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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. Co. nant, 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 con nection with this special department to which for so many years she devoted the choicest of her life energles. Accordingly, on the afternoon of that day, a throng of invited guests filled the Circle-Room to re pletion, and the speeches, the poems, the songs, and the good wishes, the presentation of which filled up the hours of the session, were all infilled 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,

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, be-longing to another spirit here on earth, these loving friends are able to return and make known their pres

ence, 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 which ave 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 t with the woman as she was, the same spirituality the same purity of heart beaming forth in her countenance, the same susceptibility to spirit-influence, only that what appeared imperfect, not fully rounded outthat 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 How

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. 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 beauteous 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 en deavor 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 widepess 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 FLASHES 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 their 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 need ful 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 medlumship-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 him self 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 com 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

came back, mankind would in some measure be cursed | to the world, are preparing to give added gems through 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 angelic, then the demoniacal presentation of the states of spirit-life, the lessons have been taught which in no other way could have been so impressed upon the mind of full many a one. The drunkard has come here and by showing the cffeets of his crime, in the spirit-world, has led others to lead temperate lives; the licentiate has come back in these scances 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 neace 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 eternity 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, zore the all the manifestations of other orders of medlumshin; for, if the hose lute 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 philoso-phy—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 dio 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 indi viduality 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 anclent 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 reconcilles all the seeming contradictions of earthly life, and solves the problems of apparentevil and suffering, and the seemingly unfair distribution of mercles here on earth. Mrs. Conant stands before you this afternoon to state that her lives, all of them in succession, have yielded up their fruition; that each separate step in the onward stage has been to her a means of return ing once more to earth, and giving greater truth unto the world. In her present situation she is now used as an instrument in the hands of higher powers for the demonstration, through mortals yet on earth, of a new and higher aspect of Spiritualism, as the world is prepared to receive the higher, having become prepared for it by the manifestations which occurred during her day. Mrs. Conant desires us to express her sincerest deepest sympathy with that lady whose birthday we are celebrating on this occasion, and to whom her portrait is to be presented. We wish [addressing Miss Shelhamer] in behalf of the spirit-world generally, to give unto you that recognition which you know you have received spiritually, and which it is only right you should receive through the spoken word of an earthly instrument from that sphere from whence are given unto you so many of the divinest thoughts which are poured forth in your invocations and in your poetry. These are inspired by those beautiful ones who are around Mrs. Conant to-day, who are with her in the accomplishment of their glorious work for humanity; and as she no longer is able to voice the utterances and prayers of many who desire to return to their loved ones here, to give some token of their continued life-who desire to return once more, that they may draw strength from earthly things, and satisfy their fellow-mortals that there is a life beyond the grave-those that are around her she directs to this place, and through your instrumentality those whom she is instrumental in elevating and in inspiring, oftentimes receive an impetus to go forward. You know you have been called to this work by 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. Co nant-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 | other offering you can bestow.

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 there 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 communica-tions are given, but that spirits, by coming here, are elevated as they could not be clevated 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 por tion forever.

MISS SHELHAMER'S REPLY.

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

Dear Friends-Spirits and Mortals: It is at such noments as these that words fall 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 Bannor of Light, expression fails me, for it seems that mere thanks are but cold in the extreme. It seems to me that any butward expres sion 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 fall 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 dld 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

Miss Shelhamer here ceased speaking in propria persona, and was entranced by Spirit John Plenpont, who delivered the subioined 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 rate the occasion in a more public way than the priquickened 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 despondency 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 to which the highest archangels and scraphs of heaven helong; who shall be brought through sorrow, perhaps through affliction, ay, even through the most terrible sufferings that carf 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 coworkers with us in our labor for humanity. We say unto you, dear friends: Go on; falter not by the way side. Brother Golby, 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 where'er you go, thus giving unto mankind of your sphere of purity and goodness, which shall do more to elevate and bless humanity than any

In the name of the spirit-world I thank you for the gift bestowed upon our medium-in the name of her ipiritual 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 belleve, 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 teach ings 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 1 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 rejolcing to me; and then again, it is the anniversary. I may say, of my ascension to the spiritworld. 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 commemovate 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 others, a most beautiful instrument of power for the angel-world, a dispenser of consolation and comfort to weary souls. To-day 1 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 niedlum, 'God speed each one ; God bless you all,' "

cause I know it makes but little difference: I realize so fully that large multitudes of invisibles are always present. On such occasions I am always willing to say a few words in response to the spirits' request ; I would not dare to do otherwise; I would not if I could. I think however, that they might have selected somebody who could say more appropriate words, because my inspiration rarely comes to me till later in the day-coming, as I do, from the busy walks of life.

The reason for which you have been called togeth er is, that Spirit Mrs. J. H. Conant, so long the me dium 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. 0.'s whilom) place on this platform as an instrument for the spiritual world. I feel great gratification, I as sure you, my friends, in having been selected by the invisible band present here, on this occasion, to say these few words, because I knew 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 yell. 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 ommunications from the other side, through her or ganism, which were identified, satisfactorily to me, and I owe her great thanks. I should feel recreant to my duty, if I did not testify in favor of that remarkable woman who has done so much good, who is now here present in spirit, and will probably deliver remarks, or if not, will influence those made by others, in present ing 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 pre sentation of the picture-a fine likeness of Mrs. Co. nant by the artist Bushby, of Boston-to Miss Shelhamer. At the conclusion of his vocal selection Mr. Col ville 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 re cognize the power of the individual spirit to return in dividually 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. Wheresoever a small company is gathered to gether 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 re joices in the spiritual beauty in the larger light of the spiritual world-wheresoever a few kindred hearts beat as one, in their earnest, desire to receive inspiration from the higher life, there they may enter into di rect and personal communion, or rather, into direct and individual communion, because personality, being an attribute of the flesh, may be cast aside in its external aspects at least; for the material body liberates the spirit from its thrall. Wheresoever any unite with a longing desire to enter into communion with a loved one gone before, that spirit always responds, there is a photograph of Mrs. C.]

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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 oncen. Bring neither gold nor jewels fair From any far-off earthly mine, r works of beauty, rich and rare, To lay upon devotion's shrine.

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

Blest spirit! whom the world calls dead, 7 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, Recause the crown of life is thing. 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, carnest powers, For loving words and deeds of worth Thy spirit gave to quicken ours.

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

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

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. ¹ by JAMES NORTH, M. B.

And I have somewhere read of Simeon; " Stylites " called, and " Saint," 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 to-day, Chained to the top of monumental creeds; Worshiping God in that Styllian way, With worldly forms, and not in Christian deeds; So far above the ways of erring men Christ would not know them if he came again.

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

What Christ the master taught among the 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 feeble tongues ery oft for " bread." Come down from every mouldering creed and form; Come down to ways where Jesus' lingering feet Brought light to doubting hearts and made them warm. And learn from little children that ye meet The way to heaven, the meckness Christ could see, Saying, " Of such is heaven; bring them to me." Hammonton, N. J.



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

(Conclusion)

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

In paragraph thirty-eight Dr. Brittan 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. Brittan has adduced as a case of "form materialization" as known in our day. Perhaps to show how utterly "impossible" it was that such a vast host of spirit warriors should find sufficient material out of which to construct their earth bodies, Dr. B. here indulges in some arithmetical calculations. He says:

"Now if we suppose that the transmundane warriors extemporized material hodies for the occasion, each containing as much matter as Colonel Olcott says the materialized form of the Indian maid Honto represented at Chitten-den, when he weighed her on the platform or the autostimeting the superconstructural army at ifteen thousand, the unterializing process would have required—in ponderable matter— over fice hundred and sizily-nine lons avoirdupois! These figures damage if they do not demolish the materializing hypothesis, in its application to this particular class. to this particular class.

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

Dudley," continues Dr. B., "made himself visihle 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.

BANNER

In the latter part of paragraph forty-two, Dr. Brittan soliloquizes thus:

"Many people presume because they see a form, or feel one, that for the time being im-presses their senses as both visible and tangi-ble, that there must be a 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. Cæsar, these things are beyond all use.' "

If such "things are beyond all use" in the opinion of Dr. B. and that of Casar'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 fielieve 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 al-leged instance of that kind on record?] "Those where a credulor acoust to account out theory leged 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 echo answers, where is one such person to be found? Let us hear, if you please, Doctor] "ought not to stagger at Josh-ua's alleged successful interference with the movements of the heavenly bodies. Such per-sons may accept the tricks of the juggler for what they seem, and they ought to be prepared to listen with solemn faith and servile reverto fixed with solering faith and service rever-ence to the apocryphal stories of all the pious enthusiasts that ever lived. They have more confidence in the cunning and capacity of a mere magician than in the power and wisdom of Almighty God. Such people deem it a waste of time to reason. They grapple with imagina-ry monsters and swallow them whole. They ry monsters, and swallow them whole. The feed on miracles with an omniferous 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. Brittan 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. Brittan says :

"In seeking a solution of a most difficult problem in spiritual science, anything like dog matism 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 mod-esty, remembering that while-

Knowledge is proud that it has learned so much, Wisdom is humble that it knows no more."

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

lyze 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 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."

OF

This seems to be one of the most pregnant paragraphs in Dr. Brittan's essay, and it appears to me if his statements of alleged facts are correct, which for argument's sake I will not now deny, they prove too much for his argument. If all of the spirit-forms which present themselves to but one sense of the observers are all, in the "eye or imagination," what becomes, let me ask the Doctor, of his sixteen or eighteen illustrative examples of modern form materialization? What becomes of the spirit of Samuel, who presented his form only to the interior sight of the seeing medium of Endor, and was neither seen nor felt by Saul, the ob server? 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 secress of Prevorst, none of whom she is said to have felt? and lastly, what of the spirit who laid his large hand on Dr. Brittan's head at his second ordination, which hand you could not see, net ther could you clutch it (although you repeat edly 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 Zalphi-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

dream"? In paragraph forty-seven Dr. Brittan introduces the hero of the Eniad to sustain hi argument in relation to "Form Materialization" of spirits. "After betraying [Dr. Brittan 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 ap pears to him, and endeavors to soothe his immoderate grief. Thrice Eners 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. Brittan describes himself to be. Apart from this, I do not think the testimony should be received without due allowance-as Dr. Brittan states in a foot-note that "The traditional history of .Eneas 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: the "Ordeal of Life," page 116: "VIRGIL.—A man of great cultivation, deep intuition and a powerful intellect. His counte-nance 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."

precede it in your catalogue melted into air,

and become like the "baseless fabric of a

thousands of times. There is no fact in Spirit-ualism more clearly demonstrated than the thousands of times. There is no fact in Spirit-ualism more clearly demonstrated than the power of the spirits to apparently increase or diminish the specific gravity of animate and in-animate objects. If a grand plano 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."

LIGHT.

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. Brittan in his theory regarding the turning of the scales in the matter of Honto's weight. But I thank God I have no belief in so ghastly

a doctrine. It is true that I have strong faith in the law through which in our intercourse with the spirit-world "like attracts like," and that an individual whose mind may have become a receptacle of bigotry, malice and suspicion, in most that relates to the intercourse between the two worlds-and especially toward the mediums whom the angels employ as instruments-may be compelled by the law of compensation to reap the penalty of his transgression. Such, when they intrude upon a spirit-circle, I have learned by experience, are almost sure to attract a class of spirits who delight in playing all manner of deceptions and mischievous tricks in their presence. Strange as it may seem, I think I have learned, too, through observation and otherwise, that the presence of such a visitor as I have de scribed, will not unfrequently produce inharmony 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 con tinuance 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. Brittan is correct in his estimate of the character of the spirits who, as a general rule, return to earth, as is intimated in the forty-eighth paragraph of his essay, it seems to me that his theory again proves too much for his argument. If such be the case, let me ask Dr. B. how he is to determine the character of the phenomena he describes in his essay as having been witnessed by him. How does he know, let me ask in all resignedness, but that the spirit of the beautiful Greek girl Zalphi 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. Brittan as that one of like order should have maliciously assisted in turning the scales in which Hon-

to's avoirdupois was ascertained.

AUGUST 21, 1880.

it

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. Brittan, 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 :

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 nover 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 dogma-tize 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. Brittan 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 proceding, 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 piled with scores of putrid human cornses, and twice as many more be festering in a summer-house some twenty and more rods away. In explanation. I may say that within a few weeks past more than an hundred human forms have been materialized in my presence on the premises I have just named, as perfect, to all appearance, and as visible and tangible as those of any earthly person-every one of whom have disappeared, and left not a corpse behind. On some evenings my whole family, consisting of wife and seven children (to use a similar expression of Dr. Brittan), " put in an appearance," many of them clothed in "fleecy robes of spotless purity," rivalling in brilliancy (I should think) those of Dr. Brittan's Maid of Athens, Zalphi. I will not venture to assert that they were as beautiful as Zalphi, 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. Ofttimes, 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 earthlife, 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

difference in a matter of five hundred and sixty-nine tons.

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

Paragraph forty is devoted to an analysis of the handwriting on the wall that occurred at Belshazzar's feast, described in Daniel, 5 ch. 5th v., as follows: "In the same hour came forth fingers of a man's hand, and wrote over against the candlesticks upon the plaster of the wall of the King's palace: and the King saw the part of the hand that wrote." I will, in connection herewith, quote the whole of this paragraph, in order to convey to the mind of readers some idea of the logical method to which Dr. Brittan 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 "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 chipa had an opportunity to study the spirit's chiro-graph. 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 assem-blad at the Darah Represent? bled 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 eitlier 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. Brittan 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 'miracle 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

he indited the following lines in his letter of June 24th:

"My inquisitorial censors, intent upon con-victing me of some misdemeanor, seized on cer-tain passages in the report [of his Brooklyn lec-ture] with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible and tangi-ble 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 munifested themselves in countless ways; history, sacred and profane, arefull of such examples. Now, while I did not employ the ex-act terms attributed to me in this case, I cer-tainly 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 them-selves to both sight and touch."

Ah! Doctor-but to constitute a real "mate-rialized spirif" you say clsewhere (as will be shown) that the form must be both "visible and tangible:" at the same moment, among your illustrative examples of form materialization. gou 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 spiritform." Again you saw the spirit-forms (apparently with your interior vision) of "the Enchantress, of Zalphi, of Stephen Dudley;" but you no where 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 cye of 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 arta jewel!"

In paragraph forty-fifth Dr. Brittan says: "If when a spirit appears there is really a corporeal body formed, as there seems to be, it would be equally visible to all observers," as it really is, let me say, so far as my observation has extended; that is, provided the eyesight of the observers present is equally strong. "When," continues Dr. B.. "we see a material object before us, its presence may be still further demonstrated by the sense of touch in every individual. But in respect to the ocular perception of spirits, this is neither always nor generally the fact, as we all know." I beg pardon, Doctor! I must confess myself ignorant of this fact. So far as my experience goes, "materialized spirit-forms" are alike perceptible to all persons who may be 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. Brittan says:

"If the reader will recall and carefully ana-

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

In paragraph forty-eighth Dr. Brittan says:

"But I may be told that I am reasoning against some of the most important illustra-tions of materialization. Did not Col. Olcott deliberately more than once weigh the materi-alized body of the Indian maid, Honto, at Chit-tenden, and thus establish the fact of the spe-cific gravity of her body?"

This fact Dr. Brittan admits in full, but con tends that the experiment does not necessarily prove that there was any ponderosity in Honto's body whatever; for he says:

"The question concerning the weight of the Indian girl's body cannot be finally decided on such evidence. The spirit might have turned the balance at the same figures, and just as easily, without stepping on the platform of the scales at all. —This has virtually been done

Dr. Brittan 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. Brittan 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. Brittan:

"In the cabinet manifestations the conditions imposed upon the spectators are usually such as to admit of the possible practice of some decep-tion. 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 excuse a rational skepti-cism. Honto has Col. Olcott's certificate that she is a genuine spirit from another world; and we know nothing to the contrary. But if while she is materialized the Indian girl can dance a hornpipe, permit a mortal to hold her hand, feel her pulse lister to the beating of her heart. hornpipe, permit a mortal to hold her hand feel her pulse, listen to the beating of her heart and still not loose her hold on the elements of the improvised body, it will of course puzzle our physical and metaphysical philosophers to conceive of a rational reason why the same spirit may not conduct the entire process of materialization in the immediate presence of the spectators in some other part of the room, and without the screen of the cabinet."

The line of reasoning here pursued by the learned Professor might be followed with a slight show of grace by some Rip Van Winkle of Spiritualism, who may be supposed to have been wrapt in slumber for the last quarter of a century, and then been suddenly awakened, all unconscious that the world had moved during his long sleep; but to me it seems most astonishingly out of place with one who, like Dr. Brittan, 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 the 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. Brittan 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 puerilities as Dr. Brittan indulges in to the phenomena in any of its garments, which were still as unrumpled and

OF LIGHT. BANNER

dry as if they had just come from the band-box, although we all felt sure no one of mortal mould could have passed to and fro, as my spirdaughter had done, without having their garments draggled and wet throughout.

On another occasion, apparently in order to prove to us her remarkable spirit powers, this same daughter, Anna, stood immediately before me in the summer-house (where a subdued light was burning) and executed a "trick" which I had known her often to perform before, though in a less degree. She had, when on earth, remarkably long dark hair, very similar to her mother's. This she now commenced manipulating with her hand, when it gradually thickened in bulk and extended downward until I took the extremity between my thumb and finger and pressed it on the floor of the summer-house, thus showing that the hair had been lengthened from less than one yard to nearly, two yards (my daughter being more than five feet six inches in height). I could fill an entire Banner with similar phenomena that occurred at these seances.

And is it not, then, almost too much to be told by a man of earthly mold formed of elements (somewhat at least) like ourselves, who, it would seem, in the plenitude of his natural superiority and educated self-sufficiency, has never condescended to look for "demonstrative evidence" of such facts (as I have narrated) in the presence of materializing mediums-where, it is self-evident, it alone can be found-to be told, I say, that the whole thing is the result of "trickery" on the part of the medium, otherwise the spirit bodies I have described "would was himself, and thought it was a spirit. Yet Jesus remain like any other human form, and be subject to the laws which govern the natural chem- as I have.' And yet he had died, and returned again istry of decay"? Cannot Dr. Brittan be made to suspect at least that if by some acult urg to suspect, at least, that if by some occult process not known to mortal chemists, spirits have the power, through their advanced knowledge in science, to re-clothe their immortal bodies with an exact likeness of the material bodies in which they walked the earth, by abstracting or attracting from the medium's corporeal again and again affirmed that his "flesh did not see body and the surrounding objects and atmospheres, or otherwise, the necessary elements required for their construction, that they might peradventure be endowed with a similar power to dissolve those artificial bodies when occasion required, and return the elements of which they were composed to their original sources, without their necessarily being subjected "to the laws which govern the natural chemistry of decay"? Robert Barclay, in his unanswered and probably unanswerable "apology" for a belief in the spiritual doctrine called Quakerism, quaintly says in the scholastic language of the day, "The thing for which a thing is such, the thing is more such." Applied to the question at issue-the dissolution of a materialized human form would represent "the such" of Barclay, whilst its previous construction through spirit-power might very properly represent the "more such." In other homely simile, Dr. Brit-tan's reasoning would go to show that although a man might possess the power to roll a heavy stone up hill, he might not have the strength to roll the same down again, but would be forced to leave it on top of the hill, subject to the laws which govern the natural "order" of motion. In the same paragraph Dr. Brittan proceeds:

In the same paragraph Dr. Brittan proceeds: "A sudden disturbance of a circle may cause a spirit to leave abruptly. The spirit is human, and in such a case would no more stand on the order of going than we should do under like circumstances. If determined to go on the in-stant, is it likely that he would trouble himself about his cast-off garments? No; never !"

There is more than a grain of truth in this almost unapproachable specimen of dogmatism from Dr. B., as many a poor medium for materialization has experienced. Witness the case in which the spirit was forced to return the elements of its body so abruptly and suddenly to the medium, Mrs. Markee, that a part of them remained in smirches of blood on her face, nor has the unfortunate lady ever yet fully recovered from the shock communicated to her physider of going" enforced upon the spirit by the

where, and his body is nowhere. They come when they will; they remain as long as they are disposed to keep our company; they leave at pleasure, without opening material doors; but they never leave a subject for the dissecting table, nor the aroma of the charnel houses, to remind us that a spirit has departed."

Now I think this must suffice. If the intolcrable puerilities that are contained in these last quotations from Dr. Brittan's published essay-together with what goes before-are not sufficient to establish the fact that Mr. Nichols had ample ground for stating in the report of Dr. Brittan's Brooklyn lecture all that he did state, readers must look elsewhere for information. THOMAS R. HAZARD. Vaucluse, R. I., July 30th, 1880.

THE RISEN JESUS NOT "A MATERIAL-IZATION."

To the Editor of the Banner of Light :

Although not a believer in all that Spiritualists claim for their system, I have witnessed too much of what are termed spiritual manifestations to denv the reality of the phenomena, and number too many among my esteemed friends who are believers to entertain anything but respect for their faith. This averment will relieve me of any suspicion that I am moved by any captious spirit in obtruding upon your notice.

In your issue of May 15th last, there appears an article headed "Materialization," in which various questions and answers occur. One of the queries is : " When spirits are materialized, is it true that they can take food ?" An affirmative answer is given by the medlum, and then this phrase is used : "If you will kindly turn over the pages of your Bible, you will read how Jesus appeared to the twelve, and sat at meat with them and brake bread; and how, also, they could not believe it himself said, 'No, for a spirit hath not flesh and bones cised. If the Bible is appealed to to prove the correctness of the answer, it is not too much to expect that the Bible should be allowed to express its own meaning. I think you will find it difficult to adduce a single passage in the Bible where it is said that Jesus returned from the dead "as a spirit." On the contrary, it is corruption," and that his body was raised from the dead.

dead. I am aware of the various interpretations given to the doctrine of the resurrection by theologians and re-ligionists of all descriptions : but those interpretations are not in question here. The Bible, to which appeal is made, obviously teaches that it was not the "spirit" in "physical form," but the very body itself of Jesus, that appeared to the disciples. According to the Bible, therefore, I claim that the passage referred to does not sustain the assertion that "spirits" take food. *BEREAN*.

BRITTAN'S SECULAR PRESS COLUMN. The Editor-at-Large at his Work. THE TRIBUNE ON SPIRITUALISTS.

Politics, Fashion and Sporting at the Front.

To the Editor of the Banner of Light:

The subjoined communication was elicited by an editorial in the New York Tribune of the 23d of July, and was addressed, as will be perceived, to the Editor of that journal, who declines it in a polite note which is herewith submitted :

"This is returned, with thanks for the courtesy of the offer, and regrets that, with the pressure on our columns, we have not been able to make it exactly available for the uses of the *Tribune*. WHITELAW REID."

Of course a daily newspaper which is necessarily so much occupied with the discussion of the issues involved in the present political campaign, will have little room until after the Presidential election for the treatment of spiritual and moral questions, however important in their nature and bearing on the higher interests of society. We will not be so ungracious as to question the sufficiency of the Editor's reasons for declining to publish our vindication of Spiritualism. Nor need we be surprised should more space-than the same would require-be devoted to other matters of either cal system, on that occasion, through the "or- doubtful or demoralizing tendency. The press has its own lex non scrip ota whiel reverse. There are certain things which must be published, you know, even if it be necessary spiritual journals of the last few years, he will to issue an Extra. If there should be either a contest in the prize-ring, a cock-fight, or some other disgusting exhibition of brutality, it would be necessary to make a place in the crowded columns of the daily press for a particular description of the same, because that would be "live matter," and our muscular and sporting sovereigns must have the news. But we may find more agreeable illustrations in many places, especially at Saratoga, Newport and other summer resorts. For example, should some one give a fashionable party, it would be necessary to send special reporters commissioned to relate all that delicacy may permit about the persons and costumes of the reigning belles-describe to what extent the floor was carpeted with satin trains, so gracefully drawn behind willowy creatures, whose "tantalizing shapes" - according to Festus-'bring up the devil and the ten commandments." And then proper respect must be paid, not so much to the wealth of years as to the affluence of fine laces, diamond jewelry and costly equipage. It would be a most ungracious neglect on the part of the newspapers to disregard all these gentle people and their superfine wampum. Now and then it seems to be necessary to heed the demand of the best

"the wood, hay and stubble" of all human de-vices? Who weeps when the destroying fires that waste the meadows and the fields go out and the morning-glories spring up out of the ashes, and deserts bloom? Who sorrows for the waning night, or grieves when the Orient is ablaze with morning light? Spiritualism comes to solve the greatest of all problems—"If a man die shall he live an an ?" It is sure to extract whatever elements of truth there may be in the ancient supersitions. It is rapidly pulverizing the old creeds born of the weak faith which re-cognizes an angry Divinity and a totally de-praved humanity. It is time that the reign of the woman of the Apocalypse—which the seer of Patmos described as "sitting on a scarlet-colored beast, full of names of blasphemy"— with her legitimate daughters, and the whole brood of dogmatic creeds and soul-oppressing rites should give place to rational liberty and a scientific philosophy. It should be observed that, unlike the systems which preceded its advent, Spiritualism cor-dialy accents all demonstrated facts in a year

It should be observed that, unlike the systems which preceded its advent, Spiritualism cor-dially accepts all demonstrated facts in every field of investigation; it is everywhere hospita-ble to new ideas; it encourages the most fear-less exercise of reason on all subjects, not ex-cepting religion; it lovingly embraces every principle of true science and freely assimilates all sound philosophy. By its agency faith and reason are harmoniously united; and while re-ligion is rationalized, philosophy is spiritual-ized. It gives us a view of the spirit-world and the future life which is vastly more honorable to the Creator, and every way more congenial to the Creator, and every way more congenial with all human instincts; desires, affections and aspirations, than the lurid pictures of the athen poets, and the pulpit delineations of a merciless retribution. It casts out the Prince of Darkness from the world's theology, and the fires of hell are extinguished. In the growing light of this Spiritualism—which the Church

of the Dark Ages and their tyranny, Shall shrink into a spectral cloud, and pass From.carth like vapor from a burning.glass."

You observe: "It seems a little hard on the ghosts of the departed to summon them hack to earth just now out of their retreats in Hades." But how or why is it "hard on the ghosts"? And in the light of this suggestion how will the Trithe Greek Hades is uniformly rendered hell by the Greek Hades is uniformly rendered hell by the translators of the New Testament; and if hell is as warm a region as the evangelical pul-pit represents it to be, it must be a great relief to the poor ghosts to have an occasional excur-sion to this green earth, and a day of recreation in the sylvan shades of Neshaminy Falls or On-set Bay Grove. If Spiritualism really brings with it a general jail-delivery of the imprisoned with it a general fail-delivery of the imprisoned souls in Hades, who knows but the world may be about to realize the end for which an early and most eminent Spiritual Teacher once "went and preached unto the spirits in prison."-----(I. Peter iii: 19.)

(I. Peter iii': 19.) You state a significant fact when you say, that in "the West belief in Spiritualism is more widely spread than in any other quarter except New England." It has made the greatest ad-vances where the light of intelligence has been most thoroughly diffused. The great tree of our Spiritual Liberty was first rooted in this country of liberal institutions; and now, after a lapse of only one-third of a century, it spreads its grateful shade over the world. It is true that some foul birds come to roost in its branches: its grateful shade over the world. It is true that some foul birds come to roost in its branches; and where do they not percl themselves outside of the kingdom of heaven? It may be presumed that buzzards, owls and bats, not less than swallows, sky-larks and birds of paradise, love to sit in pleasant places. Nevertheless, Spirit-ualism is "the tree of life" that flourishes close by the crystal river berging immertal faults by the crystal river, bearing immortal fruits, "and the leaves of the tree are for the healing of the nations." It finds the most suitable soil and congenial atmosphere where the light is strongest and the culture of mind and morals is most general. Hence it is that Spiritualism has made the greatest progress in the Eastern States where the standard of education is highstrongest influence on the popular mind and heart. Then the great West is pointed to as in the scrong of its triumpla. Spiritualism is strong in the Western States, because in that quarter

Banner Correspondence,

Massachusetts.

Massachusetts. Massachusetts. AMHERST.-Lessie N. Goodell writes: "It is true that the proposed medical law of Massachusetts was intempt in the future to engraft such a law upon our statute books would undoubiedly prove abortive. But the bigoted doctors are liveller than ever, more bitter and secret in their persecution of mediums. Doubliess hundreds of incidents could be obtained to corroborate this statement, but one case in particular has recently come to my notice-that of Dr. E. M. Abbey, of Bel-chertown, Mass. Massign of the object to control and commence the practice of medicine. No sooner was this docision made than the greeting of former friends turned to coldness, enemies to the cause insinuated evil things, doctors threatened, and in various ways the medium was annoyed beyond measure; still the power in-creased, and patients became numerons. Increased, and patients became numerons. Increased anonymous letters threatening prose-cution if he does not cease practicing as a physician; giving as reasons that it has been ascertained he has more patients than all the doctors in town; that he is working only for money, and that there is a haw which limits the number of patients a physician signification of the does not cease, ex-periment with human Hfe, and finally ito but a few. This latter statement may be, and undoubtedly is, true in regard to allopathic physician; who make fre-quent and unnecessary visits, give polsononis drugs at the present time about eighty patients, and, so far-s cam be ascertained, all are doing well and are satis-if de with his treatment and medicine. If necessary, a nundred alidavits can he obtained of persons who have b

While in a deep trance, with his eyes tightly closed, Dr. Abbey has performed, in a perfectly satisfactory manner, operations of a very deficate and intricate na-ture, which would well have tested the knowledge and skill of the most accomplished and scientific surgeon in-the country. How these marvelous things are done is a mystery to the medicos, and will so remain until they under-stand the power that Spirit has over Matter—that all matter is penetrable to the spiritual eye, and that guided by this spirit-vision the hand of the sensitive is used to set aside obstacles (and remove objects) that no human eye could detect, and no human being could overcome. It can truthfully be said that there is not a 'Regular' in the whole land, who, with all bis col-lege fearning and science, can diagnose disease as quickly and accurately as can most of our clairvoy-ants.

quickly and accurately as can most or our control ants. There are some noble-hearted, honest, liberal-minded men and women in the medical fraternity who doubt-lessly feel ashamed of and disgusted with the bigotry and purely malicious conduct of many of their breth-ren; but let no man or woman flatter him (or her) self that our brave and noble mediums, who bridge the chasm between this world and the life to come, are safe, and can practice their heaven-born profession unmolested, so long as the latter class of old-school physicians exist, and the former remain (perhaps con-scientiously so) in Ignorance and silence."

scientiously so) in ignorance and silence." IIUDSON.—James H. Foss writes: "The hanner of Light of July 24th contains a message from Spirit The-resa Finnotti, which I fully recognize. . . During the past year the 'Message Department' has been a source of pleasure to me for in it I have found mes-sages from several of my friends who dwell in spirit-life; among others I will mention that of Prudence Worcester, of Hudson, received through the medium-ship of Mrs. Danskin; also those of Carrie E. Priest, of Mariboro, Ephratm Chase of Haverhill, and Deacon John D. Tidd, of Woburn, received through Miss Shel-hamer's mediumship, all of which are corroborative evidence to me of the truth of spirit communion."

Pennsylvania.



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SECOND AND THIRD VOLUMES

Principles of Nature.

BY MRS. MARIA M. KING.

BY MIRS. MARIA M. KING. These volumes are a continuation of the expedition of the LAWS OF UNIVERSAL DEVELOPMENT, PHYSICAL AND SPIRITUAL, commenced in Vol. 1 of the series. Yol, 11 continues the history of the development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planetary progress through sue-essive eras to the present, with the LAW or EVOLUTION of LIFE, SPIRITES, and MAN, statling principles to film-tuate facts, and facts or events to thistrate principles, The law of LIFE and Fonce is brought prominently to view-what it is, flow it operates, the relations of Spirure and MATTER, of Goo and NATTER, etc. Vol. 11 discusses MARNETIC FORCE and SPIRITUAL NATURE; treating specially of the practical questions of MODERN SPIRITUAL MANIFESTATIONS and MEDIUM-shift, LIFE IN SPIRIT, VIEW of the practical questions of MODERN SPIRITUAL MANIFESTATIONS and MEDIUM-shift, LIFE IN SPIRITUAL SPIRIERS. The three volumes composing the series are sufficiently distinct from each other in the subjects and yet there is a con-nection and dependence as of parts to a whole. These two are nore specially related in the principles referring to Ho sind-plets. The following is the table of contents of the two volumes, showing the main subjects in their order: Vol. 11 – First and Second Planetary Eras-Action of Ex-olution of Matter in the operator of Conthenits, Flinh-nation of Matter in the operator of Conthenits, Flinh-nations of Matter in the operator of Conthenits, Flinh-mations of Matter in the operator of Conthenits, Flinh-mations of Matter in the operator of Conthenits, Flinh-mations of Matter in the operator of Conthenits, Flinh-mation of Mater in the operator of Cont

savage and ignorant "spirit-grabber." If Dr. Brittan will search through the columns of find scores of similar incidents narrated. Dr. Brittan proceeds:

Brittan proceeds: "If anything like a corporeal body had been formed, it would surely be left behind. But we are told that spirits disorganize and dissipate their bodies! Is it possible? When was a hu-man spirit ever known to vaporize his earthly tabernacle when he moved out? If spirits can do this" [Why can't they do that?]" for them-selves, we see no reason why they may not do it for their mortal kindred. This would at once dispose of the cremation question, and save the enormous expense of fashionable funerals." Beaders must excuse me from realing to the

Readers must excuse me from-replying to the repulsive line of argument pursued by Dr. B., as above quoted. Dr. Brittan continues :

"I assume nothing, but have an abiding con-viction that no spirit of a man ever left his organization without some one discovering a corpse."

Of course in Dr. Brittan's opinion, no spirit has ever made his or her appearance before a materializing medium, clothed in an organized human form, unless, peradventure, a corpse has been left behind when the spirit "vacated."

"Samuel" [continues Dr. B., in paragraph fifty-two] "did not leave so much as a thread of his mantle at Endor, where he vanished from the royal presence of Saul. Moses and Elias disappeared from Mount Tabor after the Transfiguration, but they appear to have left no mor-tal remains to speak of."

These words of the Doctor seem to imply that some remains were left behind on this occasion, though probably not enough to constitute a bona fide corpse of the first magnitude. Again says Dr. B.:

The last time Jesus appeared to his disci-"The last time Jesus appeared to his disci-ples after his resurrection it is said that, after having led them out to Bethany, he was in the act of invoking a blessing upon his followers, when he was parted from them and they saw him no more. Another biographer, of more imaginative mind, says 'a cloud received him out of their sight." [Such as, I must say, I have witnessed in scores of instances, both when subject bare been constructing or materializing bit of their sight. Stores of instances, both when spirits have been constructing or materializing, and also when dissipating or dematerializing; their material bodies in the presence of materi-alizing mediums, the Doctor's slurring remarks notwithstanding.] "We read of no funeral at Bethany," continues the Doctor, "about that time, probably for the reason that his resur-rected and materialized body was nowhere to be found. And the departed saints who re-appeared in considerable numbers at the cruci-fixion, and were seen walking about Jerusalem —not one of them required an undertaker! And yet it is reasonable to suppose that if their own material bodies had been reconstructed or others made like them, they would have inevit-ably followed the universal law in their decom-position." position.

Here Dr. Brittan seems unequivocally to surrender the whole question to the critics who charge him with a disbelief in the genuineness of "form materialization."

"But" [continues the learned professor] "the spirits who come to us and cause their presence to be seen and felt, leave no such bodies when they go. When the volition of the spirit so determines, he is not here—he is else-

society for a complete list of-"The gaudy dames of fashion, who have driven Up the broad carriage-road to Fancy's heaven."

S. B. B.

SPIRITUALISM VINDICATED.

SPIRITUALISM VINDICATED. "Laugh where we must, be candid where we can, But vindicate the ways of God to man.-Pope. To the Editor of the Tribune: Your editorial in the Tribune of the 23d inst., elicited by the present Camp-Meeting near Philadelphia, is in rather pleasant contrast with the old-time commentaries of the newspa-per press. A semi-facetious manner of treat-ing the whole subject is certainly a great im-provement on the intolerant and acrimonious spirit which characterized the earlier treat-ment of Spiritualism. But you will pardon the suggestion that you may possibly make a mis-take, in respect to the popular judgment, when you presume that as a rule, the believers are "publicly regarded as a gloomy and uncanny band." If I am qualified to form an intelligent cloud with which a false theology has obscured the future life, and remarkably effective in dis-sipating the terrible gloom which has made not a few near mad and millions melancholy. But can any man regret the existence of a power which demonstrates his own immortali-ty while it breaks the shackles which fetter the freedom of the universal mind? And is there

ty while it breaks the shackles which fetter the freedom of the universal mind? And is there aught to inspire gloom in the announcement thăt

"Man no more shall vall His free-born thought, or bow with visage pale, And knees that knock together, when the Priest Of Rome or Oxford dictates"?

Only priestly authorities and scientific mate-rialism have reason to shrink from the present ordeal. Who that is in love with truth cares how soon the consumer's brand is applied to

•

cult to conceive of a more material heaven than the one described in the Apocalyptic vision. It is a City laid out in a square, surrounded by high walls, with "twelve gates," in honor of "the twelve tribes." It is said that "the city was pure gold, like unto clear glass. And the foundations of the wall of the city were gar-nished with all manner of preclous stones" (Rev. xxi., 18 19). We cannot say what may be the judgment of the "solid beef-eating men and women," but we may possibly apprehend the reason why Wall street and Fifth avenue pre-for the New Jerusalem view of the subject. Among a people whose chief trust is in "gilt-edged securities," a city composed of gold and preclous stones will always possess unequalled attractions. attractions.

by the second state of the second state of the second state states will always possess unequalled attractions.
As to the "spirits who rap on your table and pinch your legs," we may as well admit, in respect to their deportment, that they do not "put on the airs" which characterize the conduct of the highest dignitaries in Church and State. But very worthy spirits may and do let themselves down for a laudable purpose—it may be to give a tangible manifestation to some unreasoning skeptic who can only be consinced by hard knocks. All instruction must be adapted to the necessities of the ignorant and undeveloped mind. The sage does not stoop too low when he teaches the lisping child the alphabet of his Janguage. The conduct of the spirits who come to us may be neither unreasonable, unnecessary, nor without eminent examples. The Materialist demands the evidence of the senses; he will be satisfied with no other; and it may be necessary to strike hard to produce deep and lasting conviction. Saul of Tarsus had to be knocked down by a spirit before he would believe that one was present. The perisecuting Pharisee was struck with such force as to occasion a temporary paralysis of the optic nerves; and, according to the report of the sacred canon, one of the Lord's angels wrestled all night with the patriarch Jacob; and when the Angel relinquished his hold in the morning, it is said that "Jacob's thigh was out of joint !" (Gen. xxxii., 24, 25) The future will verify the proverb of the Latins—"Viaci omnia verilas." Belvidere, N. J., July 26th, 1880.

S. B. BRITTAN. Belvidere, N. J., July 26th, 1880.

* This inference may be fairly drawn from the writings of a number of Spiritualists.

Then the verter States, because in that quarts the second its triming states, because in that quarts the vertex. Splittalism is strong in the Western States, because in that quarts the vertex is dependent thought among the foolkest, and for the reason that we there is a way. A strange of the transition of the mass of the transition of the same is the vertex is without the same is a metal and the same is the vertex is a way, is and that the same is the vertex is a way, is and that the same is the vertex is a way, is and that the same is the vertex is a way, is and the same is the vertex is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way, is and the same is the vertex is a way is and the same is the vertex is a way. Is and the same is the vertex is a way, is and the same is the vertex is a way. Is and the same is the vertex is a way, is and the same is the vertex is a way is and the same is the vertex is a way. Is and the same is the vertex is a way is and the same is the vertex is a way. Is and the vertex is a way is and the same is the vertex is a way is and the same is the vertex is a way. Is and the vertex is a way is and the same is the vertex is a way is and the same is th

If now you say it shall be pone! The battle is as good as won, "

New York.

New York. NEW YORK CITY.-J. F. Snipes writes: "It may be of some interest to Spiritualists to hear from the Order of 'Cosmonolitans,' of New York City, composed as it is exclusively of Spiritualists, or those who can at least confess belief in communion between spirits and mortals. Especially would I like permission to invite the attention of present and absent fellow-believers to the fact that our new Lodge, of which, by some mis-judgment, I have the honor to be W. C. has enrolled among its members some of the brightest lights in the cause, including prominent speakers, mediums, and private individuals, whose names I am not at liberty, 'according to law,' to give without their consent; and has just engaged a large and very handsome hall and ante-rooms, nicely furnished, chairs, organ, &cc, corner 8th avenue and 25th street, entrance on 25th street, where we meet every Saturday evening, for business, socialities, elocution, music and scances. Harmony and satisfaction attend our sessions, and many other good Spiritualists who do not know of the existence of such an organization might profit others and themselves by their participation in its various proper questions regarding the matter."

The human body might well be regarded as a mere simulacrum; but it envelopes our re-ality, it cankers our light and broadens the shadow in which we live. The soul is the reality of our existence. To speak accurately, the hu-man visage is a mask. The true man is that which exists under what is called man. If that being which thus exists, sheltered and secreted behind that illusion which we call the flesh, could be approached, more than one strange revelation would be made. The vulgar error is to mistake the outward husk for the living spirit.—Victor Hugo. Em The human body might well be regarded

Programmer of the conditions and Types; Preparation for Man; Law, of Introduction of Eras, Types, etc.;
 Period and Conditions of Introduction of Man; Programmer and Evolution of Stable Construction of Man; Nile of Man in Nature; Law of Evolution of Stable Construction of Man; The Internation of Evolution of Stable Construction of Man; Nile of Man in Nature; Law of Evolution of Stable Construction of Man; The Internation of Language; Civilization and Gorernment in Ancient Age; Religion in Ancient Age; Age of Decline; The Decluge; Early Historic Age;
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Spiritualism as a New Basis of Belief.

BY JOHN S. FARMER.

- CONTENTS, CONTENTS, Chap, 1-The Existing Breach between Modern Culture and the Pepular Faith, 2 Modern Thought vs, Mölern Facts, 3-The Artifuide of the Religious World toward Mod-ern Spiritualism, 4-The Pepular Faith and the Claims of Spiritualism as a lenewal of Elevelation, 5-The New Bases of Bellef, 6-Inspiration and Revelation: Their Nature and Source,

- 7-The Identity of Bible Facts and Spiritual Phe-
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THE WAR OF THE DOCTOBS

On the Rights of the People.

A CHO KIGHUS OF THE PEOPLE. Arguments and Addresses in remonstrance thereof, delly-ared before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1880, y Alfred E. Glies, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Frof. Charles Wesley Emerson. Price 10 cents. Por 100 cents. For sale by COLBY & RICH.

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4 1

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gomery Place, corner of Province struct, Bohom, Mass., keyp for sale a complete assortment of Spiritual, Pro-gressive, Reformatory and Miscellancous Books, at Wholesanie and Retail. Terms Cash;--Orders for Books, to be sent by Express, must be accompanied by allor part cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by and to be sent by Mail, must hyperball, and the sale of the sale of the sale of the order. As the substitution of silver for fractional currency renders the transmitting by mail of coin not only expensive but subject also to possible fors, we would remind our patrons that they can remit us the fractional part of a dollar in post-age stamps-once and theos preferred. All builsness opera-tions hooking to the sale of Books on commission respectifi-ly declined. Any Book published in a England or America (not out of print) will be sent by mail or express. The theorem fractions of Hooks Published and for Sale by Colley & Rich sent free.

SPECIAL NOTICES.

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the around the article ne occurses sources and permant, permant, Notlees of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.

Banner of Fight. BOSTON, BATURDAY, AUGUST 21, 1880.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion - a rock which the surges of Thme and Change can never shake--on whos Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world,-Prof. S. B Brittan,

Dr. Hedge on Ghosts.

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

"Ghost-seeing is a fact about which there is no dispute. Beginning with remarkable dreams, which are familiar to general readers, the lec-turer regarded it as an essential condition of a boom that it is proported to conscious dream that it be presented to consciousness upon waking. He told of dreams which were prophetic by allegory and by direct communi-cation. Presentiments were regarded as made up from fragments of experience floating in the mind, and were characterized as 'abortive vanced stage of ghost-seeing. It is dreaming value of stage of glost-seeing. It is dreaming without sleep. The mind passes into the same abstraction which it experiences in deep sleep. Second sight is not forctelling of the future on the ground of probabilities, but a vision per-haps forced on the seer. In ghost-seeing ob-jects seem to be fully as material as those seen by the wakeful eye. Hallucinations of disease messeric nurreal objects to the eye as real. Visby the wakeful eye. Hallucinations of dl present unreal objects to the eye as real. the living, or of those in articulo mortis, or o those recently dead. There is a great differ-ence between the souls of those recently dead and of those long dead, as to the frequency and and of those long dead, as to the frequency and readiness of their asserted return to earth or their being seen by the living. Modern sorcery, misnamed Spiritualism, claims to have opened, the gates of the unseen world. Science has ex-amined its pretensions and pronounced them groundless. No proof has been given of commu-nication with departed worlhies. Incidentally it was remarked in the lecture that the doctrine of purgatory (not for the Spiritualists, but as a place of purification for departed spirits) is re-asserting its existence in modern Protestant. asserting its existence in modern Protestant minds, though without the fires attributed to it by priests. The negative of the question of the existence of ghosts is undemonstrable on physical grounds. The affirmative cannot be physical grounds. The affirmative cannot be proved to the mass of mankind. As to the per-formances of Spiritualists, it was said to be an insult to the blessed memories of the just to think that they can be employed in table-tip-ping and the like. God and man are the only intelligences which science recognizes, and it scarcely recognizes the former. The lecture was abundantly interspersed with anecdotes of dreams and ghostly appearances." It takes an ignorant man to talk glibly upon a subject of which he practically knows little or nothing. Dr. Hedge cannot be accused of ignorance in his special departments: but when makes bad work of it, and allows the speculations of the closet to come in conflict with notorious facts, in which encounter the speculations get the worst of it. By referring to the italicized passage above, the reader will see the gist of Dr. Hedge's remarks as they affect Spiritualism, which he calls sorcery. What does he mean by that word? It comes to us through the French from the Latin sors, "a lot"; also, "an oracular response": also, "fate, destiny, fortune," the meaning of the French sorcier being "one who divines by casting lots, or by the aid of evil spirits, or of magic." From his use of the word "worthies" it would seem that Dr. Hedge simply means to charge it upon Spiritualism that it is commerce with evil, spirits. In this it seems to us he is a little superstitious; for we are full in the faith that if there are evil spirits to molest us, the good cannot be far off, to help us when they have the opportunity. 'Science has examined its pretensions, and pronounced them groundless." To which we emphatically reply that wherever science has faithfully and patiently examined its pretensions, science has been forced to admit them. Does Dr. Hedge presume to give the utterly superficial experiences of Tyndall, Carpenter, Huxley, and others of their set, the name of "examinations"? They are merely proofs of their determination not to examine. But look at the results when such men as A. R. Wallace, Zoellner, Crookes, Fichte, Hoffman, Varley, Barkas, Dr. Ashburner, Dr. Wilkinson, Flammarion, Lord Lyndsay, Frederic Tennyson, Professor Boutlerof, Professor Wagner and other men of high scientific or philosophical attainments take the matter in hand. It is a direct and notorious perversion of the truth to say that science has examined and pronounced. "groundless" the pretensions of Spiritualism. There is not an instance of an eminent man of science, who has examined into the subject, and dismissed it as not entitled to scientific attention. Throughout his remarks Dr. Hedge | there is every reason to judge that the book is shows a wholly unpractical acquaintance with destined to pass through many editions-as it the whole great body of facts. He is an illustra- | richly deserves to do.

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

Service Services

4

Another Creedal Crusade.

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

"We have been informed that a masked party went to the residence of Mr. Wiswall, a citizen residing in the Zona Libra, between this and the free State of Bell, and ordered him to cease Fortunately, a son of the old gentleman was at home, and being of a stubborn turn of mind, looked out on the 'reformers and missionaries' and said 'scat!' and they 'scattered' in precipiand said 'scat!' and they 'scattered' in precipi-tate order. Another of the same party took it on themselves to call on a Mr. Clark of the same vicinity, and ordered him to leave the county in five days. It is to be regretted that such occurrences take place, especially in this county, which has the most fertile land in the State and a popula-tion of even it (00) inhelitents, merely oll of

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

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

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

Decease of E. V. Wilson.

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

The Advertiser as an Index-A Good Spiritualism in England and Scotland. Word from Miss Peabody.

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

Is any more convincing admission needed from such a quarter, that the new truths are first delivered to the simple and the humble, that they may in any wise obtain a footing on the earth?

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

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

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

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

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

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

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

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

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

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

word 'otherwise.' I do n't know what the defini-tion of the word otherwise may be, but I know it gave me three months' hard labor." "My religion was also a thing that troubled them; on each cell a card is fixed, upon which is entered the particulars respecting the pris-oner—his crime, time of imprisonment, reli-gion—and when asked what my religion was, I answered a Spiritualist. The officer said, I can't put that down; you surely belong to some Church, or I shall put you down a dissenter. I answered, No, it is for being a Spiritualist that answered, No, it is for being a Spiritualist that I am here; if you put me down anything else I 'll deny it before the Governor in the morning, I 'lideny it before the Governor in the morning, so, of course, he could not do anything but en-ter me as such. The clergymen were very kind in their way, and tried to persuade me that I was in error; but I told them that they need not think to turn me from Spiritualism, for I came in here a Spiritualist, for being a Spiritu-alist, and I mean to go out a Spiritualist."

A number of persons in London have become associated under the name of The Psyche Club. God's day." A few more such "Christians at for the purpose of investigating spiritual and psychological phenomena.

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

Dr. Henry Slade at Battle Crcek, Michigan.

To the Editor of the Banner of Light :

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

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

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

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

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

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

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

MRS. L. E. BAILEY.

Battle Creek, Mich., Aug. 5th, 1880.

To the Editor of the Banner of Light:

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

A New Theory Respecting Matter.

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

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

To Boston Spiritualists and Others.

W. J. Colville desires us to announce that the egular Sunday services in Berkeley Hall, 4 Berkeley street, this city, will be resumed on Sunday, Sept. 5th. The exercises will commence at 10:30 A. M. and 3 P. M.; admission free; the public cordially invited.

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

ET Messrs. Colby & Rich, publishers, are now, in answer to the popular demand, rapidly preparing a second edition of Dr. Peebles's new work, "SPIRITUAL HARMONIES," the first having been exhausted in a remarkably short space of time. The new edition (of the appearance of which due notice will be given) is to be brought out with an improved binding. The New York and Brooklyn Spiritualist Societies have forwarded large orders for the work, and

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

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

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

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

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

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

1 - M - H -

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

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

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

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

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

Slate-Writing in Auburn. To the Editor of the Banner of Light :

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

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

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

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

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

267 Columbus Avenue, Boston.

Berkeley Hall Meetings.

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

TIMOTHY BIGELOW.

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

New Publications.

THE LIFE AND PUBLIC SERVICES OF WINFIELD SCOTT HANCOCK, Major-General U. S. A. By Fred-erick E. Goodrich, with an introduction by Hon. F. O. Prince. Boston: Published by Lee & Shepard.

This is a volume of three hundred and, seventy-five pages, containing a finely engraved portrait of the Democratic candidate for the Presidency, and several full-page engravings; also a portrait of Wm. H. English and a sketch of his life.

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

[Continued from first page.]

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

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

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

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

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

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

From time to time, my friends, I have received at our circles verified evidences, clear and distinct, of the grand purpose of the spirit-world with reference to our medium, in connection with the Banner of Light. Now that I have seen it all verified, I think I feel something like Simcon of old, when in the temple he took up the little babe in his arms, and said, "Lord, lettest now thy servant depart in peace, for mine eyes have seen thy salvation." I feel when I see her today, on this grand occasion, just like that. I thank the spirit-world for what I have heard, for what I have seen, for what I know. I can say now, not as when among the old Christians, I " believe," I "hope," but "I KNOW that my Redeemer liveth"; better still, I know my children live, I know my father lives, and my blessed mother lives! They have been with me time and time again, and I am living, my friends-(this is something I wish you not to forget) since I got the knowledge of spirit-life taught through this medium—

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

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

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

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

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

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

NOTES FROM NEW YORK.

BY OCCASIONAL.

To the Editor of the Banner of Light : The exercises at Republican Hall Sunday forenoon were rendered additionally interesting by the unexpected presence and participation therein of Dr. Tan-

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

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

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

Prof. W. P. Anderson, spirit-artist, has located himself in Brooklyn, having taken a house there on McDonald Avenue.

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

BRIEF PARAGRAPHS.

Adelaide Nelison died suddenly, Aug. 15th, at the Continental Hotel, Paris. She was born in 1850 at Sar agossa, Spain. Her father was a Spanlard and her mother an English woman. She was educated in Paris. When but a child she manifested a fondness for the stage, and was particularly fond of Shakspeare's writings.

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

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

A small bit of orange peel often produces physical prostration.

At the Lake Pleasant Camp of Spiritualists, yester-day, Henry Kiddlo was received with the cordial en-thusiasm due to a convert who brings to the spiritual ranks so large a measure of education, culture and oratorical power.—Hoston Herald, Aug. 16th.

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

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

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

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

IN THE LONG RUN.

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

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

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

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

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

The August Magazines.

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

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

THE PHRENOLOGICAL JOURNAL-S. R. Wells & Co., 753 Broadway, New York City, publishers-has for its frontispiece a full-page likeness of Gen. Garfield, backing up the engraving with a personal sketch; "Studies in Comparative Phrenology" (illustrated), "St. Augustine," (do.) and an article (with likeness) on "Charles C. Frost, Shoemaker and Savant," are nota-

Spiritualist Meetings in Boston.

Engle Hall.-Spiritual Meetings are held at this hall 10 Washington street, corner of Essex, every Sunday, a 9% A. M. and 2% and 7% P. M. Excellent quartette singing royled.

province, **Pythian Hall.**—The People's Spiritual Meeting (for-merly held at Engle Hall) is removed to Pythian Hall, 16 Tremont street, Services every Sunday morning and afterbeen. Good mediums and speakers always present.

PYTHIAN HALL .- An enjoyable and beautifully harnonious meeting was ours at this place last Sunday morning. Mr. Daniel Came made a few opening remarks upon the beauties of the spiritual religion and philosophy. Mr. Eben Cobb spoke upon Spiritual Im-pressions.

pressions. In the afternoon Prof. Toohey gave an able address. The Professor will speak again next Sunday after-noon. Subject will be announced in the Saturday and Sunday Herald. F. W. JONES.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-ing at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is al liberty to speak pro or con., under the ten-minute rule. J. DAVID, Chairman.

Brooklyn (N. Y.) Spiritual Fraternity. Conference Meetings held in Fraterully Hall, corner of Fulton street and Gallatin Place, every Friday even-

In a triad schema in tranam Place, every Prinary even-ing at 7% o'clock. Sept. 3d, Personal Experiences, Reinion, and a dis-cussion of fall and whiter work. Sept. 10th, Prof. J. R. Buchanan, New York City: Sept. 17th, "The Gospel of Humanity," Mrs. Hope Withole

Sept. 17th, "The Gosper of Fundance, Whipple. Sept. 24th, "Spiritual Experiences," Mrs. Hester M. Poole, Metuchen, N. J. Oct. 1st, "The Old and New Faith," Henry J. New-ton, President First Society New York Spiritualists. Thirty minutes allowed first speaker, followed by tea minutes' speeches by members of the Conference. S. B: Nichols, Pres.

Camp-Meeting at Lake George:

Camp-Meeting at Lake George. The Lake George Camp-Meeting Association will com-mence Sept. 3d, 1850, and continue through the month. The Association have purchased fifty-time acres of land, most of which is a beaufituil grove, including oil historie "Fort George," upon whose samuli, the Camp-Ground is located, Emment speakers have been engaged, and everything will be done that can be to make this a pleasant and popular re-sort as a permanent Camp-Ground in the future. Tho usual reduction of fare has been promised over steamboat, raffrond and stage lines generally accorded to those visiting such places.

railroad and stage lines generally accorded to those visiting such places. Officers of Association. - President, Henry J. Newton, New York; General Superintendent and Secretary, A. A. Wheelock, Ballston Spa, N. Y.; Treasurer, R. C. Vanden-burg, Ballston Spa, N. Y.; Treasurer, R. C. Vanden-Dankel Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. A. Wheelock, Ballston Spa, N. Y.; R. C. Vandenburg, Ballston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Capt, J. D. Cheney, Schroon Lake, N. Y. P. S. --Furthor Information will be given in the spirit-ual papers and local press next week, as well as full details regarding the Camp-Meeting at Lake George will be sent to any one by applying to the Secretary. A. A. WHEELOCK, Gen'l Snp't and Sec. Ballston Spa, N. Y.

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



Each line in Agate type, twenty cents for the first and subsequent insections on the fifth page, and fifteen cents for every insection on the sev-

and nucleon constant of the second per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type,

eaded matter, fifty cents per line. Payments in all cases in advance. AP Electrotypes or Cuts will not be inserted.

AP Advertisements to be renewed at continued rates must be left at our Office before 12 M, ou Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mas. C. M. Montuson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street.

Npecial Notice.

DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy.3. J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 61 West 42d street, New York. Termis, S3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

BUSINESS CARDS.

NOTTO: TO OUR ENGLISH PATRONS, J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner** of Light at fitteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 22 Pala-based State Networks and State State States and Mr. subscribe can address Mr. Morso at his residence, 22 Pata-tine Read, Stoko Newington, N., London, England, Mr. Morso also keeps for sale the **Spiritual and Reforma-tory Works** published by us, COLBY & RICH,

ADVERTISEMENTS

5

Cape Cod Camp-Meeting.

THE annual Spiritualist, Camp-Heeting will be I held at Nickerson's Grove, Harwich, connecting Sunday, Aug. 221, and closing Sunday, Aug. 2016, 580, Speakers engaged:

Speakers engaged:
 Sunday, Aug. 22d, Dr. J. M. Peebles, Jennie B. Hagan, Dr. H. B. Storer,
 Thursday, ** 20th, Gro, A. Fuller,
 Thursday, ** 20th, Mrs, M. S. Townsend-Wood,
 Friday, ** 20th, Mrs, Geo, H. Geer, of Minnesota,
 Saurday, ** 20th, Dr. I. P. Greenfeat,
 Saurday, ** 20th, Rev., Lemuel R. Washburn, Cephas
 These speakers and others will also make the Conferences

Interesting, Cali for Exemption Tickets, at feduced rates, from all sta-tions between Boston, Provincetown and Harwich, Special Eventsion Train from Cape Stations on Sunday, Aug. 20th, Aug. 11, -2w, Per order of Committee,

Aug. 11,-20, Per order of Committee, The Hent of Summer, or of a tropical climate, causes a depression of vital power, fosters a bilious fendoncy, and readers the stomach and bowels apt to become sluggish and disordered. This hurtful influence is nullified by that most offreshing and invigorating of salines.

Tamant's Selizer Aperient,

Which is emphatically endored by physicians and the

SOLD BY ALL DRUGGISTS, Aug. 14,-2848

Twenty Years' Successful Practice AS A HEALING MEDIUM AND CLARKVØYANT, WONDERFUL CURES

AWONDERFUL CURES ARE wrought, by letter or other vehicle, through G. A. PEHCE, D. M. S., of curable diseases and many little-rito considered incentable, especially chronic or long stand-ing disorders, and those peculiar to women and children; the habit of using tobacco, Optim, and Intexperiats. Re-quirements are: A lock of the patient's half, or hand-withing statement of real name, age, sex; color of eyes; if now married or have been; post-office address platinly *perfitea*, and by registered letter or post-office address platinly *perfitea*, and by registered letter post-office address platinly *perfitea*, by the charvoyant examination of the patient. In every case, written out, it will be stated about how many courses of treatment will be required; also directions about the treatment, and advice and instructions how to live to secure and enjoy good health, if that be possible, which alone is often worth to the patient many then, charges extra in advance. *Bi A* in the trest of number the number, charges extra in advance. *Bi A* in the trest threst of number the secure must contain to cents, or three threst-end stamps. Address by mail Diff. *G.* AMOS PEHRE, P. O. Box 12, Lewiston. must contain ten cents, or three three-cent stamps. Address by mall D.R. G. AMOS (PEIRCE, P. O. Box 129, Lewiston, Maine, iw - Aug, 21,

THOMAS PAINE

REVIEWED by J. E. REMSBURG, in a book of 134 pages, in three parts. Just published by J. P. MEN-DUM, Boston, Mass., for 50 cents. In paper, 75 cents folli, For sale at the *Bonner of Light* office, aw-Aug, 21,

MRS. E. J. KENDALL,

TEST AND BUSINESS MEDIUM, 19 Berwick Park. Boston, Hours 9 to 3. 26w - Aug, 21. STERLING CHEMICAL WICK.

FOR Lamps and OB Stoves. Best in the world, Sold Reverywhere, Don't fall to ask for it, Jaw-Aug, 21,

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & F. C. MORTON, Spirit Mediums, No. 850 Market street, istf--Nov. 15.

TO LET,

A 7.515 MONTGOMERY PLACE, two smallback rooms, suitable as officers for gentlement. heated by steam, and supplied with gas and water. Terms reasonable, Ap-ply at Room 10, No, 55 Montgomery Place, floston, Mass. Dec. 27, -18

SPIRITUAL HARMONIES:

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Nearly 100 Popular Hymns and Songs WITH

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AND READINGS APPROPRIATE FOR FUNERAL OCCASIONS.

This book may be considered multum in parco, contain-

trines of Spiritualists--readings and responses--about one

definition of Spiritualism-the leading doc-

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hundred popular hymns and songs adapted to

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Dr. Peebles says, in his preface; "The 'Spiritual Song

ster and Teacher ' was so favorably received by the public-

six large editions having been sold—I deem it practicable to remodel, double the size, adding songs, new and old, with

original and selected readings for funeral occasions, so that

ng as it does a

Camp_?Meetings.

Grove-Meetings.

I am trying to live so my spirit children will not be ashamed of their father when they meet him on the other shore, and taking care that my old mother will not weep in agony over her boy. That is the benefit of Spiritualism to me; it is developing my manhood every day. I do not mean to say because I am an old man I have stopped growing; I have not; I am growing all the time, because I am a Spiritualist.

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

When I saw five individuals in the Banner of Light columns last week testifying to this great truth, ac-knowledging the correctness of messages given, and through this the return of their friends, it rejoiced my soul! What can the doubter do with these facts? These evidences are the foundations of our hope of future life. My friends, there is no escape-from this Thursday, the 12th, and in North Star the 13th and direct testimony. Christianity has nothing like this to press against the heart of mankind in reference to the future life. It is the return of the spirit, and the grand facts which spirits give, which demonstrate that they live, and because they live we shall live also.

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

BENEDICTION.

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

Cassadaga Lake Free Association.

[Specially reported for the Banner of Light.] A company of earnest workers in the cause of human enlightenment a short time ago purchased several acres of land very beautifully situated on the borders of Cassadaga Lake, fourteen miles distant from Dunkirk, N. Y., and consecrated them by appropriate ded icatory services held June 15th, 1880-at which Mrs. E. L. Watson of Titusville was the principal speaker-to Free Thought, Free Speech, and Free Investigation. Since that day rapid progress has been made, resulting in the erection of a really fine hotel, capable of comfortably accommodating about fifty guests. The charges are very moderate, only \$1 per day being asked for first rate board and lodging. The hotel is also provided with a commodious lecture hall capable of seat ing about seven hundred people; it is also admirably adapted for dancing. The auditorium (out of doors) is furnished with seating capacity of about eight hundred; the speakers' desk is so arranged that lecturers can be seen and distinctly heard by all in the audience. A fine organ has been provided, and everything done that could be done to ensure the comfort of all who pay a visit to these charmingly situated grounds.

On Sunday, Aug. 8th, the Camp-Meeting, which will continue in session till Aug. 30th, was formally opened. At 10:30 A. M., about five hundred people were in attendance: the speaker selected by the Committee for

Movements of Lecturers and Mediums.

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

W. J. Colville will lecture in Republican Hall, 55 W. 33d street, New York, Sunday, Aug. 22d, 11 A. M. Subjects to be presented by members of the audience; 7:45 P. M., "Spiritual Food and the case of Dr. Tan-ner." He will hold a public reception in Everett Hall, Brooklyn, Aug. 25th, at 8 P. M.

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

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

Mrs. Dr. Adella Hull would like to make engagements in the South-west for the coming winter to lecture for spiritualistic societies. Her permanent address is South Second street, Harrisburg, Pa., care of H. Breneman, and her present address, 359 Adelaide street, Toronto, Ont., Can."

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

The Spiritualist Society of Bartonsville, Vt., hold meetings twice a month. Mrs. Nellie J. Kenyon, of Woodstock, gave two very fine lectures and several fine tests from the platform on Sunday, Aug. 15th. Dr. L. K. Coonley is to occupy the desk Aug. 20th, at 11 A. M. and 1 P. M. His address will be Bartonsville during August. He would like engagements in Massachusetts or Maine for the fall and winter.

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

Mrs. M. M. Pratt is located at No. 8 Oakland street, Rochester, N. Y., where she is developing her spirit pictures, painting, &c. She will also receive calls to ecture.

A New Book by J. M. Peebles,

Called "Spiritual Harmonies, or Spiritual Teachings, Songs and Hymns, with Appropriate Readings for Funerals," has just been received. It is in pamphlet form, and contains one hundred pages of solid reading matter, gotten up in a workmanlike manner at the Banner

ble among its contents ; Prof. Alex. Wilder also tells "What I know about Mosquitoes."

BRENTANO'S MONTHLY-issued at 39 Union Square. New York City. The latest number (which has reached this office) of this magazine, now on the seventh year of its publication, has for a frontisplece a picture of the horse "Volunteer," and presents much miscellany and many articles of interest to lovers of yachting, field sports, and other pleasure pursults.

The Editor-at-Large Project.

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

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

Amount Pledged. H. Brady, Benson, Minn. Peter McAuslan, Yuba City, Cal. Religio-Philosophical Journal, Chicago, Ill. Henry J. Newton, 128 West 43d street, N. Y. Charles Partridge, 20 Broad C. W. Cotton, Portsmouth, Ohlo...... Hon, M. C. Smith (personal), New York. H. Van Gilder, E. V. B., Newark, N. J. B. Tanner, Baltimore, Md. J. A. Cazino, New York.

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LİGHT. BANNER \mathbf{OF}

AUGUST 21, 1880.

Spirit-Identity.

To the Editor of the Banner of Light: J. Frank Baxter gave at Shawsheen Grove Camp-

Meeting on Sunday, July 18th, after one of his sensible,

practical discourses, some most convincing evidences

of spirit-identity, in his description of forms seen, and in full names cited. It is wonderful and astonishing to witness such remarkable tests in a promiscuous audience, where persons are continually moving about. His messages delivered on this occasion did not admit of the "mind-reading" theory, which is so readily

called in by the skeptic to do duty in every emergency. I will relate but one out of the many given, though

there were others considered equally as astonishing

Mr. Baxter's spirit-guide stated that there was present the spirit of a young man who gave his name as HENRY LYMAN PARMENTER; the date of death,

also other facts, were given to Mr. Baxter (by the spirit

of Parmenter), also the information that he (P.), while

as the instance here cited :

Message Department.

Circle-Room closed. Seances resumed Sept. 7th

The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil-conso-quently those who pass from the earthly sphere in an unde-veloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that these not comport with his or her reason. All express as much of truth as they perceive-no more.

ner reason. An express as min a of than base percentize in more reason. An express as min a of that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. (Miss Shelhamer wishes at a distinctly understood that she gives no private test scances at any thme; neither does she receive visitors on Tuesdays.)
The test scances are any time; neither does she receive visitors on Tuesdays.)
The test scances are any time; neither does she receive visitors on Tuesdays.)
The test scances are any time; neither does she receive visitors on the scances are any time; neither does she receive visitors on the des she receive visitors on the scance be addressed to Coby & Rich or to Lewis B. WILSON, Chairman, Lewis B. WILSON, Chairman,

Messages given through the Medhumship of Miss M. T. Sheihamer.

Seance June 1st, 1880. Invocation.

The heavens reveal thy glories, Lord, In zones of brilliant flame, And in their censeless march record The granderr of thy name. The carth relolees now in thee, Through bird and bee and flower. And shows thy vast immensity In every passing hour.

03

And shall the soil of man forbear To praise thee, oh, our God, Whose power is written everywhere, On mountain, hill and sod; Whose care protects the cooing dove And heeds the sparrow's fall; Whose holy benisons of love Shine tenderly on all?

Oh, no; onr spirlts grandly raise In joyfulness to thee, A song of gratitude and praise For all the good we see. We bless thee for the gift of life, And for that power of soul Which reaps experience through sette. And gains the heavenly goal.

Dr. D. S. Webster.

As a Spiritualist, Mr. Chairman, I am proud to meet you. It gives me great satisfaction to be present here to day, and to find myself posbe present here to day, and to find myself pos-sessing the power to send forth to friends in the mortal a word of greeting and remembrance from this, to me, the holy of holies. A few years ago I, too, was a worker in the mortal form, striving, to the best of my humble ability, to send forth forces and powers for the strength-ening and upbuilding, mentally, spiritually and physically, of certain members of humanity; and although I felt my mortal work incomplete when I was called to the spirit-workl, yet I am and although I felt my mortal work incomplete when I was called to the spirit-world, yet I am now able to say to my friends it was well I should go when I did. I found that, however far advanced I seemed to be, however well qualified to master the mental and physical dis-eases of man, yet I had much to learn before I could enter more fully into that department of spiritual labor with which I was most iden-tified; and in the few years of my existence in the higher life. I have been striving earnestly yet humbly to realize more of interior condi-tions, and to learn more of the higher laws of being. I have attended an academy which has being. I have attended an academy which has been founded by wise, intelligent spirits, for the welfare of those souls who come to spiritthe welfare of those souls who come to spirit-life ignorant of its conditions and laws, and who, when in the body, possessed what you call diseased minds; those who were mentally ab-erated—those who were considered only fit subjects for insane asylums. There are in that higher life wise teachers—wise physicians, if you will—who take these poor unfortunates un-der their charge, and in a liftle while give unto them those conditions, surround them with those influences by which they recover their full mental tone, and become spiritually strong. In this department I am glad to labor; and I shall, in the future, return to certain associates shall, in the future, return to certain associates of mine in the mortal, and through their organ-isms give forth what 1 have learned. 1 still, in my humble way, do reach those mentally-diseased ones who are in need of magnetic diseased ones who are in need of magnetic power. I would say to my friends, I am work-ing in harmony with Bro. Davis, and Sister Bennett likewise, who sends forth from her spirit-home her love and sympathy; and in unison we shall return, to give forth strength and power to our old associates. We are fre-quently with them, and wish to be remembered. I have many friends in the South whom I hope to reach in this way, particularly those of Fer-nandina, Florida. I am Dr. D. S. Webster.

George A. Fisher.

I am from Montreal, Mr. Chairman, a stran-ger to this philosophy, a novice in such experi-ence as this, and yet I feel a strong desire to re-turn in this way, to see if I can reach my friends. My name is George A, Fisher. I have been in another life a number of years, and have been striving to reach those I left behind me, but I cannot find a medium to suit my purpose. I was told if I came to this far away place I would be a superstrict the superstrict the superstrict the superstrict would be a superstrict the would gain assistance, and I most certainly hope I shall. 1 lived forty years in the body. My life was one of toil, physically and mentally; I may say I overworked myself somewhat; that it wore upon my brain and hastened my de-parture. I have never felt satisfied with the planue. I containly were not ready to have change. I certainly was not ready to leave earthly scenes, and I feel almost as though I had been defrauded; and yet I know perfectly well that I hastened the change by my own ac-tions. I have certain friends by the name of Kelson, whom I desire to reach—a family of brothers; and I feel that through them I shall gain assistance. The youngest one, I am told, is a medium for physical manifestations, and themselve him I am in house to eccomplish all through him I am in hopes to accomplish all my desires. They are a short distance from Montreal. I understand they will see my mes-sage; if so, I trust they will believe it is George; that it is his wish they should sit twice a week, that it is mis wish they should sit twice a week, alone, in semi-darkness and perfect quiet; I would prefer them to do this in the evening, an hour before bed-time. I will say to them, while I am hore, that their brother James is with me in this work, and that he is very pow-erful. We intend, if all goes well, to bring George and William to New York or Boston, sometime in the future. That is all, Mr. Chair-man. I thank you. man. I thank you.

spiritual light, but I can blossom out in the other world. I would tell my church friends that I am in sympathy with them, just the same as formerly, only it is my desire that they shall keep pace with liberalism; that they shall not allow any dogma to bind them, to fill their souls with intolerance, but that they shall come out upon as broad a plane as possible, that they may move onward with me, side by side, they on earth and I in the spirit-world. I lived in Coventry, Conn. I desire to reach friends that I have in South Coventry. My name was Fred-eric Mayne. eric Mayne.

Millie E. Jameson.

(To the Chairman;) I feel so sick—what makes me? I wanted to come back, but I did d't want to feel like this. It seems as though I had no strength at all. My name is Millio E. Jameno strength at all. Aly name is Millo E. Jame-son. I died with consumption, I suppose that's what they call it. I did n't have a disease of the lungs, exactly; it seemed as though I had no strength. I kept wasting away. I was nearly eighteen years old. I did n't know anything about spirits coming back, and my friends did n't, but my mother has been visiting a lady who believes in it, and she has told mother so many wonderful things that mother feels intermany wonderful things that mother feels inter-ested and somewhat excited, and she wants to investigate, but hardly knows how to begin. I want her to know that her other friend, Mary S, is a strong medium, and she knows it, too, but has never told mother, because she was afraid to lose her friendship. Now I want mother to take my message to her and read it, and tell her that I want them both to have a citting work then one her mother for have a and tell her that I want them both to have a sitting, more than one, because father and I both want to come, and it may take some time before we are able. I want her friend to be suce this is me, so I tell her I thank her very much for the lemons, she brought me, and for the medicine she procured through her friend. I think it strengthened me a little ; she knows nothing could have kept me here. I send my love to mother and all my friends. I want them to know I can come back, and if I am able to come and speak through Mary, as I hope, I shall expect to come often and give my mes-sages, and tell them about my spirit-home. Grandmother's with me, and so is Aunt Janie. My mother's name is Mary A. Jameson. I lived My mother's name is Mary A. Jameson. I lived in Philadelphia. Mother is away visiting now, but she will be at home by the time my message is published.

Clara E. Simpson.

Chara E. Simpson. [To the Chairman:] They tell me, sir, that every time a spirit comes to this place it feels stronger. I hope it is so. I am brought here by a clergyman, who says 1 had better come again. They told me you did a't get my name exactly right, and it would be best for me to come in person. Oh, I am so anxious to reach home! I do want father and mother to know that I can come back to them and that I can bring them my love. They felt very bad when I died, and they thought I went away, away to heaven. Please tell them I am in a beautiful heaven, where all is sweet and pleasant; where we have sweet singing and everything to please the spirit; but I can return from that heaven and bring them words of affection and sympa-thy and surround them with influences of puri-ty and truth. I don't want father to think this is a humbug, a frand, and that all mediums are impostors. I want him to think there may be some truth in it. I would like to have him go to some medium who never heard of him— I doubt if any medium ever did—and givo me a chance to come. A spirit here who understands these things thinks I can come through a medi-um named Mrs. White, in Boston, but I don 't know. I want to try. Father may think it very strange that I should come back from heaven and say that I sometimes go with him when he goes in town. I do go with him in the cars; and then he feels the happiest, and little things that were apt to fret him do n't disturb him. I would like to come again sometime, if I do 'nt intrude. My name is Clara E. Simpson, from Newton-ville. My father's name is David S.

MESSAGES TO BE PUBLISHED.

June 15. Back Hawk; Annio Pickering; James F, Ho-gan; Harriet Dodge; John G, Wyman; Emily C, Jones; Rev, Samuel Tupper, June 22. – Lyman Reecher; David Handy; George Rath-bun; Lydia Raymond; EmmaJ, Waldace; Ebenezer Bassett, June 29. – Channeev A, Barnes; Saruh Snow; Rev, Chas, B, Storrs; John Waterhouse; Guide of the Medlum,

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. RICHMOND,

At the Banner of Light Free Circle-Room, during her ice-turing engagement in Boston, January and February last, in the absence of Mr. Colville,

Questions and Answers.

spiritual surroundings of each nation must be-long to those who have lately existed in that nation upon earth.

big to those who have have here y existed in that nation upon earth. Q.—How could apparent frauds be prevented, when such take place in the course of nature, or in the natural development of the mind? A.—Apparent fraud, so far as the whole statement of it in human life is concerned, or the individual expression, is not to be desired. So far as preventing it is concerned, we only wish to prevent fraud by destroying the inclina-tion for it, not by covering it up or concealing it; therefore, if it is in the individual, it will very likely come to the surface. Q.—Does the monied wealth of a millionaire which he leaves upon earth act as a mill-stone about his neck—as a spirit, keep him near the earth, and consequently prevent him from as-sociating with, and enjoying the society of ad-vanced spirits?

vanced spirits? A.—Those acts of the millionaire that may have been to his discredit spiritually, while ac-cumulating his wealth, will hang as a mill stone around his neck. Money has no influence in spirit life as such. If a millionaire should chance to be an honest man, his wealth will be no appreciable weight in causing his spirit to tend earthward. As society is constructed, unless the wealth be really inherited, or unless the person has a conjus in that direction that unless the wealth be really inherited, or unless the person has a genius in that direction that more than balances his generosity, it is likely that his wealth has been accumulated at the expense of the happiness of other human be-ings. If it is, then this fact, and not the fact of wealth, will provent him from intercourse with exalted spirits, whose unselfishness may have drawn them to higher states of spirit-life than he can yet attain. Do not condemn the million-aire for his money; consider that in the accu-mulation of wealth at the present time might makes right, and he must of necessity in some manner have infringed upon the rights of his fellow-man. fellow-man

Q.—Are there in the spirit-world any individ-uals who have passed from earth during the past ten years who do not believe in the power of spirits to return and converse with the friends they have left? A.—Doubtless there are, any number of them; those who did not believe it when upon earth, and who persistently believing it to be sinful, have not yet awakened to the consciousness that they may return since they have no desire have not yet awakened to the consciousness that they may return, since they have no desire to do so. The knowledge of spirit-return is usually, in spirit-life, born of the desire or wish to return and minister to friends. This knowl-edge is by no means universal, even among spirits who have passed away within the last-ten years. There is, however, a greater degree of knowledge than there was twenty or thirty years ago, as this knowledge is more widespread, even in spirit-life. even in spirit-life.

 $Q_{,-}$ By whom and in what manner is a spirit clothed upon his first entrance into the spirit-world from earth? A.—The spirit has already raiment; the spirit

A.—The spirit has already raiment; the spirit is not clothed in external garments, fashioned as earthly garments are; but affectionate friends, spirits who are in sympathy, are seen by clairvoyants to gather around and array the spirit. This process of arraying the spirit is really a process of revealing what the spirit has already. Garments are woven of atmo-spheric conditions and spiritual substances sur-rounding the individual; and your spirits are arrayed in light or darkness, in draperies ac-cording to your state and condition. This ar-raying may be assisted by ministering spirits, who, bringing their love and charity, enfold you with them as with a mantle, or bringing flowers, cause those flowers to adorn your raiyou with them as with a mantle, or bringing flowers, cause those flowers to adorn your rai-ment, as a friend might bring you an offering from an earthly garden. The substance of these flowers, however, will be found to be of your own creation, the result of your own earthly lives and conditions; and if the gar-ments are insufficient or shadowy, filled with holes or imperfections, it is because your earth-lives have been such as to inweave in your spir-itual atmosphere robes insufficient to clothe you with light.

itual atmosphere robes insufficient to clothe you with light. Q.—Do spirits assemble in this room on the occasion of these meetings for the purpose of listening to and obtaining instruction from the answers given to our inquiries? A.—Spirits assemble here during these inter-vals of communion for the purpose, not simply of gaining information from questions and an-swers—which, however, is conveyed to them— but also, when there is an open doorway estab-lished, to gain nearer approach to their friends who may be here. As you are aware that when a gateway that is usually closed is swung open for any purpose—for a procession or an indi-vidual to pass through—there are always hun-dreds who flock to the gateway, as it is an open avenue, to observe what they cannot ordinarily discover : so spirits from the other world find discover: so spirits from the other world find ready avenues to the minds of their friends on earth through these channels and hours of com-munion. Some little thread of thought that is dropped here may be carried with you to your earthly homes, and form a telegraph wire upon which your spirit friend wor, afterward on which your spirit-friend may afterward approach your minds, while you are thinking of it; thus the two worlds are drawn nearer and nearer together by setting apart such hours as this for intercommunion. Q.--What do you understand to be the differ-

of centuries, also present a greater degree of physical perfection; the average growth toward perfection is much greater. Of course, the Spartans could have heroes, and they would be only those who among the ancient Greeks pos-sessed physical strength and capacity; but this was because the others were carefully weeded out; infants were destroyed who were known to be physically imperfect. Letting humanity take its natural course, the average improve-ment is manifest, both in the physical and moral worlds. It is not true that there are any more crimes in comparison to the whole num-her of inhabitants than before, but rather less. It is true, however, that there is a wider dis-tribution of knowledge; that it is more easy for you to know what is transpiring at every por-tion of the globe than formerly, whereas with the ancient pirates, with the banditti who ce-cupied the place of kings, murders might be committed without any civil law to demand an answer. You can easily discover that it is not hecause there is an accumulation of crime at the present time, other than is subject to the laws we have named, but the facilities for disof centuries, also present a greater degree of the present time, other than is subject to the have bave named, but the facilities for dis-covering human injuity are greater. The world, as a whole, advances and abjures crime to a much greater extent than at any previous

ime in its history. Q.—Is not the fact that ideas can be transmit-ted from the mind of one person to the mind of another person in the body an ovidence that a disembodied spirit can transmit its ideas to an embodied spirit? A.—If there were any need of such argument

of Parmenter), also the information that he (P.), while in earth-life, had conversed upon Spiritualism with a person who was mediumistic. A lady in the audience at once recognized the young man as her son, and stated that everything mentioned was true to the letter. The spirit-guide asked the lady if she was positive that she had stated the exact facts in the case as to the relationship of Parmenter to herself. She replied, "Yes." But the spirit was not satisfied until the lady more fully explained, "He was my step-son." The writer of this item asked the lady if she was acquainted with Mr. Baxter, when she replied that she did not know him personally, and she knew of no way by which he could have obtained the facts so minutely presented. The name of the lady is Mrs. L. H. Parmenter, of Lowell; Mass. As Mr. Baxter visits all parts of the country, and gives equally as good tests in every place (whether he has ever been in the particular locality before or not), the idea of previous preparation on his part is absurd, and the only rational solution of the phenomenon is that spirits out of the material form give_ lim the in-formation which he dispenses to his audiences with so liberal a hand. A. S. HAYWARD. A.—If there were any need of such argument to prove the fact, it is one argument, but those who deny the possibility of a disembodied spirit to communicate its thought to the embodied spirit, usually deny the existence of disembodied spirits. It is not so much that they question the power of communication, as the fact of exist-ence; while the other class who deny it, are usually theologican who interpret on we such ence; while the other class who deny it, are usually theologians who interpret any such communication by a law of religion or theology that is absolute, and does not admit of any form of reasoning or argument. Of course, to the ordinary mind, to the thinking and reasoning intelligence, the fact that mind exists, proves that it will communicate with other mind, whenever and wherever there is opportunity, and the entire argument rests in this, that if mind exists in the universe outside of the ma-terial body, that mind will make itself manifest. terial body, that mind will make itself manifest, if possible.

INTUITION,

As poetically illustrated on this rostrum.

As poetically illustrated on this rostrum. As poetically illustrated on this rostrum. The Fountain of all Truth whence sages draw Their wondrous inspirations from on high; The open window, that, oft graing through, The open window, that, oft graing through, The open, with rapt vision, plerced the sky. The wings, on which imagination floats Toward the source of being, whence it came; The star, by whose benigmant radiance glows The torch of poesy and truth's blest flame. Oh, as the flowers drink the morning dew, Or gather sunlight from the source of day, So inspiration lets the blessing through That glids the outward life with hope alway. It is the beam of song, of thought, of prayer, The very sonl of all that thought can give, And with swift pinions, in the upper alr It cleaves the spaces where the angels live. It is the avenue 'twixt earth and heaven Concealed in doubt, buried neath dark and gloom, But now a newer glory to yon given Revenis its light, displays its matchless bloom, And, as a bud of Spring-time violets, As arch-way rainbow picturing clouded skies, So fuluition opes from mortal life The shining way that leads to Parandise.

of Intuition.

--- SWEETBRIAR.

- How fragrant is the summer dusk With breath of mignonette and musk, How dear this hour of rest, When waning twilight fills with gloom The shadowy corners of the room Outlooking to the west.

- A branch of sweetbriar --ah, my heart! The tender tears unbidden start To weary, world-worn eyes; I kiss the faded, fragrant spray, And memories of a bygone day Before my vision rise.
- How often my lost darling wore The sweetbriar green! She loved it more Than many-thited bloom! It often graeed her malden breast.

First Annual Camp-Meeting of the Michigan Sinte Association of Spiritualisis and Liberalisis
 At Lansing Contral Fair Gronnids, from Aug. 20th to 30th, 1850. "The Executive Board have secured the best talent in the country to address the people during this meeting." The following noted speakers are expected to be present: Giles B. Stebbins, Deiroit, Mich., Mrs. E. C. Woodruff, South Haven, Mich. J. H. Burnham, Saghaw City, Mich., James Kay Applehee, Chicago, H., A. B. Fronch, Cityle, Ohio: Chus, A. Andrus, Flushing, Mich., M. Babcock, St. John's, Mich., J. R. A. B. Spinney, Detroit, Mich., Anson Kay Applehee, Chicago, H., A. B. Fronch, Cityle, Ohio: Chus, A. Andrus, Flushing, Mich., M. Babcock, St. John's, Mich., Jr. A. B. Spinney, Detroit, Mich., Also the voorid-renormed medium, Henry Slade; who has just roturned from Europe, has been engaged, and will be present during the entire inceting, Other noted mediums have been invited, and are expected to be present. A largo and magnificent tent will be erected, which will be devided to estances during the intermission from speaking. A dancing pavilion will be provided, and dancing, with good music, and other anusementy, will be in order from four Oclock each afternoon and specified evenings during the week.
 Dr. Slade, who will take part in the exercises as an independent singer. Dr. C. H. Duaning, or Marcellus, and others are also engaged as shigers.
 Mane commonditions have been provided on the ground's first-class Restauration the grounds where persons can procure good beard; also long the ground where porsons can procure good beard; also long the spenking. A flow of the senates.
 Meduced hold rates are case been provided on the ground's first-class Restauration on the ground's where persons can procure good beard; also long the spenking. A loss, M. Potter. Committee on Hearting and Northern Main Science, Way of Charge, Masie and Meergina. Strest weet sends and Tents. -A. M. Potter. Committee on Heartin

Spiritual Camp-Meeting in Chautauqua County, N.Y. The Fourth Annual Camp-Meeting at Lilly Dale, Cassa-daga Lake, Chautauqua Co., N. Y., will commence Friday, August 36h, and closs Sunday, August 22d. The speakers engaged are Prof. Wm. Denton, Mrs. E. L. Watson, C. Fatinle Allyn, Judge McCormick and Lyman C. Howe, be-side others not definitely engaged. Music by James G. Clark, the popular vocalist of America. Some of the best mediums for test and other phases are expected. The Dun-kirk and Alleghany Valley Railroad runs past the grounds; and trains stop within quarter of a mile of the bhail and grove. This popular resort is about twelve nilles south from Dunkirk, N. Y., and about seventy miles morth from Titusville, Pa. Passeingers on the Atlantic and Great West-ern Railroad change to the D. & A. V. R. R. at the innetion four miles enst of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles from the camp-grounds at reasonable rates for the accommodations on the grounds at surrounds the Island, and steamboats constantly playing upon the surface for the one commodation of pleaniro-seek-ers, connecting with Cassadaga Village, about ono mile south of Lilly Dale. Persons seeking the camp-grounds did trans row the Island from the train on a bridge, and then TURX TO THE RIGHT. Ample room for tents on the grounds

A Quarterly Convention

BENEDICTION. May the light of all love, and the truth of all inspiration visit you through the open doorway

First Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting in Chautauqua County, N. X.

The blue-eyed prattlers who have played All day in sunshino and in shade Among the garden bowers, Have said good-night—I look around For scattered toys, and on the ground I see their faded flowers.

Poor blossoms, plucked with childish haste, Your summer sweetness ran to wasto In heat of childish play; A half blown rose of crimson hue, Forget-me-nots of heavenly blue, A tuft of rosy May.

Frederick Mayne.

This is strange, this is almost incomprehensi-This is strange, this is almost incomprehensi-ble to me. I find myself a spirit, possessing all the attributes of my earthly being, only more intensified, more etherialized, so to speak, and I find myself surrounded by objects as natural to me as any of those which were familiar in earthly existence. I have not lived in this other life sufficiently long to understand con-cerning these things, but I am glad to find my new existence so real, so tangibly beautiful, and to see myself surrounded by familiar forms and faces—to know that I have a home in a and faces—to know that I have a home in a world that is palpable, and not vague and inand tangible

I died with consumption but a few-I might say — weeks ago, since I can hardly call it months, although the weeks are lapsing into them. I lived twenty-four years only on earth, arthly labors. I wish my friends to know, however, that I am interested in my old extenses, that I have not passed beyond their plane of the basis of the state of the state of the state of the the state of the sta that I have not passed beyond their plane of life, but that I can come back to them when they meet together and use my influence for good. I bring a sprig of evergreen, typical of the immortal life which. I have reached, and present it to each one, thanking them all for their kindness, and saying we shall live and love in purity, friendship and truth, and shall meet again upon an equal plane. Tell them that I have found, to my surprise, in this new world, organizations similar to those in which we are interested, and I find a moving power we are interested, and I find a moving power going forth from these spirit organizations, that flows downward and through these lower that flows downward and through these lower forms of organization, gives to those on earth the impetus to go forward with their work. Tell them they are sustained by heav-enly power, therefore they cannot fail to be of use to their fellowmen. I send them my greet-ing. I wish them to know that I am well and strong and happy in this new life, and if possi-ble. I shall again return and speak to them; either here or elsewhere. I am glad to find this life more liberal than I could believe when on earth. I had not come out then, into the on earth. I had not come out, then, into the

QUES.—What is the leading cause of the great prevalence of crime now existing in this coun-

ANS.—So far as we know, there are two causes; one is that crime has always been in existence in the world, but at the present time there are greater facilities for the discovery and the promulgation of crime; another reason is, that according to statements made through this and other instruments of the spirit-world this and other instruments of the spirit-world, this is a period of culminations. As the peri-helion of the planets is the culmination of cer-tain social and spiritual cycles, it is also a cul-mination in certain criminal directions; mat-ters that have been long slumbering, and causes of them that have been nursed in society, cher-ished indirectly for years and ages, are now brought to the surface. It is the eruption of an old time disease; it is the building out of what brought to the surface. It is the eruption of an old-time disease; it is the bringing out of what society has a long time engendered. Crime has slept—has been nursed in the fountains of so-cial life. You are reaping what you have sown, you are gathering the harvest of what the world has planted; but the present culmination is due to the double accumulation of spiritual and physical engage incident upon the present

is due to the double accumulation of spiritual and physical causes incident upon the perihe-lion of the planets. Q.—Are there organizations or societies in the spirit-world composed of individuals who in this life, might be termed "old fogies"? and if so, are they hindrances to the progress of mankind on earth?

mankind on earth? A.—So far as we are aware, the terms "fogy" and "fanatic" are complementary to each other. We never knew a fanatic who did n't call a per-son who believed in ancient things a fogy; we never knew a fogy who did n't call a person who believed in new things a fanatic. There are about an equal number of each in the spirit-world, they are neveral in all exceeds and descer world; they are merged in all creeds and classes of mind on earth. So far as we know, there are no societies of fogies; so far as we know, are no societies of fogies; so far as we know, there are no societies of fanatics. All minds pass in the spirit-life into company or associa-tion with those similar to themselves, and exer-cise such faculties or unfoldments as they have in the direction of their convictions. That the gates of progress can be barred in any way, has been proven to be a fallacy even on earth, where fogies have a much better chance of prospering and where things are much more crystallized than they are in spirit-life; but if the truth is known, may not the fogy have his crystallized than they are in spirit-life; but if the truth is known, may not the fogy have his measure of truth as well as the fanatic? Is not each an extreme—those who cling with un-swerving tenacity to ancient things, and those who are ready with equally unswerving avidity to accept every new thing? Do not these cre-ate in society just what is needed—the even balance of the average mind, that is neither fogyish nor fanatical, but seeing both states has reaped the benefit of each extreme? This is what we consider the office of the fory and what we consider the office of the fory and the fanatic in both worlds; that it is well per-formed, you have the results of the nineteenth century to show. Q.—Is that portion of the spirit-world immed-

iately adjacent to each nation of earth principally occupied by spirits of that nationality?

A.—It would be most natural to suppose that the spirits immediately belonging to any nation would be nearest in association with that nawould be nearest in association with that na-tion, therefore more near in contiguity, and that such spirits have more direct influence; therefore their spirit-world is approximately more near. This nearness may not be so much geographically, in point of space, as influence; it is also true in point of space. That your atmosphere is more naturally pervaded by the friends who have denarted from your firstides

Q.—what do you understand to be the differ-ence between soul and spirit? A.—We use the words in our own way; our definitions must be understood to be our own; not arbitrary, as concerning the opinions of other spirits. We use the word soul to express the innermost spiritual entity; we use the word spirit to express that form which to-day, or to-morrow or at any definite poched of time way morrow, or at any definite period of time, may be manifested—the spirit of the child, the spirit of the man; but the soul is neither child nor

wan, nor woman, but angel. Q.—Is it possible now, or if not, will the time come when disease can be eradicated from the human system without the internal use of drugs

drugs? A.--We believe it would be possible now, were humanity in accord. It is possible with very many human beings at the present day, who do not believe in, nor will they permit the use of drugs in the human constitution. This proves its possibility whenever the conviction of its efficacy enters the human mind. We its efficacy enters the human mind. We believe the time will come when there will not only be no drugs employed, but when the only method of eradicating disease will be found through spiritual magnetic laws—will be by overcoming disease by mental and spiritual processes.

Q.-It has been assorted by a public lecturer that if spirits do communicate with men, their action is outside of natural law, and hence im-plics the use of a supernatual power. Is this

so? A.--If that public lecturer can define what natural law is, and has a knowledge of the limit of natural law, then he is qualified to say, or to leave you to infer, that the law is supernatural. We do not see the necessity for cavilling about words or terms. Nature may be made to in-clude the spiritual as well as the material uni-verse; or, if science prefers to limit the term nature to mere expression of physical law and organic substance, then we do not object to the nature to mere expression of physical law and organic substance, then we do not object to the word supernatural, since it simply means above or beyond nature. Now, as the spirit-life is spiritual and not material, as it is beyond the material life, we do not see as there is any harm in using the word supernatural. You may use the word supermundane, if you like, as express-ing a distinction, which, however, is without a difference, or you may swell the word natural to include the spiritual as well as the material. As long as the fact takes place, it does not mat-ter by what name you call the law under which it takes place. it takes place.

-Is there not less crime now than in for-Ο.

A.—We believe there is less crime in the world than at any other preceding period of the world than at any other preceding period of the world's history, because all forms of human life are progressing, and the average human life of to-day, according to the numbers upon the earth's surface, represents a higher degree of moral unfoldment, as the average of hu-man life presents a higher degree of physi-cal perfection. There have been those who have said this world is deteriorating; that the race is inferior to preceding races, or to that such spirits have more direct influence; therefore their spirit world is approximately more near. This nearness may not be so much geographically, in point of space, as influence; it is also true in point of space. That your atmosphere is more naturally pervaded by the friends who have departed from your firesides, by those in nearest sympathy with you, seems reasonable; therefore the immediate spirit-world of each nation and the immediate local Now, planted where she lies at rest, It beautifies her tomb.

My little love in days of old ! Youth's morning hour of rose and gold Comes back to me to-night; I see her in her girlish grace, The sumy sweetness of her face, Her childish robe of white.

I smell the sweetbriar in her hand, I see the garden where we stand On England's southern shore. I hear the rippling streamlet fall, I hear the rippling streamlet fall, Now silenced evermore.

Too caim and pure for human joy, Too caim and pure for human joy, But, like the sweetbrlar green, The memory of her gentle life Makes sweet the years of worldly strife That lie our lives between.

That he out nives between. Thy life and mine, my little love, My life below, thy life above, God's love shall reunite; I kliss the children's faded spray. My sweetbriar graceth, far away, The land of pure delight. —[All the Year Round.

Giles B. Stebbins's New Book.

In a recent issue of the Religio-Philosophical Journal, Hudson Tuttle uses the following language concerning the latest work from the pen of Mr. Stebbins, which bears the title of "After Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion ":

Dogmatic Theology, What? Materialism, or a Spiritual Philosophy and Natural Religion ": "The veteran author and lecturer, whose name ap-pears on the title page of this volume, needs no intro-duction to the reader. He came battle scarred from the tanks of the great anti-slavery movement when victory at last perched upon its standard, and from the beginning he has been a firm, consistent and able advocate of the higher phase of Spiritualism. In this volume, he successfully attempts to show that Spirit-ualism is the coming religion, or guide in the conduct of life. First, he reviews the field of theology and pop-ular religion, and shows by words of its ablest pulpit advocates, that it has become disintegrated and ready to fall by the weight of its own inconsistencies. Some-thing must come to supply its place. He pertinently asks: 'Is a spiritual philosophy or a material philos-ophy to rule the world? What will be the tendency and result of the one or the other? These are the great religious and scientific questions of the day.' Truly the issue is here olearly presented, for there can be but two classes, Materialists and Spiritualists. The author then proceeds to the consideration of the effects of the reception of Materialism on negation, and shows how inadequate a solution it furnishes of the problem of life. He then considers the spiritual side. Here he eloquently says: 'Materialism makes the crule and holds superfinues a foositive Mind, religion as a superitious for you can and shows how indeque eligibens the world. The ewelling Positive Jim decore and holds superfinues a foositive Mind, religion as a superitious for you do and shore, dissolve and shape again the yind, moid and shape, dissolve and shape again the yind, moid and shape, dissolve and shape again the yatic an in-dwelling Positive Mind. If finds that interior and constant forms of matter, and so outwork an infilite decign. Its natural religion is man's aspiritual philosophy is an in-dwelling Positive Mind. If finds that interior and constant

right within.' Such being the aim of the spiritual philosophy, the author turns to its facts, and marshals them into line. He shows why he has faith, and how that faith be-comes certain knowledge. Mingled with his facts are philosophical thoughts and characteristic scraps of erudition, making the chapter like a mine of precious ores.

Mr. Stebbins concludes with Intuition-the soul dis covering truth, wherein he presents principles it would be well for all Spiritualists to consider. The only fault that can be found with the author is that here he is too brief."

A Quarterly Convention Of the Spiritualists of Westerr New York will be held in connection with the Spiritual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., on Saturday, Aug, 21si, 1880, All friends interested in these Quarterlies are condially invited to attend this combined meeting, which we doubt not will be a season of unusual interest. The bril-hant array of speaking talent advertised to attend the Camp-Meeting-muoing the number being Lyman C. Howe, Mrs. II. T. Stearns, Judge McCormick, Mrs. C. Fanule Allyn and Prof. Wm. Denton-Is sufficient guarantee of a grand suc-cess. J. W. SEAFER, G. W. TAYLOR, Mus. WM, ROE,

The Camp-Meeting Of the Spiritualists of Western New York will be held on the grounds of the Cassadagra Lake Free Association, com-mencing on the 7th of August, 1880, and continuing till the 30th. The speakers engaged are: O. P. Kellogg, of Ohlo, Mrs. Pearsali, of Mich., Judgo McCormitek, of Ta, dur-ing the meeting; Mrs. Watson, of Titusvillo, Pra., dur-ing the neeting; Mrs. Watson, of Titusvillo, Pra., dur-ing Messrs. Colvillo, Steiblins, H. H. Brown and others are expected. Materializing and other test mediums will be with us during the meeting. The grounds are beautifully situated on an Island in Cassa-daga Lake, in Chautauqua County, on the railroad between Dunkirk, N. Y., and Warron, Pa. Easy of necess. The steamer "Water-Lily '' will make regular trips between the village and also making pleasure trips around the lake. Arrangements are made for board at seventy-five cents and one dollar per day. All are cordially invited to attend and gain news from their friends '' over the river, '' Come and lawe a good time. Per ordier of the Trustees, O. G. CHASE,

The Fourth Annual Congress of the National Liberal League. The fourth annual Congress of the National Liberal League will be lield at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th and 19th of Sep-tember next. All charter and 10fe members of the National Liberal League, the President and Secretary of each local auxiliary, and three delegates from the same, are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to yotes. ELIZUR WINGHT, President. Boston, Mass., Aug. 9th, 1889.

Yearly Meeting of Spiritualists and Progressive Friends. The Yearly Meeting of Spiritualists and Progressivo Friends will be held in Porter's Grove, Euclid, O., ten miles east of Cleveland, on the last Sabbath of August-the 29th-commencing at 11 o'clock A. M. The Grove is near to and between the Cleveland, Painesville and Ashtabula, and Lake Shore Raifroad. Trains every hour. Superior-street cars connect with Railroad. Come. Per Order Com.

The Twenty-Fifth Annual Meeting

Of the Friends of liuman Progress will be held at North Collins Station, Erie Co. N. Y., twenty miles south of Buffalo, on the B. & S. W. Hy, on the 3d, 4th and 5th of September, 1880, commencing at 10 o'clock A. M. Good speakers and music will be in attendance. There will be a fee of 5 cents for all persons over 12 years of age taken at the gate to defray expenses. Per order of Com.

Annual Grove Meeting.

The Spiritualists of Northwestern Ohio will hold their Seventh Annual Grove Meeting in D. Wentworth's Grove, four and a half miles Northwest of Antwerp, O., com-mencing Aug. 27th and closing Aug. 23th, 1850. A. B. French, of Ciyde, Ohio, and other good speakers, will be present and address the people. A. J. CHAMPION, Secretary.

Spiritual Meeting.

Spiritual meeting. The Spiritualists of Horseheads and vicinity, Chemung (o., N. Y., hold their Annual Meeting Sunday, Aug. 20th, 1880, commencing at 10% o'clock A. M. and 2% o'clock F. M. lyman C. Howe, of Fredonia, and Hon. O. H. P. Kinney, of Waverly, N. Y., will be the speakers for that occasion. S. A. TALLMADGE.

Passed to Spirit-Life:

From Royal Oak, Mich., July 24th, Mrs. Sarah Hale, aged 1 years,

She leaves a mother, three sisters and an infant daughter to mourn her departure. Under the reviving agency of the new birth, her weariness has been exchanged for strength Her freed spirit now moves onward to participate in the new duties incident to the state of being into which she has passed. Mins. C. PYLES. MRS. C. PYLES.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in ad-yance. A line of egaletype averages ten words. Poerry inadmissible in this department.]

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AUGUST 21, 1880.

BANNER OF LIGHT.



Adaptability to Every-Day Life. EDITED and MANAGED by SPIRITS. Now in its 5th Vol., Enlarged from 8 to 12 Pages,

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce here and their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical and mental adaptation of these in-tending marringe; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps. Brief de-lineation, \$1,00. MRS. A. B. SEVERANCE,

CHAP, S. —Spiritualism of the Gible.
 C. —The Early Christian Church.
 C. —The Early Christian Church.
 T. —Spiritualism in Catholic Spiritualism.
 S. —The Waldenses and Camisards.
 O. —Protestant Spiritualism.
 H. —Protestant Spiritualism.
 H. —Spiritualism of Certain Great Score.

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

the woman's face and illuminates the room. It is typical of that light which flows from above and flowed the Soul in its sacred moments of true devotion. The pleture strikes us instantly, and with full force. Yet while we take in the one Idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty condists, as it should, in contributing to the general effect-the embodying of pure devotional sentiment. As we gaze upon it we insensibly

A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current the time-worn bark of an aged Pilgrin. An Angel accompanies the boar, one hand resting on the helm, while with the other she points toward the open sca—an emblem of eternity—reminding '' Life's Morning '' to live good and pure lives, so '' That when their barks shall float at eventIde, '' they may by like '' Life's Evening, '' fitted for the ''erown of finmortal worth.'' A band of angels are scattering lowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pligrims on the shore, "Bo kind." Near the water's edge, minging with the sunti grass, in flower kitters we read, "God is lowe," Just beyond sits a humble walf, her face radiant with innocence and lowe, as shullfa the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side, Over the rising ground we read, '' Lives of Great Men, '' Further on to the left, ''So live '' admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, –'' Thy will be done '' has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er," The boy, playing with his toy boat, and his sister standing

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BANNER .OF LIGHT.

Banner of Bight

BOSTON, SATURDAY, AUGUST 21, 1880.

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Neshaminy Falls (Pa.) Camp-Meeting. On Thursday afternoon, Aug. 5th, there was a lively interest manifested by the people here to listen to Mrs. Emma Hardinge Britten, it being her first visit to this growingly famous camp. An earnest and appreciative audience listened most attentively to her eloquent answering of the questions, 1s 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. Brit-ten rose and said : What new thing has Spiritualism What good thing has Spiritualism done? taught? 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 supermundanc facts. Then came the various devices of od force, electricity, &c., to account for it. Then came the theory of mind upon mind. All these theories failed. The clergy, led by Rev. Charles Beecher, now found it to be evil spirits. All the spirits who came to Jerusalem were good. All who came to America were devils. They had not consulted these reverend gentlemen about coming. The world has fought us with ghosts of dead arguments until they are almost ready to abandon their souls to destroy Spiritualism, When Columbus tound the new world he brought back some of its inhabitants as a testimony; somembers of that iniscen country come to us to tell us of the life to come. There is a new force physiolo-gy has not 'yet noticed. What is the medium's force? Dissect the medium and you cannot find it. Here is a force for the scientists. Whence come the raps? What form or power in 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 dancing-table, 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 be introduced, he said, because of its practical bearing upon us and our work." Nature's great law of equilibrium balances the deficate wings of the planet. Compensation was true as fate and unerring as destiny. He claborated his subject at length under the three heads of indepent of ourselves, the judgment of our fellowmen, 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 on masse to enjoy it, and the unfoldment 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, pleture 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 instruwas introduced, who gave the waiting thousands a day morning devotions consisted of a two hours' enjoy-

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 af firmed by myself and others, let me state what Dr Adam Clarke, the greatest and most authoritative com mentator 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

subject. The command of Jesus to Thomas to reach forth

his hand and thrust it into his side, and put his finger

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Frost, and a benediction was spoken by Dr. Watson. While these exercises were being held, the assem bled crowd was so great that another immense meet ing was improvised at the Pavilion, administered to by Mr. E. S. Wheeler and Mrs. R. Shepard. The for mer 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 unfoldment of the principles of Psychology as exemplified in the manifestations through medluins, and admirably illus trated in the person of the lady who was to follow him. This address of Bro. Wheeler's was full of his wellknown pungency and pertinency, interspersed with sallies of tare 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 regu lar 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 feminine, though often the latter was no less meritorious than the other. As we grow out of this line of thought and action, we establish the recognition of God's law of Equality. The cessation of those little sweet amenitles 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 tles; but never one molety 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. Nellic J. T. Brigham would discourse to them.

The professional mediums in camp here are Mrs. Patterson, an excellent, independent slate-writer; Mrs. George, test medlum; Mrs. Anthony, clairvoyant and Mrs. McNeil, business medium.

If the weather proves pleasant next Sunday (Aug. 15th), another outpouring of the people may be ex-preted here beyond all precedent.

Bro. J. M. Peebles visited the Camp on Sunday, The brevity of his stay was an aggravation to those of his many friends who falled 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 apprecimental and vocal music, after which Mr. A. B. French ated by all the entertained ones. A part of our Sun-

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 ainusement. Amusements are well in their place, but such things should be made incldental-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 Chautauqua, 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 Pleasan 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. Fletch er 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 oble 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. Seances were also lescribed-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 imphasized. Spirituality must be made the ideal.

Mr. Fletcher created a very favorable impression. He has reason to congratulate himself on his warm velcome 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 inspiriting songs.

Miss Jennie Hagan then improvised poems from subjects given by the andlence. Mrs. Fannie Davis Smith delivered the regular ad-

dress. 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 lealous 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 We should not indiscriminately denounce the food. 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 ren dered 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 inspiriting songs cheer the hearts of the listeners. President licals was in a happy frame of mind as he introduced Prof. Henry Kiddle, who proceeded to deliver an elaborate address on "The Present Outof Spiritualism. -twe shall publish this address in full at some future time.-ED.] Mr. Kiddle is a cultured gentleman, of fine presence, and at once com mands 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

surely the work is going on. I am glad to have met | Crockett, Mrs. Sturtevant, Mr. Vaughn, and Mrs. M. S. Townsend-Wood. 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 Steinway Hall congregation is most beautiful-a large silver vase, gold-lined. Mrs. Fletcher's jewels are numerous and costly. Mr. Fletcher regrets that he was unable to be present at the "reception" in Boston. This couple, with their English friends, are the recipients of kindly greetings at the Camp. Returning to England in October, they will take with them the good wishes of hosts of friends, who will wish them God-speed in their noble endeavors for the advancement of the spiritual cause.

NOTES.

Mrs. M. B. Thayer, the flower medium, is ensconced in the Lyman cottage.

The Monthly Review is an able little paper, published at Spear's Corner, Milan, Ohio. R. P. Willcox is editor and publisher.

Mr. and Mrs. John Wheeler, of Orange, Mass., are frequent visitors to Lake Pleasant.

Prof. Henry Kiddle, of New York City, was the re cipient of a most cordial and respectful greeting at the Lako.

Dr. W. A. Towne, of Springfield, Mass., the noted healer, is domesticated 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 compli-ments on his speech on the opening Sunday of the meeting.

Dr. Mack and Signor Rondi are interested visitors. Mrs. Pasco, of Hartford, Conn., has a plee cottage on the bluff overlooking the lake.

Giles B. Stebbins made a very practical and cloquent peech on Wednesday, Aug. 11th. His closing sentences ought to be printed in all the Spiritualistic papers all over the world.

Mrs. K. R. Stiles, of Worcester, the well-known medium, is enjoying the meeting. Among the Pines, the Camp-Meeting daily, has sus-

ended-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 Associa lon, 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 ladles 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. 15th. She will return to Lake Pleasant by Aug. 24th, when she will deliver the regular lecture. The different seances are well attended. Investiga

ors, as a rule, are well pleased. Chas. Sullivan arrived on the grounds Aug. 10th.

A testimonial was given to Mrs. Cushman, the music-al medium, on Friday evening, August 13th. Chas. Sullivan and

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. Ricker, and published in the "Dot." gives the particulars of a most interesting event, that deeply enlisted the sym-

pathies 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

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 in-deed 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 circum-stances so simificant, as showing the influence of Spir-itualism vs. Orthodoxy, that a brief recital of the facts may be interesting to your readers. The body of "Barble" being conveyed to her home in Pocasset, the services of a Baptist minister were secured for her fu-neral upon Sunday last; when the so-called "man of God" taking advantage of the fact that no profession of roligion 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 ex-ample before them. So much for the "consolations of the gospel" which failed so utterly to console the be-reaved father, who loved his darling too well to listen to the insult to her memory, that he 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 refutal of all the cleri-cal teacher had said)-"Suffer little children to come unto me, and forbid them not, for of such is the king-dom of heaven;" breathed words of comfort and sym-pathy into the engerly listening cars of the mourning friends.
Unwilling to bury from their slight the body of their dear one under the cloud of the Orthodox sentiments that had been pronounced by the minister, it was de-

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 de-cided to have other services under more cheerful au-spices. Upon the following day a party of fifty carn-est, honest souls left Onset Bay, and assembled in the afternoon at the residence of Dr. Wood in Pocasset, when Dr. I. P. Greenleaf and Mrs. M. S. Townsend-Wood, in inspired and appropriate language, gave words of comfort and wisdom, portraying the beauties of the home into which the enfrauchised spirit had entered; till all present must have felt that the "bean-tiful gates" were indeed ajar, that they might catch a glimpse of the "city just in sight," while through the lips of Dr. Crockett, of Hockland, Me., "Barble" gave her own message of love and cheer to her dear through the hands of Mrs. M. S. Townsend-Wood. So doth our glad evangel perform its mission among earth's sorrowing ones. J. P. R. [To Dr. and Mrs. Wood on the passing away of their daughter Barbara.] I am not dead, dear father.

an not dead, dear father, But risen above earth's strife, And my soul is born immortal Into '' Life, '' beautiful '' Life.'' (h! dry your tears, dear father! 'T is only a vell that hides The glorious home of the angels Where your Barbara now abides,

My sufferings all are over: My spirit, pure and bright, Is rolled in spiendid garments Like the snow, as clear and white. And I can touch dear mother, And wipe away her tears. Because she has known the angels. And has no doubts nor fears.

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

You can keep my little treasures I loved so well at home. But do not weep, my darlings, For I can better come When smiles light up your faces, And with joy your hearts are rife; And, father, sing, I pray you, / Of ' Life, beautiful Life, ''

Dear mother! you can bear it, This change that comes to me, Since in my inmost spirit It brings me nearer thee. And I shall comfort failter Through your own humble itp, And give of the heavenly nectar That angel loved ones sip.

And soon his spirit, lighted, By the truth of Love Divine, Will bow before the altar And beat one with thine. Then we will all together Pass free from wee and strife, And drink at the crystal fountain Of Life, our beautiful Life,

Another glorious day gladdened the hearts of all on the last Sunday of the meeting, forebodings of rain be-ing prevalent on Saturday. Large accessions of visitors came to the ground on Saturday evening by the Boston train, many for the first time, but all were comfortably bestowed among the cottages. Among these were Signor Rondi, an Italian Spiritualist of prominence, now resident in London, and member of the British Association of Spiritualists, and Dr. James

'timely and adaptive serioon on "Death in the Light of able ride through the richest and most picturesque Modern Spiritualism"; and its rational exposition to the ordinary churchman and the honest country-folk grand meeting which followed. 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 min-eral, 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 physicallife. 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 erv of our common humanity, is for life-life. The testimonics 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 uner ringly points to the fact that death ushers us into another life-one of progress, intelligence and affectionhow are we prepared to enter upon it?

This is but the baldest skeleton of a discourse that was replete with fine 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 inspiriting scene. The best of order prevailed. No rudeness, no bolsterousness were to be seen any where:

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 infalli ble. The text that is so frequently quoted. "All Scripture is given by inspiration," etc., should omit "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 flistinctly 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

portions of Bucks county-a glorious prelude to the

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

Lake Pleasant Camp-Meeting.

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

Following is the record of the week ending Aug. 15th:

MONDAY.

This is always a quiet day in camp. Congratulations were the order of the hour. Old friendships were renewed and pleasant acquaintances were formed. Mediums were visited by scores of investigators. The Fitchburg Band gave two delightful concerts.

TUESDAY

In the forenoon Mrs. A. P. Brown, of Vermont, de-livered 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 Spirit-ualism. A Mr. Coburn was invited to the platform, and said a few words under "influence."

WEDNESDAY.

Glies B. Stebbins delivered the regular address, which was a very able effort. He was attentively lis-tened 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. 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! 'Re member 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 chlightened 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

form. In the afternoon Col. Bundy prefaced the regular ad dress-which the writer had the pleasure of delivering -with a few remarks on the general theme of Spirit ualism.

A superb concert by the Fitchburg Band brought the exercises to a close.

NEXT SUNDAY.

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

SIGNOR RONDI.

This gentleman arrived on the camp-ground Aug 10th, being accompanied by Dr. Mack, the celebrated healer, Prof. Comba and Dr. Moderro, 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 Amer

QUESTION .- What is the condition of the movement in London?

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

-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 be lieve.

A .-- Yes, I was so fortunate as to have Dr. Mack for a traveling companion. He is a healer of great pow er. 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 convers ing 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 rap port 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 önderful cure.

Q .- Did you meet Dr. Slade in England?

A .- Yes; and I want to say that the Spiritualists were most nobly united in his behalf. Able counsel were employed; large sums were contributed; everything was done that could be done for him. Test me diums are greatly needed in England. Mr. Fletcher sometimes gives tests after his lectures. Slowly but

others participated. 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-know

healer, enjoyed his sojourn at Lake Pleasant. Mr. Nichols, of Brooklyn, is a very zealous man, Col. Bundy was accorded a reception by the direct ors 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 cept up unto 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 wellknown 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 Spiritualist convocations than he has done for some years past, as his discourses are texts for the best thought.

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

the deepest interest. Dr. A. H. Richardson and Dr. John H. Currier and their wives, weary with their arduous duties at Shawsheen Camp, are resting at Onset. They say that to them the meeting here is an intensification of the spirit that prevalled at Shawsheen-perfect harmony and a Pentecostal feast.

Capt. Neri 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 sall down the bay. On Friday evening, Dr. I. P. Greenleaf was sur prised at his beautiful cottage, on South Boulevard, by an influx of visitors that filled the rooms and overflowed upon the plazzas. 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 Green Leaf is to be painted. 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. Storer made the presentation speech; Dr. Greenleaf happily responded in a feeling manner, and remarks were made by Mr. Dowling, of Malden, Mr. | liver regulator on earth-Hop Bitters.'

Mack, the distinguished healer, and a gentleman thoroughly endorsed by the English spiritualistic press. They are the welcome guests of the Onset Bay Association.

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

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

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

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

Freeville, N. Y.

According to the Dryden (N. Y.) Weekly Herald, (which gives an extended, careful and courteous report of the occasion), J. Frank Baxter evoked the greatest satisfaction during the Freeville (Annual) Meeting of Spiritualists, held Sunday, Aug. 8th-which the Herald pronounces the largest in attendance of the the Harata pronounces the largestin attendance of the yearly sories ever convened there. Mr. Baxter's morn-ing subject was "Spiritualism a Reality." He gave tests, as is his wont, after this discourse; and the afternoon service (if we may judge by the report) was entirely made up of this exercise. His descriptions, etc., were at once acknowledged to be correct by an audience which, the *Heraid* states, "seemed to be of that order of talent who could weigh evidence and pass a righteous judgment upon it."

Final Grove Meetings.

Dr. A. H. Richardson, Manager, announces that in answer to repeated requests from many friends, he will hold the closing Grove Meetings of his present season on the following days: The first on Wednesday, Sept. 8th, at Silver Lake Grove, Plympton, Mass., on the line of the Old Colony Railroad. Trains will leave Old Colony Depôt at 9 A. M., stopping at way sta-tions. Second, on Sunday, Sept. 12th, at Shawsheen River Grove, Ballardvale, on the line of the Boston & Maine Railroad. Full particulars as to speakers, me diums, price of tickets, starting of trains, &c., &c., will be given next week.

The greatest appetizer, stomach, blood and