

PHILOSOPHY

AN EXPONENT OF THE

OF THE

NINETEENTH CENTURY.

The title page is a highly detailed woodcut illustration. It features three central figures: on the left, a woman in classical dress sits and writes on a tablet; in the center, a woman stands behind a large open book, with a banner above her head; on the right, a woman sits holding a shield with the stars and stripes of the American flag. The background is filled with intricate patterns and smaller figures. The text 'PHILOSOPHY' is on the left, 'AN EXPONENT OF THE' is on a banner, 'OF THE' is below the banner, and 'NINETEENTH CENTURY.' is on the right.

NO. 15.

The Reviewer.

[illegible]

If a God-inspired book has been teaching error for many centuries, we certainly have no faith in the revelation that comes at this time through a human agency, says the Charleston, S. C., *Sunday Times*.

must disappear under the light of true spiritual science. The spiritualists teach the doctrine of reincarnation. Yes, they say, spirits are reborn in the human form, and the human form has educated mediums and observers alike, and whosoever forces its utterances through the mouths of psychicalists and glib subjects all over the land, and of mediums whosoever, is a fraud. But, in the name of the Father, the Son, and the Holy Ghost, let us turn to the subject of the error, in view of the difficulties in the way, the sentiment that would almost ostracize them if they should utter such heresy to Spiritualists. It is that the human mind is not capable of understanding the things of slow growth in the public mind, and how common in the case is for the latter to distort ideas presented from any source so that they are unrecognizable! This is so in the case of the human mind, and the human mind is not a reasoning capacity, and undeveloped spiritually. Spiritual truth, impelled by spirits into earthly minds, is not adapted to be misunderstood, misconstrued; and springing from different species often from what it was in its spiritual soil. It is a fact incontrovertible, that whatever

THE VACCINATION TYRANNY.—Mr. John Bright, in a letter to Mr. Pitman, of London, says: "The law which enforces penalty after penalty on the conscientious parent for refusing to have his child vaccinated is a punishment and a judgment of such weight and authority must ultimately prevail. Meanwhile, the contest for deliverance from what is ironically described as 'paternalism,' and sometimes as 'grandmotherly government' is an arduous one and ought to enlist the sympathy and support of all who love liberty, and reverence the rights of conscience. The Tyranny practiced on anti-vaccinators is capable of many alarming extensions, to which there is no logical resistance."

—Mr. Pitman While, in Vaccination Inquirer.

Who ever expected to see a Boston doctor of divinity, and Orthodox besides, officiating at a funeral which ended with the burning of neck paper money and the burning of the Bible?

We fear the Chinese among us are not entirely converted to Christianity, even if they do, to go Sunday-school. —*Boston Herald.*

A Cure for Small-Pox—Important Discovery.

And thus, I retired, and was sound asleep in bed behind me. My feet were so tender that I dare not let them touch the foot-board of the bed. My head I could not suffer to lie upon the pillow. I lay raised up on my elbow, my neck resting upon my hand. I had in this time been feeling myself I dare not shut my eyes. I was so full of sad, unpleasant thoughts, that I could not sleep. I had upon the table at the bedside a pitcher of water and a drinking glass, a box of seditifz poultices, and one ounce of elaborate of potash in crystals, and also at my elbow a paper of lemons, and a small quantity. These were all I had to resort to. I reached, recollected that lemon Juice, in sufficient quantity, was a sedative, and would lower the heat of the action, and by so doing might relieve me of those unpleasant visions. I therefore squeezed all the juice of one of the lemons into the glass, and drank of it, to which I added about two table-spoonfuls of water and drank it. I then opened the wind, and sucked to the balance of the juice. In about twenty minutes I took another portion, and very soon in the same manner, about the time I had very hard, as if I had drunk sixty, shut my eyes to sleep. My pulse had dropped to seventy, shut my eyes to sleep. I had the unpleasant vision

were gone. I not only found that they were gone, but by pinching my hand upon my head I found that the poison was still in my system. I was then bathed in a gummy-like fluid, which had exuded from the pox. I stained the napkin I had applied to wipe it off. It seemed as if each had given up its contents, and with the napkin I then washed my face. I then bathed my face with those upon my face. My beard was laid together with the same kind of fluid. Those upon my neck had not burst, but had shrunk away and were as if they had been straw. I was then bathed for two hours comfortably. I awoke, I presume from cold, although I had plenty of cover upon me, and the fever was still burning in the grate. I then felt so well that I took a walk. I was then bathed for an hour, my pulse at first from sixty to sixty-seven for thirty-four, when all eruptions had disappeared from my skin. I then did good-by to the lemon juice and smallpox, and was completely cured. I have since administered lemon juice to abort any and every case of smallpox if administered as I administered it to myself, that I look upon it as a specific of as much certainty as any other remedy I have ever used.

I therefore publish my experiment, hoping every physician having a case of smallpox will give it a trial, and report the result to me."

AFTER DOGMATIC THEOLOGY. WHAT? By Giles E. Stebbins. Boston: Colby & Rich, publishers.

In this work the claims of the Spiritual Philosophy are put forth eloquently but dispassionately. Assuming the reality of spirit-life and spirit-presence, an analysis is made of the various groups in existence, and much as it cannot be disproved, the author enlarges upon the more elevated position which such a theory assigns to the facts of human existence. He quotes freely from other writers holding similar views, and claims that as thinkers are forced away from the world of matter to the world of mind, they must enter a spiritual atmosphere; or sink into the mire of gross materialism. *The Record, Chicago, Ill.*

RELIGIOUS FALLACIES:

BY THOMAS P. NORTON.

That the sun sets or rises,
Or the moon sails surprises,
In answer to Christian complaints,
Or that Nature's wise laws
Ever vary because
Of the wish of the ignorant "saints."

That the "Devil" is a shoot
From a heavenly root,
Which grow to an infinite rod,
Or that he sowed tares
Which grew unawares
In the beautiful garden of God.

That Heaven is a place
For a favorite race
To rest in unmerited bliss,
While the rest of the world
Are sure to be hurled
To a region more devilish than this.

That our Father above,
In his wisdom and love,
Can be grieved by a fallible rod,
Or that ever—at all—
His children could fall
From the ladder erected by God.

That death is a curse,
Or, what is still worse,
The gate to a permanent hell;
Or that God as our friend
For truth ever perished
The wicked old nonsense they tell.

That a chronicle's tale
Is of any avail
Where truth is demanded for toll;
Or that myths will digest,
Though fed with a zest,
Or furnish the food of the soul.

For this world is a school,
And free Reason the rule,
With Truth at the head of the class,
And it never will pay
To chase bubbles all day,
If scholars are anxious to pass!

Chesler, Pa.

Banner Correspondence.

Massachusetts.

NEWBURYPORT.—A correspondent, "S.," writes that the people of Newburyport derived great satisfaction from the inspirational lectures and poems delivered in that city through the mediumship of Mrs. H. P. Wells, of Salem. Many fine tests were given and welcome messages received during her six weeks' sojourn in that locality. Much interest was shown in her public ministrations, and though she came as a stranger, she was soon found herself surrounded by many friends who wish her success in every field in which she may be called to labor.

WORCESTER.—E. P. Howe writes: "Spiritualism is progressing as well as could be expected in this city. We have had lectures nearly every Sunday the past winter and spring from many of the most eminent speakers in the field, though we have not been favored by visits from many mediums for physical manifestations or materialization. Mr. Henry D. Allen spent a week with us in February, giving séances every evening. I attended four of them, which were very successful. I do not see how any one can witness one of Mr. Allen's light séances and not be convinced that it is produced by a power outside of himself, and what is more rational than to believe to be what it is claimed to be—the work of disembodied human spirits?"

BALDWINVILLE.—A correspondent writes: "We have been favored this spring with three lectures by Capt. E. H. Brown, of Saratoga, N. Y. He is an easy speaker, and treats the subject of Spiritualism in a practical and philosophical manner. Instead of unnecessary onslaughts upon Christianity and unbelief in general, he treats all gently, accredits to every form of religion the good there is in it, and pleads for growth and progress. He confines himself strictly to the teaching of our beautiful philosophy, and attempts no compromise with any form of religion, but at the same time does not make an effort to antagonize those whose audience he differs with. He is a man of a different type, where Spiritualists are few, and the lecturer is dependent for his audience upon the respect and sympathy of all classes, these qualities are desirable. The lectures have been well received, have awakened new interest in Spiritualism here, and we commend Capt. Brown to the disciples of the faith everywhere."

EAST MARSHFIELD.—Lyander S. Richards offers the following tribute to the memory of one of earth's workers lately passed on: "I cannot let the opportunity pass without offering my testimony to the worth of our departed friend, Mrs. Harriet N. Greene Butts, who has recently left us. As President of the Massachusetts Radical Peace Society, I had occasion to know something of her great interest in the peace movement. She was a constant attendant with her husband, at the Peace Conventions. A pure, quiet and peaceful spirit was hers, one that the gods of earth might envy. Peace found a worshiper and his highest ideal in Mrs. Butts. Her study was how best to promote the highest welfare of humanity. Her stories for children were not written for sensation or self-aggrandizement, but for the sole and noble purpose of elevating the morals of the young. Her stories are models of moral hygiene, and should be found on the table of every child's home. In her husband she found peace and sympathy in her work. They were two loving souls, moving upward in the pathway of life. The physical cord is broken, and he is left alone to fulfill the last of life. Peace to her memory. Not only Mrs. Butts, but Hopdale, (the fountain head of reform), her earth home, and friends of peace everywhere, have lost in her departure a valued co-worker."

BEVERLY.—Mr. E. T. Shaw, Secretary of the Spiritualists' Union, writes that very successful materializing séances have been held in his parlors. Mrs. Ross being the medium. Mr. Keeler has also exhibited his phase of mediumship, our correspondent and others feeling assured of the genuineness of the manifestations. Mr. S. continues: "Since my report to you, our rostrum has been occupied by J. Wm. Van Namee, M. D., Dr. H. P. Fairfield, Mrs. A. N. Burnham, Mrs. Cella M. Nickerson and Fred. A. Heath, of Boston, all meeting with success. Mr. Heath, who is blind, has a strange gift of mediumship, which consists of improvising songs and music on subjects taken from the audience; he is also a very interesting speaker. As he is a young medium, just entering the path of life, he has the success that he justly merits. At the present our rostrum is occupied by J. Wm. Fletcher, the celebrated speaker and test medium. His engagement has been a success, and he will probably be with us again in September. During our season's work, dating from Dec. 1st, 1880, to the present time, every speaker has met a good house; the interest in the meetings has not abated in the least, and we are looking forward to a greater success next season."

Wisconsin.

SHEBOYGAN FALLS.—Bishop A. Beals writes: "To my dear friends, one and all, I send love-greetings through the columns of the dear old *Banner of Light*, whose white folds of truth float proudly on the breeze from many a home, in the cause of spiritual freedom. In this rural town of some three thousand inhabitants, the vision of the old, and immediately afterward a skeleton appeared that shook and trembled in every limb, finally crumbling to pieces and even into dust, which represented Old Theology. At the close of the vision what appeared to be a large diamond was seen to glisten on the bosom of the medium, representing truth. Healing séances and Sunday meetings engage all my time, and I realize that it is a heaven-

born gift to be able to heal, and especially those whom the Regular doctors despair of curing. May the time speedily come when nauseating drugs will no more torture the sensitive spirit and body, but the healing balm of magnetism, light, air, water and sympathy be dispensed to and welcomed by the masses."

Missouri.

FULTON.—Miss Lerna Fisher, upon remitting her subscription, writes: "Perhaps some acknowledgment of the estimate I place upon your paper will gladden your hearts. I feel that, at least, it will do me good to make it, and perhaps a few thoughts will be naturally included in a little of my religious experiences."

I was reared from infancy under the teachings of Orthodox precepts, and early imbibing the same as the way, the truth and the life, at the early age of fourteen years became a member of the church in full fellowship. As time rolled on, I was strengthened in my belief through repeated expositions (?) of the "law and gospel" as given by eminent divines, (I hold to these doctrines for nearly sixty years, with a tenacity which now quite astonishes me.) But little more than three years ago, thinking I was so firmly grounded in these old theories that nothing could shake my foundation, I entered the home of an aunt in Western New York to make a visit of only a few weeks. Wisdom higher than mine, however, had planned otherwise. I knew my uncle and aunt had been Spiritualists for many years, but until I became an inmate of their home, I knew nothing, comparatively, of either the phenomena or philosophy of Spiritualism. Suffice it to say that after remaining with them upwards of two years my views were so completely changed that I felt almost like a new creature—the chain of bondage having been sundered, and the prison walls laid low for my escape into Nature's unlimited domain.

I wrote to my parents, in this place, many long letters, in which I enumerated the particulars of my conversion. My mother, who was perfectly astounded to learn that I would advocate such an "awful doctrine," my mother, with deep solicitude, remarking, "I tremble for you!" but seeing my earnest devotion to the truth I had thus embraced, she began to question me upon different points, all of which I explained according to the light I had received.

About one year ago I returned to my home in Fulton, imbued with the freshness and vigor consequent upon this life-giving experience, to find that the people in this vicinity are bitterly opposed to anything that comes under the head of Spiritualism. There is not one to sympathize with me here in my new-found faith. Two or three of those whom I have met are liberal in their views, but care little or nothing for that which to me seems like a vast treasure-house, filled with gems so rich and rare that they cannot be dropped carelessly by the wayside, but are in keeping for all who seek them because their interest is in the truth. The *Banner of Light*, therefore, has been my comfort and consolation, bearing at once a double relation to me—that of an intimate, sympathetic friend, as also that of a medium for the expression of thought originating in spheres beyond. Many a time during the last few months have I sat down wearied from my day's labors, picked up the *Banner*, and after reading a while from its columns have been so much refreshed and strengthened that I could not stop my work with an uninvited zeal. I hardly know which of its pages I like best, as each one seems fraught with something of deep interest to me, and scarcely a column is passed by without perusal.

I have several times lent my papers to acquaintances who have asked for them, and two of the number have expressed a wish to know more about these strange things if their immediate surroundings would permit; but they have not the courage yet to come last feebly and search for the truth, being apprehensive seemingly lest they wander too far from the old landmarks, and find themselves at last outside the "kingdom of heaven."

Texas.

BEAUMONT.—Mrs. L. A. Craig writes: "Thinking perhaps something from our Lone Star State would be acceptable to your readers, I venture a few lines to tell you of some of the good things of our beautiful philosophy and religion. How my heart ascends in thankfulness that I live in the nineteenth century, the age of such progress."

It is devoutly to be hoped that our beloved State will not long remain so much behind in progressive ideas and views as regards the true spiritual religion as it now is—terribly bound by bigotry and superstition.

But, as your faithful and interesting contributor, John Wetherbee, often says, I am somewhat wandering from my intention of telling you my experience in the phenomena of the harmonical philosophy. I have lately been on a little visit to a neighboring town—Orange, Texas. Included in my number of friends there is a most excellent medium, whom I visited quite frequently. Her name has been previously mentioned in your paper, and you are acquainted with her. Though Mrs. Gardner's form of mediumship is that of independent slate-writing, at one of our sittings we asked our spirit-friends if they could favor us with a materializing circle. They granted our request, promising to do their best. No one was invited but myself outside of Mrs. G.'s immediate family. Conditions were not as favorable as we could have desired owing to her state of health, and the fact that she had not yet materialized for over two years. At the appointed time, true to their promise, our dear spirit friends did their best, and for the first time beheld a materialized form, that of my dear and most beloved mother.

It was by no means a dark circle, but sufficiently light to see distinctly her hand and arm as she lifted the curtain for us to behold her form though not her head and face. They were not strong enough to develop two figures; the other one was that of my cousin; one of these was quite fleshy, and the other very tall and slim. We repeated the circle the second night, with equal success, only there was more of the form to be seen, and they were more distinctly visible.

Mrs. Gardner is one of the dearest and most reliable of mediums. Long may her life be spared to bring peace and comfort to the anxious ones of earth."

Oregon.

PORTLAND.—Mrs. F. A. Logan, whose success in healing the sick is vouchered for by many in her immediate locality who have been benefited through her instrumentality, writes: "The Spiritualists and Free Thinkers Society are holding very interesting meetings in this city every Sabbath afternoon and evening. Dr. Dean Clarke has broken unto us the bread of life during the past six months. We now have a variety of speakers who freely tender their services and draw large audiences, among whom are Henry D. Allen, Dr. H. P. Fairfield, Dr. Wm. Van Namee, Mrs. D. H. P. Fairfield, Mrs. A. N. Burnham, Mrs. Cella M. Nickerson and Fred. A. Heath, of Boston, all meeting with success. Mr. Heath, who is blind, has a strange gift of mediumship, which consists of improvising songs and music on subjects taken from the audience; he is also a very interesting speaker. As he is a young medium, just entering the path of life, he has the success that he justly merits. At the present our rostrum is occupied by J. Wm. Fletcher, the celebrated speaker and test medium. His engagement has been a success, and he will probably be with us again in September. During our season's work, dating from Dec. 1st, 1880, to the present time, every speaker has met a good house; the interest in the meetings has not abated in the least, and we are looking forward to a greater success next season."

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Michigan.

FLINT.—Mrs. Harrison Parker writes: "Since our State Convention of Spiritualists and Liberals, held in Flint last March, our cause has had quite an awakening through the efforts of C. Fannie Allyn. Through her untiring zeal we have organized a Children's Progressive Lyceum, which seems to add new interest to our Society. Twenty-two children of the Lyceum, and members and friends of the Society, numbering in all about sixty, met at our house for picnic and Lyceum exercises on Sunday, June 4th. Nothing could add to the pleasure of the day but the presence of Mrs. Allyn, whose engagement in the East prevented her remaining. We look forward to her return in the fall. Bro. Burnham, of Saginaw, will fill our appointments in July; other speakers will follow. Thus may the good work move on. Be united, brothers and sisters. In union there is strength. Let us work for a grand victory."

I take great pleasure in reading the *Banner of Light*, columns of correspondence, bringing, as they do to me, glad tidings from every State in the Union."

Iowa.

OSCEOLA.—L. Perkins writes to express the great satisfaction with which he reads each number of the *Banner of Light*, and to thank Miss Shelhamer for the fidelity to the truth displayed in her services as a medium of those who communicate with their friends on earth through the Message Department. He also alludes to his high appreciation of the articles of Mr. Wetherbee, more particularly those of a recent date in which he defended the value of the Messages against the aspersions of others; and, hoping to remain a subscriber the remaining days of his life on earth, trusts that no change will be made in the department in which they appear.

Ohio.

TIPPECANOE CITY.—C. B. Chaffee desires more frequent visits by mediums to the smaller villages, towns and cities of the Western States, and is firmly of the opinion that not only great good could be accomplished thereby, but that those who entered upon the work would be amply remunerated for their time and services. He also sympathizes very deeply with Mrs. Fletcher, and condemns without stint the injustice of English law in the proceedings that resulted in her imprisonment.

Illinois.

ODIN.—E. M. P. writes: "Dr. J. K. Bailey delivered a discourse, which was much liked, in White and Davidson Hall, in March; subject, 'Ancient and Modern Spiritualism.' Bro. Davidson will furnish free to all workers in the cause. A test-medium is wanted at Odin, Sandoval, and Centralia, Ill."

Verifications of Spirit-Messages.

MRS. ISABEL HULINGS.

To the Editor of the *Banner of Light*:
In the *Banner of Light* published June 4th I find a message from Mrs. ISABEL HULINGS, given February 18th, in the *Banner of Light* Circle Room, which I identify as from my mother, who passed to spirit-life on September 15th, 1863, in her eightieth year. In the message she stated that she had brought a lock of hair for identification. I believe it is a year since I, in going to my room, found lying on my bureau a lock of my mother's hair, and it was a great mystery to me how it got there; but the message clears it all away.

My mother also said in her message that my father had tried to manifest, but could not get control of the medium; but that he would come and give me advice through another—which he did through the organism of Mrs. June, of Camden, N. J., whom I met at a friend's in May, in Allegany. He there gave me the promised advice. I also saw my mother at a materializing meeting in Pittsburgh, a year ago last winter, and recognized her very plainly. You see she addressed me at that time correctly. God and all good angels bless Miss Shelhamer and the dear old *Banner of Light*.

Oh! how sweet the thought that we can commune with our loved ones, and what a comfort to know they can and do return to us poor mortals in a way that we can understand. I have from our minds the old Orthodox idea that we must go to heaven or hell when we leave this old clay-casket to moulder in the ground. An all-wise and Infinite Father has ordered it otherwise for the good of his children. How terrible the thought of an everlasting burning hell! Blessed be Spiritualism! It clears away the fiery furnace, and teaches us to LOVE God and not fear him as formerly taught.

Very respectfully yours,
MRS. L. L. GORDON.

Ellanora Springs, Ilayville, Pa.

CHAUNCEY PAUL.

To the Editor of the *Banner of Light*:
I have just looked over this week's paper, and am pleased to say I fully recognize the communication from CHAUNCEY PAUL. I visited his house in Vineland, N. J., while lecturing there a number of years ago, and knew him after in Anconia, while I was spending the summer there. The communication is thoroughly characteristic of him. Yours truly,
J. Wm. NAMEE, M. D.

Boston, Mass., June 16th, 1881.

MRS. G. A. CURRIER—B. KENT.

To the Editor of the *Banner of Light*:
In order to verify the message in the *Banner* of May 28th, I searched the file of our local paper, the *Titusville Herald*, and found that Mrs. G. A. CURRIER died in this city, May 26th, 1879, aged 67. "Portsmouth papers please copy." The remains were taken to Boston for interment.

I will also say that the message of B. KENT, given in the *Banner* April 24, was recognized by a lady of our city as from an uncle of hers. The circumstances narrated in the message were to her sufficient evidence of identity.

Yours,
C. M. HAYES.

Titusville, Pa., June 14th, 1881.

J. William Fletcher.

To the Editor of the *Banner of Light*:
I desire through the *Banner of Light* to give some impressions of J. W. Fletcher that have been made upon my mind while he has occupied the platform of the First Association of Spiritualists of Philadelphia.

Being one of the first mediums developed in America, and now probably the oldest, I have seen and studied mediumship in all its multifarious forms, and have secured opinions respecting the powers and uses of this class of persons. That they have their weak as well as strong points, I am aware. Some of them have sailed on smooth seas, and been honored; while others, quite as faithful to their convictions, have been despised and rejected because used in ways that violated popular standards of society, morals and religion. Socially ostracized, or neglected by the world, they might have, but did not, add them, some good medium becoming discouraged have been compelled to seek other avocations, and retire to private life; others have nobly braved the storms of persecution, become stronger and more earnest workers. Among the last-named is to be found J. Wm. Fletcher. While speaking in Philadelphia during the months of March and May, I have enjoyed frequent and favorable opportunities of hearing and observing him in public and private, and have read attentively what the newspapers and American press have said of him, and have the high satisfaction of believing him so far removed from the mean motives and low practices ascribed to him, as scarcely to be able to comprehend the imputations made upon his character. He has uncompromisingly and manfully gone forward in the work which called him hither, commanding larger and more appreciative audiences from week to week, making no reference in public,

and scarcely in private, to the heavy afflictions resting upon him, or to the cruel and malicious attacks of persons both inside and outside of the ranks of Spiritualism. Sustained by a rectitude of purpose he has become a more able religious and spiritual teacher.

A strong, pleasing, flowing, sensitive voice, with a devotional and religious nature, extemporizing with grace and ease, he treats his subjects with a beauty, candor and force rarely excelled by any speaker in our ranks, I believe, and is destined to rise above suspicion, and to reach the heads and hearts of the liberal and intelligent everywhere.

To my mind, he is especially adapted to succeed as a permanent speaker in a large city, where opportunities for meditation, along with libraries and works of art, would render him one of the most accomplished, attractive, and useful of teachers.

I cannot persuade myself to close without expressing my deep sense of gratitude to the *Banner of Light* for the noble words it has uttered in behalf of our brother and his imprisoned companion, whose defense has not yet been allowed, and until which no just decision can be arrived at, while other papers professedly devoted to the interests of Spiritualism have either openly assailed both or been silent, thus strengthening the hands of prejudice and the enemies of justice.

J. MURRAY SPEAR,

2210 Mt. Vernon street, Philadelphia, Pa.

June 5th, 1881.

Vermont State Spiritualist Association Quarterly Convention.

(Reported for the *Banner of Light*.)

The Vermont State Spiritualist Association assembled in convention at the Union Church, South Troy, June 3d, and was called to order at 11 o'clock A. M. by Vice President Sabin Scott, of Eden Mills. The Secretary being absent, W. B. Parish, of Stowe, was chosen Secretary, and Treasurer, and Mrs. Dr. Gould, of West Randolph, chosen Assistant Secretary. The Duxbury Glee Club, invocation by Joseph D. Stiles, of Boston. Song by the Glee Club, followed by earnest and eloquent words by Mrs. S. B. Woods, of West Randolph. Address by Bro. J. D. Stiles, "Experiences of an ascended spirit, Bro. Stevens." Remarks were made by Dr. S. N. Gould, of West Randolph, "For what have we come together?" The spirit of Anna Hathaway, of Morretown, took possession of Mrs. Stiles and presented himself to members of the Glee Club—a very good test, as he had been gone but a few weeks. Session closed with music by Glee Club.

Saturday Morning Session.—Called to order by President Scott, at 9 o'clock. Song, "Darling Minnie," by Mrs. Little Turner. Conference. Poem read by Mrs. Dr. Gould, "Who Can Tell us of the Future?" Short address by Sabin Scott, of Eden Mills, who responded with good effect, remarking that Spiritualism is the foundation of all things, and incidentally alluding to the question of charity. After Mr. Darling of Glover, had narrated some of his experiences, which were of a most instructive and interesting character, followed by a short but excellent address by Mrs. S. B. Woods, closing with an invocation equally good and appropriate, which terminated the session.

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Sunday Afternoon Session.—Miss Jennie B. Hagan being called upon gave a beautiful invocation in verse. Song by Glee Club and audience. Grand Hallelujah chorus, "We are waiting." After which remarks were made by Dr. S. N. Gould, of West Randolph, relative to the different camp-meetings to be held the coming summer, and fall at Lake Pleasant, Onset Bay, Saginaw Lake, and Lake Umbagog. Mr. Charles Gray, being called upon, made some very interesting remarks upon the question, "What are we here for?" Mrs. S. B. McAllister read a very good and sharp poem on "We are waiting." Remarks were also made by Sabin Scott, of Eden Mills, who responded with good effect, remarking that Spiritualism is the foundation of all things, and incidentally alluding to the question of charity. After Mr. Darling of Glover, had narrated some of his experiences, which were of a most instructive and interesting character, followed by a short but excellent address by Mrs. S. B. Woods, closing with an invocation equally good and appropriate, which terminated the session.

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Home," subject given by the audience. Adjourned until 7.

Sunday Evening Session.—Opened by singing by the Glee Club, of Duxbury, "Nearer, My God, to Thee." The evening was occupied by fifteen minute speeches. Miss Jennie B. Hagan being called, gave a poem, "Subject, 'Tobacco,'" and another, "Subject, 'The Future.'" Subject of the present session, "God A. Fuller said, 'Spiritualism is a religion. It is our first duty to think for ourselves. We want to investigate for ourselves.' Mrs. S. B. Woods called upon the Glee Club, saying that variety was the spice of life, and then made an interesting and instructive address purporting to come from Henry C. Wright. Then followed a poem by Joseph H. Stiles, "Honor to the Powers that Be," and a short but most excellent speech, after which "Swift Arrow" came, and closed with Mr. Stiles, described forty-six spirits present, most of whom were recognized. Prof. Nichols came upon the stand, and made some very good remarks.

Mrs. E. L. Paul being called, made the last address of the convention. She spoke with emphatic earnestness and eloquence, comparing the Old with the New Dispensation, employing her allotted time to good effect.

The convention passed a vote of thanks to the railroad for their courtesy in furnishing return checks, to the host and hostess, and their assistants at the hotel, and also to the many kind friends around for their great generosity in keeping so many of our friends at the meetings free. Then came a good song by the Glee Club, closing a very enjoyable convention. Adjourned, to meet at West Randolph in September next.

Stowe, June 10th, 1881. W. B. PARISH, Secretary.

Resolutions unanimously passed by the Berkeley Society of Spiritualists, at Boston, Mass., at its Annual Meeting, June 10th, 1881.

Whereas, The day devoted to William J. Colville has ministered to the Berkeley Hall Spiritualist congregation is now drawing to a close, and it being right and just, both for young and gifted teachers and ourselves, that some permanent testimony be recorded, and should be made in the manner in which his arduous and varied duties have been discharged; therefore, be it

Resolved, That our earnest and heartfelt thanks are hereby tendered Mr. Colville for the able, acceptable, zealous and efficient performance of the task entrusted to him;—that he be remembered by the members of the Society as he has, by his wonderful ministrations, more than exceeded every reasonable expectation entertained of him at the commencement of the year.

Resolved, That our young friend and medium minister has labored in his great and divinely-appointed field of usefulness, with a fervor and solemnity which have been marked as warmest thanks. Not only in his discourses, prayers and poems on the Sabbath in this hall, but in his ministrations to the many who have sought his aid in the most private and secret places, and in every place to which he has been invited, and his other engagements have permitted him to be present, he has gone with alacrity, and spoken and acted as he alone could do, and always in a manner that has more than satisfied his varied and arduous audience.

Resolved, That we must bear special testimony to the singular ability of the discourses which every successful day, both morning and afternoon, have been pronounced through the mediumship of Mr. Colville in this hall. Clear, logical, learned and eloquent, he has shown that he has, in his possession, every essential for setting forth the bright, grand truths of Spiritualism, and making them accessible to all believers. He has shown that he has, in his possession, every essential for setting forth the bright, grand truths of Spiritualism, and making them accessible to all believers.

Resolved, That we heartily and earnestly invite Mr. Colville to continue his services to this congregation for another year, and to be remembered by the members of the Society as he has, by his wonderful ministrations, more than exceeded every reasonable expectation entertained of him at the commencement of the year.

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SPECIAL NOTICES.

In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal facts, taught, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to insure for period.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JULY 2, 1881.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—*John Pierpont.*

The Medical Profession.

The extraordinary pretensions of the medical men are beginning to receive the serious attention which they challenge. Among the other critical notices of these high assumptions, we have met with one of great merit and conceived in the best possible temper, which appeared in the April number of the *Modern Review*, published in London. It frankly discusses "The Medical Profession and its Morality"; and while giving all deserved consideration to the fraternity, it courageously pauses, and calls on all people to reflect on the inevitable results that will follow a concession to the medical profession of what it so arrogantly claims.

It is truly asserted that this one profession has shifted its position during the past century. The "Society of Surgeons" of Henry the Eighth's time has become the "College of Surgeons" of the time of Victoria. And the other branch of the profession, which previously occupied a very humble position, that of the physician and apothecary, has got through its squabble with the surgeons, and now "the united professors of the Healing Art have lifted themselves as a body altogether to a higher plane than they ever before occupied." By cohesion and generalship they form "a compact phalanx," and have become conscious of their power, which they have been resolved to make and keep corporate. The *Review*, speaking for England, remarks that "the Medical Council, already far ahead of Convocation, has become a little Parliament, destined soon to dictate to the larger Senate of the kingdom, not only concerning its own interior affairs, but also concerning everything which can by possibility be represented as affecting the interests of public health."

And that is about the way the matter stands in this country, also. Here as in England, as medical officers, prison and hospital surgeons, public vaccinators, overseers of public health, inspectors of nuisances, coroners, and the like, "the doctors are daily assuming authority which, at first perhaps legitimate and beneficial, has a prevailing tendency to become meddling and despotic." The *Review* asserts that even the Government appears unequal to the task of contending with the profession since Sir Richard Cross succumbed to the deputation which invaded the Home Office many hundreds strong, and reduced him to the humiliating concession of turning his own Vivisection Bill, from a measure to protect animals, into one to protect physiologists (?). It points out, too, that in all published correspondence in which medical men express their views, a new tone of dominance, amounting to arrogance, is perceptible.

And as the medical practitioners have gone on with their uprising, the laity have correspondingly developed a care for their bodily health and ease. Our ancestors, many of whom enjoyed almost perfect health and lived long, scarcely seemed to realize how painful sickness is and how precious is life. In nearly every department, says the *Review*, the doctors are acquiring power and influence: "They are new pilots who have boarded our ship, and will shortly have a very large share of the handling of the helm." It states that in England the majority of British doctors are either the sons of men of the secondary professional classes, or of tradesmen and intelligent artisans. They are entitled to much credit for what they have done, but it is very properly observed that they do not bring with them quite the same set of ideas on all subjects as are current among the young men who are educated in the public schools and the larger universities.

They are, says the *Review*, a parvenu profession, and therefore more apt to hang together and make common cause against outsiders than even the lawyers. Because there are many good and noble men with lofty motives among the thousands that compose the profession, it does not follow that all doctors are enthusiasts of humanity. A writer in the *London Spectator* has remarked that it is as absurd to predicate the same moral character for all men who enter the medical profession as for all men who pass over Westminster Bridge. The ideas current about the kindness of doctors are declared to be all nonsense; they care more for what they term "science" than they care for humanity. A patient is to a doctor what a rock is to a geologist or a flower to a botanist—chiefly a subject of his studies. Very often, says the *Review*, when the sufferer or his friends are, with tearful gratitude, thanking the doctor for

having remitted some portion of his fees, the latter inwardly reflects that he would have paid a good round sum rather than have missed so curious a case.

A display of sympathy, on the other hand, is part of the stock-in-trade of a physician, especially of one who attends ladies, without which he could not hope for very much business. Of course, says the *Review*, there is much real and disinterested kindness shown by medical men to their friends and patients, but the everlasting "kindness" and "guinea-amiability" that is vouchsafed supremely to the wealthiest patients is only part of the doctor's stock-in-trade, like the blue and red bottles in the chemist's shop. No man of a poetic temperament is likely to become a doctor. It is a profession that calls for great enthusiasm or great callousness. A year of his profession is enough to blot from the mind all the beauty of the world, and spoil the charm and sanctity of the sweetest mysteries of human nature.

The doctors, says the *Review*, commonly change in the transition from a medical student to a full-blown physician or surgeon. They differ in this respect from the embryonic parson, soldier, or lawyer. The medical student undergoes a transformation like that of a larva, when it becomes a moth. "One day," it says, "we notice Bob Sawyer, as a roving and dissipated youth, with linen of questionable purity, and a pipe and foul language alternately in his mouth; the *bite-noir* of every modest girl, and the unflinching nuisance of every public meeting, where he may stamp and crow, and misbehave himself. Anon, Robert Sawyer, Esq., M. D., or M. R. C. S., emerges, the pink of cleanliness and decorum, to flit evermore softly through shaded boudoirs, murmuring soothing suggestions to ladies suffering from headaches, and recommending mild syrups to teething infants."

The modern doctor, in his "zeal" to benefit (?) humanity, becomes infilled with the most persecutive spirit. In England he is ready to persecute anti-vaccinators to the death, or to cut up any number of living cats and dogs in the most horrible manner, either as examples for medical classes or in a series of blind reaches after new and "regular" "remedies," while in America he wants to open the prison doors and thrust in incontinentally all clairvoyant mediums and magnetic healers and other so-called "irregulars."

Without presuming to charge any of the grosser vices upon medical men which are not chargeable upon the clergy, and giving them full credit for all the virtue, devotion, and heroism which belongs to them by nature, the *Review* observes that if by any misfortune a man with criminal proclivities enters the medical profession, "he possesses, as a doctor, unparalleled facilities for the commission and concealment of crime." "Even the purchase and possession of deadly drugs—in other men a damning evidence of guilt—scarcely afford ground of suspicion against a doctor." A fact which deserves the most serious consideration.

The *Review* writer says it is a serious question whether, in the event of the commission of such crimes, medical coroners would be as alert and firm in dragging to light every suspicious circumstance and sending the case unhesitatingly to trial. And he says the same remarks apply to the special crimes of the social state, and offences committed on narcotized victims, etc. Doctors are certainly no less open to such suspicions than other men; and they as certainly possess facilities for committing and concealing such offences which belong to no other class.

The remaining portion of the *Review's* paper is devoted to a consideration of the practical conduct of the profession. The matter considered in the article to which we have referred is of a deeply engaging nature, and concerns the whole status of society. The doctors having of late assumed so much, in England, as this writer has it, and in America, as the popular experience goes, it can only imply that they have challenged an open examination of their pretensions. They cannot complain if they are looked into a little more carefully than they have been hitherto. When they claim the right to usurp the legislative prerogative, and declare, with affixed threats and penalties, who shall not minister to the physical needs of suffering humanity, their extravagant claims should be investigated in the same manner that all other claims and pretensions are.

Berkeley Spiritualist Society.

In our last issue a full report was given of the first annual meeting of this large and influential Society; and in another column will be found the resolutions adopted on the occasion. It should have been stated that at the annual meeting eight hundred and fifty dollars were pledged on the spot for next year's work—to which sum gratifying additions have since been made through the personal efforts of our old friend Timothy Bigelow, the Treasurer of the Society. A much larger amount, however, is still required to carry out the grand object of publishing every Sabbath morning discourse delivered by the Gables of Bro. Colville; and we know of no better method of presenting Modern Spiritualism clearly, acceptably and popularly before the reading public than by reporting and printing, in full, these masterly and brilliant addresses.

We earnestly solicit all friends of our new and inspiring faith who wish to advance the cause successfully and convincingly, to communicate, in person or by letter, with Mr. Bigelow, 3 Hancock street, Boston, from whom full particulars can be obtained of the new year's work of the Society.

Mr. Fitton Coming to America.

Joshua Fitton, the materializing medium and inspirational speaker, was announced to deliver his last public address in Manchester, England, June 19th, and to leave Liverpool for the United States in the steamer "Prussian," of the Allan Line, for this country on the 30th.

On the sixth page the reader will find a message from Spirit MICAL TUNNS. At the very time we were writing a notice of his demise he was speaking through the lips of Miss Shelhamer (she not having the slightest knowledge of such a person) at our public circle-room. We shall refer to this matter more definitely in our next issue, as proof of the reality of direct spirit return, of which many of the people of earth are yet in doubt.

Dr. A. H. Richardson's Grove Meeting at Shawshaven River Camp Ground, on Sunday next, July 3d, promises to be a successful affair. Cars leave Boston and Maine depot, Haymarket Square, (stopping at way stations) at 9:15 and 1:30 on that day. See advertisement on fifth page.

Read Neshaminy Falls Camp-Meeting notice, fifth page.

Misrepresentation as a "Fine Art."

If there is one thing connected with the public advocacy of Spiritualism which more than all else should fill the hearts of the well-wishers of the cause with pain it is the constant recurrence of harsh and almost interminable personal contentions among the members of the spiritual household—the want of charity which is manifested, the eagerness with which misrepresentation of every sort is resorted to, and the rapidly with which unkind reports are welcomed by their hearers, added unto and charges being often urged against different parties, and being instantaneously set aloft without the slightest apparent care as to whether such charges have even the scintilla of evidence for their foundation in fact.

Long-continued following out of this unloving and unspiritual practice among Spiritualists has evolved a state of feeling which is anything but encouraging when looked at from the moral standpoint. Indeed, were it not that from the first issue of the *Banner of Light* we have seen daily and hourly proof that the spirit-world is able, as rapidly as conditions can be prepared in each instance, to bring the harmony of good results out of the chaotic struggles of the super-suspicious and hypercritical, we should feel that at present in particular the cause had attained to a most unpromising period in the history of its development. But we know, from practical experience, that those who brought Spiritualism into the world are able to sustain it till its work is accomplished—whatever human imperfections may militate against its advance, and whatever angry animosities among its human votaries may rear themselves, barrier-wise, across its path.

Still, as we have remarked in a previous issue, it is sad for the lover of justice to see individuals who are doing the best work they can for Spiritualism, unsparingly vilified, and to feel that in nine cases out of ten this wanton assault upon the character or the peace of mind of the victim is not founded on any enduring principle of justice, but in the bitter and baleful soil of personal or professional jealousy. One of the most flagrant cases of this kind we wot of as transpiring of late, and one in which misrepresentation has, really been reduced to a fine art, is to be found in an article contained in the *Religio-Philosophical Journal*, of Chicago, for June 11th, in the course of an article headed, "The *Banner of Light* at Last Speaks." In the course of this editorial, after admitting (if its language has any particular meaning) that the bitter onslaughts made by its management upon the spiritual media have wrought unfavorably upon the *Journal*, it in effect exclaims: "You would not have dared to attack the *Religio* if the editor-in-chief had not been miles away!"—a cowed-schoolboy argument which is almost too silly to refer to, only that it shows the desperate straits to which the managers of that paper and Mr. Giles B. Stebbins himself are severally and jointly reduced.

The attempt in that article to make us apply the term "spiritual leeches" to several ladies and gentlemen who, while they write for the *Religio-Philosophical Journal*, are at the same time numbered among our own correspondents, is a ridiculous farce, which we also consider worthy of nothing more than a denial *en passant*. We will, however, put it on record—since the *Journal* has, ever since his decease, persistently claimed that the late Epes Sargent, Esq., was hand and glove with it in its efforts to destroy spiritual mediums and besmirch the faithful workers who would not follow where it led—that Mr. Epes Sargent was not a *handy* leech in any sense of the term, and that we have now (as one instance in proof) on file at this office, in his handwriting, an indignant protest, (as printed in the columns of the *Banner*) which he made against the *Journal's* cowardly and scurrilous attack on that faithful spiritual veteran, Thomas R. Hazard.

But all that the *Journal* had to say in the article to which we refer was preliminary to an act which passes even the boundaries of our expectation of what that paper would descend to in the way of willful misrepresentation, and the suppression of facts when they contravened its own interests. If, in what we are about to say, we seem to betray, in the slightest degree, personal confidence by the publication of a private conversation, we do so because we are forced to it by the wanton and ungentlemanly attack just made upon us. Giles B. Stebbins called at our office, and in a perfectly open way informed us that he had taken Mr. Bundy's place as editor of the *Religio-Philosophical Journal*; that he had done so because Mr. Bundy had found it necessary to enjoy a season of rest from business cares; that he had taken Mr. Bundy's place, just as he would have taken our place had we needed similar rest, and had he (Stebbins) been invited to do so. This information came to us from Mr. Stebbins himself. On the strength of this assurance on his part we published in our next issue the following paragraph—which, on comparison with our files, will be found *verbatim* as printed:

"Mr. G. B. Stebbins, the new editor of the *Religio-Philosophical Journal*, was in town the present week. He speaks at the Free Religious Convention on Friday, the 27th."

What has Mr. Stebbins to say in the article to which we refer regarding this paragraph? Why, he returns thanks for our friendly notice—made, as we supposed, on reliable grounds, and because we thought some of our readers in Boston might like to listen to his remarks before the Free Religious Convention—by an act which is simply mercenary, and which is an insult to every principle of right. The following sentences are those to which we specially refer: "The management of the *Journal* had asked only for courteous and fair dealing and common honesty in the treatment of the great issues of the day. How the *Banner* has responded may be seen by the following item in its last issue:

"Mr. G. B. Stebbins, the new editor of the *Religio-Philosophical Journal*, was in town the present week. It appears a gracious notice to make, yet the sentence conveys a false idea, and was cunningly and maliciously designed, not only to convey it, but to damage Mr. Bundy. Mr. Stebbins is associate editor. The paragraph represents him as being the editor, and implies that the management has changed! Now it is well understood that the management of the *Journal* or its line of policy has not changed."

Here is a specimen coin, right from the mint, of what the *Religio-Philosophical Journal* deems "courteous and fair dealing and common honesty." Can any fair-minded man or woman endorse such a perversion? Can any one point to where the implication is presented on our part that the *Journal's* course, or line of policy, was to be changed in any manner or degree? Were we wrong in announcing to our readers, taking his word for it, that Mr. Stebbins was the new editor, or that he was to speak in Boston? and, by the way, why did Mr. Stebbins in the quotation above split our paragraph in two, and print

only the first half, leaving the readers of the *Journal* to infer that it was all we said on the matter? He ignores our reference to his Free Religious speech entirely. Did he suppose we intended to convey the "implication" that he had left the Spiritualist ranks, and gone over to the Free Religionists? Such a supposition of our intentions on his part would have been quite as just and reasonable as the conclusions he would have it understood (though he knows better) he has drawn from what we said in the paragraph he so mercilessly maltreated. We had no such ideas; and can look at the matter in no other light than that he *designedly* perverted our meaning in order to deceive the *Journal's* readers and please his employer.

The *Banner of Light* seeks no quarrel with any one. Its special service is marked out for it by the unseen workers in the higher spheres, and its space is too valuable to be devoted to a mere embodiment of personal explanations. We have been led to depart from our usual custom, and to notice Mr. Stebbins as we have, only because of the glaring nature of the meretricious treatment he has thought fit to visit upon our friendly comments regarding himself.

We know no fear. We are serving the spiritual world and our common humanity to the very best of our ability; and as long as we are able to wield a pen we shall use it to defend the weak and downtrodden. Those possessing the divine gift of mediumship we shall specially protect from the assaults of selfishness inside our own ranks and from bigotry outside, knowing full well that we have the approval of the angel-world in so doing. We have repeatedly advocated harmony in our ranks, for which more than once have Mr. Andrew Jackson Davis, Epes Sargent and other prominent Spiritualists cordially commended us. Not until patience ceased to be a virtue did we feel it our duty to unmask the injustice of the course of the *R.-P. Journal*. We still desire harmony in the spiritual ranks, but not at too dear a cost.

A Night with Angels.

The London (Eng.) *Medium* of June 10th contains a very interesting account of a spiritual séance, held on the evening of the 1st of June at Littleborough, Mr. J. Fitton as medium. The sitting continued two hours; eighteen persons present; conditions internally and externally very favorable. After the usual singing the medium became entranced, when "Rosa" took control and promised to have brought, if possible, from a residence in Rochdale something of a material nature, which she did not name. The company had not long to wait, as presently there was brought to a gentleman present a glass photograph and a cork penholder. With closed room and each one holding their neighbor's hands, these articles were placed in their own's possession. Pure white lights floating in every direction of the room, flitting hither and thither, was the next phenomenon. The rapidity of movement displayed in the variety of positions in which they were seen, demonstrated beyond doubt their spirit-origin to those present. After which, sitting in the dark for a brief period, the writer goes on to say that the intense darkness was relieved by a light appearing in the cabinet, which was quickly extinguished, and as quickly caused to reappear about two feet from where he sat, when a partial form was observable; and as it ascended it came at times very close to him, thus giving him a clear view of it as it built itself up. He saw the body when not half formed, and in a position no human being could assume without a trap-door, of which there was none. As the body developed he saw the various gradations of bulk until the full body of a man was discernible. The materialized form then placed a "spirit-lamp" against its chest, and in a slanting position, with the face leaned forward that the rays of light might fall upon it, which enabled the writer and others to recognize their dear spirit-friend, Dr. Scott! The next spirit to present itself was an Arabian gypsy girl named "Summer Blossom," known as the fruit, flower and plant grower. The demonstration of her power in this direction is represented as having been a grand affair. The writer thus describes it:

"First presenting her 'spirit-lamp' upon the floor, about three feet from her, she rapidly built up the self up. As soon as she was formed I said, 'That is "Summer Blossom" coming to me.' She answered, 'Yes,' by three raps sharply upon my shoulder. Bowing to the sitters, she retired to the cabinet, from whence she was given to light the gas. This being done—a fair séance light—"Summer Blossom" again made her presence visible in our midst. Bowing to all, then going to the table, she took from under a gingham jug (placed with water, and holding it from the ground she placed it upon her shoulder, then walked about the room in a striking Oriental picture, with her turbaned head, dark brown features and long, flowing, white drapery—"Rosa" bowed at the well. Taking it from her shoulder she drank freely therefrom; then, going to the cabinet, she stayed about five minutes, when she reappeared with a small piece of drapery in her hand, also the jug. Signaling for the gas to be raised higher, it was done; then, passing over to the cabinet again, and back to the jug, she placed beside it she made a few more passes, then took the drapery off. She now took the white cloth from the table, folded it, stretched it upon the floor, and, kneeling by the side of the jug, she placed her hand therein, pulling it out again, she held a large piece of muslin. Into the jug went the hand again and again, each time placing the flowers upon the table-cloth, until not less than sixty flowers of various kinds were produced, amongst which were the cactus, lily, pansy, heliotrope, and many other varieties. When all the flowers were taken out and placed upon the cloth, "Summer Blossom" retired to the cabinet, and orders were given for the light to be turned up to the full, that we might more distinctly see them. A pretty sight it was—quite a heap of variegated hues. While the light was at full, "Summer Blossom" presented herself just at the opening of the cabinet curtains, giving a full view of her person, which did not bear the slightest resemblance to that of the medium. The light being turned down to a fair séance-light, the spirit-form quickly faded into nothingness in view of all."

Other spirit-forms were fully recognized. The séance was considered by all present of a highly successful and instructive character. The communication is signed by James B. Tetlow, of 20 Manchester Road, Heywood, and endorsed by William Thompson Braham, 392 Stretford Road, Manchester, M. E. Braham, and Thomas Hutchinson, 168 City Road, Manchester. Further corroborative testimony is appended, going conclusively to show that the affair was legitimate in every respect. We only regret that the crowded state of our columns prevents us from publishing the communication entire.

Materialization in Australia.

The last number of the *Harbinger of Light* informs us that the materialization séances at the rooms of the Melbourne Victorian Association of Spiritualists during the past month have been going on satisfactorily, and on several occasions most excellent results have been obtained.

A report of a successful Grove Meeting at Lineville, Pa., Sunday, June 12th, furnished us by Mr. Thomas Lees, will appear next week.

The Schoolcraft (Mich.) Meeting will be held Aug. 28th.

Phenomena in Philadelphia.

"J. P. H." writes from Philadelphia, June 10th, to his brother, T. R. H., as follows: "I recently attended two séances at Col. Kase's, where a new materializing medium—Mrs. Best of Florida—has lately developed as an excellent materializing medium. What is remarkable, the female spirits were wonderfully beautiful, and finely attired. 'Joan of Arc' appeared among others. Last night I had a private séance at the residence of Mrs. Bliss—a most excellent medium; I never saw a better. About twenty spirits came, most of them relatives; our mother and sister Mary, and many of the Mintrun family; among them Fanny's mother and sisters. Lloyd Mintrun came and shook hands with me, and with a grasp of great force. To my astonishment the two Von Schonbergs (whom I knew in Europe)—the same who came at Vancluse last summer in presence of Mrs. H.—manifested just as they did at your summer house at Vancluse, only the old man came first this time. When they left, the guide of the medium called out, 'They are very polite people; they left the cabinet bowing, bowing!'"

Few Spiritualists have paid closer or more critical attention than this gentleman to the culminating phase of mediumship known as "form-materialization," in most parts of the world; and he is especially conversant with the mediumship of Mrs. Bliss, whom he endorses in full—the same Mrs. Bliss who has stood denounced as a fraud in the *Religio-Philosophical Journal* for several years past.

Divine Philosophy.

At the close of Prof. Buchanan's recent course of lectures in New York the following testimonial, signed by the members of the class, was presented to Dr. B.:

"The undersigned take pleasure in assuring Dr. Buchanan that they regard his course of lectures on Divine Philosophy, just concluded, as the most profound and original to which they have ever listened."

These lectures, we understand, embraced an exposition of important discoveries in the functions of the brain and its relations to spirit-life, religion, and the psychic universe, together with psychometric explorations of the spirit-world, the origin and character of various systems of religion, and the true methods of social elevation by religion and education. It was also shown that the science of man and the universe had a mathematical basis.

Warren Chase.

This veteran worker in the Spiritualist ranks informs us that he will reach Boston about the first of August next, and be open to engagements to lecture in the vicinity for one or two months from that date. His address will be at this office during August.

A physician of the Old School in San Francisco, Dr. E. J. Fraser, having said that Dr. J. D. MacLennan "never cured Slade, or anybody else," Dr. MacLennan publishes in the *Chronicle* of June 16th, a lengthy report from the *Post* of Aug. 30th, 1879, in which is given all the facts relating to his treatment and cure of Dr. Slade, and also a statement of Dr. Fraser's own connection with the case. In addition to these he gives the affidavit of one who had long been a patient of Dr. Fraser, without experiencing any benefit, to the effect that he received great relief in one treatment, and was entirely cured in two weeks at the hands of Dr. MacLennan. Other affidavits of the same kind will follow if Dr. Fraser desires. This, in connection with Dr. MacLennan's successful attack upon the Doctors' Law, convinces us that, whether his opponents come singly, or in battalions, he is equal to the emergency.

Rev. DeWitt Talmage, in his sermon at the Brooklyn Tabernacle last Sunday, told his congregation that the new version of the New Testament was dead—that it had a life of only six weeks; that no two critics agreed in commending all of it; that those who began with praise, ended with condemnation; that not a presbytery, or conference, or association, or religious convention in all the earth will sanction it; that there is no more prospect that it will take the place of the old version than that the Koran, or last year's almanac, be made a substitute for the holy Scripture. And he repeated what the *Banner* said some weeks ago, viz., that it had been a success only in one way, and that as a great printing job, by which the publishers of the first edition have enriched themselves.

Geo. Garton, Esq., forwards us from Sidney, N. S. W., an account of spiritual matters in that far-off country. We shall print his favor next week. He remarks, additionally: "The *Banner of Light* brings joy and happiness to those who are sufficiently emancipated from old-time error to comprehend the 'Gospel of glad tidings' that is announced upon its loved pages. I have subscribed for some years to your paper through your Melbourne agent, and am therefore tolerably well acquainted with you and the great work you are performing. Permit me to add my earnest expression of praise to the masterly productions of the *Editor-at-Large*, and the good they must inevitably perform."

O. W. Reynolds writes: "The Spiritualists of New Haven, Ct., after a discontinuance of their meetings for over a year, seem about to waken again to life. They have rented a hall, and owing mainly to the energies of a few earnest souls, are getting it nicely furnished; and we hope are long to be enabled to extend an invitation to our brothers and sisters in the lecture field to come again to New Haven and talk to us of our home beyond the river."

As we go to press, "ECHOES FROM EVERETT HALL" reach us, announcing the closing of Mrs. Hyzer's lectures on last Sunday, likewise the suspension of the sessions of the Brooklyn Lyceum until September. By the same mail a report of the closing meeting of the First Society of Spiritualists of New York City came to hand from our correspondent, "Herbertus." Both articles will appear in our next issue.

W. J. Colville has kindly volunteered to give a lecture on "Temperance" before the Boston Temperance Reform Club, on Thursday evening, June 30th, 1881, at Temperance Hall, 21 Hanover street. Doors open at 7½ o'clock.

Mr. Moses Hunt, of the Charlestown District, Boston, who is a devoted Spiritualist, has subscribed \$1000 toward the printing fund for the blind—which fully demonstrates his goodness of heart.

Cephas's report of the Sturgis, Mich., meeting—embodying among other good points an extended abstract of A. B. French's remarks—will appear next week.

BRIEF PARAGRAPHS.

The dying sun,
When day is done,
Displays a thousand hues;
If one is sad,
It makes him glad,
By driving off the blues! DIONY.

The wife of Joseph Burgess, late proprietor of the Onset Bay House, who was thrown from a vehicle several days ago, died at Wareham on Sunday afternoon last in consequence of the injuries she then received.

Cheap transit seems to be destined to follow or rather accompany rapid transit. A movement is being made to reduce the postage on letters, circulars, &c. An exchange says: "The day is coming when a letter will go anywhere within the United States for one cent, a despatch for ten, and a man for a cent a mile."

Arrests continue in Ireland under the Coercion Act.

The weather the past week has been cool and comfortable in New England.

Lawyers with an eye to business are beginning to question whether the oaths that have been sworn on the old version of the Testament are valid.

One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict than when they support received theories.—*St. Humphrey Daily.*

There are rumors of a contemplated strike of the railroad engineers all over the country for an increase of wages.

The State assembly at Albany is obsessed by "evil spirits"—in the form.

Mrs. Dr. Mary E. Walker, of pantaloon notoriety, is desirous of filling Mr. Conkling's late place in the United States Senate. She has, by letter, "modestly" submitted her qualifications for the office to the New York assembly.

The new comet is moving at the rate of about 300,000 miles a day. Its tail, astronomers inform us, is 4,000,000 miles in length.

The Rev. Edward Everett Hale is reported as saying that the revision of the New Testament "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

An allopathic physician at Mount Clemens, Michigan, refused to act as a pall-bearer at a funeral because a homeopath had also been invited. These doctors of humanity are nearly as bigoted as their brethren, the doctors of divinity.

Spain is fighting its gamblers, and the latter are retaliating by placing dynamite explosives in churches and letter-boxes.

Bulgaria is on the eve of revolution.

A judge in New York has decided that the revised New Testament will not do for witnesses to swear upon in his court. "Swear not at all."

A court in Indiana has given a decision that a subscription made in church or lecture-room on Sunday cannot be collected by law. If the subscriber afterward refuses to pay it. We believe this is Massachusetts law also. So "a bird in the hand is worth two in the bush."

To Inquirers.

The writer is often asked by letter and otherwise for information respecting good materializing mediums. Once for all let me answer that no better guide to follow as to who are the best mediums now in the field of labor can be found than is disclosed in a file of the *Religio-Philosophical Journal*, commencing early after the date it passed out of the control of S. S. Jones, deceased, since when the "power behind the throne" which seems to have inspired its editorial conductors with consummate wisdom (viewed from an ecclesiastical point) has spared no pains to bring into public contempt, and to this day hold branded as frauds and tricksters, nearly or quite every materializing medium now in the field—including Mrs. Hull, Mr. and Mrs. Holmes, Mrs. Bliss, Henry C. Gordon, Alfred James, Mrs. Wilson, Mrs. Ploker, the Eddys, and Mr. Keeler—one and all of whom I can fully indorse as being genuine and excellent materializing mediums from knowledge derived from many personal experiences. Besides these, the "power behind the throne," that sits enshrouded in darkness and launches forth its sulphurous thunderbolts in the *Religio-Philosophical Journal* against our theologically-dreaded and persecuted materializing mediums, has systematically denounced Bastian and Taylor, Mr. Mott, Mrs. Stewart, Miss Laura Morgan, Mrs. Crindle and others, with whom I have not had personal experiences, but who, I believe, from all I have heard, are equally genuine and faithful mediums, according to the quality of their gifts, as are those I have first named.

—THOMAS R. HAZARD.

"Confirmation Strong."

To the Editor of the Banner of Light:
For several years past, as President of the "Keystone Association of Spiritualists," I have taken many opportunities to read one or more of the messages or spirit communications published in the *Banner* at our conference meetings upon Sundays, and to most of those present they have been acceptable as lessons of instruction and of encouragement.

I have recently felt more interest in the publication of these messages on account of some disparaging expressions made by some good brother who unfortunately has not a full appreciative faculty, whose strictures you have duly met.

In addition to this, as an incentive, I have felt more intensely desirous to make these messages as public as I could, for the reason that an old Spiritualist at a conference meeting some time ago took occasion to denounce the Message Department as mostly "bosh." Our brother may be an old Spiritualist, but not, I fear, far advanced in the divine philosophy of Spiritualism. Last Sunday, at the conference, I read two messages contained in *Banner* of 18th inst. One, Chauncey Paul, was recognized by three persons—one brother stating that from characteristics therein he identified it before the name was given. It was stated by another that he knew the risen one at Vineland as having been an ardent worker in the underground railroad in the times of anti-slavery agitation. He also confirmed the allusion to his sudden taking off, as it occurred at Ancora by a passing railroad train. The entire assembly, eighty or ninety persons, was gratified in the manner in which the whole subject had been treated.

JOSEPH WOOD.

1506 North 7th street, Philadelphia, June 21st, 1881.

St. Nicholas for July reaches us from A. Williams & Co., corner of School and Washington streets, who have it for sale. It is, as every number that has preceded it has been, overflowing with attractive sketches, charming stories, beautiful poems, and engravings that are sure to please every fancy in their illustrations of facts and fables. The frontispiece is a scene on shipboard, F. S. Key penning on the back of a letter his original of the song that made him famous, "The Star-Spanned Banner," the morning after the bombardment of Fort Mifflin. "How Bobby's Youthful Ram Away" is very amusing. "Fourth of July at Tom Elliott's House" is a pleasing verification. "Captain Sarah Bates" tells of a brave girl's doings. "How to Stock and Keep a Fresh-Water Aquarium" gives all needed information in that particular. "To Make a Net without a Needle" will interest the boys. "Five Cats" will please the very young readers. "Jack-in-the-Pulpit" discourses on "The Toes of Cats," "A Hen-Gossip and Other Bens," "The Letter-Box" is well packed, as is also "The Little-Box." Something to please all is the aim of the editors, and they hit the mark every time.

Spiritualist Meetings in Boston.

Berkley Hall.—Free Spiritual Meetings are held in this hall, Berkeley street, every Sunday at 10½ A. M., and 3 P. M. Vesper service first Sunday in every month, at 7½ P. M. The public cordially invited. President and Lecturer, W. J. Colville.

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7½ P. M. Regular lectures by W. J. Colville.

Highland Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M., and 2½ P. M. Excellent quartet singing provided. W. J. Colville.

Frederick Hall. 170 Tremont street. Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker. Orick Nickerson, Chairman.

Pembroke Rooms. 94 Pembroke street.—W. J. Colville holds public readings every Monday at 8 P. M., and Friday at 3 P. M., and lectures on "Art Magic" on Fridays at 8 P. M.

NEW ERA HALL.—On Sunday morning last the Shawmut Spiritual Lyceum closed its sessions for the summer—to meet again in September. The hall was tastefully decorated, and the air was redolent with the perfume of many floral offerings which thoughtful friends provided, and which were, during the session, distributed among the children. The audience filled that part of the hall devoted to their use to overflowing, and many persons were obliged to return home, from lack of room for their accommodation.

The children went out in full ranks, when the largeness of the reason is considered—thirty members joining in the Banner March. Silver Chalice recitations, singing, music by the orchestra, conducted by Miss Watkins, remarks by John Vetterberg, Dr. Grover, Woodward, and J. H. Brown, entered into the order of exercises; and Annie West, Haskell Baxter, Grace Burroughs, Emma Ware, Kittle May Bosquet, Fannie Briggs, Fred Cooley, Bessie Brown, Gladys Whittington, Jennie Lathrop, Eva Conkle, participated in readings and recitations; Miss Hattie Lee sang (accompanied by Miss McIntyre at the piano), and Miss Hattie Davidson, Miss Sides and Dr. Howard also gave vocal selections. A dialogue, written by Mrs. M. A. Smith (now Mrs. Brown) was well rendered by Misses Huff, Stevens, Twitwell, Morgan, Bosquet, Murray, Burroughs, Messer, Madden, Baker, Murray, Conkle, Briggs and Watson.

A pleasant feature of the occasion was the presentation of a gold ring—inscribed "Shawmut, 1881"—on the inside to Miss Jeanette Howells, the talented eclect, who was surprised, at the close of a reading before the assembly, by the presentation of a bouquet in which was secreted the ring in question, for which, through Mr. Hatch, Conductor, on its discovery, the lady returned thanks to the Lyceum.

Mr. Hatch, during the session, called attention to the Shawmut's Annual Picnic, which will be held at Highland Lake Grove, on the line of the New York & New England Railroad, on Friday, July 15th, and asked his auditors to bear it in mind.

The exercises continued till two o'clock—closing with the Banner March—when the officers, members and friends repaired to their homes with pleasant anticipations of the coming reunion in the early fall.

PAINE HALL.—Seldom can we chronicle a more harmonious session of the Lyceum than of this which was the last of the season of 1881 previous to the vacation. The warm months are upon us, and Camp-Meetings and sojournings in the country would soon deplete our ranks if we remained; so, with a hearty God speed to all, we adjourned to meet again on the first Sunday of September.

A session will be held in Shawheen Grove, Ballard Vale, however, on next Sunday, under the care of Dr. McFarland, our friend, who has proved himself as such in more than words. The cars will leave the Boston & Maine Depot at 9 o'clock, and will arrive at Paine Hall at 11 o'clock. The Lyceum is earnestly invited to be there at that time and go to the old camping-ground and enjoy one day, at least, in the woods. Lyceum exercises, consisting of songs, recitations, dialogues and narratives, and speaking by talented lecturers, are the attractions offered.

To-day the exercises, after the Banner March, consisted of song by Jennie Smith; recitation by Flora Bradley; song by Louis Buettner; recitation by Alice Bond; song by Helen M. Dill and recitation by Mrs. Whittier. During the session Mrs. Downs, an old worker, and who is now a constant visitor, was controlled and gave a beautiful spiritual address, which was received with marked attention.

The Conductor, in behalf of the Lyceum, fulfilled the promise made some months ago, and presented Jennie Smith, who had appeared on the platform the greatest number of times with a beautiful gold ring as a testimonial for the zeal she has manifested; and little Louis Buettner with a book, which he happily bore away.

Dr. Richardson made some remarks appropriate to the occasion of this our last meeting for the present, congratulating us on our prosperity, financially and otherwise. At 1 o'clock the Lyceum adjourned.

Children's Progressive Lyceum, No. 1.

Boston, Sunday, June 26th, 1881.

Onset Bay Notes.

Everything indicates a larger attendance at the Onset Camp-Meeting this year than ever before. All the Associations are entering, and many rooms in the private cottages are engaged for the season. Early application by letter to W. W. Currier, Haverhill, Mass., will secure ample accommodations for all desiring to stay a longer or shorter time.

Four trains per day from Boston will this year leave passengers at Onset, the lightning express at 4:10 P. M. making but three intermediate stops. On Saturdays only an extra train leaves Boston at 4:00 P. M., and on Sundays only an excursion train leaves Boston at 7:30 A. M., and returning, leaves Onset at 6:31 P. M.

Dr. H. B. Storer, the Clerk of the Association, will send circulars containing all particulars to those interested.

The speakers are announced as follows:

Sunday, July 17th, A. M., Dr. H. B. Storer, of Boston, P. M., Mrs. Emma Paul, of Vermont; Tuesday, July 19th, A. M., Dr. George H. B. Storer, of Boston, P. M., Mrs. Emma Paul, of Vermont; Saturday, July 23rd, Mrs. A. Middlebrook-Twiss, of New Hampshire; Sunday, July 24th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Monday, July 25th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Tuesday, July 26th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Wednesday, July 27th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Thursday, July 28th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Friday, July 29th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Saturday, July 30th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Sunday, July 31st, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Monday, August 1st, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Tuesday, August 2nd, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Wednesday, August 3rd, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Thursday, August 4th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Friday, August 5th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Saturday, August 6th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Sunday, August 7th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Monday, August 8th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Tuesday, August 9th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Wednesday, August 10th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Thursday, August 11th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Friday, August 12th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Saturday, August 13th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Sunday, August 14th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Monday, August 15th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Tuesday, August 16th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Wednesday, August 17th, A. M., Dr. Geo. Chalmers, of the Maine Hall, Lectureship, Boston, P. M., Mrs. Anna M. Middlebrook-Twiss, of New Hampshire; Thursday, August 18th, A. M., Dr. Geo. 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Message Department.

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

It is our earnest desire 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 it distinctly understood that she gives no private sittings, or, in other words, does not receive visitors on Tuesdays, Wednesdays or Fridays.) Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in person, but to the Editor, Mr. W. H. Bates, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer.

Science held March 11th, 1881.

Invocation.

Out of the depths of the heart we cry to thee, our Father and our God, seeking for truth, for comprehension and for knowledge. We turn to the storehouse of infinite wisdom; yet would we not turn away from thy far-reaching humanity, who from day to day try to give us light, for strength and for assistance. Ever would we turn our faces toward those who walk in darkness, seeking to bestow upon them some little ray of light that will penetrate the fog of their ignorance, and lead them through the shadows, until it reaches the light within. Oh, our Father, as we reach out to thee with one hand for strength and guidance, for assistance to perform our allotted tasks in life, we would reach down with the other hand to support and sustain our souls, to give some needed assistance to those in want, and we come to thee from hour to hour in order that we may be inspired with new courage, with new faith, with new confidence in thee and thy loved and loving ones to go forward day by day, to fulfill the mission which thou hast given us. We ask at this time and at all times that thy children may perceive the needs of those who are around them; that the love and sympathy which thou hast implanted within the human heart may unfold and grow, shedding its perfume all around; that the sweet charity which thou hast bestowed as a beautiful gift upon humanity may extend its helping hand into the shadows, and that in fraternal feeling and fellowship human hearts may grow together, and grow upward from the shadows and the sorrows of life, may burst the shackles of error that would confine them, and may spring upward into the clear light of thy undying love, until they too shall feel and realize that they are one with thee, and that they are one with all thy children, and that they may grow upward and onward until they become one with the Father and one with all creatures.

Dr. Thomas W. Flatley.

Years ago I passed to the spirit-world, but I have found the spirit-world to be very different from what I expected it would be. I believed, perhaps, to a certain extent, in the individuality and the existence of the spirit-world, but I had no idea of the spirit-world as it really is. Since that period of time I have been investigating into spiritual laws, into the realms of spirit, and I have been experimenting somewhat in the fields of nature, in which I find myself an individualized being, conscious and active. I feel that I must use the powers within me to perfect the work which I began upon the earth, and so I have become a student, seeking to learn something in order that I might pursue my endeavors in the spirit-world, and myself and others. Lately I have become very much interested in the nervous structure of mortals. And why not? I find that many of the ills to which flesh is heir are produced by or through the nervous system, which becomes unbalanced and incapable of performing its work. There is a great waste of nervous tissue, which is not supplied, and I wonder that our mortal physicians do not study into this peculiar phase of disease more thoroughly than they have done. My observation convinces me that there is indeed a great cause of nervous depression and of all nervous diseases. I am glad to find that a few physicians are looking into this subject. Our brain-workers exercise their mental faculties, many of them, so largely, that they draw from the physical system that amount of vital force necessary to digest the food properly, and consequently we find the food unable to assimilate with the system, lying in the stomach, clogging all the systems and generating noxious gases, till the blood takes up the poison and carries it throughout the entire system. Thus the nervous system becomes unbalanced, the blood becomes poisoned, their nerves weak and decrepit. So I find with many who are not brain-workers; who do not exercise the mental faculties entirely; those who are employed in sedentary occupations. They do not take the exercise which is required, and generate the amount of sunlight and air which is necessary for the well-being of the physical man; they partake of food which does not assimilate with their systems; they become ill, dyspeptic, nervous and chronic invalids.

I would advise all persons to pay particular attention to their diet; to partake of that food only which always agrees perfectly with the system, in order that it may digest thoroughly, that which is good may be taken from it and carried into the system, into the circulation of the blood, and that which is waste material may be carried off through the proper avenues. In doing this they will find one great cause of their nervous complaints and debilitated sensations removed; and if they can find time to take proper outdoor exercise—and everybody should find the time, should take the time for this—they will find themselves growing strong, active and cheerful, for I believe those who are healthy will be happy. Even though they have not an abundance of the world's goods they cannot help being cheerful, for a healthy body generates a cheerful mind, and this cheerfulness will become contagious. In this way they will make themselves loved, and be able to love others. I did not intend to give a medical dissertation, but as I return and look around me, from day to day, I find mortals wearing themselves out, crowding their bodies with ill-prepared food, and breaking down their nervous system, till they feel that they are no longer men, even though it be not so fully as I could desire.

I resided in Milford, Mass. I may say I was well known in that locality and surrounding places. My brother, of Canton, is the Rev. John Flatley. I have been with him at times since my departure from the earth, or rather since my departure from the mortal form. I have returned to him, and taken an interest in his work. I do not pay any attention to forms and ceremonials, but I do pay attention to all that benefits and instructs the interior man—the spirit. And I have felt that perhaps my influence would assist my brother in his daily work. I have felt glad to see him engaging in any liberal movement; to find his spirit expanding; to feel that his sympathies were enlarging; so that he could sympathize with the oppressed and the down-trodden, so that he could receive a blessing from him, while striving to impart one in return. Dr. Thomas Flatley.

(A gentleman in the audience stated that he recognized this spirit to be Dr. Flatley, with whom he was formerly acquainted.)

Mical Tubbs.

I feel the old infirmities somewhat, but I am desirous of returning. I wish to manifest my love here for two reasons: first, to give forth the old conditions, so that my spirit can emerge more fully into the spiritual atmosphere and take cognizance more clearly of its surroundings, so that I can appreciate more fully all the beauties that I know are there; and, secondly, to tell my friends that I am safely landed on the spiritual side, and that I am happy and glad to be there.

When I opened my eyes in the spirit-world I beheld my dear ones, but the first ray of light and to give me more light than I had before, was that dear son whom I knew not on earth, but who has grown and matured in the spirit-life, who has been indeed a blessing to all with whom he came in contact, who has shed light abroad freely, and has been a blessing to my spirit as well as to many others. Then I met my loved companion and other dear ones, and a sweet little grandchild who had expanded in the sweet air of flowers, and who had received their fragrance, and the light of the beautiful sun, and I felt I had arrived at home. But I have been attracted back. I have long felt that I would like to meet my old friends in this vicinity whom I knew so many years ago. And now that I am disencumbered of the mortal form, I feel to return and give my affection and

my blessing to all my friends, and tell them I am safely landed on the other shore.

I have found spirit-life to be somewhat as I expected, although it opens to me more beautiful scenes, more wonderful and more refreshing to my spirit. I am rejoiced to send my love to all here and in the far West, and at some future time I will come, if possible, and speak further. I told my daughter I would manifest at this place as soon as it was possible for me to do so after I left my old worn-out body. Mical Tubbs.

Science held March 15th, 1881.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are in order, Mr. Chairman.

QUES.—[By L. C. B., Springfield, Ill.] Does a materialized spirit-form possess a brain, a nervous system, heart, and other vital organs?

ANS.—In the process of form-materialization it is sometimes the case that a complete physical though temporary body is created, possessing all the vital internal organs, possessing all parts just as a material physical body to-day. At other times the materialized form presents only the external structure, the external appearance of a form covered with muscular flesh, but the internal organs are wanting. The more complete the work, the more difficult the task and the more thorough the knowledge of those spirit-chemists whose work it is to extract the elements and particles required from the atmosphere and from the individuals present, and to combine these elements of matter into the substance requisite for the upbuilding of the materialized form which is to be. You have no idea, those of you who visit a materialization séance expecting to perceive some personal friend who has gone before and who are disappointed if you do not welcome such a personal friend, but are obliged to put up with the appearance of some familiar spirit of the medium who, through long experiment and experience, has become enabled to readily furnish himself with a material body. You have no idea, I say, of the work, the amount of labor, of experience and of observation, required of a spirit in materializing a physical though temporary form. Could you realize this in its entirety, you would pay as much respect to the spiritual chemists who are at work, seeking at all times to favor you with the representation of spiritual forms, as you would pay to a mortal scientist, did you enter his laboratory and observe the amount of labor, of experience, the many failures and mistakes, the hours of unrequited toil which he has been obliged to pay and submit to, in order to achieve some grand result of science. This is a study which mortals should comprehend more fully than they do. It is not the work of a moment or an hour for a spirit to materialize a form in order to present himself outwardly to his friends; it is the work of years, the study of long and many hours; it is the result of many failures, of mistakes, of long exertion, and at last, if your friends are enabled to materialize a face, or form which shall identify himself to you, you may look upon his work as the achievement of a long and, I might say, an almost thankless task.

Q.—[By the same.] What becomes of the food partaken of by a materialized spirit-form? Is the medium affected by food thus appropriated by the spirit?

A.—Provided the materialized spirit actually devours or eats the food presented him, we believe that the food becomes dissipated, partially absorbed into the system of the medium, for when the form becomes de-materialized, many of the elements which have composed it return to the medium, and at the same time foreign elements which have entered into the composition of that form may also become absorbed by the medium. We consider that the food partaken of by a materialized form becomes partially absorbed into the medium upon the disintegration of the form and partially dissipated into the atmosphere.

Q.—[By the same.] Were the appearances denominated "ghosts" in old records the same in their nature and make-up as those we now term materialized spirit-forms?

A.—In olden times there were those upon the earth possessed of second-sight the same as there are to-day; and when ghosts, so called, have appeared to such persons they may not have been in material form, but were more probably the spiritual forms of the spirits manifesting. Second-sight is what we to-day call clairvoyance, and we have recorded cases where persons have claimed to witness ghosts or apparitions while others in the same vicinity could see nothing. In such cases we believe the apparitions were but spirit-forms seen by the clairvoyant or inner sight of the seer; in other cases recorded we find that not only one or two perceived the form, but all who were in the vicinity at the time saw it, and it was recorded at times that these forms could have been touched and handled, that they were seen to disappear; in such cases you may readily believe they were formed simply by the same process of materialization as material forms are created to-day in your spiritual sciences and called materializations.

Q.—Can spirits see material objects?

A.—Spirits can very readily see material objects at times, more rarely, when they come in connection with some person upon the earth possessed of mediumistic powers; still, spirits are not debarr'd from perceiving or seeing, with their sight, material objects, even when away from a medium. Earth-bound spirits, perhaps, may perceive material objects more clearly than those spirits who have passed on beyond the earthly sphere, who are engaged entirely in spiritual pursuits; at the same time, when such spirits have any object in returning to earth, to receive their friends or to do out some purpose, they can readily perceive material objects.

James Bowen.

I have felt a strong desire, for some time past, to return to earth, and to manifest at some place where I might make my presence known to my friends. Many of my friends, and most of my nearest ones, are with me in the spirit-world, but I have those yet in the form whom I would like to reach; I would like to have them know that I live; that I am in the spirit-world; and that I am ready to return to perceive what is taking place with our earthly friends, and upon the earth. A few years ago I passed from the mortal body, passed away to the spirit-world, and I was glad to be welcomed by my friends. I feel that those who remain on earth, and who are coming up after me, will also feel glad to know that they will be met and welcomed by spirit friends who love them when they, too, cross the river of death. I send out my few words that all may know it is well with me; that I am happy. I am satisfied with my life in the spiritual, and I am glad that I remained as long as I did in the mortal. I resided in Lowell, this State; I may say I was the oldest resident of that place. I think if I make that statement I shall not be contradicted. I resided on Pawtucket street. I think some of my old neighbors and friends will recognize me, and perhaps feel glad that I have returned to speak a word, to assure them of a life beyond the mortal. James Bowen.

Henry A. Jenckins.

I feel that this is a blessed privilege—to be able to return and speak to one's friends, after having been confined up, as it were, and placed away from sight. After feeling that one has passed out of the active remembrance of old friends, to be able to return and to call their attention to what is passing beyond the mortal life is to me a blessed privilege, and one which I can appreciate. It is many years since I passed away from this earth, and I have welcomed friends to the spirit-world. I have welcomed dear ones bound to me by the sweetest of ties, and I have welcomed friends whom I knew and loved, yet who were not any connection of mine, externally speaking, and one and all unite with me in sending back from the spiritual world their love to those who remain. We are all anxious that our earthly friends should know something of the life beyond—should be able to realize something of its conditions and of the active work each one is expected to perform when he becomes a spirit disembodied, materially speaking. I wait my few words, at once, of greeting, of remembrance and of love. I hope they will arouse thought in the hearts of those who knew me—thought concerning the spiritual life and what pertains to it; if so, I

shall feel amply repaid for coming, I know, for I feel deeply within my being that one or more of my friends will see my message, and will take it to heart, and will be comforted and strengthened by it. I have returned. From that land from which I thought, at one time, no spirit could return, I have come to speak with no uncertain sound. I felt it my duty, when in the form, to speak out my convictions, to live them out as best I could; I felt it my duty to make my life one of practical import to myself, and to strive to do what I could to benefit others. I do not think that I was so feeble, as I have heard it called; I do not feel that I considered myself better than others; yet I can perceive now, through the light which is given to me from on high, that I did not perform my whole duty to others; that I did not live out the highest principles of life as I should have done, for I can see places where I might have done better. I can see where I was found wanting; and I wish to guard my friends from this, I wish to urge upon them the necessity of living truly, living so that some shall, first of all, be true to themselves, true to the convictions of right and duty which stir within the soul, to live in fidelity to the inner spirit which prompts purity of thought, first, of action afterwards, and to live in fidelity with all their associates; in a word, to live as near right as they know how, seeking constantly to enlarge their ideas of right, to beautify their standard of truth, to gain knowledge, power and inspiration from on high. If they will do this they will attract their spirit-friends back to them, they will receive an influence which will strengthen their beings, they will become surrounded by a true light which shall radiate outward and guide others, they will be drawn upward toward the higher realms where only the true, the good, and the beautiful can abide. I send out my words to my friends. I trust they will be received in the same spirit in which they are offered, one of good will to all, and in the future, if it is possible, I shall return again in new state of existence, where all that I longed for might be extended to me, and where I might be able to expand outward in knowledge, more, more indeed, than I ever could while in the body. So I felt contented; I felt happy, only I did not desire to leave my friends on earth. I wish them to know, now, that I am happy; that I am blessed in the spirit-world; blessed, because I not only receive all that I need and require, because I not only have all the beauties for which I longed, spreading out around me, but because I can return to visit each loved one here on earth, and can bring to them an influence which, although they may not perceive it externally, benefits their spirits and draws their thoughts to the life beyond. I was twenty-four years old when I passed away. My father's name is Royal McIntosh; my name is Lizzie F. McIntosh. I lived in Brookline, Mass.

Lizzie F. McIntosh.

I find that I have to contend through physical weakness, for it seems that the old feelings come upon me as I take control; yet I am anxious to return, for I desire so much to bring my love to those who remain in the form, to assure them that I am now strong and well and happy in a beautiful world, and I would not return to live in physical life could I do so as well as not. I have been in the spirit-world for some time, and to the spirit-worlders I am now closed in the last sleep of mortal existence. I beheld her face bending above me. I seemed to recognize that it was my mother, and to feel calm and peaceful in knowing that she had come to bless her child. I felt that as life in the mortal slipped away from me I was entering upon a purer and sweeter, a larger existence. I could comprehend even then, when I felt so weak and faint and feeble, that I was about to enter upon a new state of existence, where all that I longed for might be extended to me, and where I might be able to expand outward in knowledge, more, more indeed, than I ever could while in the body. So I felt contented; I felt happy, only I did not desire to leave my friends on earth. I wish them to know, now, that I am happy; that I am blessed in the spirit-world; blessed, because I not only receive all that I need and require, because I not only have all the beauties for which I longed, spreading out around me, but because I can return to visit each loved one here on earth, and can bring to them an influence which, although they may not perceive it externally, benefits their spirits and draws their thoughts to the life beyond. I was twenty-four years old when I passed away. My father's name is Royal McIntosh; my name is Lizzie F. McIntosh. I lived in Brookline, Mass.

Capt. Samuel Searle.

[The spirit takes a survey of the surroundings.] I always like to look around, especially in any new place, for I want to find what kind of waters I am in. I would be considered an old man in my body now, I should be considered very feeble and weak, even more than I was when I got out; but I feel pretty well and strong now, and I have been growing young since I passed on. I felt I would like to come back and try to reach my friends, and let them know that I can return and speak out in stenographic tones, if need be. Perhaps it will wake them up a little bit—I think they need it. Well, like the new port beyond the great waters, like the new port beyond the great waters, it is a fair harbor, and the spirit may enter upon green shores instead of a rock-bound coast, if he has any desire to do so. It is good to find yourself entering such a snug harbor, and to find a nice little home and friends awaiting you; to feel that you have entered upon rest at last—not idle rest, where you can just vegetate along, no indeed! but rest where you may direct your mind into new channels, where you may work and play, and where you may be congregating within from year to year, where you may develop your powers and work out something good that will be of advantage either to yourself or to some of God's creatures. That is the kind of rest we want; that is the kind of rest we all may have, if we work for it—rest of the inward powers, where the mind grows tranquil and calm, where the spirit becomes placid and clear like the beautiful waters, where all the time the mind is engaged in the work of the spirit, and the spirit grows and grows higher growth. I have welcomed friends and those of my own family since I passed over the river; a good many months ago my daughter, old and worn out with age and illness, was called to leave the mortal form, and it was indeed a glorious reunion. She was surprised to find her father looking so strong and hale and hearty, but since that time she has discovered herself growing young and beautiful again; and she has realized something of what spirit life is to the soul. She desires me to send her love to her friends and to her family, and to say that all is well in the spirit-world, and that she is happy.

This is all I have to say, Mr. Chairman, but I thank you for allowing me to come. Capt. Samuel Searle, of Skowhegan, Me.

Mary E. Thayer.

[To the Chairman:] Please, may I come? What pretty flowers you have got! Oh, I do think the flowers are splendid! Have been dead a long time, but I feel about six years. I was a little girl when I went away, a little bit of a girl. I have been growing up to a big girl since then. I am twelve years old now. I wanted to come and speak; I wanted to say that I go to school, and I have been going to school ever since I died. I have been growing in school, too. I have met some real nice people—they are so kind to me—and some little children that I used to know, and we go to school together. We have had happy times, and everything is beautiful. I want to send my love, and to say I bring flowers often; and tell them I am happy in my school, and in my home in the spirit-world, then perhaps I can come better. I hope I can. I have got two little birds; they are just as pretty as they can be; they sing all the time, most; they live amongst the flowers and the bushes—they do not live in cages—they come to me when I call them. They are just coming, and my folks are just about it, they will know me all right, and I am happy, and that I send love to everybody I used to know. My name is Mary E. Thayer. My teacher says, to say I lived in Boston. My father's name is Henry. My mother's, Catharine. I guess I can come by-and-by and show some flowers; that is what I am trying to do. I have got a bush of flowers, white, with pink centres; they have a sweet fragrance. I brought some here two or three times; I wanted to show them, but I have not had a chance to say I have come by-and-by. I am going to be a messenger spirit for spirits who do not know how to come back and talk for themselves.

Abigail Cushing.

I am an old lady, but I would like to come, and I would like to say to my friends that I have come back several times at different places. I have roamed here and there, visiting friends,

and I have thought, Oh, if you could see me and realize that I am present here with you, that I can go among my friends, for I am now strong and well, physically and mentally, you would rejoice that I have passed out from the mortal form. I have been to see them all; I have been through the old places; I have visited Taunton and Hingham and all the other places; I have felt what it is to take in the fresh air and sunshine, and realize that I am still a conscious, active being. Then I have felt that perhaps if I could return and speak through mortal lips, if my friends could know I had been with them and should be with them in the future, that I thank them for all things, all their attentions, and that I shall be happy to greet them when they come to the spirit-world, it might perhaps do them good as well as myself, for many of them are growing old in years and becoming feeble in body. The time will come when they must lay down their outward forms, and I would like them to know that they are going to a world as natural and beautiful and sweet as this mortal world—perhaps more so, for it is indeed beautiful—and that they will meet with their friends and live in communion with them even more socially, more completely than they did on the earth. So I return, taking up the old feebleness and weariness and the effects of age, that I may speak my few words and announce to my friends that I am happy and well contented in the spirit-world. I send them all my love.

I am Abigail Cushing, from South Hingham. It was seventy-one years old. It was a good day when I passed away, and I am prepared for fasting and prayer, but one that was to me the opening out of a new life, a glorious existence.

Herbert Bicknell.

It is thirteen years this winter since I passed out from the body, and I am now strong and well, and with less suffering. I did not really desire to die, for I did not know anything concerning the realities of spirit-life; although my mother and sister and other dear ones had passed on before me, I had no knowledge of where they had gone. Of course I believed that I did not know, for sure, whether I should meet them again, or indeed where I should go to; that I was not particularly anxious to die, but I was very much interested in the body I met so many dear friends, first of all my mother, then my sister, then my uncles and others, that I felt indeed that I had entered a life that was full of promise and joy. I tried to come back to influence my father, that he might feel my presence; but there were associations around him, or rather there was one in company with him whom I could not reach, and so I seemed to be thrown back; I could not do so, but I was very much interested in the body I met so many dear friends, first of all my mother, then my sister, then my uncles and others, that I felt indeed that I had entered a life that was full of promise and joy. I tried to come back to influence my father, that he might feel my presence; but there were associations around him, or rather there was one in company with him whom I could not reach, and so I seemed to be thrown back; I could not do so, but I was very much interested in the body I met so many dear friends, first of all my mother, then my sister, then my uncles and others, that I felt indeed that I had entered a life that was full of promise and joy. 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