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Written for the Banner of Light. ANGEL GREETING.

BY MADON A. PORTER.

The beautiful gates are wide open to-night,
And the angels have let down the bars,
And the pathway over the rainbow bridge
Is lighted with shining stars.

And music grand from angel choirs,
Resounds from shore to shore;
As from their heavenly homes they come,
To greet their friends once more.

And gleaming on the waters bright,
With sparkling gems imperaled,
Glide white-sailed barks amid the spray,
With Truth's pure flag unfurled.

And from the star-roofed azure dome,
On golden cords of love,
Swing rosy hammocks, firmly held
By angel hands above.

Bearing to earth bright cherub bands,
Our buds and blossoms fair,
With soft blue eyes like summer skies,
And curls of golden hair.

Darlings who left us long ago,
Fair youth, and silver hair,
Come back to-night to join our band,
And breathe this heart-wild prayer:

Sweet Peace, thou white-winged dove, descend
And dwell within each heart,
Till all shall reach the pearly gates,
Where loved ones never part.

Springfield, Ill.

Mrs. Richmond's Reception in London.

Mrs. Cora L. V. Richmond arrived in Liverpool Monday, April 28th, and reached London on the afternoon of the next day, where she learned that her many friends had arranged to give her a public reception on the evening of the day following. It was to take place in the Town Hall, Kensington, remarking upon which the *Medium and Daybreak* says:

"Of all places in the metropolitan district, Kensington, the Old Court Suburb, as residents delight to call it, is the most exclusive in its tendencies. Being the site of a royal palace, the ancient distinctiveness of the locality has not been obliterated as yet, by the huge democracy of the great city, which, in its approach toward Kensington, appropriates the name to every new region of residences that springs up around it; so that now we have not only Kensington, but a vast variety of Kensingtons, with their distinctive prefix or affix. The official centre of all this vast area is Kensington Town Hall, situated in the High Street, not far from the palace, and it is one of those elegant civic mansions that have sprung up of late years in London and elsewhere; each new erection being destined, apparently, to outstrip all its predecessors."

On this new ground, with short notice, and without any apparent organic machinery, it would be a source of anxiety to see whether there could be a response worthy of the occasion. The result was, indeed, more than could have been expected. There is a series of halls at Kensington, and the reception took place in the large room, a beautiful apartment, capable of seating four hundred or five hundred persons. It was well filled by as fine a representative selection of London Spiritualists as has been seen for a long time. How they all got to know it is a mystery, but it is evident that Mrs. Richmond holds out attractions that secure a successful gathering with the least possible chance of success attending it."

Mr. Stainton Moses presided and made the opening remarks, for a report of which, as also the response to them by the controls of Mrs. Richmond, we are indebted to the columns of *Light*:

Ladies and Gentlemen—I think I shall best interpret your wishes if, in speaking from the chair, I offer a very cordial welcome to Mrs. Richmond, who has come so far from across the ocean to offer us the instruction and enlightenment she is enabled to afford. To many of us she has come as an old friend. It is not the first time I have had the honor of presiding at her receptions, and she will receive the welcome that an old friend deserves. And again, she comes, not merely as a friend who has been with us before, but as a medium, a vehicle of instruction—spiritual instruction—that is to us always welcome, and we know that the welcome we afford to her in that capacity will be infinitely more prized and valued than any other welcome.

It has always seemed to me that it would be a poverty-stricken conception of the great world of spirit that would measure the worth of the instruction which it is enabled to give us by the poor standard of conformity to the ideas and opinions of any single mind, or that would conceive of the wisdom that it can convey to us through a single instrument, however admirably adapted to the work that is designed for it. I have learned myself to believe that no single mind has a monopoly of enlightenment, and that truth comes to the earnest seeker through the most varied channels and in diverse ways. It seems to me that the listening ear that is attentive to all that reaches it gains, in the end, the largest store of truth. Those who intelligently find a mouthpiece in Mrs. Richmond will find amongst us many willing to afford a serious hearing I cannot doubt, and I therefore, in your name, offer to them and their instrument our most respectful welcome and our most serious attention. For not only, I think, are we bound to recognize the diverse methods of the presentation of spiritual truth, but we are at the present time, I have no hesitation in saying, in the presence of a special effort on the part of our unseen teachers to convey this truth to us. It is an age of spiritual activity, as are all great epochs. And this is assuredly a crucial epoch through which the world is still passing. As the student of literature observes, the great poets are the outcome of the great epochs of history. The vigorous rule of Elizabeth made Spenser possible and paved the way for Shakespeare. So we Spiritualists, who see the signs of the times and discern them, find that epochs of intellectual spiritual activity, times of revolution and upturning, are not indirectly associated with the efforts of spirits to awaken and enlighten mankind.

And surely the age is ripe for instruction. The night is far spent, and the day is at hand. The winter is well-nigh over; it is the time of new birth, of resurrection; the spring throws new life all around and about us, and "the old order changeth, giving place to new." There had come—it is idle to deny it, or make light of it—an apathy over man, and a corroding rust over his faith. Men had so concerned themselves with material cares that the things of spirit had faded out of view and lost their true significance. They lived for this life, with its cares and sordid aims and debasing interests; they had excluded from their view the eternal verities of spirit, and grown so pleased with the prospect as to resent with the vehemence that is born of fear, any intrusion of the supernatural, which they mislabeled the superstitious, into their lives. Spiritually, they were feeding themselves with husks, quite unconscious that they were doing so. So the appetite grew by what it fed on. Materialism spread, and looked with contempt upon a Spiritualism that it at once despised and feared.

And then came the reaktion. Materialism did not nourish; the higher instincts were unsatisfied; the soul was starved. Men came to ask themselves whether this was all, really all, nothing more. This eating and drinking, and so much of it, and buying and selling, not always honestly, and then dying—were these all? They instinctively knew they were not, and by degrees it came to be known that there were men amongst them who claimed to be able to prove it, and the faith that was born in that way grew and spread against, savagely in some cases, treated with ridicule by many as a fantastic dream, dragged through abundant mire and mud by fraud and folly, but surviving all assaults as a heaven-sent truth by virtue of the divinity inherent in it. And now it has vindicated for itself its own place in the midst of fading faiths and

shattered creeds. While the interest in old religions wanes more and more, it is increasingly felt that in Spiritualism we have a revivifier of them all. Man has overlaid the old faiths with human inventions; the divine spark is choked; and in the new truth, so new and yet so old, we find that which can stimulate the latent fire. Not from one source but from many, not in one way, but in myriads, the divine light will come. The time is ripe for it; men crave for it; the world's spirit waits to meet it. And so our ears—may I not say it for you?—our ears are open to receive the message, and we thank the messenger. We know that the truth has been received by willing hearts, and it depends on ourselves what the harvest will be. It must needs be various; but of one thing we are assured, our presence here to-night is the earnest of it. Our faces are turned away from that wilderness through which we have passed, with its wastes and woes, and its bare solitude, and we are looking in confidence to the Land of Promise, with all its infinite possibilities and all its fruitful results.

After an interval, during which a portion of the musical programme was executed, Mrs. Richmond responded in the following terms:

Mr. Chairman and Friends—It is not without human sympathy that the spirit-world approaches the material, and it is not without regard to the sweetness of communion with friends, that we again appear among you through our instrument. It will be eleven years next October since our first reception in the little room at the Spiritual Institution in Southampton Row, when a few friends assembled there to give the first greeting to our medium upon your soil. Shortly after, our utterances in St. George's Hall were the first through her to an English audience. Since that time those ministrations came to be a portion of the daily life of many of whom we see here, and those communions came to be not as from a stranger to stranger, nor as spirit-world to mortals separated by the river of Death, but as kindred spirits meeting between two worlds and holding sweet converse together. This communion has not ceased, but in intervals of absence of the visible medium, through whom we now address you, the still small voice of the spirit has kept alive that interest and that sympathy and that communion. Therefore we recognize amongst those who are present here to-night, those who chose to consider us in some capacity their teacher. For a child may be the teacher of the wisest man, and any spirit who has passed the boundaries of material life can tell you more than you know of what lies beyond the river called Death. Therefore do we greet you, dear friends, not as strangers, and thank you, Mr. Chairman, for the personal welcome to our medium, who, in less than two weeks' notice from us, crossed the ocean in response to the kind wishes of friends who are present to-night. As personally thanking you for them, we say your friendship and cordial greeting is appreciated, and on behalf of that other and higher welcome extended by your Chairman to our medium as an instrument of Spiritualism, we thank him and you. The welcome would be valueless narrowed down to the mere limits of personal regard. Spiritualism is one; it is an unit in the spirit-world if not in yours; and the welcome which you extend to any instrument is given to all mediums.

And we are most happy to see that there are other co-workers in this room. Those who are chosen as instruments of the spirit-world know not that the movement rests on one voice. A single primrose may herald the approach of spring, but when the banks are glowing and the fields are full of blossom you know that the springtime is here. A truth may be heralded by a single voice, but Spiritualism has a myriad voices—as many as the stars in heaven or the flowers upon the earth. Each voice is valuable in its own sphere, and he who listens wisely, and watches with eyes not too blinded by earthly prejudices, can perceive in each some manifestation of the unseen world. Therefore, we come to you as the instruments of spiritual truth, doing our own work in our own way, fully conscious of, and in accord with, all those bands of spirits who work, not according to human desire, but in God's providence according to human needs, teaching, sometimes by the shadow and sometimes by the light, the lesson of spiritual truth. It is not always in a pleasant form that the truth comes. At a feast of Belshazzar the sign must be written upon the wall in words of warning, and when men are immersed in the cares of earthly life, and worship too closely at the shrine of ambition, it is the voice of warning oftentimes that is given, and the angel face is turned away, but only, when the hidden fault is searched out, to turn again to soothe and comfort and bless.

Dear friends, we have not much to say to-night, but we must assure you that we come in accordance with spiritual purposes. London, so long seemingly bereft of spiritual powers, has lately become the centre of spiritual activity, and we hastened, with our medium as one of the workers, to bind up the harvest. For it is not a single worker that can gather in even the first fruits in the Kingdom of God. There must be many laborers, and as many are called and only a few are found ready to be chosen, we assemble those together who can reap the truth and gather the golden sheaves. That you will give attentive ears and earnest thought to what we shall have to say, we have had ample evidence in past time. We know that those who listen will listen with the spirit, and will endeavor to listen with the understanding. We know that in the few weeks we shall be able to minister to you, the voice that comes with an added testimony will be appreciated by you in such proportion as it reaches you with the voice of truth. Thanking you again for the kind and cordial welcome, for the testimony which your presence gives, and for that which is deeper than words and more than bodily presence—the spirit that pervades your hearts and minds, we say we trust you may be blessed in the acceptance of the message of Divine light which we as humble co-workers give from that realm of soul which is its all-pervading and over-bounding influence must ultimately sift out from the earthly man all dross, and allow the gold of the spirit to shine more and more abundantly forever.

Other speakers addressed the meeting, among them Mr. J. J. Morse and Mr. W. J. Colville, the remarks of the latter being, says the *Medium*, "singularly felicitous in that his inspirations claimed the lady to whose honor that meeting was held as the cause through which their instrument had been developed as a medium and called into the field of spiritual work." "Oulina" asked the audience for a subject upon which to improvise a poem, and "Welcome" being given her, she treated the theme in a manner that received enthusiastic applause. The musical portion of the exercises, which was very meritorious, was conducted by Mr. J. C. Ward.

Parallel Treatment of Witchcraft and Spiritual Phenomena.

The horrors of the persecution of witchcraft in the middle ages, and even down to the last century, were due to the unsensitiveness of spirit which accepted or rejected principles or facts without examination. "Thou shalt not suffer a witch to live" was the sole warrant for burning thousands of unfortunate men and women, the phenomena of whose lives were never properly examined. If there were nothing "supernatural" in their lives, if the abnormal powers they were supposed to possess did not exist, they were either lunatics or impostors, who needed medical treatment or were deserving of some mild punishment. To burn or hang many thousands, and then assert the unreality and impossibility of the crime of which they were accused, was precisely on a par in principle with the course taken by pretenders to science in respect to the spiritual phenomena of the last thirty-five years.—*Spiritual Record* (Glasgow).

Horrid, yes, it is, that we must suffer from disease, but from Heart Disease, nervousness and sleeplessness, Dr. Graves's Heart Regulator will give you immediate relief; thousands say so. \$1 per bottle at druggists.

Spiritual Phenomena.

Extraordinary Seances with Mr. Eglinton.

Mr. C. C. Massey furnishes to the London Spiritualist journal, *Light*, the following interesting account of experiences at seances recently held by him with Mr. Eglinton:

"On Wednesday afternoon, the 23d of April, Mr. Roden Noel, Mr. H. J. Hood and myself met Mr. Eglinton's room for a seance. I shall not, on this occasion, occupy your space with a minute account of the conditions under which the writing was obtained. Suffice it to say that we were all three quite satisfied that any surreptitious agency of the medium, change of slate, &c., was out of the question. The special interest of the phenomenon in this case centered in the fact that the writing purported to come from a living person, with a descriptive but otherwise anonymous signature. We sat for about an hour without any result, the medium complaining of a strange and unpleasant influence. Then the writing came suddenly, and with a rush of force. The slate, being slowly drawn out from beneath the edge of the table, was seen to be covered with writing in two entirely distinct characters. The first part consisted of twenty lines, closely written, but very clear and legible, the formation of some of the letters being peculiar. The second part (seven lines), and the signature 'Eglinton,' is all that I can remember for publication. It is as follows: 'We have purposely given up to the writer the power of giving you this communication, but we do not necessarily endorse his statements or his abusiveness. Eglinton.' In fact, the upper message was of an extremely scandalous character."

On the following day, Thursday, the 24th, the same party was present, and again the medium complained of the influence of the day before. A new manifestation was in store for us. Mr. Eglinton having laid one slate upon another on the table, and both his hands upon them, in sight of us all, became much agitated (physically), and after a spasm of unusual force, withdrew his hands, and the upper slate being removed by him there was seen upon the lower one a letter. The cover was not addressed; it was opened by Mr. Hood (who sat next the medium on both days), and the contents (written in red ink on a peculiar sort of parchment) were forthwith read out by him. What degree of psychological interest the letter possesses, beyond the fact that it is a genuine communication of Mr. Eglinton's own mediumship, may be the subject of curious speculation. Scarcely a week before, I had written a letter of a very private character to a friend in Paris. I wrote it alone in my own room, immediately fastened it up, and posted it myself (without any else having seen it) the same afternoon. This letter had somehow or other been rifled of its verbal contents (never repeated by me to any one), some of which were literally quoted in the letter. I am not at all sure that I have described. These passages, taken out of the context in which I had written them, were woven into a very censorious communication. The postscript was of a particularly malicious character, referring to other confidential correspondents of mine of a very delicate and personal nature. I must own that this particular shot took effect, and caused me no small embarrassment and annoyance. But as an unsympathetic public might be more likely to doubt the genuineness of the letter, I shall say no more about it. These confidential letters to friends, we were told, could be further appealed to, 'if found necessary.' The letter was subscribed in a similarly general way as the message of the previous day, though by 'another' writer, with the same descriptive designation."

Nothing was said in the letter about the mode of its transmission from the writer to the seance-room. I have Mr. Eglinton's written answer to me in reply to a formal question I addressed to him, that the letter in question was seen for the first time by himself when it was produced to us, and that it was never, to the best of his belief, in his possession. 'Its appearance,' he says, 'was as much a surprise to me as it was to you, and as was the manifestation, the marvel of the letter and its contents overrides all previous experience.' Of course I wrote at once to my friend in Paris to ask if he had received the letter. He appears to have understood my question in a more limited sense than I intended it, though I infer from the terms of his reply that he had shown it to no one; he says, 'I never left my possession and was locked in my trunk.'"

In a late number of *Light*, received since the above, Mr. Massey says:

"I now beg to supplement my account with information since received from the friend in Paris. My friend says: 'Your letter to me which you say was quoted at Eglinton's was received by me in the morning, was read by me then. The boy took it at the door and handed it across the hall to me at once. I was the first person who opened it. I did not show it to any one else, nor did any one else read it or hear it read.'"

A Life Saved by the Interposition of Spirits.

To the Editor of the Banner of Light:

There occurred recently, in this city, a rather remarkable manifestation of spirit protection—demonstrating the power of guardian spirits to use, at times, physical means in rescuing the object of their care from danger, which, in this case, would certainly have proved fatal.

A Mr. Frickie, resident in Fairmont, was superintending the labors of several employes at work on the C. C. C. and I. track near the stockyard crossing, when there was an approach of two trains from opposite directions. The one making the rear approach was unperceived by him, and he stepped upon its track to escape danger from the one he saw, thus placing himself in a worse position, as the rear train was close upon him. The laborers and bystanders had no time to warn Mr. F., as this movement on his part was so entirely unlooked for; and they expected to see him killed by the engine, then within a few feet of him. But at this critical moment came a wonderful interposition. As the engine was close upon Mr. F. he was suddenly seen passing through the air and thrown down the embankment; and, with the exception of the effects produced by a sudden fall, he escaped unhurt. Mr. Frickie's story is this: he says he distinctly felt himself grasped by hands, lifted up and hurled down the embankment. Moreover he was not aware of the approach of the rear train; for had he been he would have thought he had leaped from the track; but he is positive that he was lifted by hands and thrown down the embankment.

And now for the truth of the matter, convincingly demonstrating spirit knowledge and the ability of spirits to communicate. Mr. F. attended a circle given by Mr. Schwemmer, resident at 14 W. Liberty street, medium for trumpet manifestations, slate-writing, etc., for the purpose of learning the cause of his seemingly miraculous escape, not mentioning what had occurred, thereby enhancing the value of the test received.

The circle commenced, and the German control came and gave out the whole affair, stating how it occurred. He said they (the spirits) were only just in time, and had to use force to get Mr. F. off the track before the engine touched him. Mr. Eglinton, the control, very kindly inquired if they hurt him by throwing him down, and consolingly added that if Mr. F. had had to the track and out to pieces by the engine. In justice to the control, Mr. Eglinton, and the German control, Mr. Dooley, I must say that for giving manifestations by the agency of a recently developed medium, they are excellent.

They are the personifications of kindness, and from a desire to please or give satisfaction, endeavor to accomplish almost anything. I have been in their midst when, for over two hours the trumpet has been in constant use, spirit after spirit communicating in English, German and French, and what is very satisfactory to all, at the close of their remarks giving their full names. Mr. Frickie's wife is also an independent slate-writing medium.

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Banner Correspondence.

New York.

NEW YORK CITY.—O. F. Shepard writes: "I have not seen in the *Banner of Light* of late any report of the deeply interesting Sunday evening lectures of that rarely gifted medium, Mrs. Anna Kimball. She has a charming presence, a voice singularly clear, rich and strong, and her whole bearing is speaking of some new degree of refinement; a broad spiritual experience, and entire consecration to her work. When under the control of her grand inspirer, 'Truth,' she treats her audiences to such a feast of advanced thought, such rare logic, and such revelation of eternal law, as in my quarter of a century of spiritualistic experience I have never before been privileged to share. Solid facts connected with occult forces, plain reasoning, strong deductions and great power in the use of the imagination; all these things are answered with such unflinching and unflinching patience, that the listener can never tire or satiate, though the repeat be much more substantial and thought-evoking than those to which we are accustomed. 'Silver Lining,' a naive, genial and witty Indian maiden, gives psychometric readings at the close of each lecture, and they are always replete with interest and instruction."

'Truth' often varies the entertainment by allowing several of the audience to read a short lecture on the same evening, and such occasions have been delightful. I have known as many as five different spirits lecturing in one evening in this manner, each displaying marked individual characteristics, and each reading some new law of the subject under treatment. Among those controlling frequently on such occasions, Mrs. Eliza Farnham and Carrie Miller will be recognized by many.

On Sunday evening, March 16th, the subject of Personalization of eternal law, as in my quarter of a century of spiritualistic experience I have never before been privileged to share. Solid facts connected with occult forces, plain reasoning, strong deductions and great power in the use of the imagination; all these things are answered with such unflinching and unflinching patience, that the listener can never tire or satiate, though the repeat be much more substantial and thought-evoking than those to which we are accustomed. 'Silver Lining,' a naive, genial and witty Indian maiden, gives psychometric readings at the close of each lecture, and they are always replete with interest and instruction."

'Ought you not to consider the manifestation just as remarkable and beautiful when the medium is taken and an entire coating of elements gathered from the circle is thrown over him, so that the features, clothing and even the most minute details of his person are in any other form of mediumship, the sitter will not consent to see any spirit but some here or public character, the one fixed upon will possibly be personated.

The slate of a well-known gentleman who was present at the lecture, and who was in the control, elaborating and illustrating the same subject. She related that, being exceedingly anxious to reach her brother and convince him of the fact of spirit-existence, she had been endeavoring to herself under such frequent practice that she is now able to materialize very perfectly. Many of us had seen her in the cabinet and walking outside it with her brother, and could appreciate her statements; she is very loving and an most earnest and delightful worker to convince others."

I do not know whether Mrs. Kimball can be induced to lecture in public halls, but I am sure that if she would consent to do so, she would attract audiences of the highest culture and finest spiritual unfoldment."

Massachusetts.

HAYDENVILLE.—W. L. Jack, M.D., writes: "The twenty-fifth anniversary of the wedding of Mr. and Mrs. Byron Loomis was celebrated on Saturday, May 10th, at their home in Haydenville. During the evening an elegant walnut book-case was presented to them by the friends who thus pleasantly surprised them. In accepting which Mr. Loomis in a few brief and fitting remarks tendered the thanks of himself and wife to the donors. Mrs. E. U. Banks, Dr. Hillman and W. L. Jack, M.D., of Haverhill, being present, were called upon to do their part and responded. Among the friends present were those from Williamstown, and from North Andover, and from elsewhere. The occasion will be pleasantly remembered by all."

Quite a spiritual tidal wave has swept over Northampton, and I find that in nearly every family there was some one who had been Spiritualist. I have never been where so great an interest is openly manifested, and have been informed that among the college students of that desire has been expressed to learn something of the subject. The professors forbade further inquiry, and the prohibition did not crush out the spirit of inquiry, which is rather on the increase, and will continue until the Church itself, its theology at least, is shaken from its foundation. I further learned that a healthy natural body and heart of the Orthodox, and has been highly complimented for its purity and upright course."

HANSON.—Mrs. W. W. Hood writes: "The First Spiritualist Society of Hanson commenced its meetings for the season in the Town Hall May 11th, at which time Mr. Joseph D. Stiles of Weymouth spoke for us. In the A. M. 'The Principles of Spiritualism' was chosen by his controlling intelligences as the subject, and was presented in a clear, vigorous and eloquent manner. For the afternoon text, I shall give my angels charge concerning truth, and shall dilate upon to the great satisfaction of a large audience. It was shown that in all places and ages men have been influenced and guided by the invisible beings of another world, whether known or unknown. The evidence of their ministrations, angels and life, is everywhere to be seen, and is being increasingly brought to the great change to immortal life, and the blessed companionship of those gone before. The lecture was replete with truth, and was most ably and ably applauded by the audience. Beautiful poems were also extemporized, being finely rendered and well received."

Subsequent to the afternoon lecture, nearly a hundred excellent tests were given, all of which, or nearly all, were of a high order of excellence. 'Materialization' was the expression used as test after test was given and acknowledged.

Our opening meeting was a splendid success. The large hall was filled with people from all the surrounding country, and was represented by actual count. The contributions were generous, sufficient being taken to pay the expenses of the day, with a number of dollars over for future contingencies. Of course the speakers were heartily and warmly received, and we hope and pray for a continuance of the same."

Pennsylvania.

PHILADELPHIA.—"A Block Presbyterian" writes: "Listening to a Presbyterian sermon not long since, the following utterances struck me as a seething hot iron might affect an over-sensitive place: 'It is utterly impossible to live a single hour without sin; for we are and must be conceived in sin, shaped in iniquity, and born in and to shame. But if it were possible for one to live ninety-nine years without trespassing against one of God's laws, and then sin in the least degree, that person, in the sight of our Father, would be guilty of the whole, and justly merit his eternal wrath!'"

Do not you, dear reader of the *Banner*, your blood would have boiled, and would you not have expected that church to be instantly changed into Bedlam, and the crazed people rending that man?

No such thing happened. The sleek old sinners received the sermon with a cold and present inquisitiveness, and complacently closed their eyes, some to sleep, and some to plan for future gains.

Under such teachings it is strange that our prisons and our pauper families are growing. Children are begotten in sin and reared in iniquity. Their bodies are filled with unwholesome food, and their minds with pernicious doctrines, and when the world begins to know these children of vice and disease by their evil deeds, the society piously wash their hands of all responsibility in the matter and call it a mysterious dispensation of Providence."

Let our teachers show us the way to a pure, natural life, and in time every child will think and speak by divine impulse, and act in direct harmony with God. Every one has a right nature, and a right mind, and mind, supplying enough of material and spiritual possessions for its development and happiness while on earth. If children are to be born and reared in the happy land of the present, these rich and abundant possessions are unattainable."

The only hope of the world is in the Spiritualists and the angels above; for human birth is far too low a subject for the Omnipotent to-day—say, rather, too high and holy."

Two Interesting Works.

To the Editor of the Banner of Light: I have received a couple of volumes in French which should be brought to the attention of American Spiritualists, especially the first named below—*Les Vies Mystérieuses*.

These "Mysterious Lives" are the product of the world of spirits, given through the mediumship of the wife of the recorder, who is an eminent scholar, an officer of the Legion of Honor, and recently one of the Ministers of the French Government. It is a large 8vo volume of four hundred and twenty-eight pages, handsomely printed, and is divided in its matter as follows: "Creation," "Natural Religion," "Revelation," "Origin of Spirit," "Evolution of Spirit," "Faculties of the Spirit," "The Way of Return," "Metempsychosis," and "Spirit-Life." Every one of these is treated in a masterly way, and I may say requires attention and study exceptionally ardent. What I have been able to comprehend of the work leads me to think that it will be perused with great interest by the educated class here, and so open the way to much good in the future; for it is to this class alone that an appeal must be made if anything is to be done in France.

Though the opening words of this book will be accepted by nearly all of the American Spiritualists, there are later statements which will require much study before they can be either received as truths or rejected as fables: "Sun of suns," says our author, "centre of all intelligence, motor of all force, soul of every soul, source of all life, fount of light, central point of all creation—all has emanated from Him. Yes, God is thy sun, *Ezreli*, but you do not know it; you perceive in the human intellect but a feeble ray of it, reflected by the faculty to love, still infantile and uncertain. . . . God unveiled remains unknown as a conception; but spiritual comprehension can rise to a conception of God, Creator, manifest by the universe." A few pages further on we have: "Your beings (*etres*) possess then in itself three lives: *Life spirituelle*; *Life instinctive* or *fleudic*; *Life automatic* or *electric*. . . . God's thought is the entire creation. . . . Evolution is here recognized: 'The human type conserves, as all series, a part of the inferior series to which it succeeds, and lends to the superior toward which it tends.' . . . And, 'Spiritual elements are everywhere the companions of matter.' . . . Electricity is made to play a vital part in all transactions coming under our observation; for instance: 'The current monad or germ is fecundated by a double current of electricity derived from the *astre pivot*,' or, as I think he means, 'the central sun.' . . . Electricity, which polarizes itself, possesses creative virtues; or rather the qualities of revealing that which the germ contains.' . . . But it is true, as is said later: 'God creates beings (*les etres*) by the hands of superior spirits.' . . . And 'Mixed with these atoms, these embryos of spirits are ceaselessly solicited of new incorporations, by the force of the vitality *planétaire*.' Here I must stop, though I have only touched upon the first division of this instructive and certainly very suggestive work—'Creation.'"

Etudes et Recherches sur des Phenomenes Biologiques, etc. I do not know to whom I am indebted for this interesting little volume of one hundred and fifty-four pages. I think, however, it is from M. Cahagne (who lives some distance from Paris), to whom Spiritualists are largely indebted for his literary labors in their behalf, and his unending scientific researches and experiments, which have extended through a long life. The work in hand treats of "Phenomena," of "Instinct," of "Generation" and of "Psycho-Physiology." Reviewing wide fields of truth and speculation, it will be subject to criticism at many points; rather adverse to its deductions, however ingeniously elucidated. But advanced truths, the author will say, are ever combated. It is a pity that all these suggestive productions are not in some cheap form thrown broadcast before the American mind, which I think is actively analytical.

G. L. DITSON.

SECCULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

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Can It Be Done?

The question which at the present time is more frequently asked than at any previous time in the history of the race, is whether it is possible to demonstrate that there is a conscious individual existence after the change called death?

Many eminent men, philosophers, scientists, clergymen, men of letters and others, both in this country and in Europe, have for many years been investigating a wonderful and, for a time, mysterious class of phenomena, both of a physical and mental character, for the purpose of determining its origin and its meaning. The occult nature of these manifestations, together with the manifest presence of individual intelligence, seems to promise a solution of the above question and to answer it in the affirmative. The philosophy which has thus far been evolved seems in harmony with reason and with what are known as scientific truths.

The purpose, however, of this tract is not to philosophize or to formulate any theory or doctrine, but to call attention to some important facts and to furnish gratuitously information by which can be demonstrated the existence of these extraordinary manifestations. This can be done in any home with members of the family.

Nature in a general way is generous to her children, and one result of development and unfolding is the consciousness of new wants and new needs, and with this consciousness comes the light which reveals the methods to be employed to draw from her great laboratory and storehouse the supply which has been kindly provided, and which may have been unknown and unobserved until the time of need.

In view of the increased light and intelligence of our time, we are irresistibly led to conclude that in our constitutional make-up as individuals we are endowed with the most wonderful and important gifts, which in the past have, to a great extent, been unrecognized and unknown. To demonstrate the existence of these inherent, psychological qualities, it is just necessary to comply with the conditions required to develop them or furnish opportunity for their manifestations. This can be done by observing strictly the following directions:

First, provide a plain wooden table large enough for eight or ten persons to be seated around. Any family of two can succeed; five would be better, but the number should not exceed ten. Second, decide upon the days and hours which you are to devote to the experimenting; the time fixed upon should be rigorously adhered to, and had better occur at least twice in each week. A circle composed of equal numbers of males and females usually furnishes the best conditions for the development of the magnetic and psychologic powers.

When a suitable number of persons have organized a circle let them be seated around the table alternately, male and female, as far as possible. Place the hands upon the table palms down, with the fingers of the right and left hand touching those of the person sitting next, but the two hands of a sister should be kept from contact with each other. Let the feet be placed flat upon the floor and the light in the room subdued.

No one should be admitted who would introduce frivolity or lack sincerity and earnest desire to obtain, if possible, evidence of the presence of an outside, invisible intelligence. It is important that the minds of all should be passive and in a reverent and receptive condition.

If success does not follow immediately do not be discouraged. Patience and perseverance will surely recompense the experimenter.

Too high an estimate cannot be placed upon the importance of results obtained. They are the opening door to a new, and, until recently, unexplored field of investigation, revealing truths which should intensely interest every human being.

If further information is desired address

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(Copies of this tract will be supplied, by the Bureau, to Judge Cross inform us, \$1.15 for ten thousand copies, or a less quantity in the same proportion as to price.—Ed. O. of *Light*.)

As the sun does not wait for prayers and incantations before he rises, but straightaway shines forth and is hailed of all, so do not wait to do good for applause and noise and praise, but do it of your own desire, and like the sun, you will be loved.—*Epictetus*.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to enforce the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article desired specially to recommend for personal notice. Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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

"THE DAY OF JUDGMENT," AND "IN MEMORIAM."

We shall print, June 7th, "THE DAY OF JUDGMENT," an inspirational lecture delivered in San Francisco, Cal., by Mrs. E. L. Watson, especially reported for the Banner of Light by G. H. Hawes, Esq.

Mrs. Emma Hardinge Britten delivered in Republican Hall, New York, May 11th, an address IN MEMORIAM of those whose lives, in a material sense, were lost by the wreck of the State of Florida—a report of which discourse will also be given in our columns next week.

Betting on Mediums.

The practice of challenging mediums, as to a match, in the purely gambling spirit, is a very common one with a certain class of minds that seem to think that if they win their wagers they have overcome truth, which is about all they aim at. If they were equally interested in the discovery of truth, that might make some difference; but the fact is that they are simply the willing slaves of their prejudices, who love to hug their chains and want to establish their servitude by the act of winning money. If heads win, they by no means intend to let tails lose in this matter. The practice, we need not say, is a wholly pernicious one, and of no possible profit, while it does work obvious injury. The bare idea of betting on matters spiritual is too preposterously absurd to be entrusted to characterization in detail. It would be just as sensible for a person to think seriously of "selling his soul"—a process that is not denied to be possible, but never after the methods which govern in affairs of worldly traffic.

Even allowing that wagers are laid upon the performance of certain things through the agency of certain mediums, the fact that they are either won or lost has nothing to do with either the truthfulness or the significance of the phenomena. All the pecuniary interest with which unspiritual or thoroughly material minds can clothe them has no possible bearing on their reality or their meaning. It is not to be thought for a moment that any connection exists between things and thoughts so wholly unrelated. Hence the man who offers a bet on a medium's ability to do or not to do something which he conceives he would like to see done, has no more business with the subject of Spiritualism, has no more conception of what it is and what its mission, has no more relationship with it in any of its forms and aspects, than one who is its open and avowed enemy. It is as well to have this matter understood at once and for all. And the way in which this betting business is conducted ought to illustrate better than anything else the truth of what we have said. *Light for Thinkers*, a most interesting and progressive spiritual journal, published at Atlanta, Ga., touches the subject in the true way. That journal says that, generally, a committee of positive and antagonistic minds is selected, and a place reeking with bad magnetism is appointed. The committee usually understands that the medium requires certain conditions, which it seeks to destroy at the start by its own demands; and it especially succeeds in destroying the passivity of the medium. The latter has his or her personal reputation to be affected by the result, as well as the general interest in the cause of Spiritualism; and hence ensues nervousness.

It is well enough known by those who assume to know anything on this subject, that a medium can do nothing, in other words, can be of no service to the invisible, when in a state of nervous anxiety; and this will readily account for the great number of failures which occur under the influences of a wager or important test investigations. Many mediums are induced to accept these invitations by friends who say the cause will be greatly assisted; but both mediums and the cause are apt to be sacrificed on such occasions. As *Light for Thinkers* justly advises: "The wise medium will not notice such offers." It has no fears that waging braggarts will do Spiritualism any harm. Usually, it says, a purpose of self-advertisement prompts the making of a wager, and in order to prevent the medium's success those who make such wagers will bring to bear hostilely all

possible powers of will that conduce to discord. And even should the results awaited then be fully satisfactory, the fact is but grudgingly omitted or bullishly denied. Says *Light for Thinkers*:—"They will equivocate, and hizzle, and make it public that if the medium would give them another chance they could detect the trick, as they are now prepared to prevent certain little devices of the medium." And it most properly advises that there is nothing to be gained by dealing with this class of individuals. Let them alone, it says, no matter how much they rush into public print. A dignified reserve on the part of mediums and Spiritualists will win golden results. The spirits do not wish to prostitute medial powers to winning wagers, and they say they will not permit it to be done. They know best how to use this power for mortal good, and we should not debase it to selfish or profane purposes. Such classes as wage their money against mediumship are not earnest and sincere investigators; they are braggarts and bulldozers, and are not prepared to become Spiritualists; hence we waste our time by noticing them: "Let the spirits and mediums be free and untrammelled. If the people fail to obtain the truth, they are the losers, and not the spirits, the mediums, or the Spiritualists. The latter should be a class of people who are developed mentally, morally and spiritually. Hence we cannot safely proselyte the masses."

This is as timely and sound advice as it is caustic irony. We are right glad to meet with it in a Spiritualist journal, and need not say that we endorse every word of it. It is clearly apparent that it is time to make a concerted and firm movement for the better protection and consequently the greater serviceability of our mediums, and in this way especially can it be done. The best service does not come through a crippled agent. Perfect results are never secured by the deliberate choice of hostile conditions. We must take care of the agents that are given us for the performance of our work, or we cannot expect that the work will be done. It would be a far greater "miracle" than some people would think the spiritual phenomena themselves to be, if the latter could be had in defiance of all spirit-laws as they have been ascertained and established, and results could be obtained without regard to harmonizing conditions. No; as it is through our mediums that the cause of Spiritualism is to be mainly advanced for some time to come, and therefore it is the first duty of all Spiritualists to do all in their power to keep their peculiar gifts away from the reach of discords and hostilities, and from everything and everybody that can corrupt or make afraid.

Newspapers in Collusion with Frauds.

The way the secular press, daily and weekly alike, permits itself to be humbugged through the money-drawer is enough to provoke perpetual ridicule from all persons of ordinary perception. Recalcitrant mediums and professional expositors seem to have the monopoly of its columns throughout the country. Especially does the average paper delight to take an innocent hand in showing up what it knows in advance to be the sham and fraud of Spiritualism. If a raggamuffin reputation appears with a proposal to expend itself for all it is worth in the direction of "exposure"—as if itself were of necessity the pure truth and Spiritualism could be nothing else than unmitigated fraud—the journal, near or remote, that hungers and thirsts for a taste of a raw sensation eagerly courts the cooperation of the stranger just arrived in "exposing" what millions of honest people believe in, as worthy of denunciation only at its hands.

The reason is only too obvious. It is not because such papers know anything of the truth of Spiritualism; in fact, they openly boast that they have never had aught to do with it, and declare they never will have anything to do with it. Yet they think themselves all the more capable of denouncing it, the less they know about it. That is just the length and breadth of the ground they stand on.

We find in the *Independent Pulpit*, a monthly published at Waco, Texas, a somewhat extended account of a public séance in that place given by Anna Eva Fay, assisted by two men named respectively "Hearne" and "Braddon." This was not in the "exposure" line at all, but in that of the "regular business" carried on usually by this wonderful "Fay-Braddon" combination against which we have repeatedly warned our readers everywhere. These parties had previously given public séances at Fort Worth and Dallas, where they were heartily endorsed by the *Gazette* and *Herald*, respectively published in those places. The publisher and editor of the *Pulpit*, with another gentleman, was appointed a committee to go upon the platform and make a close investigation of the performance, and report the result to the audience. This was in response to a free invitation from the performers. They saw quite enough, says the editor, to give every assurance that the whole thing was a fraud, and that the parties engaged in it were guilty of the worst kind of imposture and deceit. He says they were more than once flatly denied the privilege of making a close observation, and were finally ushered off the stage without being allowed to make any report of what they had discovered. And when the indignant audience began to call for their report, the gas was suddenly turned off, and nothing but the self-contained behavior of the people prevented the occurrence of a general panic.

"And," says the editor, "lest some may be led to suppose that our ignorance of spirit-phenomena betrayed us on this occasion, we will state that the Spiritualists, constituting a large and intelligent portion of the community, as well as of the audience assembled, are as loud in their condemnation and denunciation of the fraud as we or any one else." But he naturally asks, in view of such a notorious fact, how there came to be such a large and respectable audience on that occasion; for, says he, "a superior one could not be gathered from this city." "How," he persists, "could these swindlers get as far into the State as Waco without detection?" The answer is the same one, he replies, for both questions; it is because of "the utter prostitution of many influential newspapers to the money-power of the show-business."

Speaking of the Fort Worth *Gazette* and the Dallas *Herald*, he says both those papers were freely circulated in Waco, with their unqualified endorsement of the cheat, "as worthy of the highest admiration." He charges them with having sold their mauls in praise by the line; and it gives them the choice of the alternative, either of being "guilty of gross and stupid ignorance, disgraceful to their management, or of being wanting in fidelity to the principles that should govern the journalistic profession." And he very properly suggests that "these hypocritical conservators of public morals can with

great show of sincerity join the clergy in denouncing an honest man for the expression of his opinion in contradiction to popular prejudice and superstition—and then lend their columns to rob the living in the name of the dead."

There is just where it is; these secular papers that are at all times ready to take the money of humbugs, frauds and swindlers, giving them back fulsome praise therefor—and specimens of such journals are to be found as prominently active among the Boston dailies as among those of any other city on the continent—are the very ones to join with the preachers in the cry of "mad-dog" against every liberal thinker and every hater of superstition that dares to utter a syllable of his convictions above a whisper. We have seen, here in this city, how that kind of alliance worked between "Petitcot Bishop" and the Old South Church people, each of which parties was anxious to turn a penny in favor of his pocket. It is the same all the way through. The clergy are only too glad of any aid looking toward the "showing up" of Spiritualism, and they are therefore ready to snap up any kind of an "exposing" humbug and fraud that comes along. They do not dare make a calm and honest investigation for themselves, but prefer to have fraud proved by those who make a regular business of fraud. It is with these that the press so readily allies itself, and will continue to do so as long as such a course promises to pay better than independent and courageous intelligence and uniform fair dealing.

History Repeats Itself.

Prof. J. W. Draper, in his "History of the Intellectual Development of Europe," after tracing the various philosophies from their inception to the culminating point where they merged into Christianity, graphically describes that situation. He says that, except the death of a nation, there is no event in human history more profoundly solemn than the passing away of an ancient religion, though religious ideas are transitory and creeds succeed one another with a periodicity determined by the law of continuous variation of human thought. The intellectual epoch at which we have now arrived has for its essential characteristic such a succession of change—the abandonment of a time-honored but obsolete system, the acceptance of a new and living one; and, in the incipient stages, opinion succeeded opinion in a well-marked way, until at length, after a few centuries of fusion and solution, there crystallized on the remnant of Roman power, as on a nucleus, a definite form, which, slowly modifying itself into the Papacy, served the purposes of Europe for more than a thousand years throughout its age of faith. In this abandoned the personal conduct of the educated classes very powerfully assisted. They outwardly conformed to the ceremonial of the times, reserving their higher doctrines to themselves, as something beyond vulgar comprehension. Considering themselves as an intellectual aristocracy, they stood aloof, and, with an ill-concealed smile, consented to the transparent folly around them. It had come to an evil state when authors like Polybius and Strabo apologized to their compatriots for the traditions and legends they ostensibly accepted, on the ground that it is inconvenient and needless to give popular offence, and that those who are children in understanding must, like those who are children in age, be kept in order by bugbears. It had come to an evil state when the awful ceremonial of former times had degenerated into a pageant, played off by an infidel priesthood and unbelieving aristocracy; when oracles were becoming mute, because they could no longer withstand the sly wit of the initiated; when the miracles of the ancients were regarded as mere lies, and of contemporaries as feats of legerdemain. It had come to an evil pass when even statesmen received it as a maxim that "when the people have advanced in intellectual culture to a certain point, the sacerdotal class must either deceive them or oppress them, if it means to keep its power."

In Rome, at the time of Augustus, continues this analytical author, the intellectual classes, philosophers and statesmen, had completely emerged from the ancient modes of thought. To them the national legends, so jealously guarded by the populace, had become mere fictions. The miraculous conception of Rhea Sylvia by the god Mars, an event from which their ancestors had deduced with pride the celestial origin of the founder of their city, had dwindled into a myth; as a source of actual reliance and trust the intercession of Venus, that emblem of female loveliness, with the father of the gods, in behalf of her human favorites, was abandoned; the Sibylline books, once believed to contain all that was necessary for the prosperity of the republic, were suspected of an origin more sinister than celestial; nor were insinuations wanting that from time to time they had been tampered with to suit the expediency of passing interests, or even that the true ones were lost and forgeries put in their stead.

The classical scholar need scarcely express his surprise that the *Feria Augusti* were continued in the "Church" as the festival *St. Petri in vincula*; that even to our own times an image of the Holy Virgin was carried to the river in the same manner as in the old times was that of Cybele, and that many pagan rites still continue to be observed in Rome.

Had it been in such incidental particulars only that the vestiges of paganism were preserved, the thing would have been of little moment; but, as all who have examined the subject very well know, the evil was far more general and far more profound. When it was announced to the Ephesians that the Council of that place, headed by Cyril, had declared that the Virgin should be called "the Mother of God," with tears of joy they embraced the knees of their bishop; it was the old instinct peeping out; their ancestors would have done the same for Diana.

If Trajan, after ten centuries, could have revisited Rome, he would without difficulty have recognized the drama, though the actors and scenery had all changed; he would have reflected how great a mistake had been committed in the legislation of his reign, and how much better it is, when the intellectual basis of a religion is gone, for a wise government to abstain from all compulsion in behalf of what has become untenable, and to throw itself into the new movement so as to shape the career by assuming the lead. Philosophy is useless when misapplied in support of things which common sense has begun to reject; she shares in the disordered which is attaching to them. The opportunity of rendering herself of service to humanity once lost, ages may elapse before it recurs again. From the signs of the times we are induced to add, "verily history repeats itself."

"A Trip to Stoneham," by "Shadows," will appear next week.

THE OAK AND THE MUSHROOM.—A FABLE.

The mushroom and the oak in the meadow stood together. When the former, in his cloak Pearly-white, briskly said: "I have just got out of bed, And I find the world is radiant with good weather. I see a thousand pretty things—Flowers with color, birds with wings That fly so far and so fleetly;—But there's one thing puzzles me most completely: How a tree of power and size should take so long to rise. I at once sprang from the ground, And have hardly looked around, And have not been here an hour;—But, to win your state and power, As your wrinkledness appears, Took a dozen score of years. Look at me, And you'll agree I am whole and clear and sound. Is that a perfect dower? And I've not been here an hour!"

Then the oak To his callow comrade spoke: "All depends on what you set yourself to be—Whether mushroom, or a tree. Very little needs but little for supply; And to one who can say He has had no yesterday—Who, springing from a shower, Was born in an hour, And with weeping and quick sorrow, Must vaunt ere to-morrow—Things are easy, I admit, But if you had had a bit of real, sturdy wit, You would know Quick to come is quick to go."

"—But hither strolls the epicure; He will settle this debate, I'm sure. See, he ends our fact or fable, By picking you to sit as morsel on his table. But to you 't is little difference, any way—Small intruder of a day—Had he missed your meadow spot, Found you here, or found you not, Death has uses;—and your take-off is as just, For to-morrow you would turn into dust."—Joel Denton, in St. Nicholas.

Everybody of mature judgment knows, or ought to know, that a sound mind in a sound body is more desirable than gold or silver or precious jewels; and in order to accomplish this end thinking people are just beginning to consider scientifically the laws governing heredity. An institute has been established in this city to aid in carrying out what the age demands—a healthier race and consequently a more perfect civilization. This institute will hold its second semi-annual convention at the Melancon (Tremont Temple), on Thursday, the 29th inst. There will be three sessions—morning, afternoon and evening. The opening address, at 2:30 P. M., will be by Rev. M. J. Savage, to be followed by addresses from Rev. Jesse H. Jones and Mrs. Clemence S. Lozier, Dean of the Woman's Medical College of New York City. Papers by Prof. Alexander Wilder and other well-known literary gentlemen will be read. In the evening the opening address will be by James Kay Applebee, and the concluding one by Parker Pillsbury, Esq.

A singular affair occurred recently (so states the daily press) at Naples in the Church of San Magliore, where some priests of the so-called mission are now preaching. The preacher of the evening had chosen for his theme the terrors of hell. The church was crowded. Near the pulpit stood a figure of the Madonna. All at once, in the middle of the sermon, the lights went out, and the figure of the Madonna disappeared. The priest, striking the desk with an iron chain, cried out: "We are falling into hell! Look! the Madonna has fled! Call on her; call, or woe to us!" The panic was universal; women fainted, children screamed, and there was a rush to the doors, which were found to be carefully closed. At last the police appeared upon the scene and got the doors opened, and the congregation escaped into the open air, without injury, beyond a few bruises and the loss of various articles of wearing apparel.

The Constanza of March 30th, in a leader, takes strong grounds against the proposed "Universal Congress of Spiritualists in Rome," which has been agitating several European spiritual circles for the past few months. It takes substantially the same line of argument against this proposed movement that we have taken against the Sturgis, Michigan, junctio. There are several able articles in this number, one in particular on "The Work of the Constanza Society," of which it is the official organ; a continuation of extracts from Epes Sargent's "Scientific Basis of Spiritualism," translated by D. Angel Scarnichia; it also contains extracts from the *Banner of Light*, referring to the mediumship of J. V. Mansfield and Jesse Shepard, as well as an account of a materializing séance at Mrs. Ross's, in Providence.

There is a very live paper in New York City entitled, *Man*. Its last number takes Rev. Mr. Talmage to task for his late tirade against theatres, in this wise:

"Your Church claims all the credit for our civilization—why does it not hold itself responsible for the morals of the people? Of a truth, your church seems willing to be responsible for morals only when enforced by legislation. In other words, the Church proclaims its own weakness as a vehicle of moral suasion and kindness, and is a power only when backed by the fagot, the sword, or the policeman's club. Thus equipped, the Church has forced itself on civilization, been carried along by it, and proved as great a burden as did Bunyan's load of sin. It is now the greatest stumbling-block there is to the world's advancement, and until the people throw off this incubus, they will be kept in physical as well as mental bondage."

Mr. A. Bullens of Chicopee, Mass., passed to the spirit-land May 13th, aged sixty-five years. He was a veteran Spiritualist. For years he stood as a heroic defender of Modern Spiritualism. He was prominent in business circles, and was held in high esteem in the community where he had resided for many years. The funeral was largely attended, delegations of leading Spiritualists being present from Greenfield, Springfield, Boston and other localities. C. R. Lynn delivered an impressive address appropriate to the occasion. We tender our cordial sympathies to the family of our arisen brother.

Speaking of the forthcoming Lookout Mountain (Tenn.) Camp-Meeting, *Light for Thinkers* cogently remarks to its patrons and the Spiritualists of the country generally:

"June 28th is the opening day of the Camp-Meeting. It is close at hand. Arrange to be present. Help the Association at once by subscribing for stock."

Materialization and transfiguration, as viewed by a denizen of the spirit-world, are interestingly treated at some length in our Correspondence column, under the heading, "New York."

The Patent Handbill Impostor

Has been of late endeavoring to disgrace our cause by distributing his vile advertisements in South Boston, informing the public that he would "demonstrate the facts of spirit-power in full gait," etc., etc. His real name is T. Warren Lincoln. His aliases with their deceptive appendages are as follows: "Col. C. A. King, materializing medium; Mrs. Bertha King, lecturer; Prof. H. G. Sadler, wonderful mind-reader," etc. And in order to "take in" the public, he calls his farce a "religious illustrated lecture of spirit power." The fellow has been nearly all over the country for years playing his little game—sometimes in favor of Spiritualism, then opposing the phenomena. He says he can make more money opposing than he can defending the Spiritual Philosophy, because church-folks want to put it down, and they are not particular who or what they employ to accomplish that end.

"Protect Our Mediums."

The above words, artistically designed, beautifully wrought in worsted, elegantly framed, are suspended in our Public Free Circle-Room: presented by Mr. Fr. W. Erspenmuller of this city, as a token of his appreciation of the benefits resulting to attendants upon the meetings therein held on Tuesday and Friday of each week—for which we tender him our sincere thanks.

J. Clegg Wright

Closed his present engagement in Boston by eloquent addresses delivered before the Ladies' Aid Society, on the afternoon and evening of the 25th inst. A complimentary testimonial will be tendered him by this society at its parlors, 1031 Washington street, on Friday evening, May 30th, on which occasion there is sure to be a full house.

At the annual meeting of the American Spiritualist Alliance held on the 13th inst., the following gentlemen were elected as members of the Secular Press Bureau for the ensuing year: Henry Kiddle, Nelson Cross, H. J. Newton, Erastus H. Benn, Charles P. McCarthy, Jno. J. Anderson, E. O. Leonard, T. E. Allen, J. F. Jenneret. The first meeting of the new Bureau was held on the 21st inst., when to perfect its organization the following officers were elected: HENRY KIDDLE, Chairman, H. J. NEWTON, Corresponding Secretary, J. F. JENNERET, Recording Secretary. Communications to the Secular Press Bureau should be addressed: J. F. Jenneret, Secretary, 137 West 35th street, New York City.

Lovers of medianimic Spiritualism should not forget the claims to notice and patronage which are put forth by the *Voice of Angels*, which Julia A. Dawley regularly brings out from its publication office, 35 Laurel street, Somerville, Mass. This little paper has done yeoman service for the cause ever since its establishment some years since by the late Capt. Denmore, and we trust the hands of Mrs. Dawley will be strengthened peculiarly, to still carry forward the work so vigorously inaugurated in the years that are gone, by a worker who has now ascended to his reward.

Spiritualism is the Religion of Humanity, and that is why the church bigots are so rampant in their endeavors to crush it out by violently attacking our mediums, and by hiring rank impostors like Cumberland, Elder Waite, et al., to lecture against it. Yet with all their secret plottings and open assaults with the so-called free religionists to back them, the work goes bravely on, and will, until the entire human race is liberated from the thralldom of ecclesiastic tyranny and the chains of the money-power which have kept great masses of the people in ignorance and poverty for so many long and weary years.

The plan of an industrial school recently sent to Mrs. Phillips has received her approval, and permission has been given to have the institution, when established, called the Wendell Phillips Memorial Industrial School. Its location and plan, as far as developed, will be given in a forthcoming circular. Other papers please copy.

We have received and shall print in next week's *Banner* a highly interesting narrative of phenomenal experiences, bearing the title: "Death Foretold, and Its Accuracy Testified." Dr. H. G. Petersen, of Boston, is the writer. Miss Gertrude Berry was the medium in whose presence the occurrences noted took place.

A regular meeting of Spiritualists and mediums has been established in Liberty Hall, 213 West Madison street, Chicago. Services begun May 11th are to be held every Sunday at 3 P. M. Dr. Norman MacLeod is the chairman.

The London *Court Journal* notes the fact that Mr. Jesse Shepard, the musical medium, has arrived in Paris from America, says *The Medium*. This is evidently a mistake, as he was at St. Louis, U. S. A., at a very recent date.

The April number of *Revista Espiritista* of Buenos Ayres contains many interesting articles, among which we notice an able essay from the pen of J. Amigó y Pellicer concerning the Present and Future of Spiritualism.

It is stated that Mr. Simon de Main intends visiting America soon. We hope he may do so. He will be gladly welcomed.

Spiritualists visiting Boston can find good rooms at reasonable rates at No. 29 East Newton street.

Dr. E. B. Fish, electro-magnetic physician, 33 Boylston street, Boston.

TO SPIRITUALIST AUTHORS.—We are in receipt of an octavo volume, bound in cloth, of three hundred and twenty-five pages, entitled, "Life, Recollections and Opinions of Solomon Jackson Woolley, An Autobiography." The author has done much in the way of informing the public in his locality of the truths of Spiritualism, and as one means to this end, has established a free circulating library of books relating to its philosophy and phenomena. To enlarge the size and usefulness of this library, he proposes to all writers of books to exchange his own work above named for such of their own as they may feel willing to send him for so commendable a purpose. His address is S. J. Woolley, Hilliard, Ohio.

Why don't the New York Young Men's Christian Association of the Society for the Suppression of Vice attack the bank swindlers as well as dealers in works of art? Is it because some of the said bankers belong to the said associations? "Why is it thus?" Can any of our contemporaries explain?

A very productive oil region is said to have been discovered in Wyoming, seventy-five miles north of Rawlins.

Charlie Merton.

[To the Chairman:] How do you do? You do n't remember me, do you? I have been here twice before. You saw me once; that is, I was just got a glimpse of me. Do n't you remember a few years ago, I got hold of this girl in a room, for woman, or what? Anyhow, I got hold of her, and you know, I came home with a message to you. Do n't you remember I told you about the two roses my aunt picked from the plant and gave



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Special Notice to Spiritualist Societies.

MRS. EMMA HARDINGE BRITTEN begs to announce that she is prepared to give her celebrated and highly interesting lectures on **ASTRONOMY**—The Sun, Moon, &c. of the

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