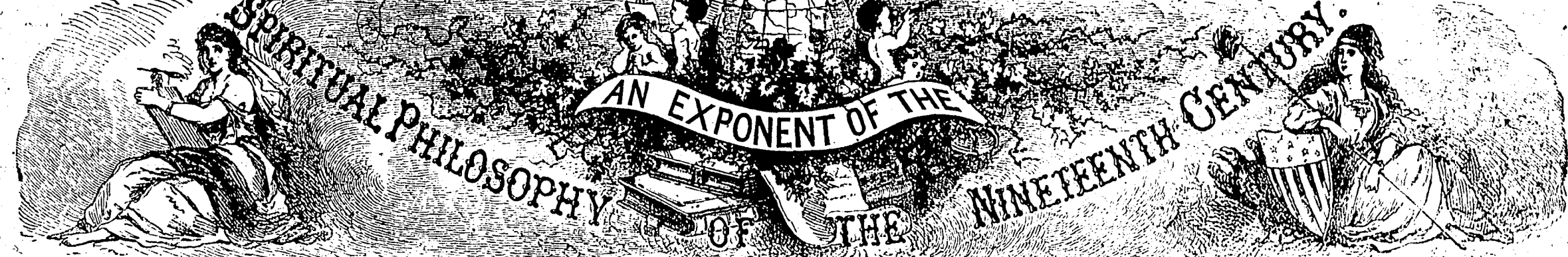


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Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE.

BY G. L. DITSON, M. D.

No little excitement was created throughout France by those marvelous events, recorded in my last communication; with which a military gentleman, M. Aussenac, and Madame Marie C. were intimately associated. I was in hopes the November number of the journal which published the interesting statements referred to, would have had some further developments to make; but such is not the case.

The *Revue Spirite*, for this month, is, however, full of other absorbing matter, but of which I can give only a very brief synopsis. It opens with "Spiritism is not the work of man; no one can say he is the creator of it, for it is as ancient as the creation." A learned orientalist, M. Louis Jaccolot, in his new work on India, entitled *Les Fils de Dieu*, furnishes us with new proofs of the antiquity of spirit-ideas and manifestations. Oh, Brahmin, say the sacred writer, behold how each one, though with body asleep, finds his spirit escaping to go and converse with the souls of his ancestors. Guard ye them, oh, Brahmin, lest, leaving the body, they float away on the great sea of error. Grant that in these wanderings my soul may not forget, in the morning, to return to my body, to retain a souvenir of thee.

"This text shows evidently that the ancient Hindus believed, like Modern Spiritualists, in the disengagement of the soul during the sleep of the body, of its ability to hold converse with those who had gone to the celestial life." "The author, M. L. J., has for his aim in this work, as in his former one, *La Bible dans l'Inde*—the demonstration of the fact that the religions, the civilizations of ancient Egypt, of the Hebrews, of Greece and Rome, and Christianity itself, are issues of India primitive; but where, after the creation of a priesthood, arose error, superstition, ignorance."

A Brahmin once said to M. Jaccolot: "Your people have studied in nature physics, and have obtained marvelous results—steam, electricity, etc. We, for twenty thousand years and more, have studied the intellectual forces; we have found their laws, and we obtain, in making them act alone or in concert with matter, phenomena still more astonishing than yours." etc.

It is worthy of remark that the *Revue* has recently begun to give special attention to foreign Spiritualistic literature and phenomena. Among other things, in its present number, is a notice of a Spanish *Almanach du Spiritisme*, enriched with a number of portraits, including Kardec's, D. D. Home's, General Bassol's, and Viscount Solano's. It is thought that the work will be productive of much good. It may give, at least, our publisher a hint. The life of the good Charlotte Didier has been translated from the Spanish and published in Paris by Garnier Freres.

A proposition has been presented to the Assembly of the Spanish Republic, to establish a "chair of Spiritualism" in the Spanish universities, and the idea is sustained by learned and influential men, such as the eloquent Navarrete, the deputies Lopez and Corchado, and B. de Lago Marquis de la Florida.

In the pamphlet before me I find under this heading: *The truth of Spiritualism demonstrated by Orthodox Catholicism*, the following: "M. C. . . . Lieutenant of Marines, advised us to read the *Propheetic Voices*. We have just finished the two volumes by the abbé Curique. On every page we have found the proofs of the antiquity of the communion of the invisible world with ours," etc.

El Criterio Espiritista of Madrid, though containing several notable disquisitions—*Nuevo Periodo del Espiritismo*, for example—has only one article to which I can devote any space; and that I would like to quote entire, not only because it gives an account of phenomena of a remarkable character, but because it comes from a town where I had a happy residence for a number of years, and which was included in my jurisdiction when acting U. S. Consul at the port of Nuevitas, Cuba. It seems to have been originally published in *El Diario de la Marina*; Havana: "Some days since, a succession of extraordinary events, phenomena not registered in the annals of science, claimed the attention of all the city. . . . On the 22d of the present month, about seven o'clock in the evening, the weather being serene, Dr. N. Porro of 42 Santa Anna street, observed a peculiar movement of the tube and vessel of the lantern suspended at his door—it being required by law and custom to hang a light over the main entrance of each

dwelling. A few moments afterwards, from a chandelier hanging in his parlor, the globe and chimney fell with a crash to the floor. A neighbor seeing these things, went to his own house to ascertain if all was right there. Everything was in order; but when about to leave, a handsome water-jar moved out from its confinement and fell also in pieces. Then a picture that hung upon the wall descended to the floor, and objects of glass and porcelain enclosed in a commode, seemed in contention to escape, and so were shattered and destroyed. Soon, in Dona Maria A.'s house, opposite Dr. Porro's, a lady's toilet-table was overturned, dashing down its ornaments and breaking them; other objects were also destroyed in a like mysterious manner. A young lady in the house had taken from her neck, without being aware of it at the time, a necklace of jet. . . . On the 23d inst., in the house of Don Villadell, adjoining Don Porro's, a marble console, beneath a mirror, which had been secured by two iron clasps in order to avoid such disasters as visited neighboring property, I saw, says the writer, the marble break off piece by piece and fall upon the floor." And the people looked to magnetism and electricity to explain the phenomena, and remained confounded; whereas, if like the children they had come to the feet of inspiration or celestial intelligences, (as we are in the habit of calling the departed,) they might from the great loom of heaven have found woven for them garments of wisdom, better than they knew, with which to clothe their benighted spirits. . . . Though many of my old acquaintances have doubtless been swept away by that sad conflict of arms that cradles in desolation that beautiful land, makes weary many a noble heart, I send warm greeting to those who may possibly remain, and who may remember their old amigo.

In *Illustración Espiritista* of Mexico, No. 41, has its fourth article on the plurality of habitable worlds, and a translation of that excellent letter, with its valuable testimony, written by M. Camille Flammarion, the distinguished French astronomer and popular author, addressed to the Secretary of the London Dialectical Society. Mons. F. quotes the words of quite a number of his distinguished colleagues who, if they do not admit that they are Spiritualists, can find as yet no bases for the spiritual phenomena but those we claim. One paragraph of the lengthy epistle reads thus: "I am forced to assure the members of the Society that I have acquired through the medium of my own proper observations the absolute certainty of the reality of these phenomena." (The italics are as I found them.)

A letter from Warsaw says (in brief): "The person from whom we obtain the following account is perfectly trustworthy. In 1852 she was in Wilna, city of Lithuania, then desolated by the cholera. Her daughter, twelve years of age, endowed with all those fine qualities which make up superior natures, was in her earliest years remarkable for religious gifts, and could predict events with unerring accuracy. . . . Was not a line thoroughly awake, she saw rise in front of her an old woman with face livid and bloody. This figure approached the young girl and said: 'I am the cholera, and I come to ask of you a kiss; you embrace me I will return whence I came, and the city shall be relieved of my presence.' The heroic child did not recoil before such a sacrifice; applying her lips to the cold, humid visage, it disappeared. The child, horrified, found relief only in the bosom of her father. The following day a physician called on them and announced that no new cases of cholera had appeared. Three years later this family had occasion to revisit Wilna, when the cholera was again carrying off its hundreds, and to the young girl again appeared that frightful image, demanding of her the same cruel concession, and promising no more to return. The child with unparalleled bravery made the sacrifice, and from that day to this no other case of the frightful epidemic has been reported at Wilna. . . . Was not a line of incantation or a real vision?" asks the writer, and replies: "I do not know; all that I can say is, that no one can doubt the sincerity of the child, or her parents." The vision was called, "The Angel of the Cholera."

Le Messager de Liege for October contains its valuable article, "In the World all is Spiritism," and in which occurs some account of Layard's discoveries at Nineveh, and these remarks: "This primitive Spiritualism, which recognized existence (in Assyria), a considerable portion of the religious rites of the people of this country consisted of invocations; and above all, of sacred words, to chase away evil spirits, to whom were attributed a large part of human ills. One published tablet contained a series of prayers or of sacramental words, serving to preserve a woman *eniente* and the nurse from evils that come to afflict. . . . The words used in the middle ages by the exorcists: *Ecce ego, in nomine domini, mactabo te*, are purely and simply a reproduction of the words pronounced by the magi of the Chaldeans four to six thousand years ago: *Nihlo, zillio, bea, bea*. These Assyrian words, transmitted from generation to generation, have always been regarded as having a mysterious and sovereign power to shield one from the spirit of the 'clouds' or of 'darkness'."

The *Dagbladet* (No. 19), in the Norse language, has come to hand. Though a little sheet—a small eight-page quarto—it is full of reading matter that must be vastly interesting to all in this country of Scandinavian origin. It has an article on Bradlaugh and Arch and Western politics, and quotations from the papers of Illinois, Michigan, Kansas, Texas and Iowa. To us the most important theme brought under consideration is Spiritualism; but how far the editor favors this subject I am unable to decide, though I am confident that Mr. Thane is too intelligent a man to scout that which many of the most learned throughout the world are accepting. I see, however, that he uses the word *hugbub* in connection with some of "medium" prophecies, but he adorns another paragraph with the name of Socrates. The aim of the *Dagbladet* was, however, to give an account of the meeting at Chicago, in which Mrs. Woodhull was rejected President of the American Association of Spiritualists.

For persons who may desire other periodicals than those which I have occasion to review, I will name *Licht des Jenseits*, Vienna, Austria; *Annali dello Spirito in Italia*, Turin; *Die Spiritisch-Rationalistische Zeitschrift*, Leipzig or Böhmen; *El Espiritismo*, Genoa, Italy.

Biographical.

THE MEDIUMISTIC EXPERIENCES OF MARY E. CURRIER.

Collected for the Banner of Light by John W. Day.

(Continued from last issue.)

HER LABORS IN NEWBURYPORT.

As a species of rest from more active work, she, with her parents, visited Newburyport, Mass., in May, 1867, making her home at the residence of Robert Sherman, on Charles street; but, the fame of her manifestations having preceded her, she was desired to give sances there, which she did for one month—four evenings and two afternoons of each week being thus devoted.

GLOUCESTER.

In the month of June (same year) Mrs. Currier, with her daughter, repaired to this town, in answer to an invitation from the Spiritualist Society, whose President, at the time, was Mrs. Julia M. Friend (since Mrs. Carpenter), an excellent test and business medium. The Spiritualists residing there were anxious that the newly developed physical medium should give exhibitions among them of the peculiar gifts of which she had been made the recipient; and the crowded sances, which were the result of Mary's appearance among them, were evidence that her labors created a marked and additional interest in the subject of spirit-communication, in a locality where its mental phase had already won laurels.

LOWELL.

In the fall of 1867 she gave three sances in this city, being introduced to the investigators of the place by N. S. Greenleaf. While here, she was desired to give a single at a private house, where, among other fine articles of furniture, was a beautiful grand Steinway piano. Her parents, remembering the brusqueness of manner sometimes assumed by the spirits at their sittings at home, began to have fears lest the invisible workers should exhibit some of their violence upon these costly material "lures and penates," but, on the contrary, they showed evident powers of the clearest calculation, by working in the most quiet manner possible—to the marked relief of the anxious ones.

Miss Currier also gave highly successful sances in this city, in 1868, at the residence of Mrs. Stansfield, Merriam street.

LAWRENCE.

In May, 1868, the residence of J. C. Bowker, the well-known and indefatigable laborer in the cause of reform, became her home, and she gave the most perfect satisfaction to those of the Lawrence people who saw fit to take occasion to investigate the peculiar manifestations afforded.

THE MASSACHUSETTS STATE SPIRITUALIST ASSOCIATION.

Held its Quarterly Convention at City Hall, Haverhill, Oct. 22d and 23d, 1869, and during the intervals of its sessions (as per the official report of the body) nearly all the speakers present, and a majority of the visitors from other cities and towns, availed themselves of the invitation of Mr. and Mrs. Currier to witness the occurrences in presence of their daughter; all being highly pleased thereby.

SHE REMOVES TO CHARLESTOWN.

Up to the month of November, 1870, she had been a continuous resident of the city of her birth—with the exception of such times as her professional duties called her away for brief seasons; but her parents decided, in the latter part of November, to take up their abode in Charlestown for awhile—399 Main street being chosen by them as the seat of operations. Here the medium was constantly employed for upward of six months—giving sances on Tuesday, Thursday, Friday, Saturday and Sunday evenings, which were attended by many earnest seekers for knowledge, both Spiritualists and skeptics—and had every reason to be contented with her work. As a specimen of her circles, as regularly occurring while at Charlestown, the following descriptive report from the *Banner of Light* of March 4th, 1871, is given:

MARY E. CURRIER, THE MUSICAL MEDIUM.

This lady, whose wonderful powers have long been known and appreciated in her previous residence, Haverhill, Mass., removed to Charlestown some three months since, and located at 399 Main street. Her circles (which have been carried on successfully for the last eight weeks—the largest attendance at any one time being forty-one persons) have produced a profound influence upon those who have attended them, and have been the means of calling much attention to the subject of spirit intercourse.

Our reporter, on the evening of Thursday, Feb. 9th, attended a private sitting by this medium, there being present, besides herself, only Mr. and Mrs. Currier (her parents) and three ladies. The apartment which is used for a cabinet is a small side-room adjoining one of the divisions of the parlor (which has folding-doors). . . . The one farthest from the street. The cabinet room has a door also leading to the outside entry, which is securely locked before the commencement of every sance, and is examined by some one of the audience, who reports the fact.

Over the door which opens into the cabinet, from the parlor are suspended the following regulations for the information and guidance of all attending the sances:

RULES FOR THE PRESENT HOUR.

1. There will be no change of conditions to please the particular notions of any person.
 2. No conversation allowed during the sance.
 3. Quietly hear the manifestations; then be your own judge.
 4. Any person who cannot comply with these rules will please retire before the sance commences.
- On the evening in question, the medium, a slight, delicate young lady, somewhere about twenty years of age, entered the cabinet (or room used as such) and took her seat upon the piano-stool. The room had been previously examined by the reporter, and a collection of instruments—comprising one piano, thirteen bells,

a triangle, guitar, tambourine, violin and four harmoniums—was found therein, the bells being under the piano and on the right hand of the medium; the violin in the front corner of the room, to the right of the piano; the guitar in the front corner to the left of the piano; the harmoniums upon the piano, and the other things disposed in various positions.

The medium was in a nervous condition on entering. The cloth curtains, which above closed the entrance to the room, were drawn, and the light was reduced. Upon a time being played by the lady, the bells, two in number, at the same time accompanied her, and were joined, before the strain ended, by the tambourine. Several bells were then heard as they were thrown violently across the little room, the piano all the time continuing and proving, by its well-sustained parts, that both hands of the medium were necessarily engaged in executing the tune. Heavy jars next occurred, caused by the lifting of the piano and its falling again in unison with the music, which still went on. The tambourine was then suddenly pushed half out into the room. In the gas-light, and the reporter, taking hold of one half of it, (the other remaining inside the dark room and under the curtain,) desired the influence pushing it out to take the instrument away. Various airs, such as "Weaving of the Green," "America" and others, were then played in this manner, the harmonium finely accompanying the strains, and the tambourine marking the cadence; after which, the last named instrument was thrown violently across the cabinet. "Yanked Double" then came in for notice, the tambourine and harmonium accompanying. Then the delicately-executed strains of "Sweet Home" and "Last Look at Summer" were furnished from the piano and harmonium.

Sometimes tunes were executed on the strings of the piano, as a harp, without using the keys. All the time the medium's position was marked by the lively influence possessing her—her voice being frequently heard, and the chain around her neck being vigorously rattled. "At another time, an exhibition of 'double playing' on the piano was given successfully. An influence named 'Horace Bell,' who passed to spirit-life from Haverhill, some years previous, then commenced playing "Good-Night." One of the ladies present—Mrs. King, of East Cambridge—recognized him as her brother, as did also her daughter, Nellie.

Upon the close of the sance, the room was opened and examined, and the piano was found pushed out from the wall on one corner, and the tambourine upon the piano with a bell in it. The rest of the bells were suspended under the piano—three of them near the guitar. The guitar and violin were not, however, disturbed.

No person listening to the music at any time during the sance, either before or after the commencement of the medium, could entertain for a moment the idea that she had anything to do with the manifestations—that is, in a deceptive way. The very hopelessness of the hypothesis is shown by the fact that skeptics visiting her never accuse her of making the extra music outside of the piano. (They know that the testimony of their own senses proves to the contrary) but attribute the remarkable occurrences to the presence of a trained confederate. The utter impossibility of a person entering the room after it has been locked and searched by disinterested parties attending the sance, is fully apparent to all, save those who are determined to accept of a human testimony as valid which goes to prove the reliability of spirit-communication. Such people, in their chronic fear of being deceived, often deceive themselves far more than it is possible for any one else to do so. We consider Miss Currier as a *bona fide* and reliable medium, and advise all desirous of seeing an interesting exhibition of spirit power to attend one of her sances.

SOME CHARACTERISTIC TESTS FROM "MAYFLOWER."

The keenness and reliability of this "medium" in spirit-communication have been frequently demonstrated in the mediumistic experiences of Miss Currier, that he who would record a specimen of two is almost at a loss to decide as to the ones to be chosen from the mass. Those appended may be regarded as indicative of the scope of the residue.

In the spring of 1867, a lady and gentleman came to the house quite early in the morning, and desired a sitting. Objection was made to giving one at such an hour, but the party being very anxious at least to see Mary, she came into the room. Suddenly and unexpectedly she became entranced, and said to the gentleman: "Look here! my medium's mother took care of you when you were a little papoose; your name is Patten." Her mother, however, did not immediately recognize the visitor, until he said his name was Edward, when she gradually recalled the circumstances of the time, and said: "I did take care of you in Amesbury, Mass.," she then proceeded to tell him her maiden name. She was at that time forty years of age, and living in Mr. Patten's family, and now her daughter, through whose lips the statement was made, (which she had not at once been able to perceive as truth, the facts in the case having passed from her mind) had attained the age of eighteen years! Mayflower explained the matter by stating that on coming into possession of the medium, she saw a magnetic chain between the gentleman and Mrs. Currier, because of what she had done for him when he was a child; the name she said she obtained from an elder sister of the man in the spirit-world, who was sympathetically attracted to the imprudent sitting.

On one occasion Rev. Mr. Spencer, a Unitarian minister of Haverhill, and a rigid unbeliever in

the spiritual phenomena, took occasion to visit the medium at her home, existing in his neighborhood, urged on by pardonable curiosity as to what might result. He requested of her a proof of her clairvoyant powers concerning something with which he was familiar, and the controlling influence (Mayflower) informed him that should it be given, he would go away saying it was only "mind-reading," and so the invisibles were determined to give him a test which he could not escape from by any such solution. They wished to tell him something which he did not know, that he might be assured the information was not surreptitiously filched from his own thought. Accordingly Mayflower told him the correct time by his watch, which was then in his pocket—although such a performance would have been impossible to mortal eyes had the timekeeper been exposed, owing to the darkness of the room. On the instantaneous introduction of light, it was found that Mayflower was correct, and that she could not even have obtained the knowledge from Mary's watch, as it differed ten minutes from the minister's time. Other tests of a striking nature, and well calculated to awaken reflection in the mind of the visitor, occurred on the same day.

While the family resided in Charlestown, a party of eight persons came to the house from East Boston, to attend a sance; and one gentleman, to test in advance the truthfulness of the medium, asked "Mayflower" (who took control soon after their arrival) if his wife was present—not stating whether she was deceased or still a tenant of a physical body. The quick reply came: "She needn't fear, for there's no fire in the stove!" His wife was present in the form, and was leaning upon the stove in the room when he asked the question, which, fact the audience had at once apprehended. The spirit further informed him that only seven of the party came over in the ferry-boat at the same time; that the eighth had preceded them, and met the rest at Seabury's Building. This information (as well as the ready pointing out of the wife in question) was considered remarkable by the party, to whom Mr. and Mrs. Currier and the medium were entire strangers, with the one exception of Mr. Wells, who had previously attended a sance given by Miss C.

At another time (while living in the same place), the family received a call from an unknown gentleman and Mrs. McQuillie, of Cambridgeport, the visitors desiring a private sitting. The early twilight of a January day was just setting in, and the room was not yet lighted. Mrs. Currier explained that this evening was to be devoted to a regular public sance; as advertised, and therefore a private one could not be allowed. Mary entered the room and took a seat, as did the visitors. She was soon entranced by "Mayflower," who at once began a lively fusillade of words directed toward the stranger gentleman, who remained closely muffled in a large cloak, which completely concealed his form, and did not offer to shake hands. After some preliminary conversation, the influence said: "There is a woman with black hair and eyes near you, and one hand is resting upon the shoulder that you have not got your arm on (pointing out the place). She won't tell me who she is. Is she your spouse?" She was tender of that arm? He then asked if "Mayflower" could tell how he lost his arm; and she described his being an officer in the United States army in the late civil war, his being wounded in action, and the amputation of said limb on shipboard—all of which statements he acknowledged to be correct.

TESTIMONY OF WELL-KNOWN WRITERS.

The amount of endorsement which Miss Currier's mediumship has heretofore received from multitudinous writers would seem to render any effort at recapitulation unnecessary, and it will not be here attempted.

Thomas R. Hazard, Esq., whose name is well known to the spiritualistic public as a careful investigator and a fearless explainer of what he may perceive, bears firm witness, in the *Banner of Light* of March 25th, 1868, to the beauty and conclusiveness (to his mind) of Miss Currier's sances.

The following extracts from letters by A. E. Carpenter and Ed. S. Wheeler, describing of peculiar personal experiences, are selected as closing evidence of her honesty, faithfulness and reliability, with which the case is rested for the present at the bar of unbiased human judgment:

In the *Banner of Light* for May 23d, 1869, and January 24th, 1870, Mr. Carpenter says, in his observations at the house of Mr. Currier, in Haverhill:

"Often, when I have been in the circle-room alone with Mary—I playing upon the violin while she was performing all the parts on the piano with me—the tambourine has been taken up and played with in a style impossible for the medium to imitate, providing she had had nothing else to engage her attention. The tambourine, while playing, would be carried to all parts of the room, sometimes physically patting me on the head and knees—I feel Mary could not have accomplished without leaving the piano and without knowing my exact position, which I purposely changed after the room was made dark.

Usually, when the sances are given, Mary goes into the circle-room alone. The only door, which opens into the sitting-room, is left open, and the friends desiring to witness what is done, after examining the circle-room, all they please, to sit at the head and knees—I feel Mary could not have accomplished without leaving the piano and without knowing my exact position, which I purposely changed after the room was made dark.

As a musical medium, I do not think she is surpassed, if she is equaled, by any known to the public. I shall ever remember with the

entirely aside, and open the heavens to the vision
and inspiration directly from the angels. Now
withstanding the vast army we have against us,
our cause is steadily and rapidly advancing al-
over our country and the world, and we have
cause to congratulate our workers with the pro-
spect that a year of jubilee is near at hand.

¶ Our friends in Jasper Co., Iowa, are arranging
for a grove meeting at the 'old town of Green-
Castle, about six miles from Colfax Station on
C. R. & P. R. R., early in June next, notice of
which will be duly circulated. The church in
this village has gone to prayer, and the Lord pro-
vise it, but the Lord does not hear, or does not
heed the prayers.

ing the advertisement, marked.

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