

liberator, but in many instances is also a transfiguration, it may be understood that in the short period required to effect the soul's liberation by a violent or agonizing death, life and all its issues—cause and effect, remembrance and judgment—all, may be so crowded upon the soul, that it may experience those vast changes and stupendous experiences in a single instant, that in the slow processes of gradual change might require ages to effect. And all this we declare!—for we do know whereof we speak—may be effected by a day, hour, or even a moment of martyrdom." The last sentence was spoken with an amount of solemn earnestness that thrilled like a wave through the minds of the listeners.

The speaker then went on to illustrate different degrees of mental and physical torture, bringing her description down to a fearful picture of the scene wherein the hapless victims of the late cruel disaster at sea sank, without aid or hope of rescue, beneath the whirling waters of the silent sea. No reporter could follow the rapid and pathetic utterances of the lecturer at this point. Many an eye rained tears, and many a sob was heard among her large and deeply-moved auditory. She insisted that whilst some spirits from the mountain tops of vision could see and predict coming calamity, few if any had the power to avert it, although in special cases they could sometimes warn and save highly impressionable subjects. Even in this category, the speaker considered that neither spirit nor mortal could turn aside the course of the life-line, whether that tended to continued existence on earth or removal by death. She claimed that for all, for the worst criminal as for the highest saint, there were spiritual fathers and mothers who made preparation to receive a new-born soul, just as tenderly as earthly parents would the entrance of the infant to physical life. As a final illustration of the glorious soul-transfiguration which painful, agonizing, violent death might produce upon the receptive spirit, Mrs. Britten recited the beautiful Persian fable of how a poor spirit, presenting herself at the gates of Paradise, was warned by the Angel of Judgment that she could not enter there until she had fulfilled a thousand years of penance for earthly misdeeds. Before entering on her sad doom, the humbled spirit fell at the feet of the judgment angel and implored that she might be permitted to return for one brief hour to earth to strengthen herself by gazing once more upon the beloved of her heart, the husband whom she had adored—he who still remained on earth inconsolable for her loss. The pitying angel granted her prayer, and himself conducted the condemned spirit back to earth. For long they sought in vain to find the beloved one. The poor spirit thought he would be in his once happy home; in the market-place, striving to avenge his grief by companionship; in the lone woods and meadows, where they had wandered together. All was in vain; but when their quest seemed fruitless, they bethought them he would be in the place of prayer, either supplicating heaven for peace or weeping over the silent mauoleum of his lost love. To the place of prayer they sped, and there they found him, but not engaged in prayer or mourning. Arrayed in bridal splendor, he stood before the altar smiling upon a younger and fairer bride, and placing upon the lovely rival's finger the death wife's ring. With the despairing cry of a broken heart the spirit turned to the judgment angel and bade him lead her to her penance. Ten thousand years of pain, she sighed, was nothing now. Eternity itself had no deeper woe for her. "Come home, come home!" the pitying angel cried; "in this brief moment of anguish most supreme, thy thousand years of penance all is past."

A short, pathetic application of this charming legend to the martyrs of a terrible death, closed the oration, which was received with profound interest, and closed with long-continued applause by the large auditory assembled.

Spiritual Phenomena.

Death Foretold, and its Prediction Fulfilled.

To the Editor of the Banner of Light:

As worthy of notice and meditation, I add to numerous proofs of our immortality and the possibility of spirit-return, an account of my personal experience on Thursday night, the 22d inst., at Miss Gertrude Berry's materializing séance, I Arnold street, this city.

Without dwelling upon any other feature of this séance, which had a satisfactory character to quite a number of persons present, and bore a generally refined and harmonious stamp, I will keep myself strictly to this, my own experience, which necessarily must have a preponderant weight with me, and therefore allow of its publication over my name.

My wife and myself were called to the cabinet, in front of which stood a young boy, our dear Willie. We carried on the conversation with him alternately in French and English, as he yet a little deficient in the latter language. The questions and answers of a private character do not belong here, and the convictions they have carried to us of this spirit's identity are family gems and not for parade.

Having, also, on this occasion, repeated that he often went with me to visit patients, he suddenly asked me: "Don't you remember your patient near Shawmut avenue... has a mouse-tache?" I did not recollect him. "He suffered here,..." and the dear boy touched me so as to locate the disease. Still I hesitated, but before I could ask anew, the name Mr. H.... was clearly given me. Every detail was perfectly correct and confirmatory of the truth of my impression. "Well?" "He is going to pass over in a few hours!" After having exchanged a few words more he disappeared, having been plainly in view of all for fully ten minutes. I related this to the circle, which I think always ought to be done, as it is sure to interest, and sometimes, as in this case, serves to corroborate later events.

The patient alluded to had been sent to me by a physician of this city in January last. He was declared incurable; and in fact, the disease was so far advanced, and of a nature placing it beyond all aid, it was therefore but a question of time when his sufferings would end forever. I had not seen him for nearly three months, so it was no wonder that I could not remember him at once.

The next day, Friday [23d], about 3 o'clock in the afternoon, I walked down B... street to the house No. 6. I did not see any blinds drawn, but as I crossed the street, the black crepe at the door told me that the prophecy might have proved its truth by its fulfillment. It had.

The widow asked me if I by chance had happened to pass the house, as she could not suppose that I had been told of the death so soon—her husband having passed to spirit-life only a few hours before I came. In a few words I told the good lady that no mortal life had revealed to me the night before, and that my firm belief in its truth had brought my sympathies to her home. The family was now all around me, and, though I cannot undertake to describe their impressions, I venture to say that what they thus heard preached to them a grand sermon upon a still grander subject—immortality—and that this solemn incident may not have been without a purpose, and that the opening of both mind and heart to a fuller and happier comprehension of our future destiny.

As others present on the night referred to may intend to publish their accounts of incidents, perhaps equally interesting, I beg them,

at the same time, to kindly testify to my mentioning the message during the séance. To those who should deem it necessary for their investigation and personal conviction to accompany me even to the house of mourning, I will consent to furnish an opportunity, by giving the address, if I feel convinced that their demand is prompted by an earnest desire for truth, and not by a mere idle curiosity.

Dr. H. G. PETERSSEN, 33 Somerset street.
Boston, May 24th, 1884.

P. S.—My wife was equally favored with unquestionable tests on that night. While making a friendly call at Mrs. J. W. Fletcher's, about a week ago, that lady's gentle control, "Dewdrop," promised to materialize at Miss Berry's séance. The beautiful spirit came and gave her name, as my wife had never seen her before, and referred to the promise given. My wife's guide, a young French girl, also made her appearance, and we both conversed with her for quite a length of time in French.

OVER THE RIVER.

BY NANCY A. W. FRIEST.

Some twenty-five years or more ago the subjoined poem was first placed before the public in the columns of the Springfield Republican. It received the widest reading in America and among all English-speaking nations, rendering its lady-author extensively known by name to thousands of responsive hearts ere her passage to the "Better Land" of which she so feelingly wrote.

Some time since a communication from her appeared in the Banner Message Department, and regarding it, and an interesting incident in the history of the poem, Prof. C. P. Longley writes on our third page. We here reproduce the poem entire—as it first appeared—at the request of several correspondents, the verse quoted concerning Prof. Longley being enclosed in brackets.—Ed. B. of L.

Over the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of their snowy robes I see,
But their voices are drowned in the rushing tide.
The hour with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there;
The gates of the dead were not closed;
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river, the boatman pale
Carried another—the household pet:
Her brown curls waved in the gentle gale—
Darling Mimi! I see her yet.
She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bar;
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is on the further shore,
Where all the fanned and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

[For none return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a gleam of the sunset sail—
And lo! they have passed from our yearning heart;
They cross the stream, and are gone for aye;
We may not sunder the veil apart,
That hides from our vision the gates of day.
We only know that their boat is on the sea,
May sail with us o'er life's stormy sea;
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me.]

And I sit and think, when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And look for a future life's loved one;
I shall watch for a gleam of the flapping sail;
I shall hear the boat as it glides the strand;
I shall pass from sight with the boatman pale
To the better shore of the spirit-land;
I shall know the loved who have gone before—
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The Angel of Death shall carry me.

How It Is Done.

To the Editor of the Banner of Light:

What is done I will state as well as I can from my own observation; and how it is done I will give on spirit authority.

During the last few months I repeatedly attended the séances of a lady in this city, widely known as a "full-form materializing medium," and who, as such, has given satisfaction, I believe, to many very intelligent observers, but whose name need not now be given.

On my first visit I was greeted at the drawn curtain by a silent figure whose face was in its every lineament that of my sister E., some years deceased. The face was so illumined as to be distinctly visible in its every line, as much so as I could desire to see it. It left no room for doubt as to the identity. It not only bore no resemblance to the medium herself, but it glowed with a radiant look of intelligence, affection and joy, that equalled—if it did not surpass—the finest expression I ever saw on it in her earth-life. On this occasion the figure was not touched by me. On three subsequent visits the same figure presented itself; but in none of these so perfectly, though perhaps more in aspect my sister than like any one else. On these occasions I laid my hands on the form; touched the hands, the elbows, the shoulders and the waist. In none of these parts was it my sister's thin and delicate figure, but the very full and fleshy one of the medium. Puzzled, I stood close to it, peered into the face and begged that it might become more distinctly and perfectly my sister's. And while doing so it gradually changed into the face of the medium. Please observe that I say gradually. So striking and significant a fact was this to me, that though I was able in the first instance to repress all expression of surprise, in the second and third I boldly announced it to the company, while I stood face to face with the figure. And on this announcement the form promptly withdrew—though perhaps not because of it, but through failing power.

Now within a few days I have had, through another channel, my sister's own statement of what occurred and how it was accomplished. The channel is a lady medium, not acquainted with the first named nor known at all to the public, though long and intimately known by me. Her gift, which I have tested for years, is the very valuable one of mechanical writing under spirit-control, to which her own brain-action does not apparently contribute, and by which we have the very words and sentences the dictating spirit selects. In this way my sister, who has often thus approached me, now writes:

"I showed you something of myself at the time you mentioned (the first séance), but it was not my body. I could only clothe the medium's body with a semblance to mine! Only favorable circumstances permitted it that time. I have tried since, but was not successful. One or two facts in connection with this subject I know you will be glad to get as the results of my study. The medium is most frequently used as I used her—throwing a mask over her face and draping the body. At other times the familiar spirit of the medium, who can easily manage the necessary elements, is the lay figure" (i. e., I suppose, the presented figure), and appears with the mask. From my experience and observation I should wonder that a perfect materialization of near and dear friends is sent out of the cabinet."

Many careful observers will, I doubt not, endorse this opinion. Very seldom indeed a perfect materialization. Is it not a pity—a shame—that anything short of this should ever

be passed off either by mediums or their spirit "guides," as anything other or more than it really is, namely, transfiguration? Let us have the exact and whole truth out in every case.

The "mask" of which my sister speaks must be of a very subtle sort to allow the gradual change of feature of which I unhesitatingly declare myself a witness. And to this phenomenon, I am persuaded, there must be many other witnesses who could be neither deceivers nor deceived.

The statement respecting the part which "the familiar spirit" (or possibly spirits) "of the medium" plays in these manifestations is important. Such a one, it may readily be believed, can usually much more "easily manage the necessary elements" than the "near and dear friend" whose appearance is desired. May not this be the explanation of many rather unsatisfactory manifestations? As, for instance, those where the resemblance is imperfect or not apparent, or where the utterances are unintelligible or erroneous. The imperfectly informed spirit might attempt more than it could carry out, in the hope of giving some satisfaction. And all this without any fraudulent design on the part of the entranced medium. Whether the spirit himself could feel justified in such a course is a question he could answer perhaps better than we.

JOSEPH D. HULL.

3 Copeland Place, Boston.

A Trip to Stoneham.

"There are more guests at table than the hosts
Invited. This illumined hall
Is filled with quiet, inoffensive ghosts
As silent as the pictures on the wall."

This verse from Longfellow expresses the impression this writer had as he remembered some of the lost faces that would have been here, if in the form, and were here and others without a doubt without it. Not perhaps so silent as the poet intimates, for the gathering was anything but silent, and it is my opinion that the ghosts by their influence helped make the noise. This, however, is not the way to begin this notice, so without rubbing it out I will begin again.

The rain on Tuesday, May 20th, did not prevent a large delegation from the Ladies' Aid Society from accepting an invitation from its namesake in Stoneham to be present and enjoy its hospitality. The excursion two years ago in response to a similar invitation, and which proved a very interesting affair, was not forgotten, so there was alacrity on the part of the Boston society to participate in this repetition. The Stoneham society, as we mentioned two years ago, is a wide-awake, prosperous, and popular institution, relatively more imposing and consequential in its suburban locality than its Metropolitan namesake is in its populous environment; but surroundings aside, they appear very much alike. The President of the Stoneham society is Mrs. Jennie Manning, and the two societies together made a large and very agreeable social gathering. During the afternoon little knots of congenial spirits with some mediumistic centre of entertainment, tests or talks, and around such knots or circles the larger number roamed, or sat and talked; and thus the hours ran quickly away, the later trains bringing others to swell the gathering. And I should think some two hundred of both societies sat down and enjoyed a very tempting supper, of which much might be said, but this shadowy scribe feels that he must not be long-winded.

Later the hall was cleared for the usual mental and spiritual enjoyment, and it was well filled and the audience was not disappointed. The Rev. Mr. Fairchild, who seems to have become one of the spiritualistic saints, made, at the request of the President, a happy opening speech of welcome, followed by remarks by Mrs. Dr. Waterhouse, the President of the Boston Society. Dr. Richardson was then called upon and responded, and was followed by Mr. and then Mrs. Lincoln. J. Clegg Wright, the bright and eloquent trance medium, who happened to be one of the Boston party, was then entranced, and delivered an eloquent and very radical speech, and was listened to with astonishment as well as profound attention. Bro. Wetherbee was then called upon, and he never refuses to speak his piece; and though the mention of his name elicited some applause, showing that he is popular in the country, he felt the embarrassment of following one with such an open road to royal thought; and so, instead of attempting anything of an elevated or intellectual character, thought he was safer to attempt entertainment rather than enlightenment, and by the applause he got all over the hall, he was evidently successful. The modest Capt. Driscoll followed him, happy, I dare say, that Bro. W. had broken the Wright spell and very interesting speech. Mrs. Wellington and Mrs. Gilmore gave each a reading, and one lady—whose name has slipped the writer's mind—gave an amusing recitation. Mr. and Mrs. Young did the singing, which was a very acceptable addition to the oratory.

As 10 o'clock drew near the parking was in order, and three street cars took the visitors to the railroad depot in Melrose, and a car-load of very happy people found themselves entering the Boston station at the hands of the clock were pointing at 11, all feeling that they had had a rationally pleasant time, and that it was a good thing for the cause of Spiritualism to encourage social intercourse by the interchange of hospitalities; that the social element in the church had prolonged its existence, and was today more sustaining power than its teachings or theology; and it was the one thing needed by the body politic of our light—so many even of our order hold their church connection for the sake of its social life. Glad are we, then, when opportunity offers to say a good word for every rational movement in a social direction; and this seems to be one of the features of both of these Ladies' Aid Societies. "SHADOWS."

Recent years have been unusually prolific in discoveries of the remains of the prehistoric inhabitants of England. An interesting discovery of the kind has lately been made in the alley of the Anchorage, near Briggs, in Lincolnshire. Some laborers who were excavating brick earth came upon a corduroy road at a depth of some seven feet below the surface. Above the road is a stratum of six feet of clay, and upon the clay lies a layer of peat. It is known that this peat has occupied its present position for considerably more than a thousand years, a Roman road, which is still in good order, crossing it. The newly discovered track is formed of huge oaken beams, it is said, which are fastened into the glacial drift beneath by means of oaken pins, and it is believed by geologists who have visited the excavations that these timbers were laid down, at least in thousand years ago. The track seems to be put a mile in length, but whether it led and what was its use are questions which are scarcely likely to be solved.

Banner Correspondence.

New York.

SARATOGA SPRINGS.—A correspondent writes: "Mrs. Morse-Baker, of Granville, N. Y., has recently lectured in this place, giving great satisfaction to those who had the privilege of listening to her inspired utterances. At the close of her evening lectures Dr. Mills described those spirits seen clairvoyantly by him. Of these was Minnie Ackley, of Cambridge, standing near Mrs. Baker, who said Miss Ackley had been dead for many years, and she felt certain Dr. Mills never knew of her existence. Others were Mitchell King, Andrew Dorion, Henry Andrews, Grace and Raymond Orpen. A small house, with five or six rooms in the loft, was described and a white man was pictured as standing beside the house, who gave the name of Smith. Hattie, from twelve to fifteen years of age, appeared at his side. The symbolism was quickly interpreted to mean, 'earthly life, the friends of the deceased.' The next best thing to the friends of the deceased in early life, became a Spiritualist before he died. Charlie Bristol, a colored man with a white wash brush, appeared, and said that the audience knew him. Such a white-washer formerly lived in Saratoga Springs, George Young, Phineas Smith, Grace with Grandma Lohans, Jonathan Pitney, Chas. H. brother of Geo. B. Burrows, and Amanda M., first wife of Geo. R. Burrows, Wm. Van Dorn and E. M. Mills were also named and recognized. The lecture in Spiritualism is greatly on the increase in this locality, and the meetings well attended."

WESTBURY.—L. Hakes, in controversy of the mind-reading theory, writes: "I was at a circle several years ago, and the medium's hand was moved and wrote, giving an account of an accident that took place near one hundred and fifty miles from where we were, stating that at a gathering of people to witness the ceremony of baptism—giving the names of the bride and groom—so packed with people that it broke down and fell into the stream, mentioning the number of those who were killed or drowned, and that she—the spirit writing—was one of them, signing her name to the communication. One of the guests heard as so called taking place; but about nine o'clock that evening, a man coming in who had been away, he was asked if he had heard of a serious accident happening that afternoon at Westbury. He said while stopping at a station on the railroad, he saw a crowd of people gathered, and he saw a man who said an account of an accident that afternoon. He bought a paper and put it in his pocket, and had not opened it. Then he opened the paper and read the account literally, word for word, as had been written by the medium. He said he had never before seen a paper giving (they said) an account of an accident that afternoon. He bought a paper and put it in his pocket, and had not opened it. Then he opened the paper and read the account literally, word for word, as had been written by the medium. He said he had never before seen a paper giving (they said) an account of an accident that afternoon. He bought a paper and put it in his pocket, and had not opened it. Then he opened the paper and read the account literally, word for word, as had been written by the medium. He said he had never before seen a paper giving (they said) an account of an accident that afternoon. He bought a paper and put it in his pocket, and had not opened it. 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Six Months..... 1.50

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SPIRITUALISM is the Science and Philosophy of the Unseen, as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

No Public Free Circle.

Will be held at this office on Tuesday afternoon next, June 10th. The Circles for the season will be suspended Friday, June 27th—the last meeting occurring on that date. Due notice of their resumption in the fall will be given in the columns of the Banner.

Magic as an Element in Religion.

In a recent discourse from Unity Church pulpit, Mr. M. J. Savage made the burden of his remarks on his topic—"Magic and Law"—that "magic reigns almost supreme still in the popular religion." He said of "priestly jugglery" that, like the putting a little water or oil on the forehead of a child or of a dying old man, it is still supposed to fling wide open the golden gates of the celestial city. It is doubtless from the religious theories of the past, in his opinion, that we have chiefly inherited it. And since religion used to cover and include the whole of life, it lingers still in those departments of life which we now call secular. The Jewish history fully illustrates it. The Jews took Jehovah for their national god. They supposed he had commanded them to do certain things, and that their obedience and disobedience were accompanied by certain arbitrary promises and threats. The whole was but a matter of the king's will, and related only to matters of this world. Applying this theory of theirs to their national life, the Jews found that it led to their downfall. The Levitical ritual and the sacrifices in the temple were not very effective weapons against the Roman legions.

Nor had the early Christians outgrown those ideas. Jesus is once represented as teaching a more rational doctrine, when he asks if his hearers thought that those upon whom the tower of Siloam fell were sinners above all men that dwelt in Jerusalem, and answered his own question in the negative. "When we come to the Church," said Mr. Savage, "and trace its history for the last eighteen hundred years—we must declare that its predominant principle has been magical all through. Its rites, its sacraments, its priestly formulas, its miraculous relics, its exorcisms and its prayers have all been supposed to produce all sorts of 'supernatural' and unnatural results, though in no way connected with those results as cause and effect are connected." "Presto, change!" says Mr. Savage: "That is the key to the old Church's claims and pretensions to this day." And thus do men dominated by the church come naturally enough by their unnatural and magical theory of human life. He proceeded to illustrate this point in a practical way, and a most convincing one. These common illustrations show that people still hold a theory of life that is essentially magical. They forget that the world is one in which the law of cause and effect is universally true.

There is nothing of the nature of a causal connection between goodness and worldly prosperity. "Loving Jesus" does not prevent your child's sickness and death if the natural laws of health have not been obeyed. Its health continues subject to those laws all the same. The laws of health, of life and death, are God's own laws, just as much as the laws of love and goodness. The former work to the production of health and its joys, and the latter work to the production of goodness and the joys that accompany it. God never undoes with one hand what he is doing with the other. Every seed yields its own fruit, and not some other. Carelessness will burn up an orphan asylum as readily as it will a gambling house. Nevertheless it will not answer, said Mr. Savage, to give up belief in "judgments." They are rather to be accepted as being on our track forever. But they come as the natural, appropriate penalty of broken law in its own department of life or conduct. If we break the laws of health, the judgment comes in the form of sickness. If we are careless about fires, we get burned out for a "judgment." If we are mean, the judgment is to be thought meanly of by others. But, on the other hand, if we try to be noble and true, the judgment consists in the rewards of satisfaction which none but the true and noble can comprehend.

The laws of ship-construction, of winds and tides, of the magnetic compass, of screw and wheel, are all God's laws. And it is by obedience to them—not to the laws of a good prayer-meeting—that a ship is to be successfully sailed on the sea. There is no causal connection between a prayer and an ocean current. There

is no causal connection between an ecclesiastical ritual and an iceberg or a broken shaft. And any supposed connection is but a survival of Old World magic. Piety is good, but good for nothing to sail a ship by. All the confusion that exists on this subject springs from thinking that the government of this world is magical, instead of being one of law. It springs, said the speaker, from the old idea that God is an arbitrary king, separate from and sitting outside of the laws of nature, and governing the world by means of interference with those laws, whereas, as a matter of fact, he is in and through those laws, and they are only the methods of his working. Therefore the way to have God on our side is for us to find out his method of working, his laws, in that department of life in which we wish to produce a certain result, and then obey those laws—comply with the necessary conditions. Whether it is health, or wealth, or goodness, or learning, or what not, the one law of cause and effect must be recognized.

The same principle holds good in respect to the questions of forgiveness and salvation. The popular doctrines of forgiveness and salvation, said Mr. Savage, are pure and simple magic. It is supposed, for example, that a life of sin can be wiped out by a prayer, erased by a sacrament, or swept out of existence by a flood of emotion or washed away by a rain of tears—then the past is gone, the gates of heaven swing wide open, the beatific vision is gained! No more baseless or demoralizing doctrine was ever invented by the fantastic imagination of man. The real truth is this: That every thought, every word, every deed writes a sentence of good or evil on the character, and what is written is written! Tears, prayers, or sacraments cannot undo a fact. What is past, is past forever. Omnipotence itself cannot make it not to have been. We may recover, outgrow the evil, and rise in spite of the past; but the evil record and the fact of its injury to others can never be effaced. It is mercifully true, however—added the speaker, in a truly eloquent strain—that just before the feet of even the furthest wanderer there is the foot of a ladder, like Jacob's, on which angels ascend and descend, and on which, if he will, he can rise into an atmosphere of improved conditions.

The Physical Phenomena in the South.

We have on several occasions spoken of the extraordinary interest now being awakened in the South by the occurrences taking place in presence of the "Georgia Electric Girl," as Miss Lula Hurst is called, though the phenomena witnessed at her sittings are identical with those known to Spiritualists as of the physical phase.

Concerning this powerfully-gifted instrument, and what she has done in Charleston, S. C., the *Deutsche Zeitung*, published in the German language in that city, has borne frequent witness—the following paragraphs, translated from its columns, being specimens of its utterances:

"Lula Hurst, the 'Georgia Electric Girl,' will give an exhibition in Hilbert Hall on Thursday evening. She is sixteen years old, healthy, and weighs one hundred and twenty pounds. Everything that she touches moves. If she places her hand upon a chair, three strong men are not able to hold it. Many professors have investigated the case without being able to find a solution of the mystery. Prof. Willet, who accompanies her, says, 'It is wonderful beyond measure, a genuine miracle, and I am more astonished than ever.' As there are no miracles in nature, Miss Hurst is simply a medium for physical manifestations, and no miracle-worker."

After the exhibition above announced, the *Zeitung* said:

"The séance of Lula Hurst, on last Thursday, in Hilbert Hall, was attended by many hundreds of our most prominent citizens, and all were convinced of the mysterious power which the wise men declare does not exist: a power which hears, sees, and can give intelligent answers to intelligent questions, but which cannot be seen. 'What can it be?' is the query of all Materialists."

The same paper also holds the following outspoken language regarding the explanation (?) offered by the would-be-thought "wise men" as to what causes the phenomena:

"The learned gentlemen, physicians, etc., who have investigated the phenomena occurring in the presence of the 'Electric Girl of Georgia,' find that it is neither electricity nor magnetism that produces the manifestations through the girl, but that the power which moves chairs and tables is intelligent. Of course it is not the unpopular Spiritualism, but a soul-power, which every one possesses in a higher or lower degree. It may be a kind—but here we must let the gentlemen speak for themselves—of emanation from the mind, a prolongation of the will, whatever that may be. But perhaps that is a term which fits the case as well as any other. But to translate these wise words into German is no easy task: 'Ein Ausfluss des Gemüths, des Geistes, eine Verlängerung des Willens,' sounds well, but expresses nothing. How can an emanation from the mind or a prolongation of the will move heavy furniture, while the child's hand only is placed upon it, unless there is an intelligent power in the background to direct it? How can these meaningless expressions produce the phenomena witnessed in the presence of this child? But 'none are so blind as those who will not see.'"

It seems that the inquiry into the phenomena thus specially brought to pass in this instance by Miss Hurst's public séances—we say specially because the experience of all investigators is that there is an under-current of private inquiry at work always and everywhere in the world to-day, and that an answering spiritual influence is also at work in like wide degree and measure toward supplying the demand by developing many mediums in private of whose existence the people generally have no knowledge—has brought other mediumistic subjects before the people in a public capacity, since we find the *Zeitung*, above translated from, chronicling in a later issue (May 26th) the following concerning certain local mediums of Charleston:

"A large number of members of the society assembled in the Spiritualists' hall on Friday evening, in order to see the Charleston 'Lula Hurst.' The manifestations, if not quite so powerful as those of the Lula, were wonderful. A broom was used instead of a billiard cue, which on two occasions flew from the hands of the gentlemen who were trying to hold it, upon the medium's simply touching it. The gentlemen who endeavored to hold the chair, struggled until they became out of breath, and at last two of them—the largest a two-hundred-pounder—seated themselves upon it, but scarcely had the medium touched the chair-back, when they were both thrown down, and the chair after them. Afterwards experiments were tried with other ladies present, and four of them proved to be possessed of like gifts—one of them, a young American girl, developing extraordinary powers. The experiments will be continued next Friday night."

C. B. Lynn delivered his noted lecture on "Ingersoll and his Critics" in the Universalist Church, in New London, Conn., on May 23d. Gov. Waller and other distinguished citizens were among the listeners. Mr. Lynn's Sunday discourses are highly spoken of by the New London press.

Mediums no Choosers.

It was well said by Dr. Cetlinski before the American Spiritualist Alliance of New York, in a recent address on the subject of mediumship, that mediums are such of necessity, and not of choice; that they are summoned to their peculiar vocation by a voice which they feel that they cannot do otherwise than obey. In the face of the frequent criticism and even condemnation of mediumship in some of its phases by Spiritualists, which of course is to be taken as but the frank and free expression of the individual views of those uttering them, he solemnly averred that in all his experience he had never found a medium who had deliberately chosen his or her phase of mediumship. The spirits, he rightly explained, bring out the different phases adapted to the organisms of their instruments. It is in no way a matter of choice with the mediums, but a result of law.

He said that puritanic Spiritualists may wish to fashion mediumship, but in this they are bound to fail utterly, because mediumship does not happen to be a matter of human invention. It is God's gift, and it is under spirit control. Therefore, he most justly and properly gloried in the rich gift of modern mediumship, and all the more because it comes through individuals of the common fold, through those who are among our friends and familiars. This is a matter that deserves more serious thought from Spiritualists than is commonly bestowed upon it. We are much too apt to underrate this precious gift to our age and time, to criticize its modes of manifestation, to question its real value, and to condemn its oftentimes inadequate testimonies.

But let us always bear in mind that it is not for the mediums to choose. They are called to their sphere and to the phase which they shall manifest in. They are the chosen, not the choosers. One may be esteemed by us above another, but it is not for us to assume that the service performed by one is superior to that performed by another. Each is appointed to his or her right sphere, in which the manifestations of the spirits are to be made after his or her peculiar capacity. It is not for us to decide, not for us to lay down the law. If we were as truly grateful as we should be, we should not be fault-finders because things are different from what we think they ought to be. Let us not refuse the blessing because it comes in a way unexpected.

English "Regulars" on the War-Path.

If recent London despatches to the daily press are to be credited, the English metropolis is, at present, in all the agonies of a small-pox scare. The malady is reported to be alarmingly prevalent in some of the metropolitan districts, and is spreading from the city to the adjoining provinces, several of which are already badly infested. London city has expended since last November \$250,000 for additional accommodation for the increasing number of patients, and it is proposed to carry the work of building smallpox hospitals forward till the outlay shall cover a total of \$1,000,000. The anti-vaccinationists very properly are calling attention to this state of affairs as a direct proof of the entire futility of the Jennerian delusion to guard the public against the dreaded malady for which both the law and the "Regulars" in medicine still persist that it is the supreme specific (?). The following paragraph from the despatch to which we allude, shows all the answer which the Allopaths of Great Britain are able to make against this telling point which Wm. Tobb and his gallant co-laborers are so keenly forcing upon the people's attention:

"The regular practitioners are becoming alarmed. They denounce the anti-vaccinationists as enemies to the public health, and insist that the energetic preaching of their propaganda has been the principal cause of the present spread of smallpox, because it has so largely shaken the faith of the poorer classes in the efficacy of Jenner's method. The doctors are getting up petitions urging the government to immediately adopt the most energetic measures to put an end to the mischievous work of the anti-vaccinationists, by making penal the further inculcation of their propaganda, which, if allowed to continue, the petitioners declare, will soon subject the whole of England to a disastrous scourge."

This is the usual answer which bigotry, entrenched in an authority which it borrows alone from a popularity born of carefully nursed public ignorance, has in every age presented to the truth, viz: attempted repression by law. Let us see if the people of England will tamely bow to the mandate of self-constituted Allopathic authority, or practically demonstrate in this instance that line of their national anthem which declares that "Britons never shall be slaves!"

Dr. Talmage on Heredity.

Good blood cannot be denied to be a good inheritance. King Saul asked young David the first thing after the latter had slain Goliath: "Whose son art thou, young man?" As if it made any difference who his father was. Rev. Dr. Talmage, the Brooklyn evangelist and sensationist, in a recent discourse, remarks that Saul wanted to know David's parentage, and that this question of HEREDITY is a great one. "The longer I live," said Dr. Talmage, "the more I believe in blood, good blood, bad blood, honest blood and thieving blood." Dr. Talmage instanced, in the same discourse, the power of heredity in a New York family, which, he said, had been rolling in wealth for a hundred years, and which was founded by a man who, after achieving great riches, sent back to the store a package of tacks because it cost two cents more than he expected. "Gripping, grinding and gouging in the fourth generation," said he, "and, I suppose, gripping, grinding and gouging in the twentieth generation."

So far, so good: But, as usual with this rock-et-like divine, he here takes a broad sheer, and after making this wholesome admission flinches from the practical application of his own statements to every-day life. In harmony with his creed, he is not ready to accord the least weight to the fact that the possession of an inherited tendency ought, in equity at least, to go far toward discharging from personal responsibility the party so inheriting. After emitting the usual shower of sparks on this subject, Dr. Talmage disappears in a cloud of platitudes concerning the self-sufficiency of "Religion" (the creedal article, of course), to cure all evils to which human falls a prey in this mundane sphere—leaving his hearers utterly in the dark as to his original intentions when he started out to treat the theme.

Attention is called to the advertisement on fifth page of Mrs. E. C. Hatch, who proposes to give a series of six select afternoon séances, which her friends intend as a testimonial and benefit—she having been unfortunate in the recent loss of her earnings.

Materialization Incidents.

A gentleman of our acquaintance informs us that while at a séance of the Berry Sisters on the afternoon of May 1st, there appeared among others a young lady spirit, who gave her name to one of the company. As a test of the truth of this manifestation, the person for whom it was intended called upon a friend of his stopping at the Quincey House in this city, whom he knew to be well acquainted with the family of the spirit named, and gave a minute delineation of the personal appearance of the spirit-form as it appeared to him. As he proceeded, he did not fail to notice the growing interest of the listener in his narration, and when he had finished was pleasantly surprised by the exclamation of his friend, who said: "Why! that's a perfect description of the daughter of Mr. —, who died a year ago."

The gentleman to whom the spirit came then stated he had just seen her in visible, materialized form, and that only from this seeing her had he been able to so describe her. This intensified the wonder and astonishment of the gentleman, and led him to ask if it were possible such things could be—that spirits had the power to make themselves visible to mortal vision! To which the answer was given that no question existed, in the minds of those who had made the subject a study, of its possibility; with them it was an established fact.

In this connection we may mention the experience of Mr. Henry LaCroix with the same medium. Attending the séance a perfect stranger, his daughter Josephine appeared alone; then retiring, almost instantly reappeared leading her young brother, Leon, by the hand. Both of them spoke in French, without the slightest English accent, and in that language the three, father and spirit children, sustained for several minutes a conversation, running, as he says, from one subject to another with which all were familiar, in a most lively manner. Leon then gave the names of those of his spirit brothers and sisters who, he said, were behind the curtain.

Therapeutic Sarcognomy.

The above is the title of Prof. Buchanan's promised work, which has been delayed in its appearance by the enlargement of its scope, to embrace a full development of electrical science.

It has been well known to advanced thinkers for a third of a century that Prof. Buchanan has laid the broad foundations of a new philosophy, based on careful experimental inquiries—not speculative but practical—which overturns and supersedes most of what is now considered philosophy, and places the truth of Spiritualism on a solid, scientific basis of anatomy, physiology and cosmic laws. Nothing at all like this has ever been attempted heretofore, except in the writings of Swedenborg, which have no application to therapeutics.

This new science and philosophy, called *anthropology*, has a thoroughly practical character, and as such has been taught by Dr. B. in medical colleges. In the new work on Sarcognomy, which will be similar to his collegiate lectures, but more complete, Sarcognomy (the science of correspondence between soul, brain and body,) will be applied to the magnetic treatment of disease, to which it gives a profound scientific guidance, and also to the electric practice of therapeutics—showing how far Electro-Therapeutics has been developed in the colleges, and what a complete revolution is effected in its practice by the principles of Sarcognomy, which enable us to apply electricity to diseases by methods never dreamed of heretofore, and also to apply it to the development of the moral and intellectual faculties, cultivation of oratory, mediumship, clairvoyance, psychometry, etc.

The scientific basis and principles of electric and magnetic practice have long been a desideratum, and all progressive minds will be gratified to learn that it will be presented in a practical form by the founder of Anthropology.

The Herald on Ingersoll.

When Col. Robert Ingersoll delivered recently his address in Boston upon the changes in the modern creed of Orthodoxy, the *Herald* squibbed him by remarking that he was only "thrashing straw," and said it was hard to understand how people could take such an interest as they certainly appeared to take in "this re-thrashing of old theological chaff." It sought to show him up to the public as setting up a "stuffed and grinning fetic of his boyhood days" before his auditors, and for so much per head "battering at this scarecrow as if it were a veritable monster." The *Herald* then proceeds to charge him with being as ignorant of what is going on among the creeds as if there had been no change since his own Sunday-school days. And it alleges that this marked change had been brought about, not by "such tirades as he is wont to deliver," but "by the calm, judicious statements of men of the stamp of Huxley, Darwin, Tyndall and Spencer." If that be the case, then why does the *Herald* devote the better part of a column of its close type to a woman's reply to Col. Ingersoll, in the same issue? To admit such a communication, and to refer editorially to the subject of it as a thrasher of straw and an exhibitor of stuffed and grinning fetiches, is surely not very complimentary to the intelligence of the lady writer, to say nothing of the *Herald's* own consistency of opinion concerning the importance of what Col. Ingersoll utters. The *Herald* tries to sit on two stools at once, and often finds itself on the floor.

The February and March numbers of *La Fraternidad* of Buenos Ayres are to hand. We notice extracts from various speeches of Emilio Castelar, the Spanish statesman, in which he gives evidences of his being a believer in Spiritualism; an article on a series of musical phenomena taking place in the island of Ceylon, and one from the pen of Manuel Gonzales Soriano, entitled "Some Antecedents of Spiritualism," with numerous highly interesting and instructive essays from various correspondents.

We are particularly pleased to observe that magnetic healing is beginning to be appreciated among our South American brethren, as we notice an advertisement from Dr. Henry Beck, who charitably offers to attend poor patients gratis, every day from 12 M. to 2 P. M. An account is also given by a correspondent of a cure performed by Sr. Barraza, in Mercedes, of a city about seventy-five miles in the interior. Sr. B. supplies his patients with water that has been strongly magnetized by his spirit guides, and the cures effected are said to have been marvelous. Mr. David Wilder, of this city, possesses a similar power in a high degree, having many times medicated water for the cure of disease, simply by making passes over the vessel containing it, and he has thus been the means of healing many an "invalid" without money and without price! Yet this "respectable" secular press calls our divinely-gifted mediums "frauds!"

A hard bearing testimony to the value of the professional services of Dr. J. S. Lusk will be found on our eighth page.

The Belief in Immortality.

No instinct is more deeply rooted in the human soul than this. It is the highest and profoundest idea within the grasp of human intelligence. Buckle has well stated it as being "the prop and main stay of mankind." What and where we should be without it, we hardly dare try to conceive. No other thought so binds together for us the present and the future. It is a future in which we are to have a part. The loftiest aspirations spring from it. It is a fountain that gives perpetual freshness to our life. It is the powerful influence that makes the human spirit triumphant over the dread change which we call death. It is Nature's own gift to us, and by her subtle and supreme agencies we learn how to verify this instinctive belief and convert it into demonstration. No creeds can give any additional strength to it. Nor can Materialists take away from its power with their barren and blasting doctrine that all ends at death. Materialism just as much fixes a limit to Nature as the creeds seek to fix a limit to divine power. The one is, in its way, as bad as the other in its way. This knowledge of immortality of which Spiritualists are fully convinced tends to beautify and brighten the sky of life, to drive out doubt and fear, to dispel the gathering clouds of darkness that are born of thought exercised merely on the sensuous plane, and to illumine the spirit with the light of hope, founded on the reality of knowledge. Life would be blank indeed, if it could not prolong itself in our present consciousness.

"Ministering Angels."

The *Saratoga Eagle* (N. Y.), for May 31st, contains the following paragraph, which fully explains itself. We shall transfer the report of this discourse to our own columns for the benefit of our readers next week:

"During the progress of the Presbyterian Assembly here, the Rev. Henry A. Jessup, a prominent clergyman, said: 'We need not the ministry of angels, the gift of miracles. Miracles alone never converted men. Let us not question or doubt the power of the gospel, attended by the power of the Holy Spirit.' Mrs. H. J. Horn, wife of President Horn of the Spiritualist Society, while in a trance-state, wrote an inspirational lecture on Mr. Jessup's utterance, which was delivered by her husband, Sunday evening, to a large and appreciative audience, and which is published elsewhere. The lecture is a fine test of Mrs. Horn's intellectual mediumship, through which a popular book has already been written, the demand rendering a second edition necessary."

Philadelphia, Pa.

Joseph Wood, Esq., writes us, June 2d, that the First Association of Spiritualists of this city concluded its lecture season on Sunday evening the 25th of May. Mrs. Sarah A. Byrnes, of Boston, Mass., occupied the platform for the organization during the month. We shall print the remainder of Bro. W.'s letter next week.

Onset Bay Grove.

The friends should bear in mind that this beautiful airy Grove opens to the public on the 14th inst. The Camp-Meeting proceedings commence July 13th, and close about the middle of August. For particulars see notice in another column.

Nature demands that every man shall labor in order to live, as there is nothing obtained except through care and toil. Hence those who do not labor live off of those who do. Is it, then, a wonder workmen and working-women complain bitterly when they see that the non-producers fare sumptuously every day while the latter cannot, in very many instances, secure even enough compensation to live decently? The whole system of trade today, the world over, is radically wrong. As it now is, the rich grow richer and the poor poorer. Speculators, through the facility of banks, keep the prices of provisions of all kinds up from fifteen to twenty per cent. beyond their normal values, the result of which is poverty, sickness and death among the poorer classes, as the latter cannot afford to consume good wholesome food. Is it not then high time that the pastors of our rich, untaxed churches—cathedrals, some of them are called—admonished the governing classes to enact stringent laws prohibiting selfish men from speculating in the necessities of life? They can and do wrangle continually over their creeds; but scarcely a voice is raised in behalf of down-trodden humanity.

G. I. Ditson, M. D., writing us from Paris, France, under a recent date, says of that choice work, "LIFE AND LABOR IN THE SPIRIT-WORLD":

"Few books have so deeply interested me as that recently published, containing spirit-messages through the valued mediumship of Miss M. T. Shelhamer. Grateful tears and a heart overflowing with benedictions to those beautiful, those gracefully-eloquent spirits, the Kinsey sisters, were my willing, welcome companions as I turned the leaves recording what they had done to render humanity better and happier. Where are to be found higher and holier sentiments? Where are more impressive appeals to our diviner consciousness than adorn and make radiant these pages? A home beyond the grave, a sphere of active benevolence (so unlike the *Decepcion* of modern Theosophists), a touching natural interest in what had engrossed their attention for years, a sweet sympathy with sorrowing relatives left behind, and an earnest desire to impart to us something of that angelic inspiration in which they are basking—these, with perhaps an almost wild enthusiasm to make us comprehend the future as they see it, impart to these bright glimpses through the 'gates ajar' a greater value than inheres in all the gems of earth."

The legal authorities of Philadelphia having—instigated, probably, by frenzied religionists of that city, whose craft is endangered by a free expression of truth—had an experience with spiritual mediums, propose now, it is stated in the public prints, to arrest Col. Ingersoll for blasphemy! Notes of his lecture there recently were taken and submitted to law experts for their decision as to whether they do not violate the law against blasphemy. Mentioning the above the *Commonwealth* of this city says: "Philadelphia is just the place for such bigotry, for it has more ecclesiastical prejudice to the square foot than any town in the United States." Keep this fact in mind, friends, as it is God's truth.

Dr. D. E. Caswell, who is a fine trance medium, will receive visitors at his office, No. 55 Elm Street, Charlestown District, Boston, Mass., on Tuesday, Wednesday, Thursday and Friday of each week. As we have on several occasions had sitting with this medium, we can understandably recommend him to those who desire to commune with their loved ones on the other side of life.

Illness of Mrs. H. W. Cushman.

The Spiritualist public will be pained to learn that the protracted illness of this well-known and faithful medium has assumed a very serious form, and that she is left entirely helpless, and is in need of the pecuniary aid as well as personal kindness of her friends and co-laborers. The hand which for so many years at her labors has grasped the gavel and been held until benumbed and apparently lifeless, is now perfectly paralyzed, and the other hand nearly so. We trust that the charitably-disposed, who may read this notice, will feel impelled to forward contributions for her assistance. Subscriptions and donations, however small, may be sent to Mrs. Julia A. Dawley, at the office of the *Police of Angels*, 150 West Street, Somerville, Mass., or to Mrs. Cushman direct, at her home, 6 Eden Street, Charlestown District, Mass.

A correspondent informs us that the mortal remains of Miss Eliza M. Helmick were deposited in mother earth at Glenwood, Washington, D. C., May 28th. "She was a highly estimable and intelligent lady, and pronounced Spiritualist. During several years past she has wasted away by that terrible disease, consumption. For several months previous to her birth into the higher life, she held constant communication, clairvoyantly and clairaudiently, with attending spirits, who tenderly watched over her and comforted her in her passage to the Summer-land. Rev. Alexander Kent, Universalist, officiated at the funeral services, with entire acceptance to the family and all Spiritualists present."

Mrs. Dr. Van Name writes from Bridgeport, Conn., May 27th, requesting that we state that her husband, J. Wm. Van Name, M.D., who has been seriously ill of late, and is not yet out of danger, would like those of his patients who are indebted to him to forward the amounts due at once, as he is in need of all the collections he can make at this time.

The Newburyport *Valley Visitor* of a recent date says the Spiritualists of that city "closed their lecture season with a surplus in the treasury"; and further chronicles that "Newburyport Spiritualists have engaged acceptance for the Lake Pleasant Camp-meeting."

Dr. E. B. Fish of 33 Boylston street, Boston, will give electro-magnetic treatments every Saturday between 12 and 1 o'clock, at the Committee Room, Tremont Temple, FREE. This able physician comes with letters of unqualified recommendation from Prof. Joseph Rodas Buchanan, Dr. G. L. Ditson, and other renowned physicians.

Mrs. EMMA HARDINGE BRITTEN's addresses are awakening marked interest in New York City. By reference to our first page the reader will find a report of the services conducted by her on Sunday, May 11th. We received, on or about the 31st ult., a pleasant visit from her husband, William Britten, Esq., who was temporarily in Boston on business.

A Paris correspondent writes us May 20th: "I hope you will keep the hot fires of cremation well burning in the minds of your readers. I see that some of the learned (?) parliamentary boobies in England are proclaiming against it. So all progress has to fight its way up hill and against heavy odds."

"FACTS" contains in its issue for May details of interesting experiences in materialization, independent slate-writing, and other spiritual phenomena, all of which are of a very convincing nature, and furnish conclusive evidence of the truth of the interblending of the two worlds. Publication office, 105 Summer street, Boston.

Mrs. E. L. Watson's discourse on our first page, having for its topic: "The Day of Judgment," and delivered in San Francisco, Cal., cannot fail to give mental satisfaction to all who may read this report of the utterances of the inspired orator.

We shall publish next week a full account of the proceedings of the "First Anniversary of the Working-Union of Progressive Spiritualists of Boston," which took place at 170 West Chester Park, on the 25th of last month.

Elsewhere will be found an announcement touching that remarkable work, NINETEENTH CENTURY MIRACLES, by Mrs. Emma Hardinge Britten, to which the attention of the reader is called.

Prof. Henry Kiddie of New York made a friendly call at our office, on Monday, June 2d.

Spiritualist Meetings in Boston:

Banner of Light Circle-Room, No. 9 Bowdoin Street.—Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page.

Wells Memorial Hall.—The Shawmut Spiritualist-Lecture meets in this hall, 97 Washington street, every Sunday at 11 A. M. All friends of the young are invited to visit us.

Palmer Hall, Appleton Street.—Children's Progressive-Lecture, No. 1. Free session every Sunday morning at 10 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Wells Memorial Hall, 97 Washington Street.—The Spiritualist Phenomena Association holds meetings every Sunday afternoon at 2 o'clock. Able speakers and test mediums. All are cordially invited. Seats free.

Eagle Hall, 615 Washington Street, corner of Essex.—Sundays, at 10 A. M., 2 P. M., and 7 P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Harmony Hall, 24 Essex Street (at North).—Sundays, at 2 P. M., 7 P. M., and 7 P. M. Thursday, at 8 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.—Concord Street, Secretary, 276 Columbus Avenue.

Chelsea.—The Spiritualist Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Boston City Station, at 8 and 7 P. M.

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close of which Conductor Hatch made remarks appropriate to the occasion. The lesson of the day was "Our Country." Conductor Hatch, Miss Burroughs and Miss Wheeler taking part in it. Recitations were given by Lulu Morse in Blue and Gray," Helen Sanders, Gracie Hughes, Rosa Wilbur, May Rogers, and Gracie Rogers. Burroughs, Miss M. Shelhamer gave us many bright and instructive thoughts in regard to private and public memorials of those who have passed beyond the veil; of those who have labored and laid down their lives on earth for the benefit of the many both upon the field of battle and the field of human experience. Let us remember our arisen ones; let a part of our Lyceum exercises be a tribute of affection to those who have entered upon the spiritual plane of existence.

As the sessions of the Lyceum this season will close with the present month, it is the intention of Conductor Hatch to devote the last Sunday to an excursion of the children to Nature's great temple, the woods. Due notice will be given of the hour and place.

ALONZO DANFORTH, Cor. Sec. of S. S. L. 23 Windsor Street, June 1st, 1884.

PAINE HALL.—The annual Memorial Service, under the auspices of this school, held Sunday, June 1st, was attended by seventy-five children and two hundred adults, including delegations from Kinsey Post, G. A. R., Somerville, and J. A. Andrew Post of Boston. The platform was tastefully decorated with beautiful flowers. American flags, etc. Dr. A. H. Richardson of Charlestown, Mrs. Dillingham of Lynn, Mrs. Coffin of Boston, represented those who had ascended from the ranks of the progressive army to the sphere of the departed. Reading and recitations (who has just recovered from severe illness), in closing his remarks appropriate to the occasion, said: "Let us not grieve; the grand work they left undone we must take up and bring to fruition. To the true Spiritualist death is only a change of messenger. Work on, ye faithful ones; your reward is sure." Mrs. Dillingham spoke for Bro. John H. Currier, and Dr. J. P. Leary of John A. Andrew Post. The latter, in speaking of the latter was generally noticed, and as he closed his address with "Stand always by your country and the old flag!" the applause was loud and enthusiastic.

Little miss from Lynn, Mass. (whose name is accidentally lost), read "The Crutch in the Corner" very pleasingly. Mr. Frels, formerly of the Richmond, Indiana, Lyceum delivered a short address on the topics of "The Crutch in the Corner," and complimented the school on its flourishing condition. Miss Florence Smith read "The Double Standard," and Conductor Weaver "The Blue and the Grey." A highly appropriate cornet solo was rendered by Mr. Richardson, and Miss M. Shelhamer. Miss M. Waters gave a duet, "Memories." Mrs. Josie Hadden, Miss Amy Peters, Miss May Havenor, Miss Annie Setchell, and Miss Helen M. Dill also aided in the musical part of the program. Reading and recitations appropriate to the occasion were also given by Carrie Hunt, Beulah Lynch, Emma Ireland of Somerville (a fine little medium), Alice Southard (always good) and Alice Russell.

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ALONZO DANFORTH, Cor. Sec. of S. S. L. 23 Windsor Street, June 1st, 1884.

HARMONY HALL, 34 Essex Street.—On Sunday last the meeting was opened by Prof. Milleson, who made a speech full of thought and sound logic, that was well received and highly appreciated by the audience. David Brown made some excellent remarks, and closed with many clear and positive tests, all of which were to entire strangers to the medium, and fully recognized. Mrs. L. F. Greene, Mrs. M. W. Leslie, Mrs. M. Lunt and Mrs. M. Lunt gave some addresses and gave many unmistakable tests, nearly all of which were recognized by those for whom they were intended. The meetings will hereafter be held as formerly, every Sunday at 8 P. M., from 8 P. M. to 10 P. M. and 10 P. M. to 12 P. M. Also every Thursday at 8 P. M.

PRESCOTT ROBINSON.—A very full hall was the compliment paid to Prescott Robinson on his birthday reception on Saturday evening. He is the conductor of the spiritual meetings that have been held for some years in Harmony Hall, on Essex street. On this occasion Mr. Milleson was the chairman, and the platform showed quite a constellation of stars. If the reader wishes to be so desired to attend, address Mrs. Cunningham, Miss Keating, Mrs. Chandler, Mrs. Green, David Brown, Mrs. Leslie, Mrs. Lunt, Mrs. Charter and Jennie Rhind, about all of whom made appropriate addresses, and in the afternoon, Mrs. Milleson, Mrs. Lunt and Mrs. Lunt gave some addresses and gave many unmistakable tests, nearly all of which were recognized by those for whom they were intended. The meetings will hereafter be held as formerly, every Sunday at 8 P. M., from 8 P. M. to 10 P. M. and 10 P. M. to 12 P. M. and 10 P. M. to 12 P. M. Also every Thursday at 8 P. M.

CHESLEY.—Joseph D. Stiles occupied our platform last Sunday afternoon and evening. In the afternoon the control gave a fine lecture, closing with tests which were all recognized; in the evening the hall was filled with an anxious audience waiting to hear from the control. The control gave a fine lecture, closing with tests which were all recognized; in the evening the hall was filled with an anxious audience waiting to hear from the control. The control gave a fine lecture, closing with tests which were all recognized; in the evening the hall was filled with an anxious audience waiting to hear from the control.

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Mrs. Zella S. Hastings spoke for the society of Spiritualists at Boston, on the 1st of June, at 8 P. M. She will receive calls to lecture short distances from home. Will also attend funerals. Address Bartonville, Vt.

Mrs. Clara A. Field lectured at Duncheon Rock, Lynn, Sunday, June 1st, at 2 P. M. Her remarks were very interesting and her tests were all recognized. Her engagements address her at 43 Winter street, Boston, Mass.

J. W. Fletcher, who has just finished an eight months' engagement in Brooklyn, N. Y., spoke in Haverhill, Mass., June 1st, and will there again June 8th; he speaks the last three Sundays, Mass.

Hon. Warren Chase lectures in Erie, Pa., June 15th in Columbus, Pa., June 22nd and 23rd; in or near Elkville, N. Y., July 4th and 5th. Will be at the Cape Cod camp-meeting in Harwich, July 15th and 20th; Onset Bay, July 21st to 25th; and at the Atlantic Camp, O. C., July 24th at Northport, Me., Aug. 16th and 17th; at Ena camp-ground, Me., from Aug. 20th to Sept. 8th. He lectures in Portland, Me., the last two Sundays in September. Address as above.

Mrs. Able N. Burnham spoke, May 4th, in New Britain, Ct.; 8th in Springfield, Mass.; 18th in Northport, Ct.; 25th and 26th in Portland, Me. She will speak, June 7th and 8th, in West Ummington, Mass.; June 20th and 21st in West Ummington, Mass.; June 28th and 29th in the Newbury (Pa.). On August 16th to 20th and will speak also at the Lake Pleasant and Ena Camp-Meetings. For engagements address her at her residence, No. 1 Allison street, Boston, Mass., near the Boston Common.

Mr. H. Randall has recently closed a very successful engagement with the Spiritualist Society of Cleveland, O., and was succeeded by Warren Chase. Mr. Randall was announced to speak in North Collins, N. Y., last Sunday, and has an engagement of one week for the Cape Cod meeting in Orleans, Iowa. His address is Jamestown, N. Y. Box 187.

Mr. J. Clegg Wright's Sundays are all taken till the 1st of October, 1884. The First Society of Spiritualists of Philadelphia, Pa., have secured his services for one year, beginning October next. Mr. Wright speaks in Manchester (N. H.) during the State Convention of June 6th, 7th and 8th.

A. W. S. Rothermel writes us from Onset Bay, June 2d, that his health is gradually improving and that he hopes to be able to hold séances there by the opening of the season. His health is gradually improving and that he hopes to be able to hold séances there by the opening of the season. His health is gradually improving and that he hopes to be able to hold séances there by the opening of the season.

W. L. Jack, M. D., intends to be at Onset Bay during July, and wishes to sell his cottage at Lake Pleasant. Address, 100 North Street, Boston, Mass.

Blahon A. Beale, after a very successful tour through California, has returned to the field of his former labor and will speak for the society of St. Louis, Mo., Spiritualists, during the month of June. For the summer season, beginning October next. Mr. Wright speaks in Manchester (N. H.) during the State Convention of June 6th, 7th and 8th.

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tend the annual meeting at Sturgis, Mich., on the 14th and 15th of June. It is said by those who have witnessed the manifestations in her presence, is a good independent slate-writing medium. Sickless has prevented her giving public sittings of late, but we understand she will welcome them the present month at 55 West 17th street, New York City.

The Closing Sessions

Of the LADIES' AID SOCIETY of Boston for the season have been quite luminous with the utterance of bright thought and very successful as closely packed gatherings; a sunset, so to speak, forecasting a pleasant to-morrow. If the analogy holds good, its next morning, after a rest of two or three months, will begin another fair day of some forty weeks, and such we are sure it will be, for the Society is a success in every sense, and each successful year seems to be an improvement upon the preceding, and this brilliant sunset illustration in the eyes of faith insures us of the next. By closing sessions we refer to the meetings on Sunday, which were the usual Memorial Services in honor of the "departed," the spirits of those who have been with us but are now vanished lights, but still who give us every evidence of their continued presence.

The platform on this occasion was superbly decorated with flowers, and medium and speakers abounded thereon and about the room. Arthur Hodges, Mrs. Ireland, Mrs. Dillingham and Mrs. Howes were conspicuous in doing their part as test-mediums, and Dr. Richardson and Dr. Storor, Messrs. Edson and Vetterboe, Mrs. Waterhouse, the President, were the principal speakers. Jennie B. Hagan with her poetic improvisations, and Miss Bailey and others with their appropriate music, added much to the interest of the occasion. The closing sessions of the Memorial aid Society on Sunday we ought also to speak of the previous Friday evening, at which time an ovation was given to J. Clegg Wright. The room was crowded; a few speeches were made by some of the Society's orators, but the feature of the evening was the able address by Mr. Wright himself, who has become very popular with this Society, in fact everywhere, and the more he is heard the more he is liked; he certainly leaves these parts with a strong and endorsement, if that fact is any reward of merit.

When speaking of these closing sessions as a sort of brilliant sunset presaging a fair opening of this Society in the fall, we had this ovation meeting to Mr. Wright in our mind, as well as the gatherings on this Memorial Sunday, in all of which an unusual interest was manifested, for, as we have said, the Society is a success and its meetings are well attended; but on these closing sessions, like its meetings on August 1st, there were well as many new faces out of all the old as well as many new faces.

"SHADOWS."

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Boston when, in the body, I have been deaf over twelve years. I have friends here, and I want to meet them. I desire to tell William Carver, the little Jennie is with me, and I am carrying on to the best of my ability. I think it will make him feel better if he can realize she has gone to friends, loving ones, who will care for her and guide her. Somehow I want to feel that she has gone on alone, and that all that would care for and protect her are

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