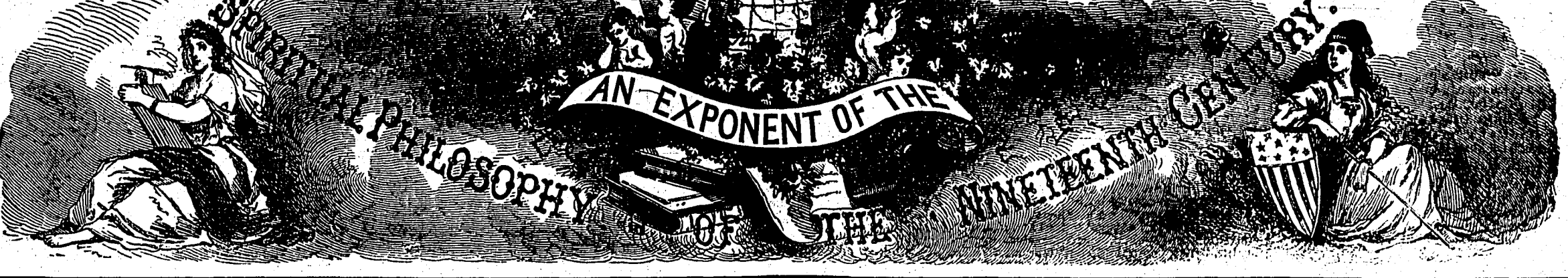


BANNER OF LIGHT.



VOL. XLVII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 21, 1880.

\$3.00 Per Annum,
Postage Free.

NO. 22.

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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. Theresa 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 lengthy connection with 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 repletion, 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 tell 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 recalcitrant 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 shell. Wherever any unite 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 capable 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 oftentimes 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 beautiful 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 FLAMES 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 dissipation, 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 sensitive 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 angels, 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 séances 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 criticised 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 do 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!" The material form may change, but 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 merces here on earth.

Mrs. Conant stands before you this afternoon to state that her lives, all of them in succession, have yielded 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 is no longer 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 apostrophe 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 present 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 PIERCE, 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 Pierpont.

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 is in her own pure spirit, and for what she has been in the past—a light 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 words 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 new 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 urn,
No glittering, jewelled diadems,
But unto thee we offer up
Our hearts' imperial, matchless gems:
The treasures of the soul we bring,
Enriched 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 lived 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.]

Written for the Banner of Light.
CHURCH AND CREEDS.

BY JAMES SOUTH, M. D.

And I have somewhere read of Simon,
"Styrites" called, and "Salu," 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 be first to enter heaven.

How like so many Orthodox today,
Chained to the top of monumental creeds;
Worshipping God in that Stygian way,
With worldly forms, and not in Christian deeds;
So far above the ways of erring men,
Oh, ye 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 sick,
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 shaven tongues cry out of bread.

Come down from every mounting 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 that ye meet
The way to heaven, the meekness Christ could see,
Saying, "Of such is Jesus: bring them to me."

Hammonton, 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, 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 earthly bodies, Dr. B. here indulges in some arithmetical calculations. He says:

"Now if we suppose that the transmundane warriors 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 earthly bodies, Dr. B. here indulges in some arithmetical calculations. He says:

"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 compehency (if I may be permitted to coin a word) of the spirit that entranced an imaginary sleeping man, 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.

In paragraph forty-one, Dr. Britton dissects all the remainder of his sixteen illustrative representatives of Form Materialization, showing to his apparent satisfaction that none of these possessed the required requisites to entitle them to be so designated, including "the huge animal form at the 'material circle,' that was visible to no one while to the last degree it was tangible to all." And also, "The Greek girl, [who] though luminous as a star, never unveiled her immortal charms to the crowd." "Stephen

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 it passes their senses as both visible and tangible; that there must be some complete human body there, with all the natural organs and chemical constituents—flesh, blood, muscles, nerves, brains, 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 monitor, it seems by the Doctor's reasoning that they must be "impossible." Q. E. D.

"If it takes," continues Dr. B., in paragraph forty-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, where is one 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 to 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, and they swallow whole the tales of 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 dithyramb 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 well-learned 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 ordained 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 doubtless 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, seized 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 that 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 passage, 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."

Al! Doctor—! 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 like 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 the visible and tangible form cannot be both 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 "eye or 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 Magdalene? 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 seeress of Prevor, 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 moderate 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 inaugurate "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 turned 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 may also be held down by the same agency, and with 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 glacially a doctrine.

It is true that I have no 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 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 in harmony 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, as he says, 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 anger did a certain man, who swore that 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 is 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 physical 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 covert fling 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 especial 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 or 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 "fleece 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 Velvut, 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 library (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 daughters would materialize and severally wander with us (never 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 decked 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

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.

Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1880.

Neshaminy Falls (Pa.) Camp-Meeting.

On Thursday afternoon, Aug. 20th, 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. An earnest and appreciative audience listened most attentively to her eloquent answers of the questions, Is Spiritualism True? If so, what good has it done? All were delighted.

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 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 unseen country come to us to tell us of the life to come. There is a new force, physiology has not yet noticed. What is the medium's force? Discern the medium and you cannot find it. Here is a force for the scientists. Whence come the raps? What form or power in acoustics 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 dangleable, 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 deepens 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 unerring 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 camp-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 physiology. 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. R. 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 Mrs. Wheeler 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 these 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 moiety 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. 22nd), another outpouring of the people may be expected here beyond all precedent.

Bro. J. M. Peabody 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. 23rd. 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 centre of activity. Her sons are found all over the world. It 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 inertness, 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 is 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. Spiritualism 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 preludes, 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 Beals 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—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 RONDÌ.

This gentleman arrived on the camp-ground Aug. 10th, being accompanied by Dr. Mack, the celebrated healer, Prof. Comba and Dr. Modesto, 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. Monck, 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 Beals 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 counsels 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 Stehway 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. Wilcox 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. Fales, 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 enjoying the lectures at 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 Rondì 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. C. 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, "Brownie," 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. Fannie Allyn spoke at Cassadaga Camp-Meeting Aug. 10th. 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!

CEPHAS.

Notes from Onset Bay Camp.

(By our Special Reporter.)

The high standard of platform utterances has been kept up to 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. L. 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 Spiritualists' conventions 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 Shawheen Camp, are resting at Onset. They say that to them the meeting here is an intensification of the spirit that prevailed at Shawheen—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 printed. This was done "that it might be fulfilled" what was revealed to him in a vision three years ago—of just such a lamp and inscription.

Dr. Storor 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. Kicker, 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 Pocasset, Mass., aged 12 years and 10 months.

Kindly hands 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.

Connected 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 Pocasset, 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 wrath 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 insinuations of the priest who had 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 refusal 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 Pocasset, when Dr. J. P. Greenleaf and Mrs. M. S. Townsend-Wood, in inspired and appropriate language, gave words of comfort