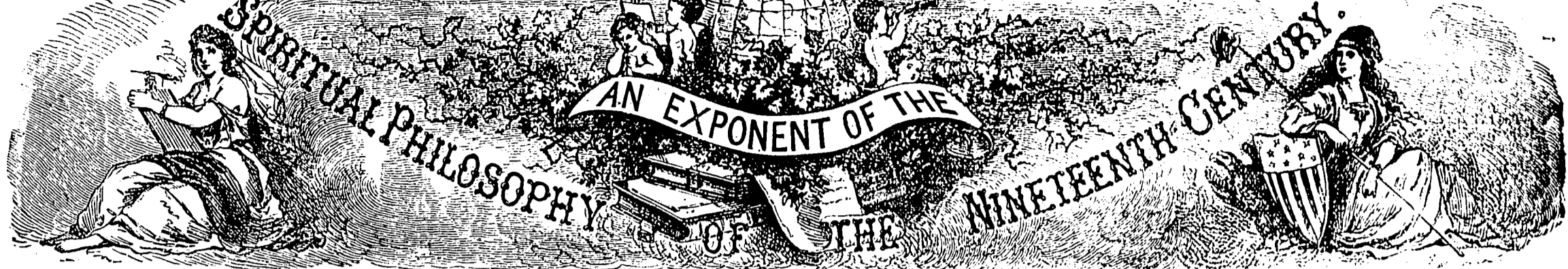


BANNER OF LIGHT.



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Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BELOJUM.

A new and inviting magazine comes to hand from Liege. It is called the *Revue Belge du Spiritisme*. It is the fusion of the *Galileen* and the *Chercheur*, and is to be published monthly. The February and March numbers have been received. The contents are sufficiently varied, embracing history, science, poetry, romance, doctrine. The first articles that claim attention are: "A Study of the Heresies of Allus and Nestorius"; "Considerations—Concerning Catholicism"; "Singular Customs of the Ancients"; "Science and the Spirits"; "The Age of Great Minds"; "Morality"; and "Magnetism." The first named is a condensed review of the religious faith and feeling that obtained in the early part of the Christian era, and the combat and progress of ideas down to the time when, in 840, a colony of Mahometans ascended the Tiber, but, too feeble to devastate Rome, pillaged the *faubourgs* and violated the tombs of St. Peter and St. Paul. It was then that the partisans of Mahomet formed a religious empire such as the world had never before seen, and, after having insulted Rome, destroyed Carthage and Alexandria, built a mosque on the tomb of Christ, the definite conquest of Constantinople followed. This is continued by M. P. G. Leymarie, and is to be continued. The article following the above is from the pen of the celebrated astronomer, M. Camille Flammarion, and is principally devoted to a consideration of customs among the Achantes—customs which are sufficiently bizarre, cruel, offensive, to make more tender humanity shudder, though a contempt of death and belief in a future good state have their attractive aspect. Among the "Confidences" is a sad story as follows:—In brief: "Two loving hearts (of Gustave and Etelvina) were joined in marriage, in Seville. Wealth and beauty and every grace accompanied the young couple as they went to Madrid to enjoy life. The early death of the husband soon threw a gloom over the wife which she could not shake off, and, being mediumistic, she was aware of his presence in spirit. As his character, however, had been of the superficial or worldly nature, he wore a troubled aspect. The bewildered Etelvina spent large sums of money in the church, for the repose of his soul, but without avail. Had she been a Spiritualist all would have been made clear and shown to be natural; but these apparitions of the adored Gustave proved her ruin. At the instigation of her confessor, to appease a suffering soul, she entered a convent. The priest had only in view her immense fortune. But in becoming the "bride of the Lord" the spirit of her husband became more and more irritated, and five years afterward Etelvina went to him, stretching out her arms to the one whom she had so tenderly loved in life. There were persons vile enough to affirm that she had really seen only the devil, who appeared to her under the figure of her husband." But I must leave much interesting matter, and close with a brief notice found in this excellent *Revue Belge*, of Spiritualism in Seraing: "Our brethren," says the writer, "have informed us that steady progress has been made by the Spiritual Society of Seraing; and that though they had only forty-five members in 1876, they have now seventy; but that this embraces not all the Spiritualists of the population, which is rather in arrears in education."

Le Messager, also of Liege, with its usual amount of good reading, has been received. Several of its interesting articles are "from beyond the tomb"; but, as a general thing, knowing that these are not always credited, I do not give much time to them. That everything that is new, every innovation—and Spiritualism is a good illustration of the subject—has been received by a shrug of the shoulders by those who consider themselves the possessors of all there is to be known, and by the church with positive hostility, is well illustrated in "The Spirit of Rottine" in the *Messenger*. The opposition shown to the first railroad in Belgium is indicated by a paragraph which I will quote from the said article: "Men the most distinguished have figured among the most tenacious adversaries of this

new mode of locomotion. Among others we cite the Abbé de Foere. 'The cost of a road of iron will only be profitable to foreign industry and commerce. The expenses will exceed the revenue. It is only here that a scheme so extravagant finds partisans.' In the ever-valuable 'Catholicism before the time of Christ,' continued here by the Viscount de Solanot, occurs an extract from the writing of M. Jacquot, concerning the creation of the devil, &c.: 'In forming the world,' says the Viscount de Solanot, 'Vischnou created the devil to chastise the faults of men.' . . . Christina, observing these *matérisés génés*, was profoundly touched, and seeing the evils inflicted upon man, resolved to bring them relief. Mounted upon *garuda* he went to have a talk with Jama, King of the infernal regions. These children of the Sun, enchanted with a visit from Narayana, (the lord of the world), hastened to offer him sacrifice (*puja*), and seat him on a throne of solid gold. After resting awhile, Christina heard plaintive cries. Touched with compassion, he asked the god of that region (Naraca), whence they came, and the cause. 'The cries and groans which you hear,' replied Jama, 'are from the unfortunate who gave themselves up to the pleasures of the world.' 'Let us go and see,' said Christina, 'that I may myself testify to their sufferings.' What, cried he, with a heart full of sorrow, 'is it possible that these, which are my creatures and my children, subsist in such cruel torments? Can I see this, and not procure the means of evading it in the future?' He thought then of putting an end to the reign of the demon, sole cause of man's misfortunes through his constant temptations, and he incarnated himself in the bosom of the virgin Dévanagay and was born of the eleventh day of the moon." He goes afterward to the devil and dispossesses him of his kingdom and orders him to leave his (Christina's) children alone.

The Messenger gives a kind and favorable notice of Rev. Dr. Watson and his most excellent magazine. It is translated from a Spanish paper.

FRANCE.

The March number of the *Revue Spirite*, Paris, is at hand. "Why Jesus went to the Temple" is its first article, given through the medium C. Its last paragraph explains its drift: "Jesus went to the Temple to pray, for each of his actions was a prayer. He went there to chase out the sellers—sublime parable not yet accomplished, but will be in the near future, when the sellers themselves will recognize their past errors, adoring God in spirit and in truth, announcing everywhere the renovation of Christianity through Spiritualism." Following this is a short but touching episode in the life of the distinguished tenor Leon Achard, as taken from the journal *La Liberté Coloniale* of September, 1877: "To my friend Martine, of Martinique. My old Martin, I am still under the effects of a profound emotion. M. Vizentini, director of the Theatre-Lyrique, had prepared to give the first representation of the 'Key of Gold,' his new opera, in which Leon Achard was to play the principal rôle. Bills had been posted, the rehearsal completed, when suddenly, Achard turning pale, carried his hand to his head, covering his eyes as if to shut out a mournful vision. With a deep sigh he exclaimed, 'My brother! my brother!' Friends gathered about him, and Vizentini demanded the cause of his grief. Achard looked at him fixedly, and said, 'We shall not play to-night.' 'You are insane,' said the director. 'God so wills,' sighed the artist; 'my brother is dead!' They regarded him with more and more surprise. His brother Charles was director of the *Conservatoire de Dijon*, and of a good constitution. 'I see him! . . . I see him!' continued Leon. 'My poor brother is dead!' and he fell down senseless. The telegraph was put in motion, and soon a telegram announced the sudden death of Charles Achard, director of the Conservatory of Music of Dijon. Mons. Leon Achard is a remarkable seeing medium." Under the head of "Spirits Show Themselves and Speak with Men," the following: "One must be extremely ignorant," said a priest to me, "not to believe in it. It is the base of Catholic teaching. But the church alone obtains the revelation from good spirits. . . . The *Faule d'Ostend* pretends that spirits show themselves and speak to men in cases extremely rare. . . . I have before me a book entitled: 'The Jesuits During the War,' (1870-1) by the Abbé Edouard Mallard. It is sold at the Catholic library in Paris, Bonaparte street, 66. One there reads: 'Apparition of P. Olivalet to a pious person (p. 111); the P. de Bengy called his mother (p. 112); apparition of five Jesuit martyrs to a person dying (p. 113).'" Of the first named the writer thus expresses himself: "My Reverend Father, on Friday, 26th of May, 1871, about six o'clock in the evening I was preparing to write, . . . when suddenly the Rev. Prelate Olivalet appeared before me. . . . This apparition was to me almost a certitude that the crime was accomplished. I did not know of its reality till the 29th." Olivalet was put to death on the 26th, between five and six o'clock.

Of the second of the apparitions noted above, the Archbishop of Bourges writes: "It is wonderful! The son called his mother. That same evening the mother went to join her son." Of the apparitions of the Jesuits, referred to above, (June 1872) this is stated: "All at once she said to the *femme de chambre* seated at the foot of her bed: 'Océle, listen, behold the fathers! I see them, . . . see Pere Olivalet!'" . . . He says: 'Prepare you for death.' The daughter afterward being called kneeled at her bedside, and said: 'My dear mother, you have then seen the Fathers?' 'Yes; I have seen them. They were there near the chimney, surrounded by

light (*dans une auréole*). It was the Pere Olivalet who spoke to me, and then disappeared."

In Holland that same low, contemptible spirit of persecution follows the Spiritualists that obtains here. Mme. Calcar, who publishes at the Hague a "Journal spirite," has suffered not a little; but has ably replied to her detractors. In one of her articles she quotes the remarks of the distinguished German, Justus Kerner, to a young ignoramus who publicly denied the phenomena as occurring with the famous somnambulist of Prevorst. "Listen, my young friend," he said; "you remain in your slippers by your fire, and will not trouble yourself to go and see Frederika; while I, though old, have had the good sense to visit her more than three thousand times, and to make observations with the most rigorous and scientific exactness for two years, in my own house." Good heavens! to what extent will not puppyism and conceit go, and that, too, in the very presence, as it were, of so distinguished a person as Dr. Kerner.

At Aniche, in the north of France, there is a worthy family, composed of a father, who is a healing medium, and several children who enjoy different phases of mediumship. M. Bonnefont, who writes of them and suffers with them, says: "Our adversaries call us impious, accomplices of the devil, sowing discord among the families." Another interesting account of deliverance from obsession I must omit, as also phenomena with paraffine; some manifestations of much interest with the young medium Anélie, and an "Argument to abolish the death penalty."

Le Dérail is another new periodical published at Guise (Aisne), and is devoted principally to a consideration—and praise-worthily—of the association of capital and labor. Its sole paragraph which has any bearing upon our cause declares: "that without entering on the questions of dogmas it will occupy itself in the protection due to all the manifestations of religious thought; bringing to the light the abuses of intolerance and the spirit of domination"—i. e., persecution(?).

SPAIN.

El Criterio Espiritista, of Madrid, has several valuable articles—"Spiritualists and Spirits," by Viscount Solanot; "*Fisica Psicológica*," by R. C. Bernad—but they are too lengthy for my space here. Among its brief notices are the following: "They write us from Zaragoza that our brethren there have cured two persons of obsession through the agency of Spiritualism, and that to-day they are free from any molestation." *La Prensa Católica* has published an able defence of Spiritualism, from the pen of D. J. Marín y Contreras, in reply to the distinguished writer, D. R. Alvarez Espino, who had impugned without knowing our doctrine. In no city of the continent has the illustrious medium Slade obtained such signal success as in Berlin, where he could not receive all who wished to attend his séances. They have established a society of Spiritualists in Copenhagen, which is the first of which we have had any notice in Denmark.

ITALY.

The March number of *Annali dello Spiritismo*, of Turin, has been received. Its first article is a continuation of "Mysterious Agents," which contemplates the spiritual phenomena as recorded in works by Mr. Wm. Rogers, of Boston, Rufus Elmer, of Springfield, and Messrs. Wells, Bliss, Edmonds, Home. In section third of the same contribution it says: "Our own illustrious Matteucci discovered an imponderable force differing from that of electricity: emanating from the body, each substance, résinous or vitreous, served it as well as metal as a conductor. And Sig. Lafontaine and Thilorier found also an agent of a like nature. This aroused the spirit of investigation, and Sig. Von Helmholtz studied the matter with a like success; and the new force was called *od*, or *odico fluid*." Following this is a short letter, written in 1838 by Lamartine, on "Rational Religion"; also a further quotation from a discourse delivered in Chicago by Mrs. Cora Richmond, on the power of the will. Dr. Slade in Berlin is briefly noticed. An interesting account of a séance held at the Baron de Bozzi's palace occupies several succeeding pages. The table at one of the Baron's séances kept time to the music of the piano, while a communication from Lord Byron was written through a medium. Byron being asked why he did not write in his own language, immediately wrote: "I bless the wave that wrenched me from a land of strife, unfruitful land, whose only fruits are sorrow and disappointment." . . . We have reached the conviction that the phenomena are real," adds the Baron, "and that the force acts with reason and with a motive in view, with intelligence and the faculty of election." The decease of Anna Ennosser, in Trieste, is here touchingly recorded; her many virtues and high qualities are lauded with much affectionate feeling.

MEXICO.

La Ilustracion Espiritista, of Mexico, opens its fair columns with "A Pastoral against Spiritualism" from the Bishop of Vera Cruz. Concerning it the editor says: "Every time a Catholic clergyman fulminates his rays of ire against the swelling flood of Spiritualism, one can say that our cause is prospering. In fact it is a sign of an important triumph when the Roman clergy are obliged to break their silence on account of the progress of the doctrines of Allan Kardec," etc. It would be gratifying to give here a portion of the pastoral and the able replies to it, but space forbids. Several lengthy poems, a translation of one of M. Leymarie's articles in the *Messenger*, Dr. Puebles in Ceylon—a letter to Mr. Colby—a letter in a London magazine, on materialization, from the able pen of Epes Sargeant, an account of one of Dr. Monck's séances, a learned and lengthy article on "double existence" contribut-

ed by Señor Don Ch. Fauvety, letters of Messrs. Varley and Crookes, and "miscellaneous," make up an extremely valuable number. Mme. Blavatsky, *psicóloga de mucha fama*, is named as about to produce a great work. *La Discusion*, of Guadalajara, is reproducing the "beautiful pages, Roma and the Evangelists."

La Ley de Amor, of Yucatan (two February numbers), devotes its first few pages to a reply to a paper of that city. The latter, treating of tolerance, says that Jesus condemned tolerance in religious matters. This sharpens the pen of the editor of *La Ley*, and the response is satisfactory. Of contemporary spiritual literature much good is said, and our principal magazines enumerated. Mr. Watson's *Memphis* periodical is particularly commended. In an article on "Superstition" occurs the following respecting an eclipse of the moon: "On this morning you will be defended by the firing of guns and a tremendous noise made at the barriers of our city, as is the custom in like cases, in order to liberate the moon from its enemy." This, however, is only a part of a paragraph of many observations of merit. "Objective Teaching," "Hopes," "Correspondents," are the other more important items.

SOUTH AMERICA.

The *Revista Espiritista*, of Montevideo, has an editorial on "Tolerance," the character of which may be understood by the following sentence: "Above all that which we present with the most vigor, as expressive of our tolerance, is, that among Spiritualists there does not and ought not to exist other aspiration than that of the Truth and the Good." The "Angel Guardian" and Donna Amalia Solar have also interesting articles which I will endeavor to notice further hereafter. The Abbé Durand's book, which gives us and our spiritual phenomena over to the devil, has here also a notice.

AUSTRIA.

"Mr. Slade's *Aufenthalt in Vienna*" is a neat and very handsomely printed brochure of forty-four pages, and is from a press in Vienna. That it may be exact in all its details regarding an important "sitting" with the American medium, a drawing is given of the exact position of table and chairs, and their relative distances carefully marked. The results, under the strict scrutiny and regulations then imposed, could not be other than satisfactory to any enlightened mind.

The *New Ball* is an illustrated paper published at Leipzig. Among its most attractive features is a fine portrait of Mr. Slade and a long article from the pen of Prof. Wittig in relation to those manifestations in the presence of Slade with which we are all familiar.

The February number of the *Dagbladet* has come. Though not a spiritual paper it is liberal, as its articles show, and to the Scandinavian it must be of much interest.

Foreign Correspondence.

JOTTINGS OF FOREIGN TRAVEL.

BY CARRIE GRIMES FORSTER.

NUMBER VII.

To the Editor of the Banner of Light:

With numerous projects for sight-seeing unaccomplished, we were again compelled to flee from London fog and dampness, which proved in our experience not only "the pestilence which walketh by day," but one that followed us personally each moment that we inhaled the atmosphere of the great city. It is incomprehensible that the rate of mortality, as reported each week, is so comparatively small amid the influences of a climate so apparently deleterious. Bronchial and other lung affections, however, are quite prevalent throughout this kingdom; not confined to the inhabitants of the large cities, but extending through the rural districts also. Sojourning at several of the many Sanitariums that the season affords, we have had a wide range for observation and astonishment in that direction. The appearance of so large a number of persons wearing respirators, even in the salubrious air of these resorts, has a suggestive tendency. Never having seen such an article in our own favored land, the picture presented was rather startling at first, particularly as the wearers of the protecting covers are in most instances either the youthful or those in the meridian of life, and not the advanced travelers in the earthly pilgrimage. While our mind has thus been turned to the contemplation of the decay of the physical form, we have been pleased to note the present agitation throughout the country on the subject of reform with regard to the display hitherto thought necessary in the consignment to the tomb of the vacated temple. A society has been established called "The York City and County Funeral Aid Mourning Reform Association." The object of the society, as stated, "is to endeavor to abolish all unnecessary expenditure and ostentation on the occasion of funerals, and in the wearing of mourning, and by common consent to substitute customs simple, quiet and becoming." The movement has met with great success, and numbers among its earnest and prominent adherents such men as the Archbishop of York, Archbishop of Cleveland, the Marquis of Ripon, Earl Cathcart, the Bishop of Ripon, as well as "ministers of all denominations, military and naval officers, doctors, lawyers, merchants, tradesmen and working-men." It is to be hoped the interest may become universal, and that the wave of action will reach our shores and overwhelm in its mighty tide the deplorable "lavish expenditure" that prevails even more extensively with us than it does on this older continent. The *Christian World*, of December 21st, published at London, in an editorial headed "Fashion at the Grave," after criticising severely the "irrational, inconvenient and expensive custom" of funerals as now conducted, adds: "To overcome opposition, as dictated by different motives, people generally must be encouraged to a more natural and less morbid view of death than that which has come down to us from the Middle Ages, to regard it as marking the entrance upon another and higher stage of

human life, not as a passage into an unnatural, mysterious and awful existence!" The pulpit must rise to a more Christian conception of the future life than that which too often finds expression in referring to the fact that so many of the clergy, including some of the highest dignitaries of the Church of England, are approving the reform effort, the editor says: "They will immediately add this reform by the leading nobler and worthier ideas of death than those that have prevailed in the past." It is indeed encouraging when a church organ dares express itself thus boldly against customs and dogmas that have for such a length of time shackled the mind and warped the intellect of so large a proportion of the children of Infinite Love and Wisdom. Holdings of such a character, however, may appear rather out of place in the midst of the scene that presents itself from a window of "The Grand," (the hotel at Brighton, fronting the Parade,) at this hour of society's daily exhibition of magnificent horses, equipages, and titled and fashionable personages. And yet the "grim monster" doubtless intrudes more painfully upon these so-called favored ones than upon the mortals who have no earth-born attraction of station and wealth to bind them to the relations of time and sense. We could but contrast the accommodations presented at "The Grand" with the superior comfort and advantages of the model-hotels that are found in every section of our own broad land. This "London-on-sea" has an atmosphere clearer than that of the murky metropolis, from which the followers of fashion and invades likewise their peevish thoughts; but to us, coming from the exhilarating air of the Isle of Wight, the fog was by contrast heavy and depressing. But the leaders of society have placed their sacred seal of approval upon Brighton, hence it would prove in certain circles almost social ostracism to absent oneself from the "charmed locality" during the season.

We have visited the Brighton Aquarium, said to possess the finest pictorial collection in the world. The building is so constructed that the tanks containing the fish are supplied with water direct from the sea, by means of reservoirs under the floors of the corridors. The reservoirs are capable of holding five hundred thousand gallons of water, which quantity can be pumped from the sea in about ten hours. The numerous and choice specimens of Sea-Anemones occupying one of the tanks with a grotto-like background, was to us intensely interesting, as being well-nigh the beginning of animal life so closely allied to the vegetable that it required the strictest scrutiny to detect the slightest motion; thus presenting one of the various facts in Nature illustrative of the doctrine of evolution, in contrast with the distinction to the assumptions of Genesis, as to a special creation of all things from nothing? Our patient observation of the beautiful creatures was at length rewarded by perceiving the feelers of one of the flower-like objects grappling with a tiny fish, that eventually disappeared within its mysterious folds! We learn that these Anemones possess stinging cells, with which they paralyze their subjects; and that the human hand cannot touch some of the species with impunity. The Octopus, or Devil Fish, as it is styled by Victor Hugo in his "Tollers of the Sea," (and of which he gives rather an exaggerated account,) was certainly the most hideous object our eyes ever beheld. Its peculiar method of breathing, and the singular movement of its tentacles, suggested the idea that existence must be to it a painful infliction; and we questioned in our mind whether there could possibly arise within the compass of such an apparently distorted creation an agreeable emotion. But even the Octopus has its place in the economy of Nature, and so fulfills its purpose with an exactness and consistency that tends to the preservation and accumulation of the varied sources that are required in reaching toward the higher unfoldment of the vast aggregation of creative energy. The Star-Fish, of which we noticed several varieties, are worthy of mention, from the remarkable fact that they have the power (and use it when irritated) of dismembering their bodies by throwing off their arms; some of the cast-off limbs in time developing new arms, buds at the fractured extremity, and becoming perfect fish!

We were gratified to find that Brighton contains a Free Library and Museum. Being open to strangers as well as the regular inhabitants, the influence of both institutions must be considerable. Quite a number of both sexes were availing themselves of the privilege of the library upon the occasion of our visit. We would not risk the disturbances of their enjoyment merely for our temporary satisfaction, we cannot state the quality of the literature that graced the cases and tables. A thrill of national pride pervaded our mind when, on passing up one of the stairways, we beheld on canvas the well-known features of one of America's distinguished jurists and statesmen, Hon. Rev. J. J. Jones. Having been taught in early life to respect and venerate that great mind, as it shone forth in forensic ability in his native city, Baltimore, Md., the recognition was indeed pleasurable. The likeness was excellent, as was the pictured bust of our glorious Washington on the table at which Mr. Johnson was seated. We were unable to ascertain the circumstances that placed our fellow-countryman's semblance amid portraits of England's ancient kings and queens; an unusual but by no means unwelcome position for the picture of a republican to occupy; but we felt, if intellectual acumen and character had decided the superiority, the free-born citizen would surely have had precedence over the contiguous representatives of royalty.

As the attractions of this popular resort are soon exhausted by travelers with our tastes, and the atmosphere is proving far from invigorating, we shall soon depart for the town of Hastings, in which historic locality we hope to find beneficial air and interesting surroundings, from which to gather a few jottings.

A Massachusetts physician, a graduate of the Harvard Medical School, and a member of the Massachusetts Society in good standing, who has recently removed to Providence, has been refused admission to membership in the Rhode Island Medical Society, under circumstances that invite discussion. When he took an office in Providence, he put an advertisement in the papers of that city, in which he said that he had been "in successful practice of medicine in Massachusetts eleven years, and has recommendations of leading physicians of the State." It was this advertisement that caused his rejection. That he had only stated the truth was admitted; his offense was that he had advertised at all. Possibly his rejection by the Society, under such circumstances, may help him to business with those who have no sympathy with its hide-bound conservatism, but this fact will not relieve the Society from the stigma of injustice to him, if not of injustice to its own reputation.—*Boston Traveller*.

Cambridge City, Ind., 1878.

Children's Department.

MISS EDITH'S MODEST REQUEST.

My papa knows you, and he says you're a man who makes reading for books. But I never read nothing you wrote, nor did papa—I know by his looks. So I guess you're like me when I talk, and I talk and I talk all day. And they only say, "Do stop that child!" or, "Nurse, take Miss Edith away!" But papa said I was good I could ask you—alone by myself. If you would write me a book like that little one up on the shelf. I don't mean the pictures, of course, for to make them you've got to be smart. But the reading that runs all around them, you know—just the easiest part.

You n-e-d-n't mind what it's about, for no one will see it but me. And Jane—that's my nurse—and John—he's the coachman—just off by his three. You're to write of a bad little girl, that was wicked and bold and all that. And then you're to write, if you please, something good—very good—of a cat!

This cat she was virtuous and meek, and kind to her parents, and mild, and careful and neat in her ways, though her mistress was such a bad girl. And how she would look and gaze when her mistress said "no" was so bad, and blink, just as if she would say, "Oh, Edith, you make my heart sad."

And yet, you would scarcely believe it, that beautiful, angelic cat. Was blamed by the servants for stealing whatever they said, she'd get at. And when John drank his milk—don't you tell me! I know just the way it was done! They said "I was the cat—and she sitting and watching her face in the sun!"

And then there was Dick, my canary. When I left his cage open one day, they all made believe that she ate it, though I know that the bird flew away.

And why? Just because she was playing with a feather she found on the floor. As if cats could n't play with a feather without people thinking "it was more."

Why, once we were romping together, when I knocked that cat as gravely and distressed as if she had done it herself. And she walked away sadly and hid herself, and never came out until tea. So they say, for they sent me to bed, and she never came even to me.

No matter whatever happened, it was laid at the door of that cat. Why, once when I tore my apron—she was wrapped in it, and I called "that!" Why, they blamed that on her. I shall never—no, not to my dying day—forget the pained look that she gave me when they slapped me and took me away.

Of course you know just what comes next, when a child is as lovely as I was. It was good news was killing that cat. I know it was nothing she ate, for her taste was exceedingly nice. But they said that she stole Bobby's ice-cream and caught a bird from the tree.

And you'll promise to make me a book like that little one up on the shelf. And you'll call her "Naomi," because it's a name that she just gave herself. For she'd scratch at my door in the morning, and whenever I'd call out to her, "Naomi! Naomi!" like a Christian, I would answer, "Naomi! Naomi!"

And you'll put me and her in a book. And, mind, you're to say I was laid. And I might have been laid but that for the example I had.

And you'll say that she was a Maltese, and what's that you asked? "Is she dead?"

Why, please, sir, there n't any cat! You're to make one up out of your head!

—Diet Hart, in the Independent.

BE KIND TO ONE ANOTHER.

To the Editor of the Banner of Light:

I am a California miner, living all by myself, half a mile from any one, high up on the mountain side in my little cabin among the rocks, the green trees, and swift falling streams. Near by is a little artificial pond, in which I have placed a few trout which I feed from time to time, and it is a pleasure to see them dart and catch the little pieces of fat meat as I snap them one by one from my thumb and finger, sitting very quiet while so as not to frighten the fish. But I was going to tell you about the birds, the little California linnets. The males sing very prettily here in the mountains in the spring and early summer, while mating; but not so much after; and Mr. Darwin says you have heard of Mr. Darwin, the man who wrote a book, and says that way back, many generations ago, our great-great-grandfathers and grandmothers were monkeys and orang-outangs, and all sorts of things—well, he says the birds are courting them, and vie with each other to see who will sing the loudest, and prettiest, for the prettiest singers get the prettiest and smartest wives; and I guess he's about right; for it's just like young men who go courting young ladies—they are very nice and obliging then, go out riding and walking with them, and get them all sorts of pretty things; but after they are married do very little more of that. These little birds come around my door to pick up the crumbs of bread I throw them. Some of them know that bread is good to eat, and some do not, as it is not their natural food—berries, and seeds, and bugs, and little worms being their natural sustenance. But some have tried crumbs, and found them good, so they come to eat, and others come with them for company, perhaps. This Sunday morning, as I sat with the door open, the little birds came hopping around looking for crumbs, scratching with both feet at once, in a very funny way. When I got up to feed them they all flew away, but in a few moments, after I had crumbed up some soft bread and thrown it out, they came flying back again, and began picking up the crumbs in a lively manner. One little bird, however, did not seem to know what crumbs were, and began scratching with both feet at once again, while another little bird, not seeing a crumb in its bill, and hopping to the first little bird, put the crumb in his mouth, which the first little bird opened very prettily for him to do. This was repeated several times, till the first little bird began to pick and eat the crumbs of his own accord. Now the second little bird might have been the mother or the neighbor of the first little bird, as they were nearly of a size; whichever she was, it illustrated to me how beautiful it is to be kind to one another.

Downsville, Cal. W. M. TOWLE.

Phonograph—Its Possibilities.

To the Editor of the Banner of Light:

One writer, in giving a description of Prof. Edison's speaking phonograph, says: "The possibilities and capabilities of this remarkable instrument are wonderful." If we may credit half the statements made by the inventor to newspaper reporters and others who have interviewed him, the machine is indeed "wonderful." It is believed that Prof. E. is a medium, as have been many other great inventors, without knowing it. It does not matter, however, what aids his inventive genius may have received from invisible intelligences; it is very possible he is bringing out a machine that in some way will greatly facilitate the spirit-world in communicating with people in earth-life. Possibly for this purpose a phonograph may be constructed a little differently from those now being made. The professor has not yet built a machine that embraces all the possibilities he has conceived. Spirit intelligences may improve upon the invention as it now stands; at any rate, some of the intelligences on the other side anticipate that intercommunication between the spirits of the departed and their friends in earth-life is to be greatly facilitated by this new phonograph. Perhaps materialized spirits may utter their thoughts through this new invention. If the idea is feasible, a Franklin or a Morse may assist to put it in practice.

Banner Correspondence.

Illinois.

CHICAGO.—Mrs. M. B. Clark writes as follows: "As the readers of the Banner of Light are no doubt interested in the progress of the spiritual cause in Chicago, a brief letter from a resident on that subject, will likely be acceptable. Spiritualism has just passed through a sort of crisis of agitation and discussion in this city, and what with the excitement created by the fellow Bishop and his clergy house-top trumpeted *pseudo* *exposés*, along with the commotion caused by the so-called confessions of the recent willom mediums Withford and Hinton, the phenomena have been the general topic and subject of controversy. However, good has been the ultimate outgrowth of the apparent evil, and the discussion of that eloquent trance speaker, Mrs. C. L. V. Richmond, before the First Society of Spiritualists, continue to draw good audiences, while the Children's Progressive Lyceum, under the auspices of the above body, also still hold weekly sessions with fair attendance.

The field of professional physical mediumship having had the weeds and rubbish cut out, what is raked out, is now occupied by the time tried and true mediums, Mrs. Hollis Billing, the Bangs sisters, and Bastian and Taylor, who each have all the patronage they can attend to.

It may interest your readers to know that a few gentlemen and ladies, along with my husband and self, are holding weekly private sittings with these mediums, (B & T) at which their guide, (George Fox), delivers, by independent voice, with his own materialized organs of speech, a lesson, as he calls it, on the philosophy and metaphysics of Spiritualism, that surpasses in language of eloquence and erudition any discourse I ever heard from mortal lips. These lectures are simply grand, and sitting under his instructions, I feel like a child-scholar in the austere presence of some high professor, or rather as one privileged to enter the sanctum-sanctorum without unloading my sandals.

Our mental mediums, Mrs. M. E. Weeks, Miss May Shaw, Mrs. Bishop and Mrs. DeWolf, are, I understand, meeting with good success, as are also our healers, Drs. Bishop, Bushnell, Wiggin, and others, in their line. The latter, Dr. Wiggin, is holding developing circles regularly with good results. Several other developing circles are also held on Sundays and during the week. Mrs. Richmond's control, Omina, holds receptions on Friday evenings, which continue to be a source of pleasure and instruction to those invited.

Taken altogether, the cause is working favorably, and we have no need to fear for the fulfillment of our faith in progress.

I understand Mrs. Hollis Billing is to leave for the East soon, also Bastian and Taylor, who have heard are to spend the summer at Cascade, N. Y., where they met with success the last warm season.

Massachusetts.

BROCKTON.—Jas. F. Severance writes: "In the Message Department of the April 13th issue of the Banner there appeared a communication from 'Lucinda Alger' when in the form the wife of Mr. Joseph Alger, of Bridgewater, Mass. Being personally acquainted with Mr. Alger, and knowing that he is not a believer in the spiritual philosophy, and would be the last one to acknowledge anything coming from this source unless true, I sent him a copy of the Banner containing the communication referred to, and was somewhat surprised that it should elicit the following:

"In SEVERANCE.—The message purporting to come from my wife is right. She died eight years since. The two sisters and two brothers died since she did, which she speaks of. I should like to know where this message was received first, and who by."

During the last few years a number of messages have appeared in the Banner from spirits who have passed on, all of whom I was acquainted with, either personally or by reputation, and I can certify to their absolute correctness in every instance."

Dr. French Webster also writes from the same place April 15: "Spiritualism seems to have taken a new start in this town; in fact, never before has there been so deep an interest among all classes as at present. Some of the best minds of the place are investigating the truths of our beautiful philosophy. A society of Spiritualists has been formed here. Circles in different parts of the town are held each week, and several of the most gifted speakers visit us and open wide the doors of inspiration and feed the hungry. Mrs. Susie Nickerson White has been with us frequently, and too much credit cannot be given her for earnest and noble work in convincing the unbelieving and skeptical. Mrs. Maud E. Lord has also visited us, and in the exercise of her wonderful gift convinced many of the presence of loved ones. In fact, we are having a grand spiritual revival."

Indiana.

VINCENNES.—S. S. Burnet writes: "It may perhaps interest some of your numerous readers to hear how we are progressing in this portion of the Hoosier State. First, we have a hard orthodox element to contend against, but we are making a little progress in the right direction. Some two years since a select few formed a circle for development. Mrs. Julia E. Tomlinson was the instrument chosen by the invisible hosts, and she, at that time, she is a clairvoyant, clairaudient, trance and physical medium, as well as automatic writer. As a clairvoyant and clairaudient I consider her superior to any medium it has ever been my lot to consult. She gets names (at times) very readily, and her descriptive powers are excellent. The physical manifestations are similar to those of Mrs. Maud E. Lord. The medium sits in center of circle, with her hands filled with flour, and is entranced by her Indian control Katie (a half-breed Camanche). While Katie gives tests, hands are felt in different parts of the circle, and at times we have had independent voices. I marked a cigar by running a black pin into it, and placed it some thirty feet from the medium in an adjoining room, all unbeknown to any person in the room. After the circle was formed I asked Katie to bring me what I had left in the other room (two doors intervened between where I left the cigar and the circle-room, and both locked). She said, 'all right. I have got your smokum,' and gave me the cigar, which I found to be the same I had marked. I have some writing given automatically through Mrs. T.'s hand that is simply grand. The spirit claims to be an Indian, and to have lived here thirty centuries ago. He gives a glowing account of his people, how they lived, &c., &c., saying their belief was the same as ours, and that he had lived in this day and age they would be called Spiritualists; that they had their mediums, and had appointed times for talking with their fathers, &c., &c.

In conclusion I will say I have found the medium honest and truthful at all times, and her mediumship in all respects genuine. We hope for still better things."

Vermont.

WOODSTOCK.—Thomas Richmond writes: "I took pleasure in reading in a recent issue your quotation from the New York Times, and G. B. Stebbins's letter to the Detroit Post, touching the character of the Hon. B. F. Wade, who had been maligned as a profane man. Forty years ago this past winter I made the acquaintance of Mr. Wade, both in the Legislature of Ohio, he in the Senate, and myself in the House of Representatives, both representing the same Senatorial District. From that time to his death we have been close friends. During four sessions of Congress I was in Washington at the time he was presiding officer of the Senate, often meeting him in his private room, and in his office, and on the street.

Mr. Wade was not a profane man, mixing profane language in his conversation generally, but

often expressed his disapprobation of a thing, or his surprise, by expletives of profane language. Mr. Wade was a townsman with the Hon. Joshua R. Giddings. They both, with myself, were co-workers in the cause of abolition, when an abolition lecturer was liable to abuse, and being egged, of which Mr. Giddings had some experience.

We all became Spiritualists at an early day. Mr. Wade gave me his experience in his own room in Washington. He was convinced by his own wife, at his own house in Jefferson, Ohio. I broke upon both by a sudden surprise, by the writing through her hand of intelligent matter, which was continued, but kept pretty much to themselves, for some years.

Hon. B. F. Wade was a true, outspoken man, true to his idea of right and justice. Forty years' acquaintance has proved him so to me."

Pennsylvania.

TURKEY CITY, CLARION CO.—A. Burnham writes: "About two years ago I was seriously afflicted with a scrofula humor of a tumorous nature, which was gradually consuming the life-elements of my physical system, so that I was scarcely able to attend to any business. I received a diagnosis through Mrs. C. M. Morrison, saying that I could be restored to comfortable health, which has been done by the magnetized remedies prescribed through her. I consider her an honest and reliable medium, controlled by a high order of intelligence, and a physician eminently worthy the patronage of the public."

PITTSBURGH.—A. P. N. writes: "Weekly séances privately held here, with Mrs. Patterson as medium, for materializations, bring us results equal and not dissimilar to the unfoldings purporting to occur at Rochester, N. H. A half-dozen or more spirits appear each evening, walking out from six to ten feet from the curtain, and take seats near the friends composing the circle, bringing flowers to, and in one case receiving a handkerchief from a member of the circle, which was carried away and returned a few weeks."

New Hampshire.

GREAT FALLS.—J. D. Jones writes, April 10th: "Mrs. A. E. Cunningham, of Lynn, conducted public test circles here last Sunday afternoon and evening. In the afternoon audience were about one hundred and fifty persons, and in the evening about six hundred. Her tests were very generally recognized. Her services have been in good demand for private circles, and so far as I can learn she has given perfect satisfaction to all. At the request of friends she is stopping here this week, at Dr. Hamlet's residence, holding private sittings. She is a splendid test medium, and has made numerous friends here."

NASHUA.—J. M. Fletcher, President, writes: "I wish to express the pleasure and satisfaction we felt in having recently two lectures upon mesmerism and spiritualistic phenomena, with experiments, by Prof. J. W. Cadwell, before the First Christian Spiritualist Society of this place. We feel that it is in his power to do a great and good work for Spiritualism, and hope his services will be sought by other societies."

California.

SANTA BARBARA.—Mrs. H. F. M. Brown writes: "The Spiritualists of Santa Barbara have organized a Progressive Lyceum. The officers are: Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Seavens. The Lyceum meets at Crane's Hall on Sundays, at half-past one."

Written for the Banner of Light.

SPRING DAYS.

BY BISHOP A. BEALS.

Fair Spring's baby eyes are all brimming with dew,
And fresh from the dreams of the night,
She bathes her sweet face in heaven's own blue,
And smiles from her cradle of light!

Over her face the south winds are playing,
Lifting the curls of her soft, golden hair,
And fairy hands put white the mounts are flying
The glow on her tender cheeks fair!

The day has just woke from the winter's repose,
And shakes from her bed the scent of the rose
With the light of her silver-tipped wing.

Sweet voices are heard in music and rhyme,
Chanting songs of infinite praise,
And up from the valley the lily-bells chiming
Swells the merry bird's roundelay.

The morning is tripping o'er mountain and lawn,
Through the gray of the dark forest aisles,
And flower-eyed blossoms are upward drawn,
In the light of her beautiful smiles.

Ah! many a heart with its old-time ache,
Like a tree that is lonely and bare,
Holds something still green that will gently awake
At the touch of this Spring-time's prayer.

And many an idle sunny and green
Is found in the depths of the soul,
Where gather the best ones in memory's dream,
With the charm of their loving control.

We welcome thee here, sweet spring of the year,
With garlands and flowers and song,
And send in each heart a prayer that is dear,
Unfettered by sorrow or wrong.

"Mother Shipton's Prophecy."

Having been requested of late by several friends at a distance to reprint the above-named piece of versification (which at intervals makes the circuit of the press in the United States,) we take the present opportunity to acquiesce. In the Banner of Light for April 10th, 1875, in the Message Department—at that time presided over by Mrs. J. L. Conant—the following appeared under the heading of "Questions and Answers," and we invite the attention of those who have written us on the subject to the biographical sketch, the "prophecy," and the answer of the controlling intelligence there set forth:

Q.—[A correspondent sends the following:] "Old Mother Shipton was born at Shipton, near York, England, and lived in the time of Henry VIII. She was supposed to be a daughter of Satan, and a witch. The night on which she was born there was the most dreadful storm ever known. She was a prophetic, and foretold the burning of York Minster. The third time she said it would be burnt to the ground. It has been burnt twice. She also foretold that carriages would run without horses, that people would fly in the air, and that the earth would be like unto a gridiron—we suppose from the network of railroads. Cardinal Wolsey, hearing that she had prophesied concerning him, was very indignant, and sent a nobleman to hear what she had to say for herself, and to tell her that she would be burnt for witchcraft. When they arrived and knocked at the door, she called from within: 'Enter, Lords So-and-So,' at which they were much astonished, for she had had no means of knowing their names. When they had entered the cottage, they informed her of their mission, and that when Wolsey got to York she had better take care what she said. Taking off a kerchief from her neck she put it on the red cord, saying: 'If this burns, I burn.' She then took the kerchief off whole. She also said that Cardinal Wolsey would see York, but never reach it. The king called Wolsey back to London, and he died on his journey. So he never was in York, though he saw it either from a tower or a hill, making true what Mother Shipton had said. At Clifton, one mile out of York, she had a stone called 'Old Mother Shipton's Stone.' She was said to be a very pious and generous woman, and lived to a very great age, and died at Knarsbro'. The following remark-

able prophecy by her was first published in 1448, and republished in 1641:

Carriages without horses shall go;
And no man shall be able to go;
Around the world thoughts shall fly;
And the world shall be full of woe;
Water shall yet more wonders do—
How strange! but yet they shall be true.
And the world shall be full of woe;
And gold be found at the root of a tree.
Through hills men shall ride;
And no horse or ass be at his side;
Under water men shall walk;
Shall ride, shall sleep, shall talk;
In the air men shall fly;
In white, in black and green;
In the water shall float
God shall be found and shown
In land that is not now known.
Fire and water shall wonder do,
And England shall at last admit a Jew.
The world to an end shall come
In 1641.

This remarkable seer's prophecies having come to pass, in so many cases, in regular order, why may not the latter, in regard to the end of the world, come true? Or is there another version of what is meant by the world coming to an end? A.—The predictions of seers with reference to the end of the world always had reference specially to the end of certain arbitrary periods. The world at that time lived, moved and was governed by a religious prejudice. This doubtless will come to an end, or receive a culmination, at the time, or near it, predicted by the seer; but the end of things temporal will have come at that time, and a new, mathematical, astronomic impossibility. The whole system of nature is founded upon the law or system of mathematics, and an accurate disposition of all worlds, of all conditions and times, is made by and through this law of mathematics. If the world came to an end, literally, at that time, it would upset the entire law and break up the whole system of nature, which we cannot for a moment believe.

Written for the Banner of Light.

INVOCATION.

BY HESTER M. POOLE.

Come thou to me, sweet Spirit of Light,
Dancing along the trees,
Beam for awhile on my yearning sight,
While fitfully wanders the breeze
Under the waving trees,
Pause for awhile to my eager sight,
Among the billowy trees.

Light! from the uttermost regions above,
Where planets their courses run,
Light! from the source of Infinite Love,
Which kindles and glows in the sun,
While the changing seasons run,
And delfy throbs with changeless Love,
And the rolling years go on.

Oh, come blessed Light, to my innermost soul,
And quicken! its impulse to truth,
And near to your source may its grand orbit roll,
Renewing the love-light of youth,
Reviving its bloom and its truth,
As we sweep through our lives to that far distant pole
Whose magnet is absolute Truth.

New York, April, 1878.

Giles B. Stebbins and "The Life Beyond."

To the Editor of the Banner of Light:

I feel it a duty to call the attention of your many readers to the book lately compiled for publication, by Bro. Giles B. Stebbins—"POEMS OF THE LIFE BEYOND AND WITHIN." It is a work which should be in the hands of every Spiritualist. We find many rare old favorite poems herein, which are alone worth the price of the book. Beginning with the early Hindu poems, giving us selections also from Grecian, Roman and from our own country's literature, it closes with the inspired breathings of the spirit-land. The Christian Register of Boston well says, "Poems read to (all who look beyond this mortal life)." No one can rise from the perusal of the book without feeling that he or she has been visiting with the best, purest and holiest of company. He or she will rise with newer and nobler resolutions for the future.

Well has the compiler said in his preface, "The words gathered into these pages—a few pearls and gems from the rare treasures of four thousand years—all say, 'Man, thou shalt never die,' in voices that thrill and uplift the spirit."

The book is a choice gift to a father, a son, brother, sister, lover or friend. Bro. Stebbins should for his labors herein embodied here the thanks of both the mundane and the supermundane worlds!

M. H. MARBLE.

Table Rock, Neb., March 21th, 1878.

Bishop and Mrs. Youngs.

To the Editor of the Banner of Light:

In the Banner of the 30th ult. a correspondent describing the remarkable manifestations occurring in the presence of Mrs. Belle Youngs, "the piano medium," suggests that W. L. Bishop, or some other equally well known, might enlighten the anxious ones as to the source of the power and intelligence witnessed.

Now, I can assure all interested, that they will never get any light on this subject from that wise young man. I attended a public séance by Mrs. Youngs in New York last May, and W. Irving Bishop was present, and from the platform he was called upon and *defied* by Mrs. Y. to explain or duplicate the manifestations shown. The result was a complete triumph for the medium; the very astute young Bishop, who has often boasted that he could do anything that any medium could, was confounded, not offering one word in reply.

Subsequently, visiting the medium at her rooms, I had ample opportunity to satisfy myself beyond all question of the genuineness of the manifestations, which were of a very convincing nature, such as her standing by the piano and lifting it at arm's length by the music-rack on the top, with two fingers. Let some of the expositors try to imitate this as I saw it done, then I will begin again to investigate.

Woburn, Mass.

CYRUS MONROE.

Meeting of the Spiritualists of Western New York.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in the free church at Lyons, Chautauque Co., Saturday and Sunday, May 3rd and 4th, at 10 o'clock A. M. Mrs. E. L. Watson, of Titusville, Pa.; J. W. Sawyer, of Byron, N. Y.; and others, will be present to assist in the work and lead to the interest of the occasion.

The people of Lyons will do all they can to entertain those from a distance. The deep but, the remarkable foresight and wisdom displayed in human affairs by the inhabitants of the spirit-world, demands careful, candid and thorough consideration on the part of mortals to the end that a more perfect cooperation may be obtained in all things that naturally tend to civilization, enlightenment and elevate the human race. The occasion demands, and we think will secure, a large attendance.

Geo. W. Taylor.

For and on behalf of the Committee.

Passed to Spirit-Life:
From Milford, N. H., April 10th, Mr. John D. Sabro, aged 50 years.

Mr. Sabro was one of the leading Spiritualists of Milford, and was the chief of the present Society of that place, and not only believed in Spiritualism, but also was an earnest worker in its cause. He was a man of great intelligence, and the Society sustains a great loss. Being strictly honest in all his dealings, he was respected by all who knew him. He leaves a wife to mourn his departure, while his children wait for his heavenly home messages of love. The funeral discourse was pronounced by the writer.

Geo. A. Feltich.

New Books.

SECOND EDITION—JUST PUBLISHED.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS.

This important and attractive new book, which is deservedly meeting with a hearty welcome and rapid sale, is known by this suggestive title:

"VIEWS OF OUR HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by glancing at the titles of a few of the chapters: The System of Nature Described. The Sixth Celestial Sun. Magnificent Rivers in the Upper Spaces. Author's Views confirmed by Science. Origin of Electricity and Magnetism. Location and Functions of the Celestial Currents. How Spirits Ascend and Descend. The Pilgrimage of the Human Race. Psychophony Message from Pythagoras. The Universe, a Musical Instrument. Concerning the Solar and Astral Centers. Origin of Astrology, Its Scientific Basis. Wonders of the Great Central Sun. Multiplicity of Mental Sun Centers. An Arcanum Concerning the Summer-Lands. Formation of the Milky Way. Origin and Motion of the Solar Systems. Beauty and Glory of the Planets. A Remarkable Custom in Jupiter. Inhabitants of the Exterior Planets. A Bell of Cosmical Bodies around Mars. The Summer-Land as seen from Mars. Health of Life in the Summer Land.

A Natural Home not Made with Hands. Earth's Distance from the Summer-Land. Individual Occupation and Progress after Death. Despair of Persons who Know It All. Wonderful Scenes in the Summer-Land. Flight of Thought and the Deceitful Mind. Disappearance of Bodily Organs after Death. Eating and Breathing in the Spirit-Life.

The above are less than half of the questions treated by the author in this new volume. The human heart is sick with painful doubts concerning the future life, which this book is designed to empower to dispel; and the thinking mind can herein find abundant "food for thought." The language employed is plain and easily understood. "Views of our Heavenly Home" is a work destined, we think, to be even more popular than Mr. Davis's widely read and truly spiritual volume entitled "Heath and the After Life," of which many thousands have been sold, and which is now one of the best-selling books in the author's list. We shall publish from time to time extracts from many favorable notices by editors and correspondents. This book contains nearly three hundred pages, and is illustrated with impressive diagrams.

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BY S. W. TUCKER.

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SELECTED.—We shall meet on the Bright Celestial Shore; Angel Chant; Thy Will Welcome me Home; Welcome Angels; Come, Gentle Spirits; Release; Sacred Hour of Prayer;

TO BOOK-KEEPERS.

The attention of the reading public is respectfully called to the fact that the *Banner of Light*, published by the Boston Spiritualists, is now on hand at the following places:—
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kissed her hand to us. She had on a lace dress, and spangles were distinctly seen in her hair. She also saluted Mrs. Rudd and Dr. Goodrich.

The next spirit-form which appeared was that of a female clad in a snowy-white garment of apparently the most delicate fabric—so fine, indeed, as to cause universal remark in regard to it. The drapery, which was thrown over the back of the head and shoulders and arms, resembled the most exquisite lace. She came toward us and Miss Chase, and endeavored to have us recognize her; but we could not distinguish the features. The spirit then retreated behind the curtain. In a few minutes, however, she reappeared, seemingly with more power, and glided nearer to us than before. We said, "Can you give us your name?" "Yes, yes," was the response in a low whisper, "Fanny." "Is it indeed you, Fanny Conant?" we asked. At that moment a satisfied expression passed over the countenance of the spirit as she came nearer, and it appeared so like our late medium that we could not gain-say the fact, especially when we examined the black hair, so smoothly combed, as was her wont in the earth life. It being a perfect facsimile, she then pointed toward us with her right hand, and speedily retreated behind the curtain. The reason given by spirit friends why the garments appeared so white and well defined, was because of her superior mediumistic development while in her own earthly form. The last time this spirit made her appearance a beautiful white-turban was on her head. As she bent forward to have us recognize her, we could not but admire the exquisitely delicate fabric that covered her person.

The form of a man with dark hair and dark mustache and full face was then seen. This spirit was not recognized. He was stout and tall.

The next spirit who manifested was a curious looking person. Her hair seemed to be of a reddish cast, wound around her head in a singular style, "something like a beehive," remarked one of the party. There was a mass of it. A slight head-dress was worn on the back of the head. The garments enveloping this individual were less airy and not so white and much more material than were those previously seen. The figure was full and well developed.

Here followed a female spirit draped in lace—a very lively character—who danced around with great freedom for a few moments. The significant motions of the arms were by some present construed to mean that she came to all present—to none in particular. She was not recognized. The lineaments of the form could readily be traced through the drapery.

Spirit faces were visible at the aperture, sometimes two at the same time.

The tenth spirit who manifested very much interested our party. She was tastefully dressed in white. When the lady at the piano sang, "Nearer, my God, to Thee," this spirit took part, singing beautifully and seemed to enjoy the occasion very much. She remained longer in view than any other spirit. Retreating to the enclosure to gather strength, she again appeared and sang with the pianist as before. This was a beautiful manifestation.

The eleventh spirit who paid us a visit had light hair, mustache and chin whiskers, a bandage appearing around the forehead. This figure, we were informed, resembled a particular friend of one of the party, although he did not come near enough to be fully recognized.

The twelfth was that of a tall, swarthy-looking Indian, who seemed to almost reach the ceiling. He had a waving plume on his head, and wore a large belt around his waist fastened by a huge glittering breast-plate. He was a fine specimen of the red man, dressed as he was from head to foot in the character of the totem of the North American Indian. Another Indian also presented himself for a brief period. Also a girl was seen who appeared to be a cripple. Unrecognized. But the clearest manifestation was that of a youth, dressed in a uniform similar to that belonging to a base-ball club—greyish pants, tightly buttoned round the waist, where the loose white shirt that enveloped the upper portion of his form was gathered. His name was called by some one, but we could ascertain nothing definite in regard to this spirit, more than that he was a great adept in kicking the foot-ball when in physical life.

The baby scene was quite satisfactory. The curtains opened, and there sat the medium with a tiny infant dressed in pure white in her arms. We could see the face and hands plainly, especially the motions of its fingers. We were told, after the séance, that this was a child of Mrs. Pickering's, now in spirit life, which accounted for the oft-repeated caresses she bestowed upon it.

After this manifestation, Mr. Pickering placed a slate on the floor in front of the curtain for the spirits to write upon. The movements of the pencil could be distinctly heard, and we found, after the séance was over, written upon it: "We will yet convince the world through this medium that Spiritualism is true."

The male figures were white shirts, the sleeves gathered at the wrists. The female figures sometimes came out with bare arms, which were clearly visible through the gauzy drapery that covered them.

The figures many of them were larger and taller than the form of the medium, which satisfied us that the lady bore no active part in the wonderful exhibition presented to us as critical a company as ever met together on such an occasion. Consequently we shall say that we have no doubt whatever of the entire reliability of the medium on the occasion thus briefly described. As Mr. Wetherbee was one of our party, and had previously sat with Mrs. Pickering when the conditions were less favorable, we asked him what he thought in regard to the manifestations on the 18th. His reply was, "I think they are what they claim to be—spirits taking on apparent human forms, or materializing over their invisible bodies; that it was an honest show from the spirit-world there is no doubt."

There was no opportunity of the medium supplementing her clothing after the examination, as one or the other of the ladies of our party never left her for a moment to herself, so as to be doubly sure on that point. We thus can state with the most positive certainty that as the curtains dropped, hiding the medium from sight, the enclosure was proof against any confederacy of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centered on the curtain-cabinet, and it was light enough in the room to fully recognize each other; and that, therefore, whatever came out of the enclosure during the three hours that the séance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, which we have not

the least doubt was the fact in the instance under consideration.

As a matter to be expected in this age of steamships and railroads, our party was met by a Haverhill "newspaper man," (Mr. E. P. Hill,) on our return from Rochester, Friday morning, who was anxious to ascertain what success we had at the Pickering séance on the evening of the 18th. Finding the result favorable, he sent the following to the Haverhill Publisher of Saturday last for publication:

"We met and interviewed the party on the train on Friday morning, and from them learned that everything was in the highest degree satisfactory and convincing. This, however, is only another corroboration of what we have time after time established by frequent observation and testing. From our own witnesses—singing and testing commenced fifteen months or more ago, we know these phenomena do occur; other persons, also, whom we have introduced there, know they occur, and all subsequent tests are only piling up testimony upon the foundation laid by us many months ago in the face of much jeering and against waves of doubt and hesitancy rolling in from every quarter. Men who believe in the phenomena stood aloof from them as long as they could, and when they approached their steps were those of hesitancy and caution. Our tests were full, varied and complete enough of themselves to establish the fact, and did establish it in our own mind, and in the judgment of many other clear minded men and women. We have seen the forms, taken them by the hand, witnessed their partial dematerialization, and have recognized persons, and in turn have been recognized. We have seen one of these forms violently seized upon, Mrs. Pickering is herself in the cabinet engaged in a work, as also we were at the séance before the critical committee of ten, and we were the only person outside of the circle who was present at all of the three successive séances in March, the first to a party from this city, the second given to a party from Boston, and the third to a party from Lowell. We know so much about this that we feel warranted in saying there never was a sham there, and whoever has witnessed any of the presentations has witnessed what is commonly called materialization. We are by no means desirous of giving the phenomena a name; it is enough for the present to attest to their reality, leaving it for scientists to investigate and theologians and skeptics to gaze upon with wonder and astonishment. It is of no use for any man, standing afar off or near, to call it a cheat or sham; as well might he say that the power of the imagination and the flashing lightning is a well known illusion. Whatever they may prove to be, the phenomena are real; and the eternity of the past, the eternity of the present, and the eternity of the future, making one rolling, endless cycle, will not be long enough to undo that fact. Of necessity this discovered power must uproot old theories, but what is a theory in the face of a fact?"

We the undersigned, members of the party of investigators above-mentioned, take pleasure in giving our personal endorsement to the statements made in the report to which this certificate is subjoined. The account narrates in brief the salient points in our experience while at the séance held with Mrs. John R. Pickering in Rochester, N. Y., on Thursday evening, April 18th, and we feel confident that what there transpired was genuine in character, and owed its origin entirely to the source claimed for it: viz, the power of spirit over matter.

JOHN WETHERBEE,
 PHINEAS E. GAY,
 ISAAC B. RICH,
 E. P. GOODRICH, M. D.,
 GEORGE A. BACON,
 MISS JENNIE S. RUDD,
 MISS EMILY CHACE.

Boston, April 25th, 1878.

[By invitation, Mr. William R. Tice, of Brooklyn, N. Y., joined our party at Rochester, witnessed the manifestations, and pronounced them genuine without the least reservation.—Ed. B. or L.]

Joseph Cook and Die Zeitschrift fuer Philosophie.

A recent issue of the Boston Advertiser contains the report of a lecture by Rev. Joseph Cook, wherein that gentleman, in his search for scientific ground on which to base his theories, takes occasion to refer in high terms to that excellent German publication, *Zeitschrift*, (Journal of Philosophy,) as occupying ground akin to his own, etc. After giving it his endorsement, (as far as suits his purpose,) he, according to his custom, hastens on to pastures new, leaving to us the work of imparting a very important piece of information to the reading public, and to Mr. Cook also, if he is really ignorant of it—of which we are not so certain. Mr. Cook did not tell his hearers in Tremont Temple, or his readers in the Advertiser, that the senior and leading editor of *Zeitschrift*, Prof. Fichte, is an open and avowed Spiritualist, (as recorded in the third edition of Fichte's Anthropology,) and that others of its staff are more or less interested in the philosophy and phenomena of the New Dispensation. Mr. Cook is willing to get facts where he can, evidently, but is also willing to leave to others the giving of credit where credit is due.

Why cannot the Rev. Joseph afford to tell the truth about Spiritualism? Why, while he is sweeping the field of German research with his scientific-theological glass, can he not afford to recognize the existence of the inquiries, the discoveries, the openly-spoken convictions of Zöllner, and Fichte, and Hoffman—ay, and of Akasakof? The recent phenomena just placed on record by the first and last named of these gentlemen, for instance, must, if carefully looked at—even to the mind of the veriest stickler for practical results, to say nothing of one who publicly professes to be a searcher after the means of reconciling scientific materialism with human aspiration after immortality—take the question of spirit power as exerted on the earth-plane out of the field of mere speculation, and give it an assured position among the demonstrated axiomatic facts of science.

Such a condition of affairs was predicted by Kant (who next to Leibnitz was regarded as the greatest philosopher of Germany) one hundred years ago, he (as translated by Dr. Bloede) having said (1724-1804), "Immaterial beings perhaps constitute a great whole, a *mundus intelligibilis*, (a world intelligible, perceptible to the senses,) the parts of which stand to one another in mutual (reciprocal) connection and communion, even without the mediation of corporeal things, and it may perhaps be proved yet that the human soul even in this earthly life is in an indissoluble connected communion with all the immaterial existences of the spirit world; that it (the human soul) works into these, and receives impressions from them."

The fact that these mental hypotheses of the German thinkers have received practical proof on scientific grounds, through the mediumship of

"I hold in my hand here the best philosophical magazine in the world. The *Zeitschrift fuer Philosophie*, edited by Heinrich Heine, and published by H. Cohen & Co., is a gem in the literature of the 'Inherited Educational Forces.'—*Delivered April 18th.*

Henry Slade, (as detailed in the articles by Zöllner, Akasakof, et al., which have appeared in our columns,) is indeed one of the greatest importance, and cannot be too highly estimated at the present day.

Mrs. Maud E. Lord—A Polyglot Seance.

This worthy instrument in the hands of the spirit-world continues to meet with great success at her home, 39 Milford street, Boston. We are, we must confess, sorry to be called upon to announce that it is her intention to leave this city sometime during the early part of May, on a tour westward, whose ultimate is intended to be Denver, Col. Her séances, while she continues in Boston, will transpire on the evenings of Sunday, Wednesday and Friday, each week. The number of seats for these gatherings being limited, and the demand for them being very great, those who intend visiting her before her departure for the West, will do well to make early application at her residence.

In addition to her labors in Boston, it has been her lot to perform much additional service for the cause in country towns adjacent. On Tuesday evening, April 16th, she was in Needham, and on Thursday, 18th, in Sherborn, Mass., in both places her circles being composed largely of non-believers and church members, to whom she gave in notable and unreservedly recognized instances evidences of continued conscious life beyond the veil of death, which the theology they so much prized was unable to bestow. She was strongly urged by her patrons there to come again, which request has grown to be an inseparable sequence to all her séances, an attendance at one being an awakener of an appetite for more in the mind of the investigator. It is indeed to be regretted that she should feel called upon to leave the present field of service in the East, where the demand for her presence is so great, in order to fulfill what she holds to be a duty in the far West; but we wish her success wherever she may go, and are sure her return to Boston in the autumn will be signalized by a warm welcome on the part of the many friends she leaves behind.

As an instance of the striking character of the phenomena to be witnessed at times in her public sittings, we note the fact that on Sunday evening, April 14th, the floating and migratory lights which so often appear in her presence took on larger dimensions than usual, expanding to such a degree as to enable the sitters to see (and in several instances recognize as those of friends) the faces of spirit-visitors, surrounded by the phosphorescent glow of the shining spherical envelope which had been parted to bring them to the plane of apprehension by the human eye. At the same séance a young French lady present was frequently addressed in her native tongue, and when she replied in English the spirit voice refused to answer in any other than the French language. A Norwegian present was also accosted in that tongue by one of the independent voices; indeed at one time in the séance three languages were being spoken at one and the same instant, viz: Mrs. Lord was, in English, describing spirits seen by her near various parties before her, while behind and at one side of her the independent voices were conversing with friends in French and Norwegian. The skeptic must bear in mind that this statement is not one of irresponsible hearsay, but based upon the evidence of witnesses residing in Boston, and who represent themselves as pleased beyond measure with the tests thus received, the fact that Mrs. Lord has no knowledge whatever of either the French or the Norwegian dialect being to them added proof of the reliability of the messages they then and there received.

"Pleasureville Pellets."

Under the above seemingly contradictory heading we find in the columns of the Constitutional, published at Eminence, Ky., a brief report of a sermon delivered recently by Rev. J. M. Henderson of that village—who is evidently an erudite (?) Methodist (if one may judge by the amount of geographic knowledge which he evinces)—on the subject of Spiritualism. We should judge from the report that he sadly lost his "nominative case" during the discourse. We quote the account *verbatim*, that our readers may be put in possession of yet another unmistakable link in the chain of evidence going to show—through the thousand and one pulpiti-announced views concerning death and the after-life which characterize the sermons of the clergy of the day—what a mad panic is at present rampant in the evangelical churches: a panic whose sweep is upsetting in its swift career the old and long supposed-to-be-settled provisions of the creeds, and virtually obliging each preacher to reconstruct from the debris of former things a new and diminutive hell or heaven for his own particular flock and according to his own conception of their needs:

"His text was from the sixteenth chapter of Luke, beginning at the nineteenth verse to the end of the chapter. He took the ground that Lazarus and the rich man were real characters, and the two were representative men. He then proved the immortality of the soul and the fallacy of materialism; exploded the theory of Universalism, and denied the second advent or coming of Christ; ridiculed the idea of angels having wings, or being possessed of the power to come down to earth; gave a terrific dig at Beecher and Ingersoll for denying the existence of hell, and then proceeded to give his views of that locality, which were different from anything we have heard advanced on that subject. The reverend Doctor said it would not do to go down to the south of the Kingdom of Satan, as science taught that to cut a hole straight down for seven or eight hundred miles (?) we would come to China, a pleasant country to reside in; but the same science also taught that forty-five miles from the surface of the earth all was darkness, and for millions, billions and trillions of miles further on in space this bitter darkness and gloom continued; and it was into this outer darkness that the spirits of the damned were doomed to wander throughout the endless ages of eternity, and in all their wanderings they would never meet with another soul, but would be in endless solitude and gloom. He spurned the idea of a localized hell, or that it was a lake of fire, with the smell of brimstone, and contended that it was an impossibility for any communication or passage to be had over that awful gulf that separated Dives and Lazarus."

Spiritualism seems to have taken on new life all over the country since its thirtieth anniversary, March 31st. The séances of the developed mediums are more powerful and convincing than ever, and new mediums are being rapidly unfolded in various sections. Thus the noble work goes on!

The Boston Daily Transcript for Thursday, April 18th, contains an able article from the pen of Epes Sargent, Esq., in which the new testimony from high quarters in Europe concerning the reliability of Henry Slade's mediumship receives a clear and cogent rehearsal.

Watkins.

We are in receipt of letters from Washington, where Watkins, the independent slate-writing medium, has been, giving us the disagreeable information that this individual made himself obnoxious in many ways while there. Now we have a letter from Ohio, where he was at last accounts, in which the writer states that Mr. Watkins ignores his wonderful mediumistic gifts, and asserts that he deceived Eastern Spiritualists. We agree with our Washington correspondent fully in the fact that while we should treat mediums kindly and charitably, they should so act as to deserve kindness and charity. That Watkins is a *bona fide* medium there is not the least doubt, as we and others tested his mediumship under conditions that utterly precluded fraud. Why he should now—if he does, as has been alleged—repudiate the facts so fully demonstrated in his presence, is one of the mysteries we are, we confess, unable to solve. It seems as though he must at times, under the circumstances, be psychologized by those with whom he comes in contact—we mean those who ignore mediumship altogether—otherwise he would not behave in so erratic a manner as is alleged. We are perfectly aware how sensitive mediums are, and hence have been willing to be as lenient as possible toward them; but we agree fully with the Religio-Philosophical Journal that there is a point where patience ceases to be a virtue, and that the time has come to rebuke such vacillation.

Mr. Watkins recently wrote to us from Chicago, saying that he had fallen in with Bishop, the impostor, and asked our advice whether or not he had better join him, pretending to ignore his own mediumship (for a time) in order to discover, he said, Bishop's tricks, and then come out and expose the latter. We at once replied that such a course on his part would be morally objectionable, and advised him not to enter into any such disreputable compact.

Testimonial to J. B. Hatch.

We

APRIL 27, 1878.

made his announcement to the family; and when he returned he exclaimed: "My dear, how much you have improved! Now suppose you had been so foolish as to take our friend's advice and employed Mrs. Danksin; your children would now have been motherless and I would have been left without you in the world. But now you look so much better and have improved so much within the last two weeks that I believe you are going to get well."

She said to him: "Do you think I have improved so much in two weeks?" It is just two weeks, my dear, since I have been under Mrs. Danksin's treatment."

He was both astonished and delighted; and from that hour has been one of our warmest friends.

The Old School physicians here are very much disturbed at the Inroads that are being made upon their practice, and this winter a bill was presented in the Legislature to *suppress all physicians who did not practice under the old systems*. Our friend, the husband of this lady, happened to represent his county in that honorable body; and when he told his story, and asked if he could be expected to vote for a law that would deprive him of his income from a practicing one who had saved his wife after the regular faculty had given up in despair, the response was, No! and the bill was laid on the shelf.

Now this case illustrates not only the power of our spirit friends to help the sick, but their ability to prevent an outrage on the rights of the citizen.

Augusta Eccleston.
In Germantown, Penn., I died. Augusta Eccleston, my husband, died some time ago.

eleston was my name. My husband's name was John, and he went out of the body before I did. He was a Judge in the Courts of Maryland.

What more testimony can one give than after death to come and read the story of their life.

Few know of it, many doubt it and condemn it, but still that does not change the law; it stands fixed and unalterable.

I have but little to say, excepting the spirit-world is peopled very much like the one which I left behind me. There are many new things, new unfoldments, new aspirations, high ascensions, which the spirit has to learn before it can accomplish any work.

Judge of my amazement when I awoke to consciousness and found surrounding me many of those whom I knew in earthly life. Some were old men and old women when they died, but when I met them they had grown into partial youth, still retaining features, peculiar characteristics and individuality. Thus it was I knew them. The greeting was most cordial, and I was most anxious to give them the same cordialities.

Those who know it not should learn it. Those who know it should profit by it, for it will be found a treasure on the other side of life.

Rocked in the cradle of the deep I am at rest—that rest which the wearied soul finds not on earth. Rest in heaven, where the day comes, and the night is never. Sarah Frazier was my name.

A long and tedious sickness, in my seventeenth year or thereabout. The bed is vacant. The form that was day by day before you has been my dear child's, my sweet. That

now, my dear children, been removed. That vacancy has left a loneliness in your hearts, but your mother is not afar. She did not know this before she took her departure; she therefore comes back to acquaint you one and all of the beautiful life in spirit which the Heavenly Father has given her.

I may have said I was going away from you, and could never return to grieve not, for you could all come to me; but I have been told I cannot, and so I do. I see all. Not through a glass darkly, but through a clear sight that gives me your true lives and true feelings. You were all good, kind and tender; do not fear but wait, each one of you will get your reward in this beautiful life.

tiful world where your mother has gone—this beautiful world whence your mother would not return, for it is more pleasant to be with the angels than with mortals. Free from pain, free from anxious cares, free from doubts, free from fears for all has been swallowed up in this new

Children, walk in the path of rectitude, be faithful to the talents with which your Heavenly Father has endowed you, and when the messenger comes you will surely meet your mother on the shores of eternal life. In that realm called

—

Fanny Duvall.

I am not voiceless, nor am I sleeping that sleep from which there is no awaking. My name was

Death had gone its rounds; at last it sought me. I had no dread, knowing that those who served the Lord would all in good time have a place for rest. Such has been my case—a real

lizer, to the fullest extent, of the omnipotence and wisdom of my Creator. He who fashioned man into earthly life has now disrobed me—taken away the fleshy particles and given me spiritual clothing.

going and coming, the recognizing of faces and features—all is so natural! Though not yet so deeply learned in the laws of the spirit world, still I speak from the ecstasy of joy of that which I have seen and of that which I am told will be shown to me. The book of life tells us, and tells us truly: "In my Father's house are many mansions, each one different in glory." Such is the case.

It is a feeble murmur of language for me to attempt to describe the beauty of the interior life. When the words were spoken, "Fanny, thou canst return and make known to thy friends that thou hast not tasted of death," I was wonderfully struck. But testing it is the knowing of it. So her

I am—a stranger speaking to strangers with the hope that the glad tidings may reach those who are kindred to myself in blood.

Beautiful realization—to be with the angels! to learn their methods and their modes of converse! All the ailments of the flesh have died away and

been forgotten. Farewell; I go with those who
hither brought me—go to my beautiful home in
the heavens.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS
JENNIE S. RUDD.
MESSAGERS RECEIVED LAST WEEK :
T—d; George D. Durgin; George B. Marchant; Charles
Sumner; James Perham Smith; Mary M. Miles.
TO BE PRINTED IN OUR NEXT :
George W. Davis; Bartholomew M. Duncan; Darius N.
Bigelow; Dinah; George Mendum.
Capt. Thomas Wright; William Hall; John Xerriman
J. T. A.; Alonzo Clarke.

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SARAH A. DANSEIN.

Willie Bassett; Mary Mitchell; John Kemt; Edith Rat
Specknell; James Dunn; David Eddy; Senaar Bogy; Juli
Smith; Patrick Shannon; Jane Barrett; Wm. Boswell
Louisa Watkins.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

"I give, devise and bequath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust

that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

11

New York Advertisements.

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THE FARM COLONY and CO-OPERATIVE ASSOCIATION of the State of New York, has been organized and is now ready to receive its members. For particulars, apply to the State Farm Colony, 100 West 42nd Street, New York, N. Y. — Feb. 16, 1894.

NOTICE.
WONDERFUL Diagnosis of Disease given the winter of 1893 by Medical Faculty of the University of the State of New York. — Feb. 16, 1894.

of hair, state age and sex. Medicine, put up by spirit and
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To the Father of the Banner of Light:
