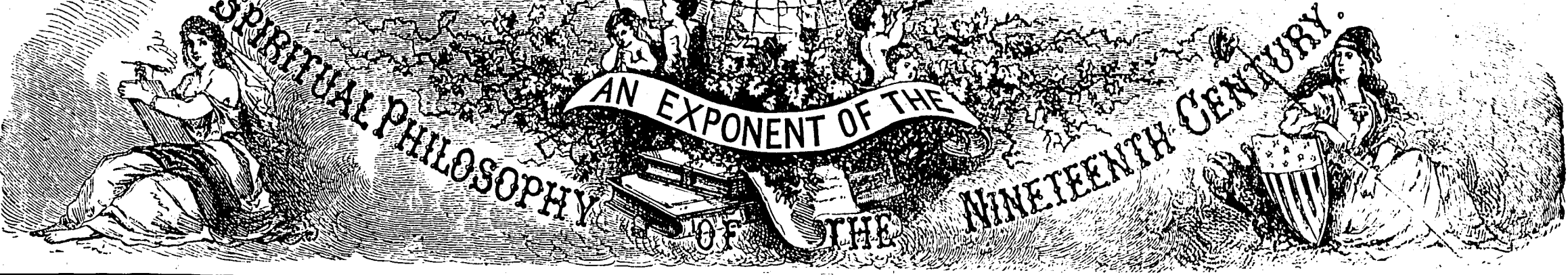


BANNER OF LIGHT.



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Foreign Correspondence.

INCIDENTS OF TRAVEL—MATERIAL AND SPIRITUAL.

NO. VI.

To the Editor of the Banner of Light:

"To abstract the mind from all local emotion," said Dr. Johnson in his "Tour in the Western Islands of Scotland," "would be impossible, were it endeavored; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy as may conduct us, indifferent and unmoved, over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Some such reflections seem to have predominated in my own mind as I wandered amid the numberless relics of past ages that are to be met with in this beautiful island and its wonderful Metropolis, where modern elegance rests upon the ruins of the past, and the culture and refinement of the present are so manifestly the outgrowth of bygone efforts after the beautiful and the true. My early love for antiquity, and the tendency of my thoughts in that direction, have been intensified more especially by the conviction that we are to day are indebted for all that we have, and all that we are, to the sorrows, the sufferings, and even the sins, as well as the genius and energy of our predecessors in the world's history. And if it be true, as certainly it is, that the law of cause and effect is the pivot on which the results of the Divine Economy are being outworked in the destiny of men and of nations, surely it is by no means a fruitless task to dwell occasionally with reverence upon the fading memories of the mental and physical activities of past ages, whilst we reflect upon the trials and the experiences of those who have gone before us in the march of time. More particularly does such a train of thought seem profitable, since we now know that our predecessors still live as individualized entities—that many of them are around and about us as we wander amid their former homes, and that they still feel an interest in the events of earth and in the progress of the race.

Since our last letters from the Isle of Wight, circumstances which Byron terms an "unspiritual god," and which is certainly the external master of us all—has caused a return to London for a brief period. The foggy, damp atmosphere of this region, however, still proves deleterious to our health, even in the short sojourn of less than four weeks; and we must again take our departure for a more congenial temperature. During the present visit, nevertheless, I have been wandering amid relics, and looking with considerable interest into the archaeological history of this "fast-anchored" island, and especially of its ancient and majestic capital. A synoptical account of what I have seen, and read, and learned, I trust will not prove uninteresting.

ROMAN ANTIQUITIES—THE SAXON SHORE.

It is of course well-known that Julius Cæsar, with his Roman legions, gained foothold upon the Island of Great Britain B. C. 55. After the Romans had established their occupation, they organized a system of government, which, to some extent at least, became the preserver and benefactor of the people whom they had themselves subjugated. The Roman rule continued for about four hundred and seventy-six years; and the gigantic remains of these ancient civilizations lie scattered all over England, as well as over many other portions of what is known as the Old World. During the reign of a high military officer was appointed, called "The Count of the Saxon Shore in Britain." He was the commander of the castles which were caused to be erected on the coasts of Norfolk, of Essex, of Kent, of Sussex, and of Hampshire counties. These castles formed the Saxon Shore—so termed from its being peculiarly exposed to the ravages of the Saxons; and to resist whom these strongholds were built and kept garrisoned. These castles were originally nine in number—two on the Norfolk Coast; one in Essex; four in Kent; one in Sussex; and one in Hampshire. With the exception of Portsmouth, in Hampshire, and Dover, in Kent, decay and solitude now prevail amid the majestic ruins of these silent witnesses of the physical prowess of past ages. And indeed, all over this fair land, well-nigh, are scattered the remains—more or less discernible to the eye of the antiquarian—of

"High towers, fair temples, lofty theatres,
Strong walls, rich porches, princely palaces,
Large streets, broad squares, sacred enclosures,
Sine gates, sweet gardens, stately galleries,
Wrought with fair pillars and fine images."

Besides, among other relics of these wonderful distributors of the seeds of civilization discovered in London, are to be seen specimens of beautifully tessellated pavements, excavated near St. Dunstan's in the East; in Long Lane; in Old Broad Street; in Crutched Friars; in Northumberland Alley and in Crosby Square, some of which are still exceedingly beautiful, and afford interesting testimony of the skill of bygone ages. The one found in Crosby Square was eleven feet beneath the surface when discovered. It has been worked into the inner wall of an apartment in Crosby Hall, where I saw it. Crosby Hall, it may be recalled, was the residence of Richard, Duke of Gloucester, afterwards Richard III. It was in the Council Chamber of this Hall that the Mayor and a deputation of the citizens of London offered him the crown A. D. 1483; and it is this place to which reference is made in the third act of Shakespeare's great play, wherein, whilst Richard, with terrible dissimulation, is plotting to win both a queen and a crown, he replies to Anne:

"That it may please you to give these designs
To him that has most cause to be a mourner,
And presently repair to Crosby Place."

But perhaps I was particularly interested during my investigations in the relics which have been discovered from time to time of the
ROMAN WALL—
originally surrounding the Londinium of these great Italian rulers of the world—associated as it necessarily is with the vast resources, majestic capabilities and undeviating energy of Imperial Rome—once proud mistress of the world; now alas! too much the slave of ecclesiasticism. This wall, historians tell us, was erected by Constantine the Great, as he is termed in Christendom, at the request of his mother, Helena; containing in compass about three miles square, but not equilateral. (The present London, I need scarcely remark, has quadrupled "the city" in size centuries since.) That part of the original wall which ran along the bank of the Thames has for many years been washed away by the beating of the river. Other portions were repaired in different

parts from time to time during the centuries which have elapsed since its first erection; some were effected during the reign of Henry the Second; also in 1474, by the then ruling Mayor of the city; and the Barons repaired that portion toward the east and west during their wars, from materials procured through the demolition of the houses of the Jews, who were the objects of terrible persecution during different periods of English history.

But still, the entire wall has been more or less ruinous for years—buried beneath the accumulated dust of recurring centuries. This wonderful structure exists some ten feet or more beneath the present surface of the soil; and wherever portions have been unearthed by the pickaxe and shovel of modern enterprise, it is found to be upwards of nine feet in thickness—composed alternately of layers of brick and flint stones; whilst the mortar used is a peculiarly observable feature. This wall is as evenly broken, a peculiarly observable feature in Roman masonry, wherever found. The demolition of old buildings and excavations for the foundation of modern structures, have been carried on to a considerable extent during the present century. As the result of these labors, the relics of age after age have been discovered; and in the formation of a deep sewer close by St. Paul's Cathedral, even the original pavement was reached, over which probably the waters of the Thames were flowing before confined within its present banks, and before the first civilization which it courses. Its place in the region of country through which it courses, is way. Upon this sub-soil rests in part the Roman Londinium. Upon the Roman town lies the Saxon; and the Norman city now stands upon the Saxon; at least that portion of it where the many gabled and projecting fronts have not yet given place to the Mansard roof and modern plastré. Referring again to the wall, however—during some extensive excavations made between Lambeth Hill and Queenhithe, a remarkable peculiarity was discovered in this ancient structure. The wall in this part measured about ten feet in breadth. Its foundation was upon piles, upon which were laid a stratum of chalk and stones; then a course of ponderous hewn sand-stones held together by the well-known Roman cement; and upon this solid basis stood the wall itself, composed of layers of rag and flint stones between the layers of Roman tiles. The peculiarity referred to was described by Mr. Charles Roach Smith to the London Antiquarian Society as follows: "One of the most remarkable features of this wall is the evidence it affords of the existence of an anterior building, which from some cause or other must have been destroyed. Many of the large stones above mentioned are sculptured and ornamented with moldings, which denote their prior use in a frieze or entablature of an edifice, the magnitude of which may be conceived from the fact of these stones weighing in many instances upwards of half a ton! Whatever might have been the nature of this structure, its site, or cause of its overthrow, we have no means of determining." But enough of the wall, for the present.

OTHER RELICS OF ANTIQUITY.

At the close of the last century a sewer sixteen feet deep was made in Lombard Street, when among other curiosities were found beautiful gold coins of the time of the Emperor Galba, whose reign commenced A. D. 68. During the process of this excavation, it was discovered that the soil underlying that portion of modern London is uniformly divided into four strata—the uppermost of facitious earth, thirteen feet six inches thick; the second of brick, two feet thick—apparently the ruins of buildings; the third of wood ashes, three inches thick—seemingly the remains of a town built of wood and destroyed by fire; the fourth of Roman pavement, common and tessellated. In this pavement the coins referred to were discovered, together with several other coins and many articles of pottery. Again, in the comparatively recent construction of a sewer in Crooked Lane and Eastcheap, at a depth of seventeen feet were found the walls of former houses covered with wood ashes; and about them were also found many portions of green mottled glass, and of red ware discolored by the action of fire. From these facts, and others that might be enumerated did space allow, it is evident to the antiquarian investigator that at the present day, seventeen feet under modern London, with its dependencies, evidences of the progress of the human race have been preserved in the ruins of a ruined city, and other walls built with the fragments of these ruins; whilst over all these are the accumulated debris of eighteen centuries of human occupation and human activity!

LEGITIMATE INFERENCES—PROGRESS.

Gazing upon the evidences of the presence of man and of the labor performed by him fifteen centuries since, it may be readily imagined that thoughts and feelings were aroused of deep and abiding interest. But when, in addition to such remote activities of the race, we find the evidences of even still more remote labor, which has been overthrown by the changes of time and the vicissitudes of successive civilizations during a period of years wholly beyond all just conception of the mind of to day, we can but realize, notwithstanding all the assumptions of the hour, how very little we have hitherto really known of the past. And, too, as archaeological investigation continues its penetrating search amid the relics of the bygone operations of human minds and human hands, how sensibly do the deductions of ethnography harmonize with the declarations of geology in regard to the age of the world we inhabit! And how worse than puerile seem the efforts of ecclesiasticism to confine and cramp the energies and purposes of past epochs within the brief limit of six thousand years! The Adamic account of the origin and progress of the race, with all its amazing activities, sinks indeed into the mere fable in comparison with the majestic truths and eloquent testimonies which science has excavated from beneath the accumulated strata of the rolling centuries of our past planetary life. And reasoning from analogy, the mind can but conclude that all the past evidences of aspiring thought and progressive tendency on the part of the human soul have not been without an infinite purpose and design—a purpose and design commensurate with that vast series of educational processes to which the race has been subjected and prepared for immortal and unchangeable centuries in the past, and which still mark the career of our race.

Most assuredly such experiences were, and are, more than requisite to the preparation of man for the horrible hell of which we are told, or for an unattractive mental monotony, miscalled Heaven! May we not, rather, logically infer, from the operations of the law of progress, evident throughout the history both of mind and of matter, together with the ever expanding aspirations of man's interior or higher intelligence, that the none of human desires cannot be obtained by the lessons of this life alone, and as a sequence, that his exit from it can in no wise determine his destiny forever; but, on the contrary, is it not eminently legitimate to conclude, as Spiritualism teaches, that as he has ever been the creature of a generic law of progress in this sphere, he must necessarily continue the subject of the same law forever, since it is a fact that the laws of God are immutable, and that the perpetuity of individual consciousness on the other side of the grave has been demonstrated beyond the possibility of denial? And should we not, as Spiritualists, learn to look with reverence upon the antiquities of the past, taking care not to render that past necessarily a precedent for the present, whilst we recall the fact that, by the disposition of Infinite Wisdom "molding together the great mysterious incorporation of the human race, the whole at one time is never old, or middle aged, or young, but in a condition of unchangeable constancy in ages on through the varied tenor of perpetual decay, renovation, and progression? And let us bend our energies to ward the attainment of all that is ennobling and befitting within the grasp of our own day and generation, remembering that, in all the past, the present, and the future,

"Nothing is foregone; parts relate to whole;
One all-extending, all-preserving soul
Connects each being, greater with the least;
Made best in all of man, and worst in beast;
All served, all serving; nothing stands alone;
The chain holds on, and I where it is unknown."

SPIRITUALISM—PERSONAL.

Some of your readers, doubtless, have been disappointed that I have said so little of Spiritualist Phenomena, and of Spiritualism generally, in my letters. For this I have various reasons, satisfactory to myself, at least. In the first place, I am abroad in search of health—in the pursuit of which, physicians on both sides of the Niagara of Death have instructed

me that the abstraction of my mind from its former engrossing theme of thought as much as possible is absolutely necessary for some time yet; or else, I am not assured of restoration. From the great love that I bear the cause, in the service of which the best years of my life have been passed, I have thus far been unable to withdraw my interest and recollections sufficiently; and hence, the slow progress of my recovery. In the next place, I have had the opportunity of seeing but little of the Phenomena—owing to my continued ill health while in London; and for the same reason, have heard no lectures upon the Philosophy. Consequently I cannot speak with definite knowledge as to the conditional details of either. What knowledge I have is in a general way, and obtained mainly through the social intercourse we have enjoyed. From this I am inclined to the opinion that English Spiritualism is, in a great degree, confined to the observance of the Phenomena, with but slight regard, comparatively, to the philosophical deductions legitimately drawn therefrom. The facts of Spiritualism appear to be considered as the end of research—irrespective of the glorious truth of a demonstrated immortality, and the important corollaries of thought and action incidental thereto. One branch of Spiritualists, indeed, I am informed, are avowedly investigating the Phenomena, as constituting a fact in nature—to be accounted for scientifically; and as having no bearing whatever upon any ethical system of life! There is another branch, however, but the smaller of the two, who are examining the matter with different views of its importance—looking upon it as a grand system of Moral Philosophy, sustained by incontrovertible facts; which is destined eventually to redeem the world from the errors of Materialism on the one hand, and religious fanaticism on the other. In this light—I need scarcely assure your readers—have I held the subject-matter of Spiritualism for more than a quarter of a century—believing as I do that its warm, sparkling waves of thought are even now of help spreading over the cold grey sea of Science, exerting an influence as yet unmeasured, but which will be ultimately recognized as unmistakable and irresistible.

For the reasons above given—and others I have not space to state—I am not equipped to speak definitely, and am unwilling to speak more at length, as to the condition of the cause in England. I am indulging the hope, however, that I shall recover my health sufficiently to be able to resume the duties of the rostrum—as has been kindly and repeatedly urged before turning my face homeward; and if so, shall naturally be brought into more general association with my brethren on this side of the ocean than has thus far been possible, and may then have more to say as to my observations of the condition of the cause so dear to all our hearts.

Fraternally yours,
THOS. GALES FOSTER.
No. 37 Paris Square, Baywater,
London, W.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

FRANCE.

The January number of the *Revue Spirite*, Paris, devotes its first seven pages to a retrospective coup d'œil of the more important Spiritualistic events of the past year, embracing particularly such publications as have more or less attracted public attention, and been the theme of admiring commentaries within the last twelve months. Quite a number of these literary productions referred to I have noticed in a recent review, but I may here add, *Spiritisme pratique*, a résumé of conferences given by the Baron Guittard d'Azzi, being a part of the work of the Academy of Pneumatology, of Florence; *Idologie et Psychologie*, edited by M. Campana, member of the above named Academy; *L'homme Sincère*, a work (edited in Germany, two volumes) by the healing medium, Daniel Strang, whose powers I had occasion to notice several years ago; *Sur les Phénomènes Spirituels*, published in Italy, and highly commended; *En usage avec le monde des Esprits*, by Mr. Rikio, published at the Hague; and "Isis Unveiled," by Mme. Blavatsky, an interesting work, says the editor, which our friends here have published in New York. Among other items of interest here recorded, is one which gratefully acknowledges the courtesy of a retired colonel of artillery, M. Devolant, who admits to his sciences all honest seekers for spiritual knowledge, he having Mlle. Amélie for a medium.

Regarding the mediumship of Mlle. Amélie, the *Revue* gives further special notice, the seventh article in fact, which states that she often comprehends the language of the spirits; it being a kind of intuition which has its seat sometimes in the stomach, or in the throat, and sometimes directly in the ear, as words spoken by the spirits. Now, indeed, the latter have no need to call her attention to their wants by rapping upon the wall or furniture, for they speak to her as if in the flesh, but in a low voice. At a certain stage with her, "a hand" was seen holding *la musique*, which it played in space. She announced that near Mme. X. a cloud appeared, which increased to an indistinct form, but with a distinct hand, upon the third finger of which was a ring with a precious stone. This form," she said, "seated itself by Mme. X. and conversed with her. By the ring and the manner of taking her arm, Mme. X. recognized the spirit." Another lady was described as ill, and about fifty or fifty-five years of age, and habited in rather ancient costume, but passing her hand over her face, she seemed transformed into a lovely woman of about thirty, with naked arms and a superb head of hair. She announced herself as a relative of Mons. D., who recognized her. Furthermore, Mons. D., taking the medium's hands in his, and requesting the spirit to approach him, he felt a face pressing his nostrils, and light fingers tapping upon his hands. Another incident connected with this séance is worthy of note. Amélie saw something developing upon a large sheet of paper lying on the table. Presently she was able to describe it so accurately that Mme. X. recognized it as the "shade" of her little pet dog. The pattering of a dog's feet was also heard, and a noise like that produced by a dog when rumpling and tearing paper. After leaning upon Mme. X.'s shoulder and back again, his feet being felt by his mistress, the phantom disappeared. On making a light, it was found that the paper was twisted and torn, and bore the marks of the dog's claws. "Strange!" says the writer, (P. D., doubtless Colonel Devolant.) "On the following morning, at Mme. X.'s, a dog that had had the greatest fear of old age. The spirit, being consulted about it, said that they had brought the dog the previous evening to console the lady for the loss she was soon to suffer, and prove to us that animals survive after their material dissolution." At another gathering, direct writing was found upon paper placed on the table for the purpose. It was: "Pray for us; prayers always impart to us assurance." The *Revue* gives also a number of pages to Col. H. S. Occult's "People from the Other World," and promises further notice. So far as it goes it is an excellent exposition of the more prominent events at the Elders' in Vermont. Following this is a learned article by Judge Rossi de Guastini, on matter and spirit. Mr. Slat's mediumship is also here noticed at length, the writer stating that he has a slate written upon in *five different languages* in the usual manner for which Mr. S. is so famous.

Though I have yet before me a number of foreign Journals to notice, I ought here to find space for some extracts from the important contribution to the *Revue* by M. T. Tonopah—

a continuation of *Un regret d'une objection à l'adresse de M. P. Paré*. "Having read in a paper that an old Professor, Dr. Roux, was dangerously ill, my sister-in-law took the *Libre* (?) and wrote: 'Within two days he will be dead.' 'Of what complaint?' 'An ulcer, with complications,' etc. 'What doctors attend him?' 'Names given. Events proved all this to be the exact truth.' Mr. R. having in itself suffered fifteen years with the gout, and had exhausted the whole list of remedies, was persuaded to ask the spirits concerning his malady. 'Shall I be eternally condemned to this gout?' he asked. 'No.' 'What should I do for it?' 'Nothing.' 'How much longer, then, am I to suffer?' 'Within three weeks you will be rid of it.' 'Shall I have a return of it?' 'I have said you shall be free.' At the end of three weeks he found himself well. 'Since you are a clairvoyant,' said Mr. R. at another time, 'and can read our thoughts, you ought to be able to read a closed book.' 'Yes.' 'Will you kindly, then, transcribe the first line of the 20th page of a large book on the upper shelf of my father's library, of which he knew not even the title.' 'Immediately the *corbeille* (?) wrote these lines: . . . 'A French boy, Cardinal, de ce qu'il buy en avait dit.' By the aid of a ladder the book, *Memoires (Histoire de la Ligue)* was reached, and the transcription found to be for word for word as in that work. Again, one Mme. Carillet, of Chateau, obtained a servant who could hardly read or sign her name, but proved to be so good a medium that the planchette (?) will call it became a household word. This making considerable stir in the village, the priest came to attack the devil and put to flight the evil genius of the "possessed." He came fortified with the good Latin of the sacristy, and the replies came to him also in good Latin, and so instructive to him that he never returned. A woman, Mme. Estu, after card came, who, repeatedly laughing, said: 'To me, devil or spirit, have you nothing to say?' 'Poor mother!' was the reply; 'you lost your first infant, who was your joy. Another was permitted you, whom you lost long ago. The spirit you seek for a new trial, within fifteen days the second will join the first.' Mme. E. tried to put a good face on the matter, returned home, found her child of eighteen months well and healthy. This he continued for fourteen days, but on the fifteenth was taken with convulsions and died.

A very interesting circular has been issued by M. Z. J. Picart announcing the publication of a new monthly at Saint Maur, to take the place of his *Revue Spirituelle*, which was suspended by the government, under the pretext of being a lieges, of the Jesuits. The editor, which he made in behalf of his rights, and which the so-called liberal press ignored, though sent to the editors, is one of the most stirring, manly, forcible documents it has been my good fortune to read. I believe the *Banner* will welcome with much heartiness Mons. Picart's forthcoming magazine.

GERMANY.

The *Message*, of 15th of December and January 1st are at hand. That of the former date has several valuable articles, learned discussions upon "Immortality—Modern Views" upon "God, the Infinite," etc. "Re-incarnation" as viewed by the English, and "Direct Writing" as reported by Mr. A. R. Wallace. The latter has an article from the pen of Mr. F. Leymarie, on the "Year 1878 and the Future," and one still more important on the "Magistrature," when the writer, with much solicitude regards as declining in dignity in France: "Above all," he says, "it strikes us, it inspires us with the most lively inquietude for the future, the abatement of characters in the magistrature française." A second article on "A Proposed Congress at Gaud," presents some of the views of the materialists and what they feel to, and also those, more favorable, of the spiritualists. Victor Hugo is quoted as saying, "Do what you will, the condition of the great mass, the multitude, will always be relatively poor, unfortunate, sad. Give to the people for whom this world is bad, the people who work and suffer, the belief in a better world, they will be tranquil, they will be patient; patience is made of hope. This is what Jesus knew." The writer also says that "if Voltaire had lived in these days he would have been considered as a *républicain* by our masters Jacques, and sent back to the school of Bayeux. This was published in the *Chronique* the morning after a séance with the medium Sade where, where the intelligent force which governs matter has become in some sort visible and tangible, and besides, some years since, Camille Flammarion, in the name of and with what positive science imparts, reduced to powder the edifice of materialism erected by the German school." Replying to a senseless attack on Spiritualists in the *Echo de Bordeaux*, this same writer has occasion to state that, "According to the ultramaterialists there are five million Spiritualists in Europe. In the United States there are still more. And the writer in the *Echo* who proposes that we shall all be put in an asylum must have" (in view of what has just been stated) "great confidence in the light which he possesses. . . . And why is it less honorable to call oneself a Spiritualist than Pantheist, Atheist, or Free Mason, etc.? The word is new, it is true, is not of the *bon ton*, (did recently) and this is its great wrong with some people. . . . But progress is always arrayed against persistent prejudice, inertia and existing interests."

The *Psychique* gives also a portion of Mr. Slat's letter on slate-writing, as produced by Mr. Watkins, which appeared in the *Psychique* *Standard*. If space permitted I should be disposed to quote from the Viscount de Torres-Solanot's "Catholicism before the time of Christ," particularly that valuable portion touching upon Oriental Spiritualism; but this favor, with notices of other writers, (on the "Spirits Incoherents" for instance) must be foregone.

SPAIN.

The present (December) number of *El Crisotomo Espiritista*, of Madrid, closes the year with an Index and much valuable matter, including a long notice, in fine print, of Mr. Slat's mediumship, taken from a *Revue*, the liberal organ of Spain. Its introductory article, from which I will make a few extracts, is from the able pen of Sr. R. G. Berard, of Barcelona, giving, as he says, profane testimony in favor of communication between the visible and invisible worlds: "The German historian, Juan Trithem, on page 227 of his 'Crypta Histórica,' states that in the year 1013 the apparition of the Count de Spanher, who had died some time before, was on courting the fields with his dogs, where he had been accustomed to hunt. . . . The Baron de Consey, a respectable French magistrate, was sixty years from Paris when his mother died. At the time of her death, on the very night, a dog sleeping at the foot of the Baron's bed began to bark, and the Baron saw the head of his mother, surrounded by a beautiful light, (*una gran aureola*) approach him from the window of his apartment. . . . In Roman history we read that when Scipio was at a country seat occupied with the affairs of a battle in which he was to engage on the following day, he saw an angel, who imparted to him words which he did not know to his army, attributing to the virtue of said *apocrypha* the victory he obtained over the enemy Cava Julio Vero. . . . In a work published in Amsterdam, in 1708, entitled, 'A New Voyage in the Northern Lands,' it is stated that the people of Iceland were nearly all mediums who had familiar spirits, who served them as servants (our elementals), and warned them of accidents and sickness that were to come upon them. The same dreams or general awakenings the people they served to go fishing at a favorable time; but if they went without this being notified by their elementals, they did not turn out well. . . . (Cited by *El Crisotomo* 17.)" says that the Baron de Consey, who took a certain route, but that he was warned by his demon, took another, and was hence saved from the capture or death that overtook the former. . . . The celebrated *don Quixote* and poet of France, Pedro de Loya, who flourished in the sixteenth century, affirms that when a law student at Toulouse, he lodged near a house in which, during the whole night strange noises were produced, such as drawing water from a well and other mechanical operations. Sometimes a heavy substance apparently fell upon the floor, but on searching this place nothing was found. . . . In times, for example, it is very common to hear the hum of bees, they looking at a building of barrows, &c., with out being able to use over the cause. . . . It is testified to by thousands of A. American miners; also by others in large mining districts in Germany, as well as in Chili, Bolivia, Peru, and Mexico. . . . The great pub-

[Continued on eighth page.]

MRS. E. A. CUTTING, Business Chairwoman (and Vocal Magnate II also), Rooms No. 13 Vignette, Hotel, Parkside, Niagara, and Strong Diseases a specialty. Office hours 9 to 5. Will visit patients at their homes if desired.

4th—Feb. 19.

Pope Pius the Ninth.

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