one on each side of his writing desk, whilst, as an "illustrative representative" of the moral inculcated in the first line, I think it might be well if he could place a looking-glass over the centre of his desk, between the two.

In paragraph forty-four Dr. Britton says: "The spirits seldom or never impress all the senses at the same time. Sometimes only the sense of feeling is appealed to—as when the writer was obtained by the imposition of invisible spirit-hands. We often feel the presence of unseen human hands in our hands; on the head, face, and different parts of the body, while nothing of the kind is visible."

This is undoubtedly true. I, and countless thousands of others, have felt such invisible hands in scores of instances; but certainly I never once thought of confounding that phase of spiritual phenomena with "form materialization," as Dr. Britton appears to have done when he indited the following lines in his letter of June 24th:

"My inquisitorial censors, intent upon convicting me of some misdemeanor, brook on certain passages in the report [of his Brooklyn lecture] with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible and tangible to mortals. Yet, in the same report, I am credited with saying, 'Spirits have come to me in broad daylight, spoken to me, taken me by the hand, and manifested themselves in countless ways; history, sacred and profane, are full of such examples.' Now, while I did not employ the exact terms attributed to me in this case, I certainly did say much to the same purpose. If this passage has any significance whatever, it certainly means that I did affirm, most positively, my faith in the ability of spirits to reveal themselves to both sight and touch."

Ah! Doctor— but to constitute a real "materialized spirit" you say elsewhere (as will be shown) that the form must be both "visible and tangible;" at the same moment, among your illustrative examples of form materialization, you state that you felt the big dog but did not see him! Of course by the rule you yourself lay down, it could not have been what is known among Spiritualists as a "materialized spirit-form." Again you saw the spirit-forms (apparently with your interior vision) of "the Enchantress, of Zaphi, of Stephen Dudley;" but you nowhere intimate that they were tangible to your touch; without which characteristic you elsewhere charge (as will be shown) that they one and all must have been "all in your eye or imagination." What right, let me respectfully ask, have you to charge that your admission of the fact (as set down in Mr. Nichols's report) that a spirit did "take you by the hand," was an affirmation of your positive faith in the ability of spirits to "reveal themselves to both sight and touch?" Oh, "Consistency thou art a jewel!"

In paragraph forty-fifth Dr. Britton says: "If when a spirit appears there is really a corporeal body formed, as there seems to be, it would be equally visible to all observers," as it really is, let me say, so far as my observation has extended; that is, provided the eyesight of the observers present is equally strong. "When," continues Dr. B., "we see a material object before us, its presence may be still further demonstrated by the sense of touch in every individual. But in respect to the ocular perception of spirits, this is neither always nor generally the fact, as we all know." I beg pardon, Doctor! I must confess myself ignorant of this fact. So far as my experience goes, "materialized spirit-forms" are alike perceptible to all persons who are present in the circle. It is true that individuals do sometimes obtain admission into materializing circles whose spiritual odor seems so distasteful to the manifesting spirits that they cannot seemingly endure their contact; but this does not disqualify such individuals from seeing the spirit-forms as clearly as any other persons present, provided their eyesight is equally strong. In paragraph forty-six Dr. Britton says:

"If the reader will recall and carefully analyze the experiences of the circles in which the presence of spirits may have been seen and felt, he will be surprised to discover how large a proportion of them are of such a nature as to preclude the acceptance of any materialistic hypothesis. All such examples as do not admit of confirmation by the concurrent testimony of at least two senses—feeling and sight—must be ruled out of the category of materializations. Every form or substance that is dense enough to be felt may also be seen; and whenever either seen and felt at the same time, the observer may safely conclude that the matter must be all in his eye or imagination, and would not turn the scales of the apothecary against a grain of mustard seed."

This seems to be one of the most pregnant paragraphs in Dr. Britton's essay, and it appears to me if his statements of alleged facts are correct, which for argument's sake I will not now deny, they prove too much for his argument. If all of the spirit-forms which present themselves to "but one sense of the observers are all in the "eye or imagination," what becomes, let me ask the Doctor, of his sixteen or eighteen illustrative examples of modern form materialization? What becomes of the spirit of Samuel, who presented his form only to the interior sight of the seeing medium of Endor, and was neither seen nor felt by Saul, the observer? What, too, of that great host of spirit warriors that appeared at Dothan, who, if seen, were certainly not felt by any observer on earth? What of the spirit described in the book of Job, neither seen nor felt by any observer? What of the spirit who wrote on the wall of Belshazzar's palace? Was the part of the hand seen but not felt, "all in the eye or imagination" of the king—to say nothing of his lords? What of the forms of Moses and Elias, that appeared on the mount? Were they both "seen and felt"? and if not were they all in the "eye or imagination" of Jesus and his disciples, Peter, James and John? What of the appearance of Jesus to Mary Magdalen? The record says nothing of her having touched him. What of John in the isle of Patmos, who, the record says, fell down to worship the returned spirit of the prophet? though we do not read that he touched the angel he regarded with such awe? What becomes of the spirits that appeared to Marcus Junius Brutus—to Cromwell—to the Maid of Orleans—none of whom appear to have been "felt"? Were they, too, all in the "eye or imagination" of the observers? What becomes of that sensible spirit who reproved Swedenborg for eating too fast? of Moses, and of the woman's husband you refer to in paragraph twenty-one? Were they all in the "eye or imagination" of the good seer? What of the spirits seen by the secess of Prevost, none of whom she is said to have felt? and lastly, what of the spirit who laid his large hand on Dr. Britton's head at his second ordination, which hand you could not see, neither could you clutch it (although you repeatedly attempted the feat)? Was the whole operation merely in "your eye or imagination"? How, too, with the huge spirit-dog at the "miracle circle," that was so intensely tangible to your feeling, but still invisible to your sight? Was that animal also "all in your eye or imagination"? So, too, of the two female spirits, the Enchantress and the beautiful Zaphi—both of whom, if I understand your descriptions, you saw, but did not touch—were they both "all in your eye or imagination"? What, too, of the spirit of Dudley, the last of your sixteen or eighteen representative "examples selected from various sources, ancient and modern," which, you say in paragraph twenty-eight, "are sufficient for my present purpose, since they represent the general phases of the phenomena now denominated 'the materialization of spirits'?" Was that, too, "all in your eye or imagination," and has that and all the "materialized spirits" that precede it in your catalogue melted into air, and become like the "baseless fabric of a dream"?

In paragraph forty-seven Dr. Britton introduces the hero of the *Enid* to sustain his argument in relation to "Form Materialization" of spirits. "After betraying [Dr. Britton remarks] the cause of the Trojans, and deserting their city—leaving his companions behind in his flight—he returns once more under cover of darkness, to inspect the melancholy scene, and to search among the ruins of Troy for his beloved Creusa. He seeks the gates, and threads his way 'by the light of the flames.' He visits the citadel and wanders among the wasted treasures of temples and palaces. The voice of his lamentation breaks the silence; and the poet makes *Æneas* say:

"I have filled the streets with my cry"

At length the shade of his lost Creusa appears to him, and endeavors to soothe his immoderate grief. Thrice *Æneas* attempts to embrace the visible form that stands before him; but his arms encircle no tangible object. Every time he essays to enfold her to his bosom she eludes his grasp, even as 'light winds' and 'fleeting dreams escape.'" It seems pretty evident, by Virgil's statement of facts, that *Æneas* was not a "materializing medium," but a mere "seeing medium," such as Dr. Britton describes himself to be. Apart from this, I do not think the testimony should be received without due allowance—as Dr. Britton states in a footnote that "The traditional history of *Æneas* leaves the reader in doubt about many things." On the other hand, I think that the poet Virgil, who appears to have been the scribe for *Æneas*, was, for a writer of fiction, quite a reliable man. I was once present with the great medium, John C. Grinnell, when that celebrated poet put in an appearance and was described in writing by the medium, who possessed a vast variety of spiritual gifts besides those of writing and seeing. I extract from the "Ordeal of Life," page 116:

"Virgil.—A man of great cultivation, deep intuition and a powerful intellect. His countenance expresses wisdom and knowledge, enough to make of itself the *vox dei* or voice of a small god. He wears a small peaked cap, made in a very peculiar style. He has a large, full face, a large, full dark eye and a broad forehead, and is, in fact, nearly a perfect man. He has risen to celestial life."

This certainly is saying a good deal for a heathen like Virgil, but not enough I opine to annihilate "form materialization."

In paragraph forty-eighth Dr. Britton says: "But I may be told that I am reasoning against some of the most important illustrations of materialization. Did not Col. Olcott deliberately more than once weigh the materialized body of the Indian maid, Honto, at Chittenden, and thus establish the fact of the specific gravity of her body?"

This fact Dr. Britton admits in full, but contends that the experiment does not necessarily prove that there was any ponderosity in Honto's body whatever; for he says: "The question concerning the weight of the Indian girl's body cannot be finally decided on such evidence. The spirit might have turned the balance at the same figures, and just as easily, without stepping on the platform of the scales at all. This has virtually been done

thousands of times. There is no fact in Spiritualism more clearly demonstrated than the power of the spirits to apparently increase or diminish the specific gravity of animate and inanimate objects. If a grand piano can be lifted by a spirit, it will be held down by the same agency, and may an equal force in addition to the full weight of the instrument."

All this is undoubtedly true, as almost every Spiritualist of experience has witnessed in many instances wherein invisible spirits have essayed to give evidence of their occult powers. So, too, if we assume that the great majority of the vast hosts of returning spirits in the present day are simply "diabolical" fiends whose mission to earth is to vex, deceive and torment mankind; I might, in that case, coincide with Dr. Britton in his theory regarding the turning of the scales in the matter of Honto's weight. But I think God I have no belief in so glibly a doctrine.

It is true that I have strong faith in the law through which in our intercourse with the spirit-world "like attracts like," and that an individual whose mind may have become a receptacle of bigotry, malice and suspicion, in most that relates to the intercourse between the two worlds—and especially toward the mediums whom the angels employ as instruments—may be compelled by the law of compensation to reap the penalty of his transgression. Such, when they intrude upon a spirit-circle, I have learned by experience, are almost sure to attract a class of spirits who delight in playing all manner of deceptions and mischievous tricks in their presence. Strange as it may seem, I think I have learned, too, through observation and otherwise, that the presence of such a visitor as I have described, will not unfrequently produce inharmonious and confusion in a spirit-circle wherein all others present may be honest and sincere seekers after truth. Nor is this at all inconsistent with the analogies of earth-life. Suppose, for instance, a party of highly cultivated ladies and gentlemen to be assembled in the drawing-room of a friend, who, inadvertently or otherwise, permitted the officious intrusion and continuance in the room of an individual whose garments were reeking with filth, and that he should commence casting it on all around him. Think you not that the room would quickly be vacated by all 'beside himself'? And yet from what I have learned from spirits, the stench imparted by such an individual is not so offensive to mortal senses as is that of the incarnated spirit of such an individual as I have described, to the finer senses of the advanced denizens of the spirit-realms.

If Dr. Britton is correct in his estimate of the character of the spirits who, as a general rule, return to earth, as is intimated in the forty-eighth paragraph of his essay, it seems to me that his theory again proves too much for his argument. If such be the case, let me ask Dr. B. how he is to determine the character of the phenomena he describes in his essay as having been witnessed by him. How does he know, let me ask in all resignedness, but that the spirit of the beautiful Greek girl Zaphi may not have been that of some juggling fiend transformed into an "angel of light"? Or that a spirit of darkness may not have presented himself in invisible form and laid his broad hand on the Doctor's head at the time he was ordained anew to preach essentially the old satanic doctrine of Orthodoxy under the guise of that of "Modern Spiritualism"? How, in fact, is he to determine whether or not this great deceiver might not, in sportive mood, have imparted to him the Holy Ghost through the instrumentality of the heavy paw of the huge animal who so unceremoniously pushed the leg of his friend and self apart as it perambulated the circle-room unseen? If obliged to choose from the alternatives, I confess that I should think it quite as probable that a mischievous spirit, under the circumstances, might have thus practiced deception on Dr. Britton as that one of like order should have maliciously assisted in turning the scales in which Honto's avoirdupois was ascertained.

Dr. Britton devotes paragraph forty-ninth to the matter of Honto's weighing, and states how a like power was once exerted in his presence in the person of the medium, "Charles Lawrence, whose normal weight was only about one hundred pounds; but when the spirits held him down the united strength of two of the most powerful athletes could not move him. He seemed to be riveted to the floor. The influence of the spirits on Lawrence appeared to effect him as when he was mad he weighed a ton." In paragraph fiftieth Dr. Britton pursues the same line of thought in regard to the malign influences that may be and probably sometimes are (when conditions are favorable) exerted by dark or unprogressed spirits in "form materializing séances." Says Dr. Britton:

"In the cabinet manifestations the conditions imposed upon the spectators are usually such as to admit of the possible practice of some deception. At Chittenden the freedom of the investigators had its limitations. These are shown by 'People From Another World' to have been of such a nature as to excite a rational skepticism. Honto has Col. Olcott's certificate that she is a genuine spirit from another world; and we know nothing to the contrary. But if while she is materialized the Indian girl can dance a horripole, permit a mortal to hold her hand, feel her pulse, listen to the beating of her heart, and still not lose her hold on the elements of the improvised body, it will of course puzzle our physical and metaphysical philosophers to conceive of a rational reason why the same spirit may not conduct the entire process of materialization in the immediate presence of the spectators in some other part of the room, and without the screen of the cabinet."

The line of reasoning here pursued by the learned Professor might be followed with a slight show of grace by some Rip Van Winkle of Spiritualism, who may be supposed to have been wrapt in slumber for the last quarter of a century, and then been suddenly awakened, all unconscious that the world had moved during his long sleep; but to me it seems most astonishingly out of place with one who, like Dr. Britton, professes to be in the very foreground of spiritual progress. If the "cavilling critic" whom the learned Doctor instances in his letter of the 24th of June, who could "put his bushel of small potatoes into a peck measure, and then have space to spare," had next proceeded to turn all and measure upside down, so as to spill them all and thence argued that the world did not revolve on its axis, as in that event he was sure that his peck of small potatoes would be spilled out when they got upside down—he should, I think, in all seriousness be held to be as well acquainted with the operation of the physical laws of nature as the "physical or metaphysical philosopher" who would adopt the views respecting *spiritual laws* laid down in this fiftieth covered slip of Dr. Britton at the materializing manifestations. So far as I have observed, even the most malignant foes of Spiritualism and worst informed critics of the secular press have long since ceased to apply such crude and worn-out perillities as Dr. Britton indulges in to the phenomena in any of its

phases, although nothing was more common some twenty years ago than for them to ask in derision "If a spirit can do this why can't it do that?" In instances as numerous and varied as the chapters of the Bible from Genesis to Revelations.

As significant as is the language used by Dr. Britton, last quoted from paragraph fifty, in relation to his attitude toward materializing mediums and "Form Materialization," even when added to all that goes before, including Mr. Nichols's report of his Brooklyn lecture, it is as nothing compared with implied charges he puts forth in the next two paragraphs, viz., the fifty-first and fifty-second:

"Many Spiritualists," (says the Doctor) "who ridicule the doctrine of the resurrection of the physical body, still believe that almost any spirit may at will be temporarily reincarnated in a most literal sense. It is all the work of one minute! Such a lively and all-embracing faith is rather calculated to put believers in Biblical miracles to shame. Such amazing faith was never found in the old Israel, nor any where else, unless it be among the willing disciples of Art Magic. I am but little disposed to dogmatize about what the spirits may or may not be able to do, but in any case which involves the exercise of extraordinary powers, I deem it wise to wait for demonstrative evidence."

And here let me say that this last line contains a most wise conclusion! But let me ask, in all earnestness, has Dr. Britton abided by that conclusion? Did he, before presuming to denounce so repeatedly and dogmatically, as he has been shown by clear implication to have done, all the "form-materializing" mediums and the thousands of diligent inquirers who have become through practical "demonstrative evidence" believers in the phenomena, as tricksters, knaves, or fools, did he, I repeat, before proceeding, take special care to obtain the "demonstrative evidence" of the rascality of the one class, or the folly and knavery of the other? Let us know. I again respectfully but determinedly demand of him, in the name of our scores of injured materializing mediums, and thousands of their advocates and friends, whom Dr. B. has so grossly traduced, that he proceed to publish in some form the "demonstrative evidence" he has obtained, that warrants him in scattering abroad such wholesale accusations? Let him publish the names of materializing mediums, in whose presence he has conducted his inquiries, together with a statement of enough of the results to sustain the important position he has assumed as a dispraiser of his fellow-men and women.

"If," continues Dr. B., "such corporeal bodies as the writer and his readers possess today were really formed and suddenly vacated, there is every reason to presume that they would remain like any other human forms, and be subject to the laws which govern the natural chemistry of decay." That the Doctor intends the above to apply to the forms assumed by spirits at materializing séances there can, I think, be no doubt; and if he is correct in his theory, I must confess that all I have ever witnessed in relation to form-materialization must have been a cheat or delusion; for otherwise one room, at least, in my house would at this moment be pilled with scores of putrid human corpses, and twice as many more be festering in a summer-house some twenty and more rods away. In explanation, I may say that within a few weeks past more than an hundred human forms have been materialized in my presence on the premises I have just named, as perfect, to all appearance, and as visible and tangible as those of any earthly person—every one of whom have disappeared, and left not a corpse behind. On some evenings my whole family, consisting of wife and seven children (to use a similar expression of Dr. Britton), "put in an appearance," many of them clothed in "fleecy robes of spotless purity," rivaling in brilliancy (I should think) those of Dr. Britton's Maid of Athens, Zaphi. I will not venture to assert that they were as beautiful as Zaphi, but still their features, forms, complexions, color of eyes and hair, and general appearance (with the exception of those who passed away in infancy) each and all corresponded almost exactly as I had known them in earth-life, whilst they were as tangible and visible to my sight as they ever were on earth. Oftentimes, too, I and my darlings mutually embraced and kissed each other, on which occasions their warm breath was as natural as was ever breathed by mortals, whilst the forms I pressed to my bosom were to every sense as perfect in every way as when in earth-life, the back, shoulders and shoulder-blades being apparently all the same. On some occasions, in turn, they left the presence of the medium and wandered with me through the upper hall of my house (forty feet in length) and into several familiar chambers that opened from it, and again proceeded with me down the stairs, entering the lobby (where a light was burning) and after going to and inspecting some series of pictures and engravings one by one, again passed through the lower hall to a front parlor, and out of the front door into the piazza, and so back again up the stairs to the old nursery, so familiar to them all; where, after repeated caresses, they severally passed behind the curtain.

On other occasions, when our séances were held in a summer-house, my wife and daughter would materialize and severally wander with us (nearly with more than my brother, the medium's husband, and myself) to and fro through the numerous paths and avenues—on some evenings nearly or quite (when all told) a mile in distance—enjoying the various points of view as they were accustomed to do when in earth-life. On one of these occasions an old family horse that was in a pasture adjoining the grounds, approached from the opposite side of a fence and whinnied (poor deluded fool), apparently in recognition of my daughter (Fanny) as she patted the pleased animal (she used to drive) familiarly on the neck. Again, another daughter (Anna) came out in the moonlight one evening, and walked with us thirty-five rods (by actual measurement) along a central path leading to a terminus that overlooked the sea. There had been, a short time previously, a shower of rain, and the ancient over-hanging box (nearly a century old), which is from four to six feet high, and lacks but from eight to eighteen inches of closing the pathway (by actual measurement), was saturated with water so that our woolen garments were dampened to the skin by being forced in contact with the intruding evergreen branches. When we all arrived at the stone wall at the end of the walk, and my daughter stood gazing on the scene she loved so much to contemplate when in earth-life, I asked her to allow me to feel of her flowing white robes, which were profusely docket with the finest lace throughout, when to my surprise I found they were perfectly dry. After we returned to the summer-house, a distance, to and fro, of seventy rods (or a quarter of a mile, lacking ten rods), my spirit-daughter again permitted all three of us to feel of her garments, which were still as unrumpled and



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**SPECIAL NOTICES.**  
 In quoting from the BANNER OF LIGHT care should be taken to give the full name of the article and the communications (combined or otherwise) of correspondents. Our columns are open for the expression of impartial free thought, but we cannot undertake to publish varied shades of opinion on the same subject. We do not receive anonymous letters and communications. The name and address of the writer are in all cases indispensable, and will be sent to the writer if it is desired to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing line around the article he desires especially to recommend for publication.  
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach the office of the BANNER OF LIGHT not later than Tuesday.

**Banner of Light.**

BOSTON, SATURDAY, AUGUST 21, 1880.

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

**Dr. Hedge on Ghosts.**

At the Concord "School of Philosophy," Aug. 10th, 1880, Professor F. D. Hedge undertook to discuss the subject of Spiritualism. The following is an abstract of his remarks as reported in the *Advertiser*:

"Ghost-seeing is a fact about which there is no dispute. Beginning with remarkable dreams, which are familiar to general readers, the lecturer regarded it as an essential condition of a dream that it be presented to consciousness upon waking. He told of dreams which were prophetic by allegory and by direct communication. Presentiments were regarded as made up from fragments of experience floating in the mind, and were characterized as 'abortive dreams.' Second sight was stated to be an advanced stage of ghost-seeing. It is dreaming without sleep. The mind passes into the same abstraction which it experiences in deep sleep. Second sight is not foretelling of the future on the ground of probabilities, but a vision perhaps forced on the seer. In ghost-seeing objects seem to be fully as material as those seen by the wakeful eye. Hallucinations of disease present unreal objects to the eye as real. Visions of human beings are generally either of the living, or of those *artificios mortis*, or of those recently dead. There is a great difference between the souls of those recently dead and of those long dead, as to the frequency and readiness of their asserted return to earth or their being seen by the living. Modern so-called Spiritualism, claiming to have opened the gates of the unseen world, Science has examined its pretensions and pronounced them groundless. No proof has been given of communication with departed spirits. Incidentally it was remarked in the lecture that the doctrine of purgatory (not for the Spiritualists, but as a place of purification for departed spirits) is not asserted in its existence in the former Protestant minds, though without the fires attributed to it by priests. The negative of the question of the existence of ghosts is undemonstrable on physical grounds. The affirmative cannot be proved to the mass of mankind. As to the performances of Spiritualists, it was said to be an insult to the blessed memories of the just to think that they can be employed in table-tipping and the like. God and man are the only intelligences which science recognizes, and it scarcely recognizes the former. The lecture was abundantly interspersed with anecdotes of dreams and ghostly appearances."

It takes an ignorant man to talk glibly upon a subject of which he practically knows little or nothing. Dr. Hedge cannot be accused of ignorance in his special departments; but when he ventures to pronounce upon Spiritualism, he makes bad work of it, and allows the speculations of the closet to come in conflict with notorious facts, in which encounter the speculations get the worst of it. By referring to the italicized passage above, the reader will see the gist of Dr. Hedge's remarks as they affect Spiritualism, which he calls *soecery*.

What does he mean by that word? It comes to us through the French from the Latin *soer*, "a lot"; also, "an oracular response"; also, "fate, destiny, fortune," the meaning of the French *soer* being "one who divines by casting lots, or by the aid of evil spirits, or of magic."

From his use of the word "worthies" it would seem that Dr. Hedge simply means to charge it upon Spiritualism that it is *commerce with evil spirits*. In this it seems to us he is a little superstitious; for we are full in the faith that if there are evil spirits to molest us, the good cannot be far off, to help us when they have the opportunity.

"Science has examined its pretensions, and pronounced them groundless." To which we emphatically reply that wherever science has faithfully and patiently examined its pretensions, science has been forced to admit them. Does Dr. Hedge presume to give the utterly superficial experiences of Tyndall, Carpenter, Huxley, and others of their set, the name of "examinations"? They are merely proofs of their determination not to examine. But look at the results when such men as A. R. Wallace, Zoellner, Crookes, Fichte, Hoffman, Varley, Barkas, Dr. Ashburner, Dr. Wilkinson, Flammarion, Lord Lyndsay, Frederic Tennyson, Professor Boutler, Professor Wagner and other men of high scientific or philosophical attainments take the matter in hand. It is a direct and notorious perversion of the truth to say that science has examined and pronounced "groundless" the pretensions of Spiritualism. There is not an instance of an eminent man of science, who has examined into the subject, and dismissed it as not entitled to scientific attention. Throughout his remarks Dr. Hedge shows a wholly unpractical acquaintance with the whole great body of facts. He is an illustra-

tion of the danger which a man runs when he trusts to his "true inwardness," independent of experience, to enlighten the world on a great practical question like Spiritualism.

**Another Creedal Crusade.**

It is but a year or two since a band of religious bigots brutally maltreated a free-thinker in Texas, on account of his opinions. The universally-pronounced and determined disapproval of the action to which the daily and weekly press of the Lone Star State at that time gave expression, ought to have taught the creedists a lesson to desist from such persecution; but it has not, it seems. We are in receipt of a late copy of the *Falls Co.* (Marlin, Texas), *Index*, containing the following account, which we give without condensation, that our readers may get the details couched in their "true local color":

"We have been informed that a masked party went to the residence of Mr. Wiswall, a citizen residing in the Zona Libera, between this and the free State of Bell, and ordered him to cease promulgating the doctrine of Spiritualism. Fortunately, a son of the old gentleman was at home, and being of a stubborn turn of mind, looked out on the 'reformers and missionaries' and said 'scat!' and they 'scattered' in precipitate order. Another of the same party took it on themselves to call on the Mr. Clark of the same vicinity, and ordered him to leave the county in five days.

It is to be regretted that such occurrences take place especially in this county, which has the most fertile land in the State and a population of over 16,000 inhabitants, nearly all of whom have souls. This is only to be the more regretted as our county is intensely Christian, and if those men need reforming, missionaries armed with the sword of gospel truth should be sent to them. If Spiritualism be a pernicious doctrine, sober, quiet investigation will destroy it. If it be true doctrine, mobs and persecution only tend to make it spread more rapidly. There is something implanted in the nature of man that revolts at persecution, 'even for righteousness' sake, and will protect the wrong when fair play is not granted. Whether Mr. Wiswall be a Spiritualist or a materialist, Catholic or Protestant, can certainly be no matter of concern to his neighbors. If he violate the statutes of the State there is a remedy. Let him be arraigned before the courts and given a fair and impartial trial and punished, if found guilty. Further than to see that this is done is not the duty of the missionaries."

**Reception to Mr. and Mrs. J. William Fletcher.**

An informal reception in honor of these temporarily returned workers was arranged at the *Banner of Light* Public Free Circle-Room, by the friends in Boston, for Wednesday afternoon, August 11th; and though only one—Mrs. Fletcher—of the twain was present, yet the services passed off pleasantly, and the convocation was an entire success. The steamer on which they embarked from England being delayed by adverse weather, did not arrive in New York as soon as expected (coming in late on August 10th), hence Mr. Fletcher himself decided to push on at once for Lake Pleasant Camp-Meeting (where he was advertised to speak, on the 12th), and did not, therefore, come to Boston at all. His wife acted as his representative and her own also at the meeting with quiet grace and dignity, and her appropriate remarks in response to the good wishes expressed by the speakers, won warm expressions of praise on the part of all present. Mr. Allen Putnam, John Wetherbee, Esq., Miss M. T. Shelhamer, Mrs. Laura Kendrick, Mrs. Clara A. Field, and Mrs. Hattie E. Wilson, made brief addresses, Miss Carrie Shelhamer furnished vocal and instrumental music, and Kittie May Bosquet recited a poem of welcome, written for the occasion by Miss M. T. Shelhamer. J. B. Hatch, Conductor of the Shawmut Spiritual Lyceum, presided. We shall speak more fully of the meeting in a future issue.

**Decease of E. V. Wilson.**

Though we have stated in several issues of late that the health of this veteran orator and medium was in a condition far from satisfactory to his friends, yet we think but few of our readers will peruse the announcement that he passed away from the scenes of the mortal existence at his home in Lombard, Ill., on Sunday, August 8th, without a sensation of surprise, followed by a feeling of sadness. One by one the old workers who rallied around the spiritual standard in the opening of the grand campaign which the good angels are now so rapidly pushing to a successful conclusion among men, are going to their reward in the land where pain and care and suffering are known no more. For many years Bro. Wilson has stood in the forefront, lecturing and giving unanswerable tests from the public platform, which have wrought a powerful influence in favor of the spiritual cause wherever he has been. The sturdy pioneer, it is announced, passed quietly from the form, while sitting in his chair, and his funeral took place Wednesday, 11th. Our deepest sympathy is respectfully tendered his widow and surviving relatives.

**A New Theory Respecting Matter.**

The *Journal of Science* states that Professor Crookes has communicated to the Royal Society a condensed summary of evidence in proof of the existence of a fourth state of matter. The conclusion arrived at is thus given:

"That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; and the absolute zero of temperature the inter-molecular movement would stop, and, although something retaining the properties of inertia and weight would remain, matter, as we know it, would cease to exist."

**To Boston Spiritualists and Others.**

W. J. Colville desires us to announce that the regular Sunday services in Berkeley Hall, 4 Berkeley street, this city, will be resumed on Sunday, Sept. 6th. The exercises will commence at 10:30 A. M. and 3 P. M.; admission free; the public cordially invited.

This beautiful hall has been re-decorated, and in various ways greatly improved during the summer, and will henceforth be open for Free Spiritual Meetings every Sunday morning and afternoon. On the reopening day special music will be provided—organist, Mrs. Morris, of Chicago.

Messrs. Colby & Rich, publishers, are now, in answer to the popular demand, rapidly preparing a second edition of Dr. Peebles's new work, "SPIRITUAL HARMONIES," the first having been exhausted in a remarkably short space of time. The new edition (of the appearance of which due notice will be given) is to be brought out with an improved binding. The New York and Brooklyn Spiritualist Societies have forwarded large orders for the work, and there is every reason to judge that the book is destined to pass through many editions—as it richly deserves to do.

**The Advertiser as an Index—A Good Word from Miss Peabody.**

In another column we take occasion to refer to the remarkable (to give them no harsher term) statements of Dr. Hedge, before the "Concord School of Philosophy," concerning Spiritualism. Reading carefully the account of the delivery of this address contained in the *Boston Advertiser* of the next day, we are forced to admit that the reporter who made out the synopsis for that paper (and which account received editorial endorsement by its appearance in that journal) once more illustrates in the spirit in which he performed his allotted duty, the notorious fact that the secular press itself is even now ready and willing to throw ridicule on Spiritualism and its admitted phenomena, so long as it has any hope of profiting by it. Let the fashion change, and the press would make selfish haste to change with it. This particular reporter is pleased to throw in his own side-lights upon his report of the lecture. He says they had an "unearthly time of it" at Concord; that it was not stated "how ghosts are related to philosophy," nor was there "any defence of ghosts as philosophers." No additions, he professes to regret, were made by the lecture or the succeeding conversation to "modern ghostology"; "even the alleged utterances of ancient and modern philosophers, through the best mediums that advertise among notices of Sunday services, were treated with contempt and refined derision." Observe the epithet "refined"; this Solomon of a reporter would have it understood that the derision of Spiritualism at Concord was not, and could not be, in any sense vulgar; it was, of course, refined, just as any new view of religious truth must be, in his estimation, to be in the least worthy of the attention of these philosophers. Is any more convincing admission needed from such a quarter, that the new truths are first delivered to the simple and the humble, that they may in any wise obtain a footing on the earth?

In the course of the ensuing conversation on the subject, which was opened by Mr. A. Bronson Alcott, his own peculiar views in relation to the nature and capacity of the human spirit were presented in an interesting manner. He laid down his belief in the proposition that "a power is within us which is above time and space, which seeks to unfetter itself and roam at large." He called that "a pre-mundane faculty," and said that in the case of these apparitions, the soul has not only really thought to take a circuit of its mundane orbit, but also of its pre-mundane orbit. And he offered an explanation of visions and dreams, which was rather a physical than a spiritual one. Then he was put the question by some one present whether it would be Godlike to allow evil spirits to come back to the earth, and not allow the good ones to do so, too. His reply was that the evil spirits never went away—he did not believe in any coming back. Miss Peabody asked a question or two, and afterwards advanced the idea that "irreligious people," by giving attention to the sayings of spiritualistic mediums, may be led to a better life. She said she had heard it remarked that not all the liberal preaching of a century has done so much to break up superstition in modern society as this interest in Spiritualism.

The *Christian at Work* opposes the opening of the Metropolitan Art Museum in New York on Sunday, and says that the plea to throw open its doors to enable workmen to avail themselves of the instruction that may be derived therefrom is idle, because they cannot appreciate what the Museum contains. It further remarks: "The Museum is in no sense a religious concern"; that to visit it on Sunday is "to violate sacred time," and concludes its bigoted harangue by a decree that has a ring identical with that of the "bulls," decrees and "anathemas" of the old days of persecution, to wit: "No opening of museums or libraries on God's day." A few more such "Christians at work" will open still wider the eyes of the people whose optics are rather widely extended already, and serve to divest humanity of the last token of that bondage in which it has for centuries been held.

From the *Republican*, (Parsons, Kansas,) we learn that very interesting and satisfactory evidences are being given of the reality of a future life and the power of the residents of the unseen world to communicate with those of earth, through the mediumship of Mr. George D. Search of Wichita, by means of writing upon closed slates held in the hands of the person who is to receive the message, the hands of the medium being at the time in plain view upon the top of the table. The *Republican* desires its readers not to deny the truth of its statements, but to go and see for themselves, and offers the use of its columns to any who may wish to relate their experience with the medium.

The 42d anniversary of the liberation of Abner Kneeland from the Leverett-Street Jail, Boston, where he was imprisoned sixty days in the year 1838 for "blasphemy," so called by the statute, was commemorated with appropriate services at Investigator Hall, Boston, Sunday, Aug. 15th—Horace Seaver, Esq. (editor of the *Boston Investigator*), J. P. Mendum, (its publisher), Messrs. Vejtis, Haskell, Stillman, Hill, Coghlan, Seaver and Wetherell, participating in the speech-making, and John Davies, Esq., reading in an eloquent fashion Charles Mackay's superb poem on "Eternal Justice."

Messrs. Colby & Rich have just issued a second edition of Giles B. Stebbins's interesting work, "After Dogmatic Theology, What?" No clearer evidence of the worth and practical nature of this book could be offered. Mr. Stebbins has in this little volume delivered a strong blow in defence of the spiritual movement, the potency of which the coming years will reveal in greater measure than perhaps its author, even, has ever dreamed.

The *Manchester (N. H.) Mirror* copies in full from the *Banner of Light* of June 19th the spirit message of MARTHA BOYD, of Londonderry, (received through the mediumship of Miss Shelhamer), and says: "The manner of speech is pronounced wonderfully natural by those who knew Mrs. Boyd."

F. Plato, M. D., of Syracuse, N. Y., called at our office last Monday. He has visited Onset to witness a New England Spiritual Camp-Meeting, is highly gratified with what he saw and heard, and pronounces the Onset camp a perfect success.

Epes Sargent's Reply to Prof. Tyndall has been translated into Spanish and widely circulated in that language. We have received a copy. Of the edition in English, copies may still be had at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston—price ten cents each.

**Spiritualism in England and Scotland.**

Some very interesting private sances are being given in London by Mr. Rita; slate-writing, the passing of watches and other articles from closed and sealed rooms to other apartments, illuminated heads of spirits, and conversation by spirits independent of the medium being the forms of manifestation.

England is soon to be deprived of the remarkable sances of Mrs. Esperance, she (it is reported) being about to remove to Norway. Nothing less than the whole world appears to be included in the programme of labor adopted by the workers in the spirit spheres, and this they are carrying out expeditiously and faithfully. There is not a country on the globe where they are not establishing their batteries for action.

Mrs. Richmond is meeting large companies for the purpose of answering questions after the manner of the gatherings at the *Banner of Light* Free Circle-Room last spring. *Spiritual Notes* (London) says: "For more than an hour she answered questions put in rapid succession by the audience on all sorts of subjects—physical, metaphysical, and theological—and answered them with marvelous promptness and point." Outing also gave poems descriptive of the mental qualities and characteristics of persons present, in all cases strikingly correct.

The Society at Kelghley, which has existed for nearly a quarter of a century, held a very successful anniversary on the 25th ult. A hall that holds nine hundred persons was well filled in the afternoon, and in the evening crowded. Mr. J. J. Morse, who for some time has favored the Society with regular monthly visits, was the speaker on this occasion. Music, vocal and instrumental, was one of the chief attractions, performed by a well-trained company of eighty singers and a band of stringed and brass instruments.

Mr. C. Reimers reports in the *Medium and Daybreak* a very satisfactory sance with the well-known medium, Mr. Williams. In place of putting an iron ring on the arm of a person whose hands were held by another, "Peter," a spirit who is well known as an active phenomoniologist, made a hole in a paper fan and passed it on. Mr. Reimers says, in closing his account, "In my opinion the chapter of physical phenomena in the Book of Spiritualism instead of being closed is only at its real beginning."

In Scotland, Spiritualism has a strong foothold, and an interest in it is rapidly increasing in all directions. New mediums are being developed, and in private circles the subject is a chief topic of conversation.

In the *Herald of Progress*, Mr. F. O. Matthews gives his "Experiences of Prison Life," he having been, as will be remembered, imprisoned three months for acting as a medium and endeavoring to prove that those whom some call "dead," still live. The following items from his narrative will prove interesting to our readers:

"In my defence it was argued that my case could not come under the vagrant act of George the 4th, as it was not shown that I had used any subtle means, either with cards, dice, crystal or anything else to deceive Her Majesty's subjects; but the magistrates answered there is the word 'otherwise.' I don't know what the definition of the word otherwise may be, but I know it gave me three months' hard labor."

"My religion was also a thing that troubled them; on each cell a card is fixed, upon which is entered the particulars respecting the prisoner—his crime, time of imprisonment, religion—and when asked what my religion was, I answered a Spiritualist. The officer said, 'I can't put that down; you surely belong to some Church, or I shall put you down a dissenter.' I answered, 'No, it is for being a Spiritualist that I am here; if you put me down anything else I'll deny it before the Governor in the morning, so, of course, he could not do anything but enter me as such. The clergy were very kind in their way, and tried to persuade me that I was in error; but I told them that they need not think to turn me from Spiritualism, for I came here a Spiritualist, for being a Spiritualist, and I mean to go out a Spiritualist.'

A number of persons in London have become associated under the name of *The Psyche Club*, for the purpose of investigating spiritual and psychological phenomena.

Mrs. Richmond was announced to lecture in London on the 8th, upon "England and India," and to leave a few days after for the north of England.

A returned evangelical minister avers, so it is said, that having just seen the observance of the Sabbath in some parts of Europe, which have from time immemorial been held up to the horror of the "truly good" people of New England as instances of the unspeakable desecration of that day, he took occasion, while his memory was fresh, to visit certain seaside resorts in America on the Lord's day, and found the "infidel" Sunday of Europe much preferable to that which he met with in the United States. He does not clearly specify what he saw, but it must have been something "awful!" Creedal cant and sectarian prejudice are joined largely in this effort to belittle his native land. The *Golden Rule*, on the contrary, rebukes this Puritanical censor (presumably) when it says—and truly—that "the average beach assemblage near Boston might be a camp-meeting or a Sunday-school excursion, so far as the rule of its appearance gives an indication of its character."

Esther Robinson, wife of E. J. Dunning, of New York, and last surviving daughter of Hon. Thomas R. Hazard, of Rhode Island, passed to the higher life at Santa Barbara, Cal., on the 29th of July, 1880, aged thirty-two years.

Dr. J. M. Peebles made us a pleasant call on Monday morning last. He is to speak at the Cape Cod Camp-Meeting (Nickerson's Grove, Harwich) on Sunday next.

Read the announcement made in another column by S. B. Nichols, Esq., President of the Brooklyn (N. Y.) Spiritual Fraternity.

All practitioners should attend the Progressive Physicians' Convention, Sept. 9th, at 266 Longworth street, Cincinnati, O.

**Slate-Writing in Auburn.**

W. H. Powell, the wonderful slate-writing medium, of Philadelphia, who has been spoken of so often in your columns, paid us a visit last Monday and remained a few days. Mr. Powell gave three sances at my house, astonishing all present with his remarkable manifestations of writing without the use of a pencil—among them one from my father, signing his name in full—which I am satisfied the medium had no knowledge of. I consider Mr. Powell a wonderful medium. He left us to-day for Moravia.

DANIEL GOODWIN,  
 No. 69 Washington st., Auburn, N. Y., Aug. 13th, 1880.

Candahar is undergoing a sharp siege—Ayoub Khan having surrounded the city, and having attacked two faces of its works. He has with him much artillery and 10,000 men of all arms. The chances are that the British lion will fare badly in Afghanistan, after all; although reinforcements are being sent out by the home government with the utmost haste.

**Dr. Henry Slade at Battle Creek, Michigan.**

To the Editor of the *Banner of Light*:

We rejoice that our dear friend, the world-renowned Dr. Henry Slade, has at last returned to the scenes of his former home and the friends to whom he is so dear. He is here at last, robust and healthy, looking, if possible, ten years younger than when he departed. His niece, Miss Agnes L. Slade, who accompanied him in his journey—a most accomplished and beautiful young lady, also possessing rare musical attainments—is at present traveling with him through this State.

Dr. Slade recently spent a week at Battle Creek, astonishing the skeptics of our city— which result was especially gratifying to the believers in our midst. During his stay the clergy and many of our most prominent citizens held sances with him; and all unite in declaring, "Dr. Slade is no humbug," even while admitting their inability to account for the strange proceedings.

Being too much occupied to visit Dr. Slade while here, we waited until Saturday last, while at Lansing attending the Mediums' Medical Association. We went unaccompanied to his room at the Lansing House, where we witnessed the following manifestations:

No sooner were we seated at the table—the Doctor's hands and mine being laid thereon— than raps, loud and repeated, were distinctly heard; the chair in which we were seated was raised from the floor, and we were pulled back from the table. A chair at the opposite side of the table was lifted, and held poised for several seconds about two feet from the floor. The table at which we were seated was raised about one foot and held suspended, during which time various other manifestations occurred—such as answering questions by raps, etc.—the Doctor being quietly seated, his hands resting upon mine upon the table, and his feet drawn back from under the table in full view.

A materialized hand and wrist, distinctly seen by us both, appeared from under the table, toyed with my watch-chain, pulled my bonnet, and caressingly clasped my arm. Invisible hands patted my brow, head, cheeks and body, as if to convince me of their reality.

We were permitted to ask several questions, all of which were distinctly and conclusively answered in the usual manner—a bit of slate-pencil laid between two slates, the slates being held by the Doctor just underneath the table. The following communication was received from our cherished departed friend, the former wife of Dr. Slade:

"My Dear Sister—It gives me great pleasure to come and give you words of cheer from our beautiful home. Yours is a glorious work. You are doing more for the cause of truth than you can ever know; your reward will be great. Do not get discouraged, my dear sister, for all looks successful before you. I am working with my dear husband for the good of all humanity. I am your loving friend,  
 A. W. S."

MRS. L. E. BAILEY.  
 Battle Creek, Mich., Aug. 5th, 1880.

To the Editor of the *Banner of Light*:

I chanced recently to remain over on business at Battle Creek, Mich., and learned that Dr. Slade was stopping at the Windsor Hotel. Very soon I called. It being my first meeting with him, I introduced myself as a gentleman from Boston, and a firm believer in our spiritual faith (having had ample opportunities to investigate the spiritual truth thoroughly). Having had a social chat of about an hour, the Doctor very kindly offered to give me a sitting on the next day, at 11 A. M. At the appointed time I met him at his room in the hotel, which he occupied as his sitting-room and for the manifestations. The room was a large, square front apartment; in the centre of it was a large square pine table (a common house-table); four cane-bottomed chairs faced the table on the four sides. The Doctor sat down at one corner of the table, myself in front of him; he took two slates, about six by ten inches, put a small piece of pencil on one of them, laid the other slate on the first; then taking the two folded together, he placed his hand on my hands (my hands lying on the table), while with his other hand he held these folded slates on my arm below the elbow. In a moment the writing commenced; the scratching of the pencil could be plainly heard. The one entire side of the slate was written over, in a very nice business-like hand. It was in answer to a personal matter, and given by the guides of the Doctor; time occupied, about two minutes. During the writing Dr. Slade raised his hands twice from my hands, and immediately the writing ceased; the moment his hand came in contact again with mine the writing commenced, continuing till the message was finished (which was indicated by three loud raps on the slate). Several messages were received, in like manner, from friends and other influences—all to my entire satisfaction. During the sitting I felt the pressure of strong spirit-hands on my limbs on the opposite side of the table from where we were sitting; one of the chairs was raised several inches from the floor; I was also raised, sitting in the chair, from the floor, and moved several inches nearer the table—my usual weight being one hundred and eighty-five pounds. Last of all the Doctor asked the spirits if they would raise the large table from the floor. Three raps gave affirmative response. Our hands were laid on the centre of the table, and it rose from twelve to fifteen inches from the floor, remaining suspended for nearly two minutes.

So ended this sitting, giving undoubted proof of the power of spirits to return and give us true evidence of the life beyond and the assurance of man's immortality.

Dr. Slade, I understand, is wending his way eastward, and will be in Boston in due time.

JAS. T. G. MABBETT.  
 267 Columbus Avenue, Boston.

**Berkeley Hall Meetings.**

All persons anxious to have the Berkeley Hall meetings continued during the ensuing year—from the first Sunday in September—in a manner worthy of Mr. Colville and of the high and holy cause which he so ably and clearly expounds, are respectfully and earnestly requested to communicate with the undersigned, either in person or by letter, at an early day.

TIMOTHY BIGELOW.  
 3 Hancock street, Boston, Aug. 17th, 1880.

**New Publications.**

All persons anxious to have the Berkeley Hall meetings continued during the ensuing year—from the first Sunday in September—in a manner worthy of Mr. Colville and of the high and holy cause which he so ably and clearly expounds, are respectfully and earnestly requested to communicate with the undersigned, either in person or by letter, at an early day.

TIMOTHY BIGELOW.  
 3 Hancock street, Boston, Aug. 17th, 1880.

**The Life and Public Services of Winfield Scott Hancock, Major-General U. S. A.**

By Frederick E. Goodrich, with an Introduction by Hon. F. O. Prince. Boston: Published by Lee & Shepard. This is a volume of three hundred and seventy-five pages, containing a finely engraved portrait of the Democratic candidate for the Presidency, and several full-page engravings; also a portrait of Wm. H. English and a sketch of his life.

In addition to the above we have also received *SOUTHWORTH'S LIFE OF HANCOCK*, with an INTRODUCTION BY HON. THOMAS F. BAYARD. Published by the American News Company, New York.

[Continued from first page.]

till, at last, the angel-world was able to say of you what they have said of her this afternoon. With reference to my friend, John Critchley Prince, who has just addressed you, I met him upwards of thirty years ago, in old England, where we were companions to some extent. I loved to meet him for the sake of listening to his beautiful poetry. I came to this country, and, some ten years ago, by some strange accident—although I have learned to look upon it as no accident—I became acquainted with this medium and her mother. I attended a circle at their home. I had heard something of Spiritualism. I had lost the hope of a future life; Christianity, with all its boasted teachings, could not satisfy the demand of my reason; I was totally in darkness because I had lost my little ones; my heart and spirit were crowded with sorrow and anguish; I had no hope that I should see my sweet ones again. In this condition I attended circles at the home of this medium, once, again and again; and from time to time, I got fed like a little child. I was wisely led, as I can see now; I got something to lead me on, bit by bit; by-and-by I began to see a little light; then more and more, stimulating my own intelligence to act. First one, then another came to me, giving evidence of an intelligence that knew me years before. One came who called to mind the fact that at a certain time she had talked to me about something that happened on a certain day. I began to say, "This is my friend; this is the being who first taught me how to love, and whom I mourned as dead." And so I got one thing after another, my friends, until doubt fled, hope revived, and I was living in sweet anticipation when I should see my dear ones again.

We held our circles every Sunday night—which we have done for ten years—and I would recommend all of you, my friends, who have homes, to do the same. We were sitting in one of these circles when my friend John Critchley Prince controlled the medium and addressed me in a poetical speech; and in that speech he quoted from a poem I used to love when we were together in old times in Lancashire, Eng. He gave me one evidence after another until I could not doubt his identity. You have heard how he has spoken to me to-day, and I am only just when I say I must believe it was my good, kind friend Prince.

Here I stand, an old man who cannot remain long in mortal life, but living in the sweet hope that I shall see my little ones again, far away from all sorrow and pain. They come and talk to me now daily, and I am striving to make the best possible use of what they give to my soul.

We were one day sitting in the circle, when all at once the medium was strangely controlled. You have perceived—those of you who attend her circles—that she is frequently changed in visage; on that occasion she appeared to me to be turning red. I looked at her with wonder. In a little while an Indian controlled, then another and another. By-and-by Mrs. Fanny Conant took possession of the medium, and she gave us the startling information that she had controlled this medium for a specific purpose; that she had come to our circle on a special errand, and had brought with her no less than ten Indians as assistants. She said she had come to inaugurate a grand work.

I tell you what it is, friends, much as I had received from the spirit-world, much as I had been blessed, this was something I could hardly credit. Ten or twelve Indians coming to this little circle of father and mother and me! What could they want with us? Mrs. Conant coming too! I shook my head, but said nothing. But soon after this I found the medium regularly controlled by an Indian spirit; she became very much interested in this red brother, and she addressed a beautiful poem to him. I thought highly of it. Mrs. Conant and himself finally chose me for his medium, and this Indian, this untutored red man, controlled me to write a poem to Miss Shelhamer, which was very wonderful to me.

We now know that the medium upon the platform before us was selected and put under development for this position by Spirit Fanny Conant—that this is a great and glorious work of the spirit-world.

From time to time, my friends, I have received at our circles verified evidences, clear and distinct, of the grand purpose of the spirit-world with reference to our medium, in connection with the Banner of Light. Now that I have seen it all verified, I think I feel something like Simeon of old, when in the temple he took up the little babe in his arms, and said, "Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation." I feel when I see her to-day, on this grand occasion, just like that. I thank the spirit-world for what I have heard, for what I have seen, for what I know. I can say now, not as when among the old Christians, "I believe," "I hope," but "I know that my Redeemer liveth"; better still, "I know my children live, I know my father lives, and my blessed mother lives." They have been with me time and time again, and I am living, my friends—(this is something I wish you not to forget) since I got the knowledge of spirit-life taught through this medium—I am trying to live so my spirit children will not be ashamed of their father when they meet him on the other shore, and taking care that my old mother will not weep in agony over her boy. That is the benefit of Spiritualism to me; it is developing my manhood every day. I do not mean to say because I am an old man I have stopped growing; I have not; I am growing all the time, because I am a Spiritualist.

I want Bro. Colby to take this as one evidence of the work that he has done in his day. In the language of the good spirit who has spoken, I would say to him: Do not fear for the future; let the grand old Banner of Light wave; it will illuminate the world with the truth humanity so much needs—the evidence of a future life!

When I saw five individuals in the Banner of Light columns last week testifying to this great truth, acknowledging the correctness of messages given, and through this the return of their friends, it rejoiced my soul! What can the doubter do with these facts? These evidences are the foundations of our hope of future life. My friends, there is no escape from this direct testimony. Christianity has nothing like this to press against the heart of mankind in reference to the future life. It is the return of the spirit, and the grand facts which spirits give, which demonstrate that they live, and because they live we shall live also.

"Winona," through the instrumentality of Mr. Colville, here delivered a poetic improvisation based on several topics suggested by the audience; after which Miss M. T. Shelhamer pronounced the following benediction, and the interesting services concluded:

BENEDICTION.

May the blessing of our Father and Mother God, and of the loving angels and friends in spirit, who are ever near you, rest upon you and abide with you forever. Amen.

Cassadaga Lake Free Association.

[Specially reported for the Banner of Light.] A company of earnest workers in the cause of human enlightenment a short time ago purchased several acres of land very beautifully situated on the borders of Cassadaga Lake, fourteen miles distant from Dunkirk, N. Y., and consecrated them by appropriate dedicatory services held June 16th, 1880—at which Mrs. E. L. Watson of Thruville was the principal speaker—to Free Thought, Free Speech, and Free Investigation. Since that day rapid progress has been made, resulting in the erection of a really fine hotel, capable of comfortably accommodating about fifty guests. The charges are very moderate, only \$1 per day being asked for first rate board and lodging. The hotel is also provided with a commodious lecture hall capable of seating about seven hundred people; it is also admirably adapted for dancing. The auditorium (out of doors) is furnished with seating capacity of about eight hundred; the speakers' desk is so arranged that lecturers can be seen and distinctly heard by all in the audience. A fine organ has been provided, and everything done that could be done to ensure the comfort of all who pay a visit to these charmingly situated grounds.

On Sunday, Aug. 8th, the Camp-Meeting, which will continue in session till Aug. 30th, was formally opened. At 10:30 A. M., about five hundred people were in attendance; the speaker selected by the Committee for this interesting service was the well-known inspirational orator, W. J. Colville of Boston. Under influence of his spirit-guides Mr. C. delivered a very impressive invocation, a stirring lecture which was listened to with rapt attention—subject, "Where are the Dead?"—

and an impromptu poem on "Divine and Human Love." Mr. Colville also favored the audience with selections of vocal and instrumental music.

Shortly after twelve o'clock dinner was partaken of, and at 1:30 P. M. another meeting was held, when there was also a very encouraging audience. Mrs. Watson was announced to occupy the rostrum, but owing to ill health she was reluctantly compelled to abandon her engagement. Her place was supplied by Mr. Kellogg, of Ohio, a speaker very well known throughout the Western States. This gentleman delivered a very powerful lecture, which gave great satisfaction. He fore the audience dispersed, Mr. Colville, who had again acted as organist and vocalist, distributed a number of copies of the Banner of Light, and earnestly dwelt upon the merits of that paper, urging his hearers (if not so already) to become its regular subscribers.

In the evening, at eight o'clock, a social meeting was held in the large hall which forms part of the hotel building. The exercises consisted chiefly of social singing and short addresses, delivered under spiritual influence by W. J. Colville and Mr. Kellogg. A very pleasant hour was thus spent, and when this first day of the Cassadaga Lake Camp-Meeting drew to a close every one who had participated in its exercises must have felt wiser and better. The weather was peculiarly favorable; the sun shone brightly, no clouds dimmed the sky, and a gentle breeze prevented the campers from being oppressed by heat.

On Monday, Aug. 9th, a very enjoyable and instructive conference meeting occupied a good portion of the morning, and in the afternoon W. J. Colville lectured to a very attentive audience. The subject of his inspired discourse, chosen by a gentleman on the grounds, was "The Water of Life," upon which theme the inspiring intelligence gave a lengthy and lucid oration, tracing the development of the Spiritual Philosophy from its first inception in the human mind on to the golden age when human civilization will have reached its name. A poem from Winona on "Water Lilies" concluded a very interesting session.

On Tuesday the exercises were somewhat similar to those of Monday. The weather is continuing auspicious. Many good mediums are on the grounds; interesting sances are being held every evening, and satisfactory private sittings at various hours. A spirit of increasing zeal and harmony seems spreading, and if the Camp-Meeting sessions continue as brightly as they have commenced, the effort of the managers will be crowned with undimmed success.

J. Frank Baxter and other well-known lecturers and test mediums are expected before the end of the month, who will no doubt carry nobly on the work so happily begun.

NOTES FROM NEW YORK.

To the Editor of the Banner of Light. The exercises at Republican Hall Sunday forenoon were rendered additionally interesting by the unexpected presence and participation therein of Dr. Tanner, of fasting fame.

Mrs. Britten's subject was "Magnetism and Psychology," which she unfolded agreeably with the latest approved fashion from the spiritualistic point of view, and conformably with the most advanced scientific attainment. In the course of her remarks she incidentally alluded to the subtle elements and essences held within the atmosphere, especially in certain localities, which, through magnetic laws, were capable of sustaining life without the ordinary processes of maturation. Dr. Tanner, who chanced to be present, and without knowing what the subject of the speaker's discourse was to be, felt to question the correctness of some of the lady's positions as based upon his own experiences. The Doctor was replied to from her standpoint in a very prompt and straightforward manner by Mrs. Britten.

In the evening, Mrs. Britten answered the query: "Why Does Not God Kill the Devil?" A well conducted conference meeting was held Sunday afternoon in the Harvard Rooms, Sixth Avenue, opposite Reservoir Square, attending which an observer could but notice the prevalence of a critical, a materialistic or rationalistic spirit over that known as distinctly spiritualistic. The remarks, however, were exceptionally clear, dispassionate and interesting.

Mr. William Roberts holds his materializing sances every Sunday evening at 131 Eighth Avenue, but as yet I cannot speak of them from the witness-stand.

Prof. W. P. Anderson, spirit-artist, has located himself in Brooklyn, having taken a house there on McDonald Avenue. Another new paper makes its appearance to-day, claiming the attention of the spiritual reading public. It is called The Instructive Light. Its method of receiving and transmitting communication claims to present a new phase of spiritual phenomena, inasmuch as it is through mechanical means, telephonic in character, and similar to that employed in Old Testament times. The communications, somewhat unique, are said to appear in letters of electric light on the atmosphere. It is a small-sized sheet, about 15x20 inches, printed on cream-colored paper, and sells for ten cents.

Movements of Lecturers and Mediums.

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

W. J. Colville will lecture in Republican Hall, 65 W. 33d street, New York, Sunday, Aug. 22d, 11 A. M. Subjects to be presented by members of the audience; 7:45 P. M., "Spiritual Food and the case of Dr. Tanner." He will hold a public reception in Everett Hall, Brooklyn, Aug. 23th, at 8 P. M.

P. C. Mills spoke in North Star Sunday, Aug. 1st, in the forenoon; also on Monday, Wednesday and Friday evenings of same week. He spoke Aug. 1st, afternoon and evening, at Barnes's Grove, Newark, and at the same place on the 8th, at a bracket picnic. He spoke in Newark Monday, the 9th, Breckenridge on Thursday, the 12th, and in North Star the 13th and Sunday morning, the 15th. He expects to attend the Lansing, Mich., Camp-Meeting on the 20th.

Mrs. Nettie Pease Fox has gone to Moberly, Mo., to visit her parents. She will remain there until the middle of September, and will respond to calls to lecture in that vicinity. She will then return to New York City, and will answer calls to speak on the route, via Ohio & Baltimore Railroad. Address her care Dr. A. D. Pease, Moberly, Mo.

Mrs. Dr. Adella Hull would like to make engagements in the South-west for the coming winter to lecture for spiritualistic societies. Her permanent address is South Second street, Harrisburg, Pa., care of H. Breneman, and her present address, 369 Adelaide street, Toronto, Ont., Can.

Jennie R. Warren, test medium, will be at Lake Pleasant this week and part of next.

The Spiritualist Society of Bartonville, Vt., hold meetings twice a month. Mrs. Nellie J. Kenyon, of Woodstock, gave two very fine lectures and several fine tests from the platform on Sunday, Aug. 15th. Dr. L. K. Conoley is to occupy the desk Aug. 29th, at 11 A. M. and 1 P. M. His address will be Bartonville during August. He would like engagements in Massachusetts or Maine for the fall and winter.

The St. Louis, Mo., Times of Aug. 2d devotes a third of a column of its space to a well digested report of a lecture by Mrs. Annie T. Anderson. The discourse had for its subject "The Gates of Truth," and was delivered at a session of the Liberal League on Sunday afternoon, Aug. 1st.

Mrs. M. M. Pratt is located at 28 Oakland street, Rochester, N. Y., where she is developing her spirit-lectures, painting, &c. She will also receive calls to lecture.

A New Book by J. M. Peebles, Called "Spiritual Harmonies, or Spiritual Teachings, Songs and Hymns, with Appropriate Readings for Funerals," has just been received. It is in pamphlet form, and contains one hundred pages of solid reading matter, gotten up in a workmanlike manner at the Banner of Light Publishing House, 9 Montgomery Place, Boston, Mass., where it can be purchased at wholesale or retail. Price not stated; but we presume it is reasonable, like all their works.—Voice of Angels.

BRIEF PARAGRAPHS.

Aelaide Neilson died suddenly, Aug. 15th, at the Continental Hotel, Paris. She was born in 1850 at Saragossa, Spain. Her father was a Spaniard and her mother an English woman. She was educated in Paris. When but a child she manifested a fondness for the stage, and was particularly fond of Shakespeare's writings.

"Ten dimes make one dollar," said the schoolmaster. "Now go on, sir. Ten dollars make one what?" "They make one mighty glad to get them," replied the boy.

Herbert Spencer, the well-known scientific and philosophical writer, intends next year to start on a tour around the world by way of the United States and Japan. He will devote two years to it, taking sociological observations at the most important points on the route. One or two scientific friends and one of his secretaries will accompany him on the tour, which will be an immediate preliminary to the completion of his philosophical system already planned.

A small bit of orange peel often produces physical prostration.

At the Lake Pleasant Camp of Spiritualists, yesterday, Henry Kiddle was received with the cordial enthusiasm due to a convert who brings to the spiritual ranks so large a measure of education, culture and oratorical power.—Boston Herald, Aug. 16th.

Lord Stratford de Redcliffe (Sir Stratford Cumings) for many years British Ambassador to the Porte, is dead.

During a late Zurich singing festival the concert-hall was placed, by means of a Bell's telephone, in communication with Basle, and the choruses were plainly audible there.

Henry Greville's new Russian story, "The Trials of Ralssa," is speedily to be published by Messrs. T. B. Peterson & Bros., Philadelphia. It deals with life and love in the far-off dominions of the Czar, and is full of interest from beginning to end. No one can write a Russian novel like Henry Greville.

Marshall Bazaine, the hero of Metz and Mexico, was "killed" and brought to life again—by telegraph—last week.

IN THE LONG RUN.

No. 2. In the long run all hidden things are known; The eye of truth will penetrate the night, And, good or ill, the secret shall be known, How well 'tis guarded from the light. And the unspoken motives of the breast, Are fathomed by the years and stand confessed In the long run.

Sunday, Aug. 15th, being the day which was observed as the national fête day under the empire, many Bonapartists attended mass in the Cathedral of Notre Dame, Paris.

Work on the Washington Monument, at Washington, has been resumed after an intermission of quarter of a century. The workmen have had plenty of time for dinner and recreation.

A high-school girl recently illustrated the benefits of education by expressing her surprise that a steam fire engine could hold so much water!

Three million dollars of the late A. T. Stewart's money are to be devoted to an educational institution for both sexes, at Garden City, L. I.

The August Magazines.

GOOD COMPANY, No. 11—published at 309 Main street, Springfield, Mass.—has an extended and varied display of literary attractions for the present month—prominent among which, the general reader will vote, must be reckoned "Robert Kent's Romance," and the really touching sketch of marital life, entitled "Afterwards"; Katherine Carrington speaks in good phrase and spirit for and to the working-women of New England; Charles Dudley Warner contributes "Some Notes of Travel"; F. E. A.'s "Word for Dickens" is full of the amusing; Octave Thanet furnishes the "Romance of a Medicine Bottle," and other good things are given, together with the usual department of "The Editor's Table."

THE MAGAZINE OF ART—Cassell, Peffer, Galpin & Co., publishers, 596 Broadway, New York—lends of a fine table of contents, of high interest to all lovers of its specialty, with a full-page engraving of "Isabella and the pot of Basil." Among the various and taking illustrations that light up its letter-press may be noted, "The Library, Wilton," "The Seapeagot," "Shelter," and a sketch from the "Graphic" Gallery of Beauty.

THE PHRENOLOGICAL JOURNAL—S. R. Wells & Co., 753 Broadway, New York City, publishers—has for its frontispiece a full-page likeness of Gen. Garfield, backing up the engraving with a personal sketch; "Studies in Comparative Phrenology" (illustrated), "St. Augustine," (do.) and an article (with likeness) on "Charles C. Frost, Shoemaker and Savant," are notable among its contents; Prof. Alex. Wilder also tells "What I know about Mosquitoes."

BRITANNIA'S MONTHLY—issued at 30 Union Square, New York City. The latest number (which has reached this office) of this magazine, now on the seventh year of its publication, has for a frontispiece a picture of the horse "Volunteer," and presents much miscellaneous and many articles of interest to lovers of yachting, field sports, and other pleasure pursuits.

The Editor-at-Large Project.

The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be a movement instituted for the benefit of the Banner of Light, when nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—their feeling that the time had come when an experienced and competent person for the task should be selected to reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents. After mature reflection they named Prof. S. B. BRITAN as the man best qualified for this important work. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand.

Prof. Brittan's work has, we repeat, no connection whatever with that of the Banner of Light. The special service in which he is engaged is described in the preceding paragraph; and the only articles (copied ones aside) which have appeared (or will appear) in our columns from him in his character of Editor-at-Large are such as have been prepared by him for the various secular or religious papers, and have been by them rejected.

Table with 2 columns: Name and Amount Pledged. Total to date: \$1,329.40

Spiritualist Meetings in Boston.

Engle Hall.—Spiritual Meetings are held at this hall, 610 Washington street, corner of Essex, every Sunday, at 10:30 A. M., and 2 1/2 and 7 1/2 P. M. Excellent quartette singing.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Engle Hall) is removed to Pythian Hall, 170 Tremont street. Services every Sunday morning and afternoon. Good music and a speaker always present.

Pythian Hall.—An enjoyable and beautifully harmonious meeting was ours at this place last Sunday morning. Mr. Daniel Came made a few opening remarks upon the beauties of the spiritual religion and philosophy. Mr. Eben Cobb spoke upon Spiritual Impressions.

In the afternoon Prof. Toomey gave an able address. The Professor will speak again next Sunday afternoon. Subject will be announced in the Saturday and Sunday Herald. F. W. JOSTIS.

Brooklyn Spiritual Society Conference Meetings.

At Everett Hall, 388 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Conference Meetings held in Fraternity Hall, corner of Fulton street and Gallatin Place, every Friday evening at 7 1/2 o'clock.

Subjects: Personal Experiences, Reincarnation, and a discussion of fall and winter work.

Sept. 10th, Prof. J. K. Buchanan, New York City; Sept. 17th, "The Gospel of Humanity," Mrs. Hope

Sept. 24th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J.

Oct. 1st, "The Old and New Faith," Henry J. Newton, President First Society New York Spiritualists.

Each subject followed by a speaker, followed by ten minutes' speeches by members of the Conference. S. B. NICHOLS, Pres.

Camp-Meeting at Lake George.

The Lake George Camp-Meeting Association will commence Sept. 2d, 1880, and continue through the month. The Association have purchased 300 acres of land, most of which is beautiful grove, including old historic "Fort George," upon whose summit the Camp-ground is located. English speakers have been engaged, and every thing will be done that can be made this a pleasant and popular resort as a permanent Camp-ground in the future.

English speakers have been engaged, and every thing will be done that can be made this a pleasant and popular resort as a permanent Camp-ground in the future. The usual reduced rates allowing all persons over steamboat, railroad and stage lines generally accorded to those visiting such places.

Office: Association, President, Henry J. Newton, New York; General Superintendent and Secretary, A. A. Wheeler, Ballston Spa, N. Y.; Treasurer, R. C. Vandenberg, Ballston Spa, N. Y.; Committee of Organization—Darius C. Smith, N. Y.; S. B. Nichols, N. Y.; R. C. Vandenberg, Ballston Spa, N. Y.; C. F. Taylor, Solon, N. Y.; A. A. Wheeler, Ballston Spa, N. Y.

Further information will be given in the spiritual papers and local press next week, as well as full details regarding notices allowing all persons over steamboat, railroad and stage lines generally accorded to those visiting such places.

A. A. WHEELER, Gen'l Sup'l and Sec'y. Bulletin Spa, N. Y.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

RATES OF ADVERTISING.

Each line in Agency type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh and eighth pages.

Special Notices forty cents per line, Minimum each insertion.

Business cards thirty cents per line, Agency type, each insertion.

Notices in the editorial columns, large type, printed matter, fifty cents per line.

Payments in all cases in advance.

Electrotype or cuts will not be inserted.

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

SPECIAL NOTICES.

The Wonderful Hair and Clairvoyant!—For Diagnosis Head and Hair and \$1.00. Give name and address. Address Miss G. M. MORTON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F. T.

Special Notice. DR. F. L. H. WILLIS—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy.3.

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

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as English and French agent for the Banner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palace Street, London, E. C. 4, England. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. COLBY & RICH.

LONDON (ENG.) AGENCY. J. W. M. FLETCHER, 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Banner of Light, and also the Spiritual, Liberal, and Reformatory Works published by Colby & Rich. The Banner will be on sale at Selwyn Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORMATORY WORKS, published by Colby & Rich, Boston, U. S. A., may at all times be found there.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 829 Market street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

THE SNOOZY PACIFIC AGENCY. Spiritual and Reformatory Works of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HENRY C. SAN FERRIS, San Francisco, or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at 1204 Third 7/8 Mission street. Catalogues furnished free.

ST. LOUIS, MO. BOOK DEPOT. THE LIBERAL NEW CO., 629 N. 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and the Spiritual and Reformatory Works published by Colby & Rich.

HARTFORD, CONN. BOOK DEPOT. E. M. HUSTON, 25 Great Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENCY. The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. HODGE, M. D., at the Philadelphia Book Agency, 40 North 9th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Academy Hall, 80 Spring Garden street, and at all the Spiritual meetings.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 82 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. WILLIAM & HIGGINS, 200 Bookers, 22 W. Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

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

DETROIT, MICH. AGENCY. AUGUSTUS DAY, 73 Hoch street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH.

CLEVELAND, O. BOOK DEPOT. LESTER J. BROWN, 100 Broadway, Cleveland, O., Circulating Library and depot for the Spiritual and Liberal Books and Papers published by Colby & Rich.

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

ADVERTISEMENTS.

Cape Cod Camp-Meeting.

[The annual Spiritualists' Camp-Meeting will be held at Nickerson's Grove, Barnstable, commencing Sunday, Aug. 22d, and closing Sunday, Aug. 29th, 1880. Speakers engaged: Sunday, Aug. 22d, Dr. J. M. Peebles, Jennie B. Hagan, Dr. H. R. Stever. Tuesday, Aug. 23d, Mrs. M. S. Townsend-Wood. Thursday, Aug. 25th, Mrs. M. S. Townsend-Wood. Friday, Aug. 26th, Mr. Geo. H. Gowen of Minnesota. Saturday, Aug. 27th, Dr. I. T. Greenleaf. Sunday, Aug. 28th, Rev. Leonard R. Washburn, Cephas B. Lynn. These speakers and others will also make the Conference interesting. Call for Excursion Tickets, at reduced rates, from all stations between Boston, Provincetown and Harwich. Special Excursion Train from Cape Station on Sunday, Aug. 22th, Aug. 11—Per order of Committee.

The Heat of Summer, or of a tropical climate, causes a depression of vital power, fosters a bilious tendency, and renders the stomach and bowels apt to become sluggish and disordered. This harmful influence is nullified by that most refreshing and invigorating of salines.

Farrant's Seltzer Aperient.

Which is emphatically endorsed by Physicians and the Press.

Aug. 11—2015. BY ALL DRUGGISTS.

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BOSTON, SATURDAY, AUGUST 21, 1880.

Neshaminy Falls (Pa.) Camp-Meeting.

On Thursday afternoon, Aug. 5th, there was a lively interest manifested by the people here to listen to Mrs. Emma Hardinge Britten, it being her first visit to this growingly famous camp.

Friday afternoon Mrs. Britten for the second time gave the regular address to a yet larger audience than the day before. After music by Miss Frost, Mrs. Britten rose and said: "What new thing has Spiritualism taught? What good thing has Spiritualism done?"

She said: "Spiritualism has fought its way step by step. The cry of imposture was first raised. Investigation soon proved the cry of imposture would not cover the ground. Then men were obliged to admit there were supernatural facts. Then came the various devices of old force, electricity, &c., to account for it. Then came the theory of mind upon mind. All these theories failed. The clergy, led by Rev. Charles Beecher, now found it to be evil spirits. All the spirits who came to Jerusalem were good. All who came to America were devils. They had not consulted these reverend gentlemen about coming. The world has fought us with ghosts of dead arguments until they are almost ready to abandon their souls to destroy Spiritualism.

When Columbus found the new world he brought back some of its inhabitants as a testimony; so members of that chosen country came to us to tell us of the life to come. This is a new force, physiology has not yet noticed. What is the medium's force? Dissect the medium and you cannot find it. Here is a force for the scientists. Whence come the raps? What form or power in ourselves produces them? Now if a single leaf should fall and produce a sound the scientist could not understand, he would never rest until he had found its source. Why does he neglect these raps?"

Here is also a new power of clairvoyance. It comes to the blind—it is independent of time and space. Who shall read this new page in optics? A new chemical power is revealed. The development of a human being from a mere cell is only a question of chemistry; his death is only a question of chemistry. The appearance of a spiritual being is only a question of chemistry. What kind of a chemistry is it? We give you a new country, a new force in physiology, a new motive power in the danceable, a new chemistry. What has Spiritualism done? It has brought light to the blind. It has taken us from the known to the unknown. It has made religion a science. It has given hope to the world. We do not wait for any man's opinions. We know it is true: The dead live. Every returning spirit proves the fact of immortality.

Take this religion out into the great world with you. Take it to your counting-houses, and into all the daily walks in life. It depends on our responsibility. It says dream not, but work. Saturday afternoon, A. B. French, Esq., of Ohio, who has added to the very favorable reception he met with at first, and who has proved to be a speaker of rare power, occupied the platform and pronounced an eloquent discourse, evincing scholarship, subtle thought and creative power. He announced his subject as "The Law of Compensation," which he introduced, he said, because of its practical bearing upon us and our work. Nature's great law of equilibrium balances the delicate wings of the planet. Compensation was true as fate and meriting as destiny. He elaborated his subject at length under the three heads of judgment of ourselves, the judgment of our fellow-men, and the judgment of history. Nothing but a verbatim report can give aught of the beauty and strength of this admirable oration.

Sunday.—The weather on the fourth Sunday, and last but one, was all that could be desired, and the country round about turned out en masse to enjoy it, and the unfolding of spiritual truth which came meetings of this class give to the multitude. The crowd was fully as large as on the previous Sunday, many estimating the number to be fifteen thousand. Reader, picture to yourself in an open semi-circular field, arranged closely together, fifteen hundred vehicles of every style, from the most antique to the latest modern, and in all conditions, and you can form some thing of what was seen at Neshaminy Camp last Sunday afternoon.

The forenoon session was preceded by good instrumental and vocal music, after which Mr. A. B. French was introduced, who gave the waiting thousands a timely and adaptive sermon on "Death in the Light of Modern Spiritualism"; and its rational exposition to the ordinary churchman and the honest country-folk who listened with interested wonder, must have proved a revelation to them. There is nothing, he said, so sacred as Truth. It is always of primary importance. The first question should be, what is death? And what of our death? It is the result of a fixed and universal law. Rocks, hills and waving fields and earth's most material substances exhibit change, decomposition, death. Death is as much a part of creation as life—exemplified alike in the mineral, the floral, the vegetable and animal kingdoms. Death is but an event in the journey of life. Man is the perfect fruit of the tree of life itself. God has given us air, water, &c., and the means of enjoying them—given us social, intellectual, moral and spiritual faculties, and has made the necessary provision to feed them. The first and last instinct, the aspiration and cry of our common humanity, is for life—life. The testimonies of the dying all and inevitably teach that death is but an event in life: the escape from the shell which temporarily holds us; a physiological change—a spiritual birth. What a grand thought it is that we can die. How grateful we should be for this natural event. What of our death? As everything in this life unerringly points to the fact that death ushers us into another life—one of progress, intelligence and affection—how are we prepared to enter upon it?

This is but the baldest skeleton of a discourse that was replete with the imagery, brilliant passages and great rhetorical skill, effectively delivered. A song, sang with taste and expression by Miss F. Leone Frost, of New York, followed, when Mr. Ed. S. Wheeler dismissed the audience with a hopeful and happy benediction.

Afternoon.—The frequent trains and the constant stream of carriages—some of the latter containing twenty persons, and coming a score of miles—swelled the company to one of vast proportions. It was an inspiring scene. The best of order prevailed. No rudeness, no boisterousness were to be seen anywhere. Rev. Samuel Watson was the regular speaker at the grand stand. The choir sang "Over There," which was followed by an invocation when he announced his subject as the Bible. In 1878, when he first lectured in Philadelphia, there was no Bible on the desk. This was also true when he lectured at Lake Pleasant last year, since which both places had been graced with the presence of the book—a fact which caused him to rejoice. Do I believe in the inspiration of the Bible? Most certainly. Inspiration is to be found in all Bibles. Our Bible nowhere claims to be infallible. The text that is so frequently quoted, "All Scripture is given by inspiration," etc., should omit the "is." The view entertained by the original writers of the Bible was not that of the popular Christian Church of to-day, for proof of which see the words of St. Stephen, Paul, Matthew, Luke and others. Certain errors and conceptions held by the Church were not sustained by the Bible. I do not fully accept Pauline Christianity. Jesus himself did not teach the views enunciated by Paul.

With reference to the latest grand phase of Modern Spiritualism, materialization, the Bible distinctly taught it; and though certain skeptics to-day, wise in their own conceit, think an insuperable objection is raised against the whole subject when they declare that they have not seen any member of their family materialized, they overlook the fact that the two sisters did not at first know the materialized Jesus; that the two men who walked with him did not even know him. An account of his experience with materializing media at Memphis and elsewhere created a marked impression upon those who had had no personal knowledge of the

subject. The command of Jesus to Thomas to reach forth his hand and thrust it into his side, and put his finger into the print of the nails as convincing proof of his identity, had been supplemented in the speaker's experience with members of his own family. Through every sense possible have we been convinced of the substantial proof of the materialization of Jesus as recorded in the Bible. To you who are Methodists and yet are disinclined to believe what is solemnly affirmed by myself and others, let me state what Dr. Adam Clarke, the greatest and most authoritative commentator the Methodists ever had, once put on record as part of his religious faith. He says: "I believe in a spiritual, supernatural world, to which the good and bad go and live in a state of existence. I believe that any of these in the order of God may come to earth and make themselves visible to mortals."

"Grant me Thy Peace," was sweetly sung by Miss Frost, and a benediction was spoken by Dr. Watson. While these exercises were being held, the assembled crowd was so great that another immense meeting was improvised at the Pavilion, administered to by Mr. E. S. Wheeler and Mrs. E. Shepard. The former briefly explained the fundamental methods by which invisible beings controlled mediumistic persons, adapting his remarks to the character of his audience. His discourse was a plain and practical unfolding of the principles of Psychology as exemplified in the manifestations through mediums, and admirably illustrated in the person of the lady who was to follow him. This address of Mr. Wheeler's was full of his well-known pungency and pertinency, interspersed with sallies of rare wit and flashes of unusual eloquence.

He was followed by Mrs. Shepard, a lady speaker of acknowledged ability and a general favorite here as elsewhere. Her remarks took the form of answers to questions propounded by her auditors. These responses covered subjects of a theological, humanitarian and practical character. Their directness, fullness and thorough adaptability to the needs of her hearers, made an impression that time can never efface.

This lady, by previous announcement, was the regular speaker for the evening. Her subject was Woman, because, she said, seemingly all other subjects have been considered save this, and it was not right, at such a place, to omit all reference to it. Woman was evermore a redeeming factor. The first principle which the student finds in his investigation of nature is that illustrated in the father and mother element. In all history the masculine element has ever been characterized by strength; the feminine by something different and finer. The voice which comes out of the skies, from out the new Jerusalem, is evermore one of equality. In the affairs of life, alas! male talent has always been paid twice as much as that of the female, though often the latter was no less meritorious than the other. As we grow out of this line of thought and action, we establish the recognition of God's law of Equality. The cessation of those little sweet amenities so noticeable before marriage, often causes estrangement, leads to separation and the breaking up of all the dear relations of home.

Spiritualism has the unjust credit of severing family ties; but never one noisily has it been the cause of this, as compared to the want of consideration and other causes wholly disconnected from all reference to it. Spiritualism proper was a promoter instead of a disturber of the peace. This entire lecture was crowded with the most practical suggestions, phrased in language elevated and eloquent, and delivered with soul-stirring effect. The closing benediction was pronounced by Dr. Watson.

President Champion, who officiates as Chairman with great promptness and efficiency, announced that there would be no meeting on Monday, but on Tuesday afternoon, at the Pavilion, Mrs. Shepard would answer questions from the public desk; on Wednesday, Dr. Watson would lecture, and on Thursday, Mrs. Nellie J. T. Brigham would discourse to them.

The professional mediums in camp here are Mrs. Patterson, an excellent independent slate-writer; Mrs. George, test medium; Mrs. Anthony, clairvoyant, and Mrs. McNeil, business medium. If the weather proves pleasant next Sunday (Aug. 21st), another outpouring of the people may be expected here beyond all precedent.

Bro. J. M. Peebles visited the Camp on Sunday. The brevity of his stay was an aggravation to those of his many friends who failed to get a sight of "The Pilgrim."

Dr. S. Lewis Cooper, a very successful Magnetic Physician, of Philadelphia, was also present. Through the good offices of Bro. Wheeler, the writer of this account, in company with several others—all good souls—were most comfortably housed at the two hundred and seventy-five acre home-farm of Friend Knight, instead of at the camp, a favor fully appreciated by all the entertained ones. A part of our Sunday morning devotions consisted of a two hours' enjoyable ride through the richest and most picturesque portions of Bucks county—a glorious prelude to the grand meeting which followed.

This Camp-Meeting was formally closed Sunday, Aug. 15th. The attendance was exceptionally large. Rev. Samuel Watson, of Memphis, and Mrs. Nellie J. T. Brigham, of New York, were the speakers.

Lake Pleasant Camp-Meeting. The first week of the Camp-Meeting has passed off very successfully. Crowds of people are constantly visiting the grounds. Old friends greet each other cordially; discussions relative to Spiritualism are heard on all sides; professional lecturers meet for mutual advice and consultation; mediums narrate their wonderful experiences—in fine, take it all in all, the assemblage is unique; it is a gathering of earnest men and women, prayerful students of religion. There is a liberal sprinkling, of course, of the pleasure-seeking element, which is well. The modern idea is to blend rational amusements with religious instruction. Visit Lake Pleasant, reader. Remember that the railroads give excursion rates, and that there are ample accommodations for all who come.

Following is the record of the week ending Aug. 15th: MONDAY. This is always a quiet day in camp. Congratulations were the order of the hour. Old friendships were renewed and pleasant acquaintances were formed. Mediums were visited by scores of investigators. The Fitchburg Band gave two delightful concerts.

TUESDAY. In the forenoon Mrs. A. P. Brown, of Vermont, delivered a lengthy address. She was enthusiastically applauded by the audience, and was made the recipient of a nice present from her many friends. In the afternoon Mrs. Manchester, of Vermont, improvised songs from subjects given by the audience. She spoke at length upon the general theme of Spiritualism. A Mr. Coburn was invited to the platform, and said a few words under "Influence."

WEDNESDAY. Giles B. Stebbins delivered the regular address, which was a very able effort. He was attentively listened to. He read copious extracts from his work, "After Dogmatic Theology, What?" showing the tendencies of modern thought in the direction of Materialism on one side and a comprehensive Spiritualism on the other. The speaker said, substantially: "Whenever I come to New England I am compelled to exclaim, 'What a hive of people! New England is a center of activity. Her sons are found all over the world. Is not industry a characteristic of the universe? It may be said, with reverence, that God is the greatest worker in the universe! What a rebuke for our inerty, our selfishness, our indifference. There are plenty of beautiful places which we can visit. Why do we select Lake Pleasant? Because of the spiritual gospel which we hear expounded—the supremacy of the spiritual idea, that has been the secret of the success of this meeting. All else should be subordinate! Remember this fact, Mr. Chairman and friends, The study of Spiritualism is not an easy matter. The past is not to be thrown aside. The great religions are not founded on a lie. Great changes have come to the world. I do not think the masses will adopt Materialism. Do we desire to be snuffed out at the grave? The supremacy of mind over matter—that is the true ground of an enlightened Spiritual Philosophy. Man mirrors the universe—God. 'Man is an Intelligence served by bodily organs,' as Emerson says. A soulless man is like a Godless universe. We should hold to the ideas of God, duty and immortality."

Closing, the learned speaker said: "Now, a few plain words about Lake Pleasant. Can you stand prosperity? This camp-meeting is a great success! The prominence of the spiritual idea in the machinery of the camp has brought it to its present degree of growth. The primary object of this meeting's spiritual improvement—not amusement. Amusements are well in their place, but such things should be made incidental—and in such a way that the public can see that such is the case. Keep on in the path of spiritual progress and this meeting will continue to grow. Take a lesson from the Chautauque, N. Y., meeting (Orthodox); there the best talent is secured and a high intellectual tone pervades the meetings; rigid discipline is maintained. Let us see to it that we are wise enough to utilize this great victory. May this Lake Pleasant Camp-Meeting continue a power for good in the world."

THURSDAY. J. William Fletcher, of London, Eng., arrived on the grounds and was most cordially welcomed. Owing to the rain, the services were held in the hall. Mr. Fletcher delivered a very interesting address on the growth of Spiritualism in England. He said: "It is with pleasure that I cast my mite into the great spiritual wave which is sweeping over the world. My labor, of late, has been far away from you. As I look around me I see signs of improvement; familiar faces greet me. Under the light of a comprehensive spiritual philosophy, there is no distinction of nation or class." The speaker treated, in detail, the progress of Spiritualism in England; how it had overcome difficulties; of the noble work of Dr. Slade, Dr. Monck, Mr. Lawrence, Mr. Matthews and others; and of the suffering of mediums by legal persecution. Mr. Fletcher referred to his arrival in England and the success which had attended his labors. He also adverted to the different Spiritualist associations in England. Séances were also described—those of Mr. Eglington and others. In the judgment of the speaker, Spiritualism was something more than a phenomenon. Its facts must be properly utilized. The religious phase must be emphasized. Spirituality must be made the ideal. Mr. Fletcher created a very favorable impression. He has reason to congratulate himself on his warm welcome home.

FRIDAY. Mr. Altemas, of Washington, sang a solo, after which Jennie Hagan improvised, in her usual interesting way. Mr. E. A. Stanley then delivered the regular address on the general theme of Spiritualism. The speech was well written and able, and covered the points of theological difference between Spiritualism and Orthodoxy in an intelligent and attractive manner.

SATURDAY. E. Gratton Smith and family made their first appearance to-day. They were enthusiastically welcomed, and sang two of their inspiring songs. Miss Jennie Hagan then improvised poems from subjects given by the audience. Mrs. Fannie Davis Smith delivered the regular address. She is a first-class lecturer, and clothes her thoughts in most beautiful language. She said, in substance: "There is a new faith which is slowly but surely dawning upon the world. It creeps like a sunbeam along the eastern horizon at break of day. This hour is sacred to me. I am jealous of the achievements of our cause; I want the best always at the front. We should be inspired with a spirit of earnestness, of self-sacrifice for the cause we love. Men are asking for the new faith. The cry comes for spiritual food. We should not indiscriminately denounce the past. We have not begun to grasp the significance of the subject of Spiritualism. It does not mean license; it is conservative, in the philosophical sense of that term. We have grown externally—now we want the growth of the spirit. Music, art and poetry have been the ministers of mankind. We are worshipful beings. Our souls have all the notes upon which the prelates, chants and choruses of the angels may be played. The eloquent speaker then pointed out the theological significance of Spiritualism, and closed by appealing for reciprocity among the workers in the new movement.

THE ILLUMINATION. On Saturday night was a perfect success. The tents and cottages were brilliantly illuminated with Chinese lanterns; rockets, red-lights and other fireworks rendered the scene one of great interest. Throngs of people traversed the streets of the camp. The order was all that could be desired.

SUNDAY, AUGUST 15TH. Nearly ten thousand people were in attendance, and the vast throng which gathered around the speakers' stand was a sight to behold. The Smith family, of Ohio, have won many friends since their arrival here. Their inspiring songs cheer the hearts of the listeners. President Deas was in a happy frame of mind as he introduced Prof. Henry Kiddle, who proceeded to deliver an elaborate address on "The Present Outlook of Spiritualism." [We shall publish this address in full at some future time.—Ed.] Mr. Kiddle is a cultured gentleman, of fine presence, and at once commands the respectful attention of an audience. The discourse was a scholarly production, and will be read with deep interest. It should be published in tract form.

In the afternoon Col. Bundy prefaced the regular address—which the writer had the pleasure of delivering—with a few remarks on the general theme of Spiritualism. A superb concert by the Fitchburg Band brought the exercises to a close.

NEXT SUNDAY. On next Sunday (Aug. 22d) Ed. S. Wheeler and Emma Hardinge Britten will speak.

SIGNOR RONDI. This gentleman arrived on the camp-ground Aug. 10th, being accompanied by Dr. Mack, the celebrated healer, Prof. Coma and Dr. Modorro, of Italy. In the course of a conversation with the Banner of Light scribe, our Italian brother expressed himself as follows: "I am delighted with my sojourn in America. Arriving in Boston I was reminded of Italy—the sky seemed like my own Italian sky. At the Banner of Light office I presented a letter of introduction from Mr. Harrison, of The Spiritualist, and was most cordially welcomed by Luther Colby, Esq., the editor-in-chief, who did everything in his power to make me feel at home in a strange land. Mr. John W. Day, the assistant editor, was also very kind to me. I enjoyed the generous hospitality of Epes Sargent, Esq. I did not expect to receive such a cordial welcome in America."

QUESTION.—What is the condition of the movement in London? ANSWER.—The cause of Spiritualism is in good condition. Mr. J. William Fletcher has done a good work. Discussions are carried on. Private mediums are increasing in number. The materialization phase is well developed. Dr. Monk, Messrs. Eglington, Williams, Husk, and Mrs. Florence Cook Corner, are among the best.

Q.—How do you like Lake Pleasant? A.—I had no idea that I should find such a beautiful spot and such a gathering of Spiritualists. If the London Spiritualists and those on the Continent knew how grand this meeting is, large numbers would come here. I shall write to several spiritualistic and secular papers abroad relative to this Camp-Meeting. Mr. Colby, of the Banner of Light, gave me a letter of introduction to President Deas and others, and I have been received with most considerate kindness, for which I am very thankful.

Q.—Dr. Mack, of England, came over with you, I believe. A.—Yes, I was so fortunate as to have Dr. Mack for a traveling companion. He is a healer of great power. I intended to have written the spiritual press relative to a wonderful cure which he performed in my own case. Now that I have the pleasure of conversing with a representative of the Banner of Light, I will improve the opportunity and state that prior to my departure from England my sight failed me so that I could not face the light. Dr. Mack became en rapport with me, and experienced himself the same pains which afflicted me. He resorted to manipulation, and my sight was restored to me. I consider this a most wonderful cure.

Q.—Did you meet Dr. Slade in England? A.—Yes, and I want to say that the Spiritualists were most nobly united in his behalf. Able counsel were employed; large sums were contributed; everything was done that could be done for him. Test mediums are greatly needed in England. Mr. Fletcher sometimes gives tests after his lectures. Slowly but

surely, the work is going on. I am glad to have met you, sir. I shall learn all I can about Spiritualism in America. MR. AND MRS. J. WILLIAM FLETCHER. The writer had the pleasure of holding an extended conversation with Mr. and Mrs. Fletcher, relative to their sojourn in England. The costly presents showered upon this favored couple are good to look upon. Mr. Fletcher's testimonial from the Steiny Hall congregation is most beautiful—a large silver vase, gold-lined. Mrs. Fletcher's jewels are numerous and costly. Mr. Fletcher regrets that he was unable to be present at the "reception" in Boston. This couple, with their English friends, are the recipients of kindly greetings at the Camp. Returning to England in October, they will take with them the good wishes of hosts of friends, who will wish them God-speed in their noble endeavors for the advancement of the spiritual cause.

NOTES. Mrs. M. B. Thayer, the flower medium, is ensconced in the Lyman cottage. The Monthly Review is an able little paper, published at Spear's Corner, Milan, Ohio. R. P. Willcox is editor and publisher. Mr. and Mrs. John Wheeler, of Orange, Mass., are frequent visitors to Lake Pleasant. Prof. Henry Kiddle, of New York City, was the recipient of a most cordial and respectful greeting at the Lake.

Dr. W. A. Towne, of Springfield, Mass., the noted healer, is domiciled in Chestnut Square. He is doing a large business, and is very successful. Mrs. Sue B. Faies, a test medium, is enjoying the Camp-Meeting. Mr. Burnham's colossal choir is doing good service. E. M. Lyman, of Springfield, Mass., and family, are frequent visitors to the Camp-Meeting. Deacon Dickinson, of Springfield, Mass., is on hand, watching with interest the proceedings.

Henry Buddington keeps the Banner of Light for sale, also spiritual books. Give him a call. A. B. French, of Ohio, made a flying visit to Lake Pleasant. His voice will be heard here next year on one of the best Sundays of the Camp-Meeting. Mr. French has made many friends during his Eastern trip.

Capt. H. H. Brown is sojourning at the Camp—taking a vacation. He is the recipient of many compliments on his speech on the opening Sunday of the meeting. Dr. Mack and Signor Rondi are interested visitors. Mrs. Pasco, of Hartford, Conn., has a nice cottage on the bluff overlooking the lake.

Giles B. Stebbins made a very practical and eloquent speech on Wednesday, Aug. 11th. His closing sentences ought to be printed in all the Spiritualistic papers all over the world. Mrs. J. K. Stiles, of Worcester, the well-known medium, is enjoying the meeting.

Among the Pines, the Camp-Meeting daily, has suspended—that is to say, it has gone among the clouds. A Sunday edition will be issued, which will be well patronized. Mrs. Susan G. Horn, the well-known author, is an intelligent observer of Camp-Meeting affairs.

News of E. V. Wilson's death reached the Camp Aug. 13th. Expressions of regret at the departure of the brave veteran were heard; his noble work for Spiritualism was referred to; words of sympathy were spoken for his family; and the question was asked, Who will take the place of this old-time apostle of Spiritualism? John Harvey Smith, the Secretary of the Association, is a busy worker.

Mr. Spear, of the Boston Herald, "Browne," of the Boston Journal, and Mr. Young, of the Boston Globe, are "writing up" the meetings. Fannie Davis Smith, of Brandon, Vt., was warmly greeted by her many friends. Her discourses are of a high order. Dr. Chas. T. Buffum, of 60 East Newton street, Boston, Mass., a good medium, is on the ground. The ladies say he is one of the "best-dressed men" on the grounds.

Remember that the 8:30 train from Boston over the Fitchburg Road does not stop at the Lake. Trains for the Lake leave at 6:30 and 11:15 A. M., and 3 and 6 P. M. The 8:30 train stops at Miller's Falls, one mile from the camp. C. Pannell Allyn spoke at Cassadaga Camp-Meeting Aug. 15th. She will return to Lake Pleasant by Aug. 24th, when she will deliver the regular lecture.

The different séances are well attended. Investigators, as a rule, are well pleased. Chas. Sullivan arrived on the grounds Aug. 10th. A testimonial was given to Mrs. Cushman, the musical medium, on Friday evening, August 13th. Chas. Sullivan and others participated. The affair was a success. Mr. Tice, of Brooklyn, and Mr. and Mrs. Shumway of Philadelphia, arrived on Saturday, Aug. 14th. Dr. S. J. Damon, of Lowell, Mass., a well-known healer, enjoyed his sojourn at Lake Pleasant. Mr. Nichols, of Brooklyn, is a very zealous man. Col. Bundy was accorded a reception by the directors of the Association on Sunday night.

The "Illumination" was such a success that it will be repeated on Saturday, Aug. 21st. The camp is increasing—new comers arrive daily and pitch their tents. Reader, come to Lake Pleasant! CEPHALAS.

Notes from Onset Bay Camp. (By our Special Reporter.) The high standard of platform utterances has been kept up until the close of the meeting, and the interest of the people has not flagged for a moment. Off days, when no meetings were advertised, have been changed into meeting days by the spontaneous desire of the people to converse publicly with each other upon the high themes of Spiritualism.

Dr. A. B. Severance of Milwaukee, Wis., the well-known psychometrist and clairvoyant, and Mrs. Juliette H. Severance, M. D., have given familiar conversations upon Psychometry and the laws of physical and mental health. Mr. J. C. Welch, of Connecticut, for more than twenty years a speaker upon spiritual themes, offered advance thought in a most eloquent and philosophical manner upon human relationship to other planets and sources of vital influence. Mr. Welch is worthy of a call to any platform, and it is hoped that he will appear more frequently at our Spiritualist convocations than he has done for some years past, as his discourses are texts for the best thought.

Rev. Mr. Hervey, of Taunton, Universalist clergyman, responded to an invitation, and participated in the conference of Friday afternoon. His genial remarks were in cordial sympathy with what he had heard, from the platform, although the fact of spirit communion had not been proved to his satisfaction. Mr. Thomas Dowling of Malden is visiting Onset for the first time, the guest of Mr. Vaughn. Blending at once with the spirit of the meeting, his speech, both in conversation with the groups that gather informally and from the platform, has been full of wisdom and inspiration, illustrated by anecdotes and experiences of the deepest interest.

Dr. A. H. Richardson and Dr. John H. Currier and their wives, weary with their arduous duties at Shaw-see Camp, are resting at Onset. They say that to them the meeting here is an intensification of the spirit that prevailed at Shaw-see—perfect harmony and a Pentecostal feast. Capt. Nerl Chase, of Harwich, sailed into the Port of Onset on the largest and fastest yacht yet numbered in our fleet. He proposes to build here, and make it his home. Through his kindness the speakers and visiting guests of the Association have enjoyed the constant feature of interest here—a sail down the bay.

On Friday evening, Dr. I. P. Greenleaf was surprised at his beautiful cottage, on South Boulevard, by an influx of visitors that filled the rooms and overflowed upon the piazzas. It was the occasion of his birthday anniversary, and a purse had been made up by his friends for the purchase of a post and lamp to be placed in front of his cottage, on which a Greenleaf is to be painted. This was done "that it might be fulfilled" was just revealed to him in a vision three years ago—of just such a lamp and inscription. Dr. Storer made the presentation speech; Dr. Greenleaf happily responded in a feeling manner, and remarks were made by Mr. Dowling, of Malden, Mr.

Crockett, Mrs. Sturtevant, Mr. Vaughn, and Mrs. M. S. Townsend-Wood. On the same evening, a reception was given to Dr. and Mrs. Severance, at the cottage of Dr. E. Y. Johnson. Another crowd, and beside them an invisible company who made the evening memorable by evidences of their presence.

The following article, written by Mrs. J. P. Hicker, and published in the "Dot," gives the particulars of a most interesting event, that deeply enlisted the sympathies of the Camp: BARBARA WOOD. Passed to the Spirit-land at Onset Bay, on Friday morning, Aug. 6th, 1880, Barbara, only daughter of Charles J. and Carrie Wood, of Peasasset, Mass., aged 12 years and 10 months.

Kindly friends administered tenderly to the dear one, hoping to bring her back to health, for it was hard indeed to yield her to the angel of death, although we knew he would but transplant her into a higher and more beautiful life.

With the funeral services were circumstances so significant, as showing the influence of Spiritualism vs. Orthodoxy, that a brief recital of the facts may be interesting to your readers. The body of "Barbie" being conveyed to her home in Peasasset, the services of a Baptist minister were secured for her funeral upon Sunday last; when the so-called "man of God" taking advantage of the fact that no profession of religion had ever been made by the innocent little girl, called upon the children present who had been her school-mates to flee from the house to come, and avoid the fate of the lost, taking warning from the example before them. So much for the "consolations of the gospel" which failed so utterly to console the bereaved father, who loved his darling too well to listen to the insult to her memory, and addressed a trance medium near him, begging for consolation and hope.

The "Comforter" was near, and beginning with the words of Christ—as though in fulfilment of all the clerical teacher had said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" breathed words of comfort and sympathy into the eagerly listening ears of the mourning friends.

Unwilling to bury from their sight the body of their dear one under the cloud of the Orthodox sentiments that had been pronounced by the minister, it was decided to have other services under more cheerful auspices. Upon the following day a party of fifty earnest, honest souls left Onset Bay, and assembled in the afternoon at the residence of Dr. Wood, in Peasasset, when Dr. I. P. Greenleaf and Mrs. M. S. Townsend-Wood, in inspired and appropriate language, gave words of comfort and wisdom, portraying the beauties of the home into which the enfranchised spirit had come, and forbidding them not to fear the "beautiful gates" were indeed ajar, that they might catch a glimpse of the "city just in sight" while through the lips of Dr. Crockett, of Rockland, Me., "Barbie" gave her own message of love and cheer to her dear ones; after which the following poem was given through the hands of Mrs. M. S. Townsend-Wood. So doth our glad evangel perform its mission amidst our earth's sorrowing ones. J. P. R.

(To Dr. and Mrs. Wood on the passing away of their daughter.) I am not dead, dear father, But risen above earth's strife, And my soul is born immortal Into "Life, immortal life." Oh! dry your tears, dear father! 'Tis only a veil that hides The glorious home of the angels Where your Barbara resides.

My sufferings all have over: My spirit, pure and bright, Is robed in splendid garments Like the snow, as clear and white. And I can see my dear father, And wipe away his tears, Because he has known the angels, And has no doubts nor fears.

And oh! I wish, dear father, That you could see me now, With this crown of pretty jewels They have placed upon my brow, And hear you say, dear father, No discord, jar or strife, As the angels sing together Of "Life, beautiful life."

You can keep my little treasures I loved so well, dear father, But do not weep, my darling, For I can better come When smiles light up your faces, And hear you say, dear father, And father, sing I pray you, Of "Life, beautiful life."

Dear mother! you can bear it, This change that comes to me, Since it is but a change, It brings me nearer thee, And I shall comfort father Through your dear hands, And give of the heavenly nectar That angel loved ones sip.

And soon his spirit, lighted, By the truth of Love Divine, Will now be in the air, And beat one with thine. Then we will all together, And free of your dear father, And drink at the crystal fountain Of Life, our beautiful life.

Another glorious day gladdened the hearts of all on the last Sunday of the meeting, forebodings of rain being prevalent on Saturday. Large accessions of visitors came to the ground on Saturday evening by the Boston train, many for the first time, but all were comfortably bestowed among the cottages. Among these were Signor Rondi, an Italian Spiritualist of prominence, now resident in London, and member of the British Association of Spiritualists, and Dr. James Mack, the distinguished healer, and a gentleman thoroughly endorsed by the English spiritualistic press. They are the welcome guests of the Onset Bay Association.

While the bell was ringing for morning service and the carriages streaming in from the country around, the steamer Monohannett was despatched coming up the bay, her decks black with a much larger company of excursionists than upon any previous Sunday. New Bedford is thoroughly awake at last to the beauty of Onset and the high character of the services held here.

The morning address was by Dr. James M. Peebles, in his familiar, discursive style, touching upon many themes, illustrated by his experiences of travel, and all comprehended in the great revelation of man as a spirit, potentially divine, and gradually evolving the possibilities of his nature by the assistance of the external influences of nature and the ministry of angels. In the afternoon Mrs. J. Shepard, of Minnesota, delivered an admirable address, her subjects being taken from the audience. "The Mysterious Coming of Christ" and "The Evidences of Immortality" were treated in such a manner as to compel close attention, with frequent expressions of applause.

Mrs. Juliette H. Severance, in response to an invitation, spoke briefly and grandly upon the Mission of Spiritualism, leaving a desire with all to hear her at greater length another season. She announced the tidings, just received, of the death of E. V. Wilson, the veteran lecturer, and paid a fitting tribute to his grand services and influence in the spiritual movement. Mrs. Lita Barney Sayles offered a resolution of condolence and sympathy with his family, which was adopted.

Dr. Storer, the presiding officer of the meeting, then made the closing remarks, in which he expressed the general sentiment of the camp that the uninterrupted order of this series of meetings, and the profound interest in the subjects discussed, and the fraternal spirit which has been so marked a feature, are indications that the great spiritual movement to which this Grove is dedicated is manifesting its own wonderful methods here in convincing the judgment and uplifting the hearts of the people. He could but congratulate both the officers of the Association and all who had attended our meetings upon the success of this Fourth Annual Camp-Meeting, now closed. H. E. S.

Freeville, N. Y. According to the Dryden (N. Y.) Weekly Herald, (which gives an extended, careful and courteous report of the occasion), J. Frank Baxter evoked the greatest satisfaction during the Freeville (Annual) Meeting of Spiritualists, held Sunday, Aug. 8th—while the Herald pronounces the largest attendance of the yearly series ever convened there. Mr. Baxter's morning subject was "Spiritualism a Reality." He gave tests, as is his wont, after his discourse; and his record of "Sunday Service" by the Spirit, was entirely made up of this exercise. His descriptions, etc., were at once acknowledged to be correct by an audience which, the Herald states, "seemed to be of that order of talent and ability as to weigh evidence and pass a righteous judgment upon it."

Final Grove Meetings. Dr. A. H. Richardson, Manager, announces that in answer to repeated requests from many friends, he will hold the closing Grove Meetings of his present season on the following days: The first on Wednesday, Sept. 8th, at Silver Lake Grove, Plympton, Mass., on the line of the Old Colony Railroad. Trains will leave Old Colony Depot at 9 A. M., stopping at wayside stations, and arriving at Silver Lake Grove, on the Boston & Maine Railroad. Full particulars as to speakers, mediums, price of tickets, starting of trains, &c., &c., will be given next week. The greatest appetizer, stomach, blood and liver regulator on earth—Hop Bitters.