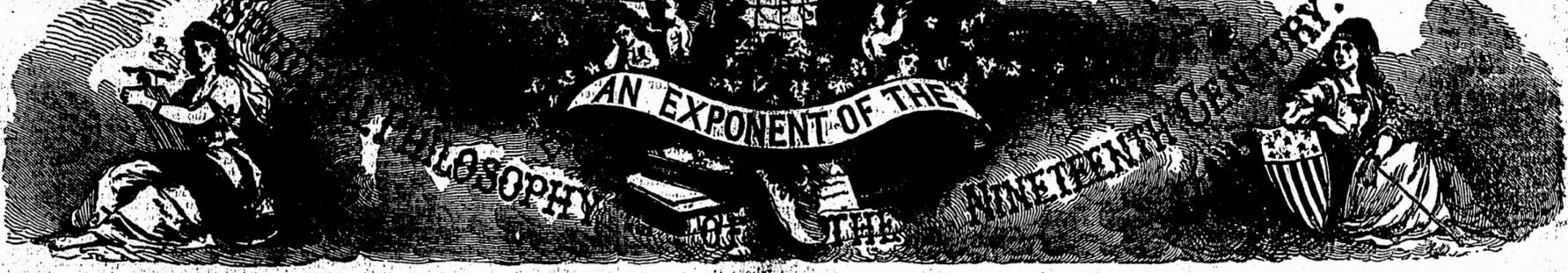


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CONTENTS.

FIRST PAGE.—The Resurrection: The Day of Judgment; In Memoriam of the Victims of the "State of Florida."
SECOND PAGE.—Spiritual Phenomena: Death Foretold, and its Prediction Fulfilled; Poetry: Over the River, How It is Done; A Trip to Stoneham; Eastern Correspondence: Letters from New York, Connecticut, Massachusetts, Wisconsin, Alabama, Ohio, Pennsylvania, Iowa, Michigan, Vermont, Rhode Island, and Indiana, etc.
THIRD PAGE.—Poetry: Musing; Verifications of Spirit Messages. Magazine for June. The Fraternity of the White Cross. The Mind and Magnetic Cure Problem. Obituary and Convention Notices, etc.
FOURTH PAGE.—Magia as an Element in Religion. The Physical Phenomena in the South, Mediums in Choctaw, English "Regulars" on the War-Path, Dr. Talmage on Heredity, Therapeutic Barometromy, Materialization Incidents, etc.
FIFTH PAGE.—Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Dr. H. H. Toland, Susan E. Stoddard, Aches M. Olney, Samuel Y. Lawton, Catharine Sanger, Capt. Richard Phillips, Henry Parkinson, Helen M. Fawcett, Sarah M. Norman, Esther Catherine Ladd, Mrs. Emily L. Gray, Dr. R. M. Gibson, and Mary Jane Carver.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—All Sorts of Paragraphs, Onset Bay Notes. Mrs. Brigham in England, Ohio, Sunday Camp Meetings, Spiritualist Meetings, New York, People's Spiritualist Meeting, New York. Spiritualist Meetings in Brooklyn, Brooklyn (N. Y.), Lectures, Queen City Park Association. Meetings in Portland, Me., Los Angeles, Cal., etc.

deeds than it has ever converted through these monstrous doctrines, and by the presentation of a system that never can be reconciled to the system of Nature.

How can we talk about the realm to which immortal souls are consigned when we know not the first letter of the alphabet of the science of astronomy? How can we locate a city of God somewhere in the heavens when we have not the least idea of the vast system of the natural universe? How can we talk about the success of evil in the world, and the judgment day postponed for ages to come, when we see the law of compensation ever in operation, here and now, within the lives of men? How can we recognize as a just God a being who commits crimes against common humanity which would stamp any creature as a fiend? For I do not care how black you paint the devil, he can excel in excellent qualities the Christian's God as he is portrayed to-day.

If for the sins of this brief life God, as Jonathan Edwards declares, takes the sinner and holds him as a spider over hell, exulting in the torture which thrills not only the body, the corporeal existence, but the spirits as well—if a God does this, what, in the name of common sense, will the devil do? If this is justice, what is injustice? If this is mercy, God give me implacable hate! These are, or have been, the accepted ideas of Christianity. I know you will say, "We do not believe these things now"; then you are hypocrites if you adhere to names and creeds that are obsolete.

The vast amount of wealth that is crystallized in the Christian churches and cathedrals throughout the world would feed and clothe and educate God's poor for a thousand years to come. The wealth in these churches is a monument to this creed, the outline of which I have given you.

While the Church has been forced to forsake many of its old battle-grounds; while it has been forced to cry for quarter, and to carry the flag of truce into the enemy's camp; while the enemy being progress and the sciences—it still insists upon the judgment day of which I have spoken, and of this idea of God and of his system of salvation; though it ignores our new chronology and passes lightly over the contradictions which are shown to exist within its infallible inspiration; though it yields graciously to the declarations of the science of geology and stretches its periods of time to meet the exigencies of the case, yet in that mystical region where there is no ground upon which to walk, there, at least, the religionist is prominent and is within his own realm, and can declare anything to be true which he conceives to be—shall I say the most rational? Oh, no! It is not necessary that any religious tenet be rational in order to be accepted as Christian doctrine. It is only necessary that you shall have sufficient credulity, and sufficient veneration for authority, for your part, and that the rest of us believe in revelations—does not believe in them—not upon new visions, oh, no! not upon the prophets of to-day, but upon the authority of the old—upon this it rests.

Now we believe in the religion of nature; we believe in a system of moral government, in a law of compensation which has established the judgment day here and now. We believe in the bar of God, in the Divine witness, in the commendation and the condemnation that men follow.

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Do we accept this as the rule for salvation? Do we accept this as the natural law of spiritual life? No! A thousand times no! For to declare that a man's belief in a certain system and acceptance of a certain idea shall win eternal life or subject him to eternal misery is monstrous. Why monstrous? Simply because we cannot believe what we choose to believe; we have no capacity to measure and weigh that evidence. We are constituted unlike; there are some who can believe that Jonah had a comfortable time in the stomach of a whale, and that the sun stood still while General Joshua slaughtered a few more hundreds or thousands of human beings who were on the opposite side of the question. There are some who can believe anything if it is to their interest to believe it; at least they will assent to it, and they will endorse anything, will adopt any faith which fits them best as a cloak, which will serve them best as a mask in the drama of life. They can adopt, for policy's sake, any system that will win for them success in this world, and we know many persons who are very religious on Sunday, but forget their religion the rest of the week. These are the people who believe so readily; they believe because they never think, and this is one of the essential requirements of the churches.

Gregory the Great said, "Ignorance is the mother of devotion," and this was the system in which the Church ruled for hundreds of years. This is what made the age of faith the most terrific of human history. Do not think for a moment that in becoming a disciple of any religion you are to escape any penalty, any punishment—not that the Church proposes to visit you with, not that an arbitrary God may inflict upon you—but any penalty which is attached to the violation of natural and immutable law; any punishment which has for its aim reform and improvement, and any punishment which is not reformatory, is ornamental and ungodly, whether it is inflicted in the spiritual realm, or in the present time or in the hereafter. Nature has attached to every law, physical and spiritual, her penalty. What, for? because she is malignant in her powers, and takes pleasure in the agony of her creatures? No! A thousand times no! But for the protection and preservation of harmony in the universe, that this sweet symphony of life when broken, introduced into its grand runs and trills no discord, and every note that has broken from the passionate lips of humanity, every thrill of anguish that has fired the nerve of the human body, or tortured the human heart, hath for its object the purification and the ultimate joy of that human soul; for whether it is inflicted here upon the physical man, or there upon a spiritual and deathless being, it is for the same purpose.

Faith here is the sentinel that stands at the gateway of life, saving us from total destruction. Pain in the spiritual realm—anguish of soul—is for a similar purpose, that as moral beings, we may be quickened into clearer conceptions of truth, and advanced to a higher life. The judgment day is every day of your life—from now throughout the endless days of eternity. The Gospel Tract Publishing Society declares that the sinner accepting Christ's blood as atonement for his sins shall not be summoned before the bar of God, that he shall be excused from putting in an appearance, but shall just stand there, clothed in glory, and not have a question put to him; that no man, woman, or child who has accepted the atonement need say anything about their life, however black it may be, so far as acts are concerned; if their faith is sound they shall not be questioned, they are to pass right on to infinite and eternal

glory without a single doubt as to their worthiness. But the man whose faith is not sound, who has not accepted the doctrines, shall be brought before the bar, and no excuse that he can make, as being unfortunately born and bred, having no education, or being born in heathen lands, can save him, though it has been impossible for him to hear the name of Christ. These blessed Christian people, those comfortable, well-fed, Christian missionaries declare that fifty million of human souls are daily going down to feed the fires of Hell—all because they have not heard the name of Christ.

The system of God's government is universal, as operative in China as it is here in San Francisco—I hope in some respects more so—and the ministrations of his spirit have been confined to no age or country. Here and now and everywhere this divine presence is manifest. Our struggles for truth, our aspirations toward the good, he they are strong, determine, to a certain extent, just the amount of happiness and joy that shall be allotted to us, and every act of our lives is passed upon by an immutable Judge whom we cannot propitiate, to whom no sacrifice may be offered except it be a penitent spirit and the pure life that may come after.

Judgments are visited upon nations as upon individuals for every wrong permitted to exist. Have you forgotten the judgment your people passed under a score of years ago? What for? Not because you failed in any tenet of your religion, nor because you were of an unchristian faith; not because you built shrines to this or that religion, but because a wrong was permitted to exist; a system of injustice toward your fellow-men; the enslavement of a race, which was contrary to the laws of eternal justice. This injustice, having been incorporated in your Constitution, having been fostered by your Government, permitted to grow and overflow your territories, in spite of the protestations, the pleadings, and denunciations of the great wrong, the great injustice, you for political reasons, for selfish purposes, for material aggrandizement, permitted to exist. And lo! you were in the midst of civil war—a war between justice and injustice. It was the judgment day of the nation. Justice was reestablished; the nation was purified by rivers of blood. These are the bloody sacrifices that are acceptable in God's sight—when men die for the sake of a principle, and for the establishment of truth, the Christ died. When men die for the sake of a principle, and for the establishment of truth, then is it made known to us that God has not deserted his world, nor left it without his witness.

Whenever a nation permits evil to accumulate; permits the enslavement of a class and the perpetration of crimes; permits a nation to be wrong and crime against a fellow creature, and in the enjoyment of the blessing of God; and it will not walk upon the harvest to ripen, and by-and-by the swift and sharp sword of his justice sweeps like a flash of light through the world, and lo! your eyes are opened to this truth: that to do wrong anywhere, at any time, is to bring upon you the judgment of God through the operation of immutable law; that not the wall of an oppressed race, nor the fastest cry of crushed and abandoned women, has to be heard and observed by none of these things pass by unobserved by the all-seeing eye of Justice. God's judgments are swift and none can thwart them.

Is this idea of a final judgment day, in which the soul's destiny is decided forever, a true one? Has its foundation in truth? Is it substantiated by anything we know in nature? I answer, no! For the judgment is according to the act, and according to the wisdom, justice and love of the eternal heart. For a finite sin creature, he is in danger of the judgment of God; and it will not walk upon the harvest to ripen, and by-and-by the swift and sharp sword of his justice sweeps like a flash of light through the world, and lo! your eyes are opened to this truth: that to do wrong anywhere, at any time, is to bring upon you the judgment of God through the operation of immutable law; that not the wall of an oppressed race, nor the fastest cry of crushed and abandoned women, has to be heard and observed by none of these things pass by unobserved by the all-seeing eye of Justice. God's judgments are swift and none can thwart them.

Every pain inflicted and every cross suffered has for its aim the betterment of the creature; and the chastening rod which we feel in disappointments and failures, in the solitary searching of our lucid moments, when the soul, illuminated by some flash of truth regards itself by the light of truth and virtue, is a judgment upon you for the sin which you have committed, and the agony cannot be endured. But into that moment of supremest we there flows the promise of good to follow; there sweeps the tenderness of the Infinite, and Hope once more kindles her star in the heart and the path grows clear again.

Do you fear the judgment of God that awaits you? Not before a literal bar of judgment, far removed from your present state of existence, shall you feel the lightning glance of his justice and be conscious of his rebukes; but here, when in the process of spiritual change and development there shall come to you clearer conceptions of right and wrong; here, when into the depths of your consciousness there comes some spiritual beam which leads no corner of your life unilluminated, unsearched, shall all the acts of your life be summoned before yourself. This life of God enshrined here, which marks its presence here by your desire for good, by the rebukes felt through the stings of conscience which often makes its presence known, too, by your desire to hide the evil you have wrought from the eyes of your fellow men, shall be shining down upon you from the spiritual existence; it is this presence of this supreme good, this divine life within you that shall be your arbiter and Judge before which you shall fall down and cry aloud for the rocks and the mountains to fall upon and cover you.

Many of you have stood before this judgment bar in the days that are gone; when it was possible for you to have made the path smoother for tender feet, to have provided for the little ones who were dependent upon you for enlightenment; when in the process of your development, your spiritual nature, you neglected the opportunities you threw away the means by which you might have secured for them purity and happiness in this world, and the day had come when the means had flown, and you stood in the presence of that higher selfhood and you said, "Oh! how I have neglected a sacred duty to these! Oh! how I have neglected those golden opportunities!" and you writhed in your anguish of soul through the consciousness of the light of duty before the judgment-seat of God. Within your own soul you were condemned. Self-condemnation is the hardest to bear of all that God permits to come to the human soul.

It is true we want the good will of our fellow beings, and crave the love of our brothers and sisters; it is true that we want our innocent babes to look into our faces and find there only the records of virtuous acts; that we long to be revered and honored in the world; and if this wish for virtue, shall win the right hand you have out your way through the entanglements of the sensual life you have lived; until, through anguish of spirit that will not cease until the victory is won, you are under the judgment of a just God.

God loves truth; God loves joy—the universe is created for joy; and who can look upon those throbbing star-lights in the abyss of space, who can inhale the exhaling sweetness of these flowers, who can feel the throbbing of the magnetic streams of life, as they flow from soul to soul, and not confess that life is made for joy? Who cannot see that the universe is a musical instrument over which God's hands are forever sweeping?

treasures and lays them at our feet, and still there is within the consciousness of unworthiness, how empty and how worthless is all that may be bestowed. This proves to you, does it not, that God's judgment-bar is here, that the witness is within the human heart?

Let me say to you who are suffering reproach, and are bearing heavy crosses; to those who are maligned and calumniated, who stand adjudged of the world as unworthy, be patient, brave, pure and strong; not only shall this Judge within you pass judgment, but the other Judges shall declare themselves, finally, in your favor. It has ever been thus in the world. Look at the history of Jesus, look at the life of Socrates; scoffed at and maligned while here upon the earth; Think of the ignominy, the defeat, the death; and how swift are the judgments of God! The good in us, by-and-by, feels the virtue of these men, and the world recognizes their power. In the time comes when we must wake up responsive chords in the hearts of the side of heroism and truth. Thus shall every man be justified according to his acts.

You have seen how a man like Carlyle may pass along for a period of years living a selfish life—and a cruel life in some respects—charming men with his genius, captivating our intellects, though not winning our hearts; how he may perpetrate through half a life-time a great wrong against one weak, defenseless human being, and not shall rise up and cry against it; how, hidden in the seclusion of the home life, this perpetual torture shall go on, day after day, and no cry of anguish strike the ear of the world, and the defenseless and long-suffering woman may declare to herself daily, "there is no justice in the world, there is no mercy in heaven." But lo! the day dawns; death plucks away this beautiful flower that has been yielding its fragrance to that selfish life all these years without recognition or acknowledgment, and a grateful word; each comes, and the delicate flower is transplanted, and suddenly that man discovers, what?—his own infamy, his own true position as relating to this being who has given her life to him uncomplainingly for such a period of years with no recognition. And now Carlyle does not fear the judgment of the angels nor the judgment of the world half so much as he fears the judgment of this better man; this good man which, unawares, was hidden in the bosom of Carlyle, and lifted by the sword-thrust of death, at last sitting in judgment upon his life and declaring, "As ye sowed unto others so shall it be sowed unto you." Desolate now is that life, with no right to call upon the departed one to minister to him, with no right to hope for a meeting by-and-by—the judgment day had dawned for Carlyle. It has dawned for thousands of men, and shall dawn for thousands more of life to come.

But more than this there is a judgment day which renders all other days dim and of little consequence in a man's memory. That day is revealed when the soul, stripped from the bondage of the senses, released from the shadows of mortality, standing out in the clear light of a new existence with extended and new environments, with intensified faculties and additional senses, it looks back upon that which has been neglected in the world below; and then the soul in that supreme moment passes through its own self-judgment, and the judgment-day which comes after the great change of our life, death is, after all, the supreme time of our life.

It is the day when you perceive how short is the span of mortal existence, and how magnificent the object of your creation; when you get a glimpse of the destiny that awaits you; when a flash of light reveals to you your possibilities. Then do you perceive, if you have been unworthy of those whose love has been lavished upon your lives, perpetually offering the gift which separates you from the innocent and pure, and that you can never overtake them. For the law of progress which carries you forward acts also upon other souls, and therefore there is no overtaking in that other world of those of whom you were not worthy.

And when you stand in that light the revelation is made to you; when these innocent eyes into which you have gazed with hesitation and wavering sight, but into which you cannot now gaze for shame, since you see they, too, recognize your unworthiness; when you see those who have clung to you, all the bitterness, misery and degradation of your life, because they knew not that you were leading an unworthy life, hidden from their view—then comes the judgment day. You have entered the home—they believing you to be honorable and pure—with garments smothered with the acts of days and nights which you would hide from their eyes; you, coming there, receive their caresses, though you may blush at the thought of their innocence and of your wrong, still, you receive their caresses—love is true to you still.

How many women cling to such as these years after the world knows of their unworthiness, believing them to be worthy, turning a deaf ear to all who would acquaint them of the unworthiness of their beloved; but the day of judgment comes. Do not deceive yourselves, thinking the day shall not come when the revelation shall be made. I say to you the day of revelation comes, and then the hands that cling to you are slowly unclasped, and arms that held you in their fond embrace shall be quickly withdrawn, and then—God be help you! feeling the need of their love as you never felt it before—this is your judgment day.

You may delay it; you may put it from you, and think another man's innocence will save you; you may bathe in the blood of Christ, and plunge into religious asceticism; yet until the life is pure, and the soul unfolds its wings of aspiration; until the heart beats to the music of that which is pure and true, and the spirit is bathed in a consciousness of well-doing; until the will of heaven, of your own hand you have out your way through the entanglements of the sensual life you have lived; until, through anguish of spirit that will not cease until the victory is won, you are under the judgment of a just God.

God loves truth; God loves joy—the universe is created for joy; and who can look upon those throbbing star-lights in the abyss of space, who can inhale the exhaling sweetness of these flowers, who can feel the throbbing of the magnetic streams of life, as they flow from soul to soul, and not confess that life is made for joy? Who cannot see that the universe is a musical instrument over which God's hands are forever sweeping?

Yes, the universe is made for joy, and this being true, every effort for good, every striving for truth, every noble thought, every sigh for virtue—these are inspired by the Infinite Father. And whoever fights for justice, for truth, for virtue, shall win the right hand you have out your way through the entanglements of the sensual life you have lived; until, through anguish of spirit that will not cease until the victory is won, you are under the judgment of a just God.

In Memoriam of the Victims of the "State of Florida"; OR, THE EFFECT OF VIOLENT DEATH UPON THE SPIRIT.

An Address delivered by
MRS. EMMA HARDINGE-BRITTON,
At Republican Hall, New York, Sunday Evening, May 11th, 1884.

(Reported for the Banner of Light by K. Y. Z.)

Mrs. Hardinge-Britton commenced the exercises of the evening by reading from her new work, "Nineteenth Century Miracles," an account of the disclosures made through New York mediums of the fate of the steamship *Pacific*, long ere the tidings of her loss were generally known—after which, and a most touching and fervid invocation, Mrs. Britton gave in substance the following address:

"All calamities which appeal to the public heart, mind and sympathies, are missionary preachers in the interests of human progress. Accidents of all kinds, whether by the overmastering influence of the elements, or as the results of human action, whenever they call forth those tones of sorrow and suffering which awaken up responsive chords in the hearts of a pitying multitude, invariably create the urgent demand for improved methods; thus the cry of agony from the whirling wave, the consuming fire, or the crashing ruin, is an appeal which will vibrate forever in the ear of sympathy, until the leaders of science have organized means of prevention against the recurrence of future fatalities. But whilst this view may seem no less hopeful than true, in considering the means by which human progress has been effected it also seems to present a stern and remorseless picture of a destiny which has overwhelmed the martyrs to science, and it may be in the attempt to reconcile 'God's justice' with man's beliefs, that the doctrine of 'divine judgments' and 'special providences' has been so pertinaciously taught and cherished. And it is in the midst of such conflicting opinions as these words suggest, that some great catastrophe, like the one which has stirred the heart of humanity to its very depths during the past few days, occurs in our midst, leaving a path of destruction, the light of the good and the evil alike, sweeping like the vortex of common martyrdom the aged and the innocent babe, putting to shame and silence the theologian platitudes concerning 'judgments' and 'special providences,' and asserting the majesty of stern and immutable law, in all the motions and procedures of the universe. With this aspect of all causes and all events, the philosophic student of life and being must be content, but not so the mourner suffering from the anguish of bereavement, or the pitying spectator contemplating the doom of the victim.

The time was, when these last would have cried, "Why does a merciful God permit these things?" The question is changed now—and the great mass of unphilosophic observers are not slow to say, "Why have not these spirits intervened to save, to rescue, to warn, or prevent the catastrophe?" The Spiritualist might retort upon the theologian, and question why these spirits should be expected to take the place of the theologian God in a dispensation of special providences. Attempts to shift responsibility from one spiritual power to another, however, are equally futile now, when the analysis of science can retraced the ages and prove that every atom of matter acts as inevitably under the dominion of law for a million years as for a second of time. Cosmic matter, sun, satellites, and all the material existences of our planet, are born, grow, rot, out their deathly dials, and are again reborn in new forms of organism with no less inevitable certainty than that the unguided ship will collide or founder, that the insecure structure will fall, or that the elements in any department of the universe will be slaves or masters, according to the power of man to adjust himself to their action." After following this line of argument with some brilliant smiles drawn from nature, and pointing out how inevitably the sciences of anatomy and physiology had grown out of pain and disease; how cold and hunger had stimulated man to the search for inventions of civilization; how even luxury, extravagance, ambition, and the love of ornamentation, had been goods to the various activities which constitute the supreme triumphs of the intellect, the speaker went on to say, that "after all, the main questions of life concerning God's justice, and man's relation to the unswerving action of his laws, could never be finally settled, much less understood by contemplating this life only. Here upon this earth death must end, and the question of wrong or compensation for right, are principles universally felt, but only dimly visible in action in the seething cauldron of human society. Kind hearts break in silence. Pure lives are often wasted in garrets and cellars. Wickedness sits in high places, and iniquity as often revels in the palace as it lurks in the felon's cell. For all these, and ten thousand other problems that the realm of matter can never solve, there is no answer to be rendered until we lift the veil that hides the world of mind and effect from the world of matter and cause, and trace out how the man that has left his gold or his rags behind him, has commenced a new life with a capital of soul powers instead of those derived from physical life and surroundings."

After touching with deep pathos and solemnity upon the infinitely varied conditions of this second stage of existence which had been revealed to view by the rending of the veil of death and mystery in Modern Spiritualism, the speaker went on to say, "and this brings before us the all-important question, is there in the spirit-world any condition analogous to that on earth is called time? To this we can emphatically answer there is not. Time on earth is measured by physical changes, as in the relations of the earth to the sun. Time in spirit-life is determined by states of mind, and conditions of good or evil. Thus man may in a single moment behold his whole past life as a single moment before him. This has often been experienced and acknowledged by those rescued from drowning, or some other great impending peril. An entire life-time, with all its beauty or ugliness—with the whole of its cause, effect and judgment—may be crowded up into one second of time; while, on the other hand, the spiritual sense may be so dull, that the soul may pass from time to eternity without realizing what part it has played in the grand drama of life. If this be the case with a single moment, how much more must it be when the soul is such mental states intensified, that ALL REALITY, and henceforth becomes all that is in the soul whatever that soul may have been."

Remembering, then, that Death is not only a

The Spiritual Bostrum.

The Day of Judgment.

An Inspirational Lecture by
MRS. E. L. WATSON,
Delivered in Metropolitan Temple, San Francisco, Cal.

(Reported for the Banner of Light by G. H. Hawes.)

The vital truths underlying all religions are the Fatherhood of God and the Brotherhood of Man. The vital errors ingrained in all religious systems are the claim of exclusiveness for divine revelation, and the infallibility of inspiration. Of all conceptions of the hereafter and of the Judgment Day, that of the Christian religion stands forth unique, peculiar for its awfulness, and as an idea which it is impossible to reconcile to man's reason or common sense. The idea of a final judgment day, when all souls—and bodies too—shall be summoned before the bar of God to receive commendation or condemnation which shall determine the eternal joy or misery of the undying soul; the idea that these souls were created for commendation or condemnation from the beginning of the world, that some were elected to eternal agony and others to eternal joy; that this fate was determined for them by the Creator beyond a possibility of variation, of palliation in the slightest degree; the idea that this judgment of Jehovah can be accepted as just, that this fate has been determined by him over the will of the creature, that no effort or sacrifice will avail, and that a life of purity, of noble deeds, of unselfishness and truth, stands for nothing before that awful bar of God, but that only judgment and wrath have been stored up through all the ages for that dreadful moment, to be poured out without stint upon helpless immortal beings; all this is abhorrent and utterly opposed to every dictate of reason and principle of justice.

And yet the popular Orthodox theology asks us to accept these ideas, in this age of the world, as just and God-honoring, as the only what is due to the human family, to the children of the universal Father. We are aware that with the different sects these conceptions have been modified somewhat; that all Christians are not Calvinists, thank God! yet Christianity as generally presented to the world to-day gives us a very narrow, mean conception of God; a very inadequate idea of the human soul and of man's destiny.

The common pulpit presentation of the doctrine of a final and universal judgment day is to the familiar effect of you to make it necessary for us to dwell upon those teachings. Yet it may be well to remind you that there are intelligent, good men, who this very day have been trying to impress upon intelligent minds the idea that there is to be a final day of judgment, in which you shall all be summoned before the bar of God, at which time the recording angel shall bring forth his book and you shall be asked, not, have you been a good man or woman in the world, but, have you kept my commandments?—oh! no; you are not required to answer these questions, but did you confess Christ while upon earth? Did you accept the sacrifice of the only begotten Son of God? and do you believe in the remission of sins through the shedding of his blood?

And if your reply shall be, "I believed him to be a good man; I tried to practice his precepts, and knelt before the shrine of his truthfulness, feeling the kinship existing between his family and mine; but I believed not in the remission of sins through the shedding of his blood; I accepted not Christ as one who should stand in my stead and bear my blood-guiltiness upon his own white soul"; if this shall be your answer, then the Infinite Judge, sitting upon his throne in the centre of heaven, shall say unto you, "Depart from me into the lake of fire and brimstone; depart from me, into everlasting burning; I depart from me, ye accursed, into eternal anguish!"

Though you have broken all the commandments, though you have not ceased to do evil until the day of your death, and have committed the blackest of crimes; though you have left this world from the gallows, if the priest had interfered at the last moment before you passed to the realm of spirit, if but an instant of time before this great change you had confessed Christ, and had accepted the sacrament; if you had accepted the sacrifice, willing to load him with your sins, and to pass into glory under cover of his innocence, then shall he say, "Come unto me, ye blessed of my Father; sit ye on the right hand of God; and ye shall be given your golden harps to sing his praises throughout eternity."

This is a universal doctrine preached to-day from thousands of pulpits throughout Christendom. This Church has made more in-

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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 free thought, but we cannot undertake to entertain editorial articles. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty 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 by drawing the bill around the article he desires specially to recommend for publication.
 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, JUNE 7, 1884.

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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 witnessable 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 not so easy: '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 expanded 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 incitation 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 sensationalist, 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 rocket-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 humanity 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. Eaton, 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 Quincy 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 thus 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 Sarcogenomy.

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. Buchannan 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 Sarcogenomy, which will be similar to his collegiate lectures, but more complete, Sarcogenomy (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 Sarcogenomy, 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* quibbled 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 fetich 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, 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 the "respectable" secular press calls our divinely-gifted mediums frauds!

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. Buokle 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 gift, 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 this 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 on 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 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 dreariness 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 understand and recommend him to those who desire to commune with their loved ones on the other side of life.

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

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 in need of the pecuniary aid as well as personal kindness of her friends and co-laborers.

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.

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 a cottage for the Lake Pleasant Camp-meeting."

Dr. E. B. Fish of 38 Boylston street, Boston, will give electro-magnetic treatments every Saturday between 12 and 1 o'clock, at the Committee Room, Tremont Temple, FREE.

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.

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.

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 26th 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 Kiddle 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 Boston street. Every Tuesday and Friday afternoon at 8 o'clock. Admission free. For further particulars, see notice on sixth page.
Wells Memorial Hall. The Shawmut Spiritualist-Lyceum 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 Lyceum 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 1/2 o'clock. Alike speakers and test mediums. Address as invited.
Eagle Hall, 616 Washington street, corner of Essex. Sundays, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 8 o'clock.
Harmony Hall, 84 Essex street (at light). Sundays, at 12 (seats free) and 7 1/2 P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.
Working Union of Progressive Spiritualists. J. Conductor Street, Secretary, 276 Columbus Avenue.
Chelsea. The Spiritualist Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bollenham Car Station, at 8 and 7 1/2 P. M.
The Ladies' Spiritualist Society meet at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4 o'clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. E. A. Baker, Secretary.
Cambridgeport. Spiritual meetings are held every Sunday evening in Felham Hall at 7 1/2 o'clock.
THE BOSTON SPIRITUALIST TEMPLE closed its second lecture season with a grand musical, literary and social entertainment at Horticultural Hall, on Wednesday evening, May 28th, and notwithstanding the inclemency of the weather, the attractive programme, and the warm, heartfelt interest of many in everything pertaining to the welfare and success of the society caused the house to be filled to capacity, some coming a distance of thirty miles. It was truly an enjoyable occasion; the entertainment was highly satisfactory, and all felt amply repaid for having braved the adverse elements in order to attend it. The impromptu poem by Mrs. D. M. Wilson, and Mr. and Mrs. Lillie, and the accompaniment of Mr. F. Crane and Willis Milligan were charming; the recitations by Miss Lane, Mrs. S. A. Thayer, President, Mrs. E. A. Baker, Secretary, and Master Haskell Baxter gave evidence of strict and careful discipline; the representation of sweet sixteen and the dancing of the sailor's hornpipe, in costume, by the young ladies, Emma and Olga Bennett, were highly entertaining and of a personation of the Yankee girl, Matilda Jane, by Mrs. G. V. G. Heberton, was "immaculate," keeping the entire audience conversed with laughter. The entertainment gave universal satisfaction, and was a grand finale to a highly successful season.
SEAWHUT LYCEUM. June 1st was observed as Memorial Sunday at Wells Memorial Hall, and the thoughts of all were turned to the purpose of continuing, as we have begun in the path to a higher and better life. As Conductor Hatch gave notice that to-day would be observed as Memorial Sunday, and as we remember those who have been with us, we have decorated with flowers, gifts of the friends. The banner of each of the several groups had a bouquet attached to it, and as the close of the service was presented with a small bouquet. For the interest shown in the Lyceum, the Lyceum of our visitors, larger numbers were present than in any previous Lyceum. Mrs. Robert and Miss Bennett were present.

close of which Conductor Hatch made remarks appropriate to the occasion, "as '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, Mary Kendall, Isabel Roberts and Gracie Burroughs. Miss M. T. 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 the State Street Cemetery. No 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 Brockton. The platform was tastefully decorated with floral 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 spiritual plane of the other world. Dr. Richardson (who has just recovered from a 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 a change of messenger. Work on, ye faithful ones; your reward is sure." Mrs. Dillingham spoke for Bro. John H. Currier, and Dr. Dillingham, Mr. Cooley of Kinsey Post, and Mr. J. P. Leary of John A. Andrew Post interested all with reminiscences of the past. The "olive leaf" 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.

Miss L. Adams and daughter, Miss Lodie Adams, accidentally lost, read "The Crutch in the Corner" very pleasantly. Mr. Frels, formerly of the Richmond, Indiana, Lyceum delivered a short address on the topics "Bright Flowers," and complimented the school on its flourishing condition.

Miss Florence Smith read "The Double Sacrifice," and Conductor Weaver "The Blue and the Grey." A highly appropriate cornet solo was rendered by Mr. Gardner. The reading of the "Message from the Waters gave a duet, "Memories." Mrs. Josie Hadden, Miss Amy Peters, Miss May Havenor, Miss Annie Scetchell and Miss Helen M. Dill also aided in the musical part of the programme. Readings and recitations appropriate to the occasion were also given by Carrie Huff, Beulah Lynch, Emma Ireland of Somerville (a fine little medium), Miss Louie Adams (always good) and Alice Russell.

Mr. Adams and daughter, Miss Lodie Adams, of Reading, Mass., the committee desire to return thanks for their large contribution of flowers; thanks are also due the East Boston delegation, Mrs. Danforth, Mrs. Annie Lord Chamberlain and others. Next Sunday we will celebrate the Memorial of the late Mrs. M. A. Field, a session of the season. Mrs. Clara A. Field has kindly consented to deliver the principal address. Mrs. Chandler, Dr. Richardson, Mrs. Dillingham, Mrs. Coffin and many others, will aid on the occasion. All members and cordially invited. The number of children connected with this school that we desire to take for one day at least on an excursion. Any contribution, however small, will be thankfully received and used for that purpose. The amount already collected quite a little sum; will you aid them? FRANCIS B. WOODBURY, Cor. Sec.

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. Dr. Lunt and Mrs. J. A. Andrew Post, were all present 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 o'clock, at 3 P. M. and on every Wednesday 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 address 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 o'clock, at 3 P. M. and on every Wednesday at 8 P. M.

CHELSEA. 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 their friends. The control gave many interesting and convincing tests, which were nearly all recognized. Next Sunday conference at 3 P. M. At 7:30 Mrs. S. Dick will speak, followed by tests.

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 Hawthorn street, on Sunday, June 1st, and will speak again June 8th; she speaks the last Wednesday evening at 7 1/2 P. M. Hon. Warren Chase lectured in Erie, Pa., June 15th in Columbus, Pa., June 22nd and 23rd; in or near Elkville, N. Y., July 4th and 6th. Will be at the Cape Cod camp-meeting in Harwich, July 13th and 20th; Onset Bay from July 21st to 28th; and at Niagara Camp, O., Aug. 2d; at Northport, Camp-ground, Me., Aug. 16th and 17th; at Enns camp-ground, Me., from Aug. 20th to Sept. 8th. He lectures in Portland, Me., the last two Sundays in September. Address as above. Mrs. Annabelle M. Burnham spoke, May 4th, in New Britain, Ct.; 25th and 26th in Portland, Me. She will speak June 7th and 8th, in West Unstington, Mass.; June 20th and 21st in New Boston and Boston, Mass.; June 28th and 29th in Newburyport, N. H. (came from August 16th to 20th) and will speak also at the Lake Pleasant and Enns Camp-meetings. For engagements address her at her residence, No. 1 Allison street, Boston, Mass., near the City Hall.

Mr. H. Randall has recently closed a very successful engagement with the Spiritualist Society of Cleveland, O., and was succeeded by Warren Chase, N. Y., last Sunday, and has an engagement of one week for the Cambridgeport Lyceum, 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 September 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 a session there by the opening of the season. His health is now so good that he is able to express himself as deeply grateful for the kind services of Mrs. Haynes, which have proved a valuable adjunct in advancing his recovery.

W. J. Jack, M. D., intends to be at Onset Bay during July, and wishes to sell his cottage at Lake Pleasant. Address as above.

Blanche A. Beals, after a very successful tour through California, has returned to the field of her former labor, and will speak for the society of St. Louis, Mo., Spiritualists, during the month of June. For the summer season she is engaged to give her services at the Grand Hotel, and other meetings; his address will be Jamestown, N. Y. We hope to hear of his being kept busy. His many friends in both eastern and western States will gladly welcome his return.

Mr. J. A. French delivered the funeral discourse of Hannah Peckall at Chagrin Falls, Ohio, on May 24th, and J. K. Richards, at Bellevue, Ohio, on the 28th. He also delivered a funeral discourse at a celebration of soldiers' graves in Middlefield, Ohio, on May 28th.

tend the annual meeting at Sturgis, Mich., on the 14th and 15th of June. J. H. Webb, it is said by those who have witnessed the manifestations in her presence, is a good independent slate-writing medium. Sicknes has prevented her giving public sittings of late, but we understand she will recommence them the present month at 53 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 feel sure will be, for the Society's success in every sense, and each successful year seems to be an improvement upon the preceding, and this brilliant sunset illustration in the eye 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 Weiberbe, 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 of the Memorial service on Sunday 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 endowment, 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, not meaning to indicate any prior indifference, 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 21st, there was a remarkable turnout of all the old as well as many new faces. "SHADOWS."

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SPIRITUALISM in Germany, France, Great Britain, Australia, Sweden, Denmark, Holland, East and West Indies, Cape Town, South America, Mexico, China, Japan, Tibet, India, Java, Holland, Dutch Colonies, Russia, Sweden, Belgium, Italy, Austria, Italy, Austria, Belgium, Turkey, etc., and America. This volume contains nearly 600 pages royal octavo, fine tinted paper, with 100 illustrations, and is published in cloth, and in the first European subscription copies can be reproduced, those remaining will be sold at two sets of each set. The price of each set can be supplied with the illustrations in each issue. In order to insure to this invaluable work a wide and rapid circulation, Dr. W. H. TERRY, Proprietor, has put the price at the STRIKING COST of the book, namely, \$2.50. Postage 25 cents. Each set containing both sets of the original illustrations can be procured at the charge of \$3.00. Orders by letter to be addressed to Dr. W. H. TERRY, 100 West 17th Street, New York City. The book can be found on sale at the offices of the Spiritualists, and at all Mrs. BRITTEN'S Lectures. Also, for sale by COLBY & RICH, New York, street, Boston, Mass. 2w-June 7th.

White Eagle and Gray Hawk's Magnetic

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Message Department.

Public Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, No. 107 South Street (formerly No. 105) on TUESDAY and FRIDAY EVENINGS. The hour (which is used only for those who are unable to attend) will be open at 7 o'clock, and services commence at 8 o'clock, and are not closed until the conclusion of the service, except in case of absolute necessity. The public are cordially invited.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Seance held March 18th, 1884. Invocation. Oh, thou Divine Spirit of Love, we incline our hearts to thee, for we would receive of thy tenderness. Let the fullness of thy power be laid upon our souls until they thrill with sympathy for all thy creatures.

Questions and Answers. CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—There is heaven any discrimination on account of sex? and, in the sense of right and justice, should be any upon the earth?

Dr. H. H. Toland. He said: "I know him intimately thirty years ago; he was a physician, and also engaged in the hardware trade. I was in the same business, and bought extensively of him."

Susan E. Stoddard. "All the world's a stage, and we are but the actors on it." This has become a truism with me, and it presses upon my mind as I return to take part in the great drama of life that is passing around you.

Catharine Sanger. My name is Catharine Sanger. I have a brother William and a sister Lottie in Boston. I am hoping they will receive my message. I send them my love. I feel strange in coming here; it is the first time I ever attempted to speak from the body, and in coming back I take on something of the old sensations, but I do not want my friends to think I feel this way in my spirit-home; oh, no! there I am strong and well, and am busy, from day to day, performing my work.

Dr. H. H. Toland. He said: "I know him intimately thirty years ago; he was a physician, and also engaged in the hardware trade. I was in the same business, and bought extensively of him."

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It seems like old times to be talking in this way. I think if I can find some one near home who will kindly lend me their machine for a little while, that I may set it going. I may, perhaps, give something to my old neighbors that will wake them up a bit. Some of them need it.

Catharine Sanger. My name is Catharine Sanger. I have a brother William and a sister Lottie in Boston. I am hoping they will receive my message. I send them my love. I feel strange in coming here; it is the first time I ever attempted to speak from the body, and in coming back I take on something of the old sensations, but I do not want my friends to think I feel this way in my spirit-home; oh, no! there I am strong and well, and am busy, from day to day, performing my work.

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more plain to me, so that I am now quite satisfied with my condition, and ready to go on and learn all that I can in regard to it. My friends are in need of all the knowledge I can impart to them concerning the spirit-life. I feel it my duty to come here, and have an opportunity of giving them information of the other life. I have found so much that is foreign to my own ideas, that I feel impelled to attempt, at least, to give the benefit of my experience to my friends, that they may know, in reality where they are going, and what they will find after they pass out of the body.

Esther Catharine Ladd. I died over three years ago. I have friends in Cambridge whom I would like to know, and have returned. I send them my love, and I bring this to all my friends for a kindred wish to know what I was doing at the time of my death. I have friends in Vermont, and have attempted to reach them through the avenues of mediumship. I did succeed in making a little manifestation which startled certain persons, and they wondered what it could mean. I was unable to make them know I had produced it. Now I intend to try again, because I feel certain if I could make a manifestation at one time I can at some other. I hope to draw the attention of those who are in need of knowledge towards the spirit-life.

Mrs. Emily L. Pray. I lived on earth seventy-two years. I was tired and worn when I passed away; the shadows of earthly life settled upon me; but oh, I opened my eyes to the glories of the spiritual world and found there only light and beauty. I was welcomed by my dear husband, who had preceded me to the eternal world, and from him I have gained lessons which have enlarged my mind, and which, although given to me in a great measure, have now resulted in a greater knowledge of truth than I ever received before. My home was in South Farmington, N. H. I have many friends there, to whom I send my heart's best love. Tell them I am not weak and weary, or bowed down by the weight of years; no frosts of time mark me now, for all those things which belonged to physical life have vanished, and I am strong and youthful in appearance, happy and vigorous in mind. I am delighted with the change which has come to me.

Dr. R. M. Gibson. [To the Chairman:] Good afternoon, my friend. I am extremely happy to meet you. I like to visit these spiritual gatherings; they do my soul a vast amount of good. I go into them, taking notice of the proceedings and extending my magnetic power to those who I feel may utilize it; I also gather new strength for myself. I am always in my element when mingling with spiritual people, whether of the other life or of this.

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