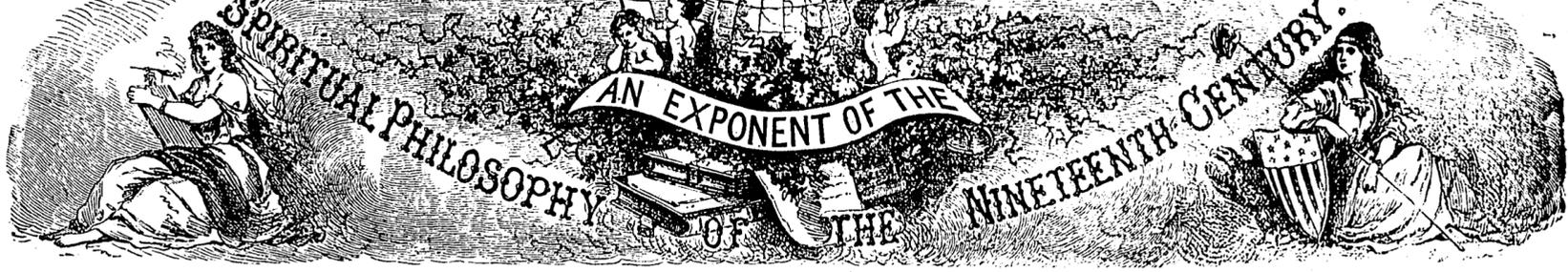


BANNER OF LIGHT.



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CONTENTS.

FIRST PAGE.—*Spiritualism Abroad*: Review of our Foreign Monthly Spiritualistic Exchanges. Foreign Correspondence: Jottings of Foreign Travel.

SECOND PAGE.—*Poetry*: April. Verses by Dr. Carpenter; Psychological Curiosity of Skepticism. Our Lyrics: A Spirit's Utterances concerning Andrew Jackson Davis's Work as the Founder of the Lyceum Movement. Anna Stewart's and Laura Morgan's Materializing Séances.

THIRD PAGE.—*Children's Department*: Miss Edith's Molest Request: Be Kind to One Another. *Banner Correspondence*: Letters from Illinois, Massachusetts, Indiana, Vermont, Pennsylvania, New Hampshire, and California. *Poetry*: Spring Days. "Mother Slippin's" Prophecy. Invocation, etc.

FOURTH PAGE.—A Séance with Mrs. J. R. Pickering of Rochester, N. H., Mrs. Maud E. Lord—A Polytrot Séance, Joseph Cook and the Zellschrift, etc.

FIFTH PAGE.—Brief Paragraphs, About Doctors and the Great Harmonia. Short Editorials, New Advertisements, etc.

SIXTH PAGE.—*Message Department*: Spirit Messages through the Mediumship of Mrs. Jennie S. Hull and Mrs. Sarah A. Danksin.

SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.—*The Anniversary*: Commemorative Exercises at Mantua, O., Saranac, Mich., and Burlington, Vt. Ballston Spa, N. Y. *Poetry*: "The New Dispensation." Obsequies of Miss Mary Lavallette. New Publications, etc.

Spiritualism Abroad.

REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

BELOGIUM.

A new and inviting magazine comes to hand from Liege. It is called the *Revue Belge du Spiritisme*, is the fusion of the *Galilée* and the *Chequer*, 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 Swans;" "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 846, 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 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 Edward Mallard. It is sold at the Catholic library in Paris, Bonaparte street, 66. One there reads: "Apparition of P. Olivaint 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 Olivaint 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." Olivaint 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: 'Cécile, listen, behold the fathers! I see them, . . . see Pere Olivaint!' . . . He says: 'Prepare you for death.'" The daughter afterward being called knelt 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

new made 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. Jaquotot, 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 *malvais génies*, 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), listened 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," occur 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 Edward Mallard. It is sold at the Catholic library in Paris, Bonaparte street, 66. One there reads: 'Apparition of P. Olivaint 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 Olivaint 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." Olivaint 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: 'Cécile, listen, behold the fathers! I see them, . . . see Pere Olivaint!' . . . He says: 'Prepare you for death.'" The daughter afterward being called knelt 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-Olivaint 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 repelled her detractors. In one of her articles she quotes the remarks of the distinguished German, Justinus 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 Anicie, and an "Argument to abolish the death penalty."

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, resinous 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 Helchenbach 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 "National 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 Ennesmer, in Trieste, is here touchingly recorded; her many virtues and high qualities are lauded with much affectionate feeling.

MEXICO.

La Instruccion 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. Puelles in Ceylon—a letter to Mr. Colby—a letter in a London magazine, on materialization, from the able pen of Eves Sargeant, an account of one of Dr. Monck's séances, a learned and lengthy article on "double existence" contributed

by Señor Don Ch. Fauvety, letters of Messrs. Varley and Crookes, and "miscellaneous," make up an extremely valuable number. Mme. Bnavsky, *psicologica 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 a 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 inviting 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 *Deutscher* 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 sea-coast affords, we have had a wide range for observation and astonishment in that direction. The apparatus of so large a number of persons working *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 and 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 unfamiliar, mysterious and awful existence!" The pulpit must rise to a more Christian conception of the future life than that which too often finds expression! 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 undoubtedly aid 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 our race, and invalids likewise make their way 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 inflicts more painfully upon these so-called favored ones than upon the mortals who have an 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 invalids likewise make their pathetic flights; 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 piscatorial 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. 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APRIL.

The fearful sky wept all day long
In token of the April weather.

Versus Dr. Carpenter.

PSYCHOLOGICAL CURIOSITIES OF SKEPTICISM.

A REPLY TO DR. CARPENTER.

BY ALFRED R. WALLACE, F.R.S.

In the case certified by Mr. T. A. Trollope, the medium's person, her dress only, as Dr. Carpenter says, is carefully searched before sitting down, but now it is objected that "an experienced female searcher" would have been more satisfactory, and the fact is ignored that phenomena occurred which precluded the necessity of any search.

These cases might be multiplied indefinitely, and many are recorded which are still more completely beyond the power of imposture to explain. But all such are passed over by Dr. Carpenter in silence. He asks for better evidence of certain facts, and when we adduce it, he says we are the victims of a "diluted insanity."

Under the above heading Dr. Carpenter attempts to show that Colonel Oblett (whose investigation into the character of Mrs. White, and her false declaration that she had, on certain occasions, personated "Kate King," I quoted in my review) is an untrustworthy witness, and his sole proof consists in a quotation from a published letter of the Colonel's about bringing an "African sorcerer" to America.

The next example I shall give of Dr. Carpenter's "unusual power of dealing with this subject," is a most injurious misstatement referring to my friend Mr. Crookes. Dr. Carpenter heads a section of more than eight columns, "Mr. Crookes and his Scientific Tests," and devotes it to an account of Eva Fay's performances, of Mr. Crookes's "inconsiderate endorsement of one of the grossest impostures ever practiced," and of the alleged exposure of the fraud by Mr. W. Irving Bishop.

Dr. Carpenter returns to the United States, carrying with her a letter from Mr. Crookes, which set forth that since doubts had been thrown on the spiritualistic nature of her manifestations, and since he, in common with other Fellows of the Royal Society, had satisfied themselves of their genuineness by "scientific tests," he willingly gave her the benefit of his attestation. This letter was published in fac-simile in American newspapers.

I can scarcely expect my readers at all to credit what I now have to state; that notwithstanding the above precise setting forth of its contents, by a man who professes to write under a sense of duty, and as one called upon to rehabilitate the injured dignity of British Science, such a letter as that above minutely described never existed at all! A private letter from Mr. Crookes has indeed, without his consent, been published in fac-simile in American newspapers; but this letter was never in the possession of Eva Fay; it was not written till months after she had left England, and then not to her, but in answer to inquiries by a perfect stranger, moreover, it contains not a word in any way resembling the passages above given! Said to say, Dr. Carpenter's kind Boston friends do not appear to have sent him a copy of the paper containing the fac-simile letter, or he would have seen that Mr. Crookes says nothing of "the spiritualistic nature of her manifestations"; he does not mention "other Fellows of the Royal Society"; he does not say he was "satisfied of the genuineness of the scientific tests," but especially guards himself by saying that the published accounts of the experiments made at his own house are the best evidence of his belief in her powers. He does not "give her the benefit of his attestation," but simply says that "no one has any authority to use his name to injure her."

The number of the New York Daily Graphic for April 12th, 1876, containing the letter in fac-simile, is now before me. An exact copy of it is given below, and I ask my readers to peruse it carefully, to compare it with Dr. Carpenter's precise summary given as if from actual inspection, and then decide by whose instrumentality the honored distinction of F.R.S. is

being "trailed through the dirt," and who best upholds his own reputation and that of British Science. Is it the man who writes a straightforward letter in order to prevent his name being used to injure another, and who states only facts within his own personal knowledge; or is it he who, for the express purpose of depreciating the well-earned reputation of a fellow man of science, publishes without a word of caution or hesitation a purely imaginary account of it?

MR. CROOKES'S "FAC-SIMILE" LETTER.

Nor. 8, 1875.

To R. Cooper, Esq.
c/o Maynard, Esq.
223 Washington Street,
Boston, Mass., U.S.A.

DEAR SIR,
In reply to your favor of Oct. 25, which I have received this morning, I beg to state that no one has any authority from me to state that I have any doubts of Mrs. Fay's mediumship. The published accounts of the test sances which took place at my house are the best evidence which I can give of my belief in Mrs. Fay's powers. I should be sorry to find that any such doubts were entertained by Mrs. Fay, whom I have always found most ready to submit to any conditions I thought fit to propose. Believe me, very truly yours,
WILLIAM CROOKES.

Notwithstanding this attack, all the evidence Dr. Carpenter can adduce as to the alleged exposure of Eva Fay has really no bearing whatever on Mr. Crookes's position. Long and wordy letters are given verbatim which only amount to this: that the writers saw a clever conjurer do what they thought was an exact imitation of Eva Fay's performances and of those of mediums generally. But a most essential point is omitted. Neither of the three writers say they ever saw Eva Fay's performance. Still less do they say they ever saw her in private and tested her themselves; and without this their evidence is absolutely worthless. Mr. Crookes has said nothing, good or bad, about her public performances; but she came down to his own house, and there, aided by scientific friends, in his own laboratory, he tested her by placing her in an electrical circuit from which she could not possibly escape or even attempt to escape without instant discovery. Yet when in this position books were taken from the bookcase, twelve feet away, and handed out to the observers. The beautiful arrangements by which these tests were carried out are detailed by Mr. Crookes in the Spiritualist newspaper of March 12th, 1875, and should be read by every one who wishes to understand the real difference between the methods of procedure of Mr. Crookes and Dr. Carpenter. Not one word is said, either by Dr. Carpenter's correspondents or by the Daily Graphic, as to this test having been applied to Mr. Bishop by an electrical engineer or other expert, and till this is done how can Mr. Crookes's position be in any way affected? A public performance in Boston, parodying that of Miss Fay, but without one particle of proof that the conditions of the two performances were really identical, is to Dr. Carpenter's logical and skeptical mind a satisfactory proof that one of the first experiments of the day was imposed on in his own laboratory, when assisted by trained experts, and when applying the most absolute tests that science can supply. (Note C.)

I have now shown to the readers of Fraser (as I had previously shown in the Quarterly Journal of Science) that whatever Dr. Carpenter writes on this subject, whether opinion, argument, quotation, or fact, is so distorted by prejudice as to be untrustworthy. It is therefore unnecessary here to reply in detail to the mass of innuendo and assumption that everywhere pervades his article; neither am I called upon to notice all the alleged "exposures" which he delights in placing before his readers. To "expose" malingerers and craves of forged illness does not disprove the existence of disease; and if, as I believe has been demonstrated, the phenomena here discussed are marvellous realities, it is to be expected that there will be impostors to imitate them, and no lack of credulous persons to be duped by those impostors. But it is not the part of an honest searcher after truth to put forward these detected impostures while ignoring the actual phenomena which the impostors try to imitate. When we have Dr. Carpenter's final word in the promised, new edition of his Lectures, I shall be prepared to show that tests far more severe than such as have resulted in the detection of imposture have been over and over again applied to the genuine phenomena with no other result than to confirm their genuineness.

This is not the place to discuss the reality of the phenomena which Dr. Carpenter rejects, with so much misplaced indignation, and endeavors to put down by such questionable means. The careful observations of such men as Prof. Barrett, of Dublin, and the elaborate series of test experiments carried out in his own laboratory by Mr. Crookes, are sufficient to satisfy any unprejudiced person that the phenomena are genuine; and if so, whatever theory we may adopt concerning them, they must greatly influence all our fundamental ideas in science and philosophy. The attempt to excite prejudice against all who have become convinced that these things are real, by vague accusations, and by quoting all the trash that can be picked out of the literature of the subject, is utterly unworthy of the men of science who adopt it. For nearly thirty years, this plan has been unsparringly pursued, and its failure has been complete. Belief in the genuineness of the phenomena has grown steadily year by year; and at this day there are, to my personal knowledge, a larger number of well-educated and intelligent and even of scientific men who profess their belief, than at any former period. There is no greater mistake than to suppose that this body of inquirers have obtained their present convictions by what they have seen at public sances only. In almost every case those convictions are the result of a long series of experiments in private houses; and it would amaze Dr. Carpenter to learn the number of families in every class of society in which even the more marvellous and indisputable of these phenomena occur. The course taken by Dr. Carpenter of discarding evidence, depreciating character, and retelling scandal, only confirms these people in their belief that men of science are powerless in face of this great subject; and I feel sure that all he has written has never converted a single earnest inquirer.

It is well worthy of notice, as correlating this inquiry with other branches of science, that there is no royal road to acquiring a competent knowledge of these phenomena, and this is the reason why so many scientific men fail to obtain evidence of anything important. They think that a few hours should enable them to decide the whole thing; as if a problem which has been ever before the world, and which for the last quarter of a century has attracted the attention of thousands, only required their piercing glance to probe it to the bottom. But those who have devoted most time and study to the subject, though they become ever more convinced of the reality, the importance, and the endless phases of the phenomena, find themselves less able to dogmatize as to their exact nature or theoretical interpretation. Of one thing, however, they feel convinced: that all further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvellous phenomena, opening up as they do a whole world of new interactions between mind and matter, are disregarded and ignored.

In the United States more especially, the names of the eminent British scientists, Messrs. Crookes and Wallace, are a tower of strength. And it consequently becomes necessary for those who have followed methods that are thoroughly unscientific, and have been led by their "representatives" to accept with implicit faith a number of statements which ought to be rejected as completely untrustworthy. Fraser's Magazine, November, 1877, p. 38.

An account in the New York Daily Graphic almost proves that they were not. For the clever woodcut showing Mr. Bishop's test, the form used indicates an amount of stretching of the cord which certainly could be at once detected on after-examination, especially if the cord had been sealed or bound with court plaster. Yet none according to the illustration, it would be impossible for Mr. Bishop to imitate Eva Fay in "tying a string of cotton round her neck" and "pulling it tight" as he does, both of which are specially mentioned as having been done by her. It may well be supposed that the audience, delighted at an "exposure," would not be quite so severely critical as they are to those who claim to possess abnormal powers.

As hardly any of my readers will have seen the full account of these tests, and as the whole is too long for insertion here, I give a pretty full abstract of all the essential portions of it in an Appendix to this paper. This is rendered necessary because Dr. Carpenter endeavored to give to the world a false account of the tests, and to make it appear as if he had done so. These are Dr. Carpenter's own words in his article last month (p. 38), and it is necessary that he should be called to make good by really explaining Mr. Crookes's actual experiments, and not by other experiments which "American newspapers" may substitute for them.

Quarterly Journal Science, Oct. 1874, and Jan. 1874.

APPENDIX.

Abstract of Mr. Crookes's Experiments above referred to.

The apparatus used consisted of an electrical circuit with a reflecting galvanometer showing the slightest variation in the current, designed and arranged by one of the most eminent practical electricians. This instrument was fixed in Mr. Crookes's laboratory, from which two stout wires passed through the wall into the library adjoining, and there terminated in two brass handles fixed at a considerable distance apart, and having only an inch or two of play. These handles are covered with linen soaked in salt water, and when the person to be experimented on holds the handles in the hands (first soaked in salt water) the current of electricity passes through his or her body, and the exact "electrical resistance" can be measured; while the reflecting galvanometer readers visible to all the spectators the slightest variation in the resistance. This instrument is so delicate that the mere loosening of the grasp of one or both hands, or the lifting of a finger from the handle would be shown at once, because by altering the amount of surface in contact the "electrical resistance" would be instantly changed. Two experienced physicists, both Fellows of the Royal Society, made experiments with this instrument for more than an hour before the tests began, and satisfied themselves that, even with an exact knowledge of what was required and with any amount of preparation, they could not substitute anything connecting the two handles and having the same exact resistance as the human body without a long course of trial and failure, and without a person in the room to assist in the operation. Mr. Crookes was invited to enter the library, having no objection to this, he went in with the two experienced physicists, and having moistened his hands as directed took hold of the two handles. The exact "electrical resistance" of his body was then noted, as was the deflection shown by the galvanometer; and the gas in the library having been turned down low, the gentlemen took their places in the library, leaving Mr. Crookes alone.

In one minute a hand-cup full of water was poured into the space of a hand-cup on the side of the door farthest from the medium. During the succeeding five minutes four separate books were handed out to their respective authors, a voice from the library calling them by name. These books had been taken from the bookcase twelve feet from Eva Fay; they had been found in the dark, and one of them had no lettering on the back. Mr. Crookes's eyes, although he had, of course, known the general position of the books in his own library, he could not have found these books in the dark. Then a box of cigars was thrown out to a gentleman very fond of smoking, and finally an ornamental clock which had been standing on the chimney-piece was handed out. Then the circuit was suddenly broken, and on instantly entering the library Eva Fay was found lying back in the chair senseless, a condition in which she remained for half an hour. After this phenomenon had passed, the space of the door was again quiet, and the reflecting galvanometer was steady the whole time, showing only those small variations which would occur while a person continued to hold the handles.

On two other occasions Mr. Crookes carried out similar tests with the same medium, and always with the same result. On one occasion several musical instruments were played on at the same time and a musical box was set up while the luminous index of the galvanometer continued quite steady, and many articles were handed out from the bookcase. On the other occasion similar things happened, after all possible precautions had been taken; and in addition Mr. Crookes's desk, which was carefully locked before the sance, was found unlocked and open at its conclusion.

Every one must look forward with great interest to Dr. Carpenter's promised "explanation" of how all these scientific tests were evaded by an unscientific impostor.

NOTE A.—Since this article was in the printer's hands a proof-sheet of the new edition of Dr. Carpenter's Lectures has been forwarded to me at the author's request, in order that I may see what further explanations he has to give of the above case. Dr. Carpenter attempts to justify his assertion that I had "recently expressed my full faith in Mr. Lewis's self-asserted powers," by a statement of what Dr. Simpson told him several years ago, a statement which appears to have been never yet made public, and which, therefore, could not possibly have been taken into account by me, even had it any real bearing on the question at issue. It is to the effect that Mr. Lewis's wife had received information of the exact time at which the body had been held at a distance of ten feet from the bookcase in Prof. Crookes's house, and that he might have afterwards given a false statement of the hour at which he attempted to mesmerize her. Dr. Carpenter is excessively indignant when any doubt is thrown by me on the truthfulness or impartiality of any of his informants, but it seems the most natural thing in the world for him to charge falsehood or fraud against all who testify to facts which he thinks incredible. But he goes on to say that Dr. Carpenter's memory of what was told him many years ago is absolutely perfect, and admitting that Mr. Lewis (against whose moral character nothing whatever is advanced) would have told a direct falsehood in order to magnify his own powers, how does this account for the fact that the lady was overcome by the mesmeric sleep at all, when her mind and body were both actively engaged at the piano early in the afternoon? And how does it account for the bewitching which had taken place the whole day, and which was not attempted to be shown that Mr. Lewis's statement—that he returned home at the hour named and at once proceeded to try and mesmerize the lady—is not true; so that, except for the supposed incredibility of the whole thing in Dr. Carpenter's opinion, there would be no reason to doubt the exact correctness of the statements made. But even if the reader admits the view that the lady was really in a state of mesmeric sleep, and that Dr. Carpenter's original assertion—that I had "expressed my full faith in Mr. Lewis's self-asserted powers"—one whit more accurate, if Dr. Carpenter had then in his memory this means of throwing doubt on the facts, why did he not mention it in his Lectures or in his article, instead of first charging me with the "expression" of a faith which I never expressed or held, and then attempting to change the issue by substituting other words for those which I really employed?

NOTE B.—In the new edition of Dr. Carpenter's Lectures (the proof of years ago) has been seen a statement to the effect that "there are at the present time number of educated men and women who have so completely surrendered their common sense to a dominant prepossession, as to maintain that any such monstrous fiction (as of a person being carried through the air in an hour from Edinburgh to London) ought to be believed, even upon the evidence of a single witness, if that witness be a person whose testimony we should rely in the ordinary affairs of life." This is the only criticism, but even this time will obliterate, and the system itself remain as perfect as the system of the starry firmament, wherein sun and stars and satellites move in their appointed places, and worlds are born by a system of laws governed by the Infinite.

If you have experienced the difficulties of early education, if in your minds you have felt that the bursting and release of materialism and orthodoxy was in itself almost equal to the change from death to life, and if you have felt the pangs of creed and of superficial and artificial education, then no one can tell better than yourself how beautiful it must be for the mind to expand under the sunlight of a properly adjusted system of education, and receive its guidance from the hands of loving tutors and friends instead of stern mandates of masters.

This is our tribute to that system of teaching—that it embodies, when properly understood, the normal and spiritual unfolding of human beings in their relation to external life, and in their prophecies for the future.

Our Excerpts.

A Spirit's Utterances concerning Andrew Jackson Davis's Work as the Founder of the Lyceum Movement.

Behind all this, is not the voluntary spirit of man uneducated and untaught in spiritual matters, but the voluntary spirit of those souls who have studied the question from a spiritual point of view, who look through the telescope of life from the right side of existence, and who know in exactly the same place human beings are adjusted to the world. In the Banner of Light for March 24, we published a discourse delivered through the organism of Mrs. Cora L. V. Richmond, in Chicago, Ill., and having for its subject, "The Life and Works of Andrew Jackson Davis." From this lecture we now subjoin the following extract, which is eminently worthy of re-perusal by every friend of the children throughout the country.

Among the works of his later life, which come certainly under the category of special revelations, is the system of Progressive Lyceums for children—a system which in spiritual vision was portrayed to the seer as that prevailing in the spiritual spheres. And while the thoughts pertaining to human life and to various stages of spiritual existence for adult human beings have been certainly transporting and beneficial to mature minds, we know of nothing in Mr. Davis's works and nothing in his whole life that so much entitles him to be considered a seer as this revelation of the system of education in the skies; and we do not fear to affirm that were this system to prevail in your mind, instead of the dull methods of the schools and the mechanical processes now occupying the public mind, a wiser, better, and indeed a prevailing spirit of peace and love would exist, instead of that which is merely technical and uninteresting to-day.

The system in its inception has no flaw. It is a harmonious, suitable, and poetic exposition of the true principles of education. The system in its inception does more than this. It contains the symbolic illustration of certain colors, forms, forces in Nature, and that have never been embodied before, and are primal. The Kindergarten schools of Germany approach nearest to it. Some portions of it may have been embodied in systems of illustrative education. But here is an appeal not only to the intellect and mind of the child—not only care taken for the preservation of the body, but a poetic exposition of the real principles of growth and unfolding, which would entitle Mr. Davis to be considered a poet had it been revealed in the form of verse instead of a system of education.

Nothing in his life-work commends itself more to the judgment, the appreciation and the spirituality of the human mind than this system. For the first ten years it seemed to be received with absolute joy by all spiritual societies and all thinkers in the ranks of Spiritualism. For the first few years the personal presence of Mr. Davis and his eminently wise and appreciative companion made the Children's Lyceum the feature of nearly all spiritualistic and reform societies throughout the country. Whether their personal attention being withdrawn also caused the current to change, or what is more probable, whether a lack of enlightenment concerning the system prevented the leaders and conductors of Lyceums from knowing fully what to teach, has caused a decline in the outward movement, we cannot say. But certain it is that another century will witness a system of education similar if not exactly coincident with that which Mr. Davis has taught. Certain it is that in the coming time children will be allowed to grow and not be forced into a system of learning; and nothing is more calculated to the unfolding and growth of the young mind, and indeed the maturer minds, than this same system of Lyceum teaching as unfolded by Mr. Davis. If we might venture a criticism it is simply this: that the system is not sufficiently elaborated to form a comprehensive statement for minds that are not able to grasp it; that the mechanical portion is sufficiently elaborated, the mental portion is not. Hence it becomes speedily a routine instead of a constant feeding of the mind. If the author would elaborate more the meanings of the different groups, the origin of the terms employed for the names of the groups, and the theory of the unfolding of the spirit through this method, including thoughts about color, form, order, &c., it would be the most fitting accompaniment to the method itself. If added to that could be additional exercises and lessons embodying the same teachings but gleaned from all literature, under the supervision of the author, it would make an added resource where the minds of leaders and teachers are sometimes barren for themes of interest for their children.

This is the only criticism, but even this time will obliterate, and the system itself remain as perfect as the system of the starry firmament, wherein sun and stars and satellites move in their appointed places, and worlds are born by a system of laws governed by the Infinite. If you have experienced the difficulties of early education, if in your minds you have felt that the bursting and release of materialism and orthodoxy was in itself almost equal to the change from death to life, and if you have felt the pangs of creed and of superficial and artificial education, then no one can tell better than yourself how beautiful it must be for the mind to expand under the sunlight of a properly adjusted system of education, and receive its guidance from the hands of loving tutors and friends instead of stern mandates of masters.

ANNA STEWART'S AND LAURA MORGAN'S MATERIALIZING SEANCES.

To the Editor of the Banner of Light:

Having heard a good report of Mrs. Anna Stewart, of Terra Haute, Ind., as a spiritual medium, accompanied with my wife and Mrs. Bond, my sister, I started for that place. We arrived on the night of the 20th of February, and attended a sance at Mrs. Stewart's. Her cabinet has been so often described, it is unnecessary to give any further explanation; suffice it to say the light was partially turned down, but leaving the room so light that we could readily recognize persons who presented themselves at the aperture. Quite a number came out of the cabinet, and were recognized by their friends. We saw but one that we recognized—my wife's step-grandfather. He shook hands with us and called us each by name; spoke very plainly, and looked as natural as life.

The next morning we heard of a young lady medium, Miss Laura Morgan, and at ten o'clock attended one of her sances. The cabinet was so constructed that we could see all around and under it. The room was sufficiently light, and we had no difficulty in recognizing all our friends who presented themselves. Isaac Harned presented himself at the aperture, and seemed much pleased to be recognized by us; shook hands, but could speak only in monosyllables. I asked him to write something to his wife, and handed him a pencil and paper. He took it out of my hand, and in a very short time returned it to me with the following message plainly written: "My dear wife, I am happy. I wish you could see me; I am with you all the time." John Boyd presented himself, called me by name, shook hands with me, and looked very natural. The night following we attended a sance at Mrs. Stewart's, where our uncle John Webber came out on the platform, shook hands with us, calling us by name; looked as natural as life, and said he was very happy. We asked him what we should do that we might be happy in spirit-life. His reply was: "Live a good, true life, and be good to all humanity."

Being so well pleased with what we had witnessed, we determined to stay and investigate until we were perfectly satisfied, and remained eight days longer and attended twenty sances—twelve at Miss Morgan's and eight at Mrs. Stewart's—generally at Miss Morgan's in the daytime and at Mrs. Stewart's at night. We esteem them equally good and reliable mediums.

During those sances we saw at least one hundred forms that were recognized by their friends. All those recognized by us were near relatives or intimate friends. We saw a number of the same forms at each place at different times. We had several tests among which was one given by Joseph Mundell, who died of diphtheria. He came out of the cabinet looking as natural as life, but with his throat muffled up. He then went back, and returned with his throat naked. He approached and spoke to his cousin, saying, "How do you do, Amanda?" and then sat down by her, took her hand and placed it on his throat. She plainly felt the swelling on the throat produced by the disease. Then James Mundell came, looking very natural, shook hands with us and talked very freely, answering all our questions frankly. Josephine Foster came out a number of times, differently dressed each time. Ellen Houser came out dressed in a black silk. We asked her if that was the dress she was buried in. She said "No," went back and came out again dressed in white. We recognized it as the one in which she was buried. In conclusion, as before stated, all those we recognized were near relatives or dear friends who have left the form and been born into spirit-life within the last few years. I. A. BOYD, M. E. BOYD, Cambridge City, Ind., 1878.

Never rejoice at the misfortune of others, but let their prosperity please thee.

TO OUR READERS.
The attention of the reading public is respectfully called to the fact that the *Banner of Light* is published weekly, in order to give the most complete and reliable information to the public on all matters of interest to the spiritualist community. The paper is published by the *Banner of Light* Association, No. 9 Montgomery Place, New York. The price is \$1.00 per annum in advance, or \$0.25 per copy. Single copies are sent free of charge to those who have not yet received them. The paper is published by the *Banner of Light* Association, No. 9 Montgomery Place, New York.

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A Seance with Mrs. J. R. Pickering of Rochester, N. H.

As much has been given in these columns of late regarding Mrs. Pickering's mediumship, and so, the evidence preponderating in favor of her reliability, and having been ascribed from several quarters by those who pronounced her a fraud, because we simply gave our opinion that she had not been proven such, we determined to visit the medium and witness the alleged materialization of spirits for herself. Accordingly, at a previous appointment, we visited Rochester on the 18th inst. in company with a party from Boston, composed of six gentlemen and two ladies, whom we invited to be present.

We arrived in the forenoon, and immediately visited Mr. Pickering's residence, being readily allowed by the lady medium to freely examine the seance room, and in fact every part of the premises. We went into the cellar, directly under the locality of the cabinet, and critically examined the under flooring of the room above, to ascertain if trap doors could be found, (as several of our party were extremely skeptical,) and ascertained that everything was intact, no indications existing of trap doors or machinery of any sort, but everything being as it ought to be in the square. We subsequently examined the flooring in the seance room, Mr. Pickering ripping up the carpet for that purpose directly where the medium was to sit. In fact the examination of the premises was conclusive, clearly proving the published statements of others in this respect to be correct.

The cabinet from which the materialized spirits were to emanate was slightly formed of two curtains in a corner of the room, suspended from an iron rod a fraction over three feet in length, extending from one wall to the other. The ladies of our party were delegated, previous to the seance, to critically examine the medium's clothing in order to be sure that no costumes were then in hidden, after which preliminary their report was that they had thoroughly examined Mrs. Pickering, that her clothing was of dark color, (not a particle of white cloth entering into the sum total of her apparel,) and that there was not the least opportunity for the concealment of costumes.

The front line of chairs was occupied by ladies and gentlemen not of our company; the second row by our own party. At eight o'clock precisely the light was lowered, when singing and piano-playing were in order. After waiting some twenty minutes, the medium in the meantime remaining seated in the cabinet, a spirit form became visible—a tall female dressed like a sister of charity, the entire figure being draped in what appeared to be thin white muslin of coarse texture than afterwards appeared. It was very stately and impressive. This form appeared twice.

The next was the figure of a man. The clothing was mostly dark colored. This form bowed to Mr. William R. Tice, (a gentleman from Brooklyn, N. Y.) who was present, and was finally acknowledged by him as a friend, after appearing three times, Mr. Tice falling at first to recognize him.

The third spirit-form that appeared was recognized by Mrs. Jennie S. Rudd as her mother, and gave the name of "Rosina," which Mrs. R. said was correct. This figure had on a muslin dress, the material looking finer than the drapery which enveloped the first spirit who came. A lace scarf could be distinctly seen upon the shoulders, hanging down nearly to the floor. Her hair was brown—the dress trailed—a handkerchief was held in the left hand—a silver star glistened upon her forehead. She seemed anxious to approach as near as possible to Mrs. Rudd and Dr. Goodrich, in order to be recognized, bowing her head while uttering the word "Rosina." We have since learned that this spirit had promised to manifest to the daughter on the first opportunity offered, when the parties named above should both be present at a materializing seance.

The fourth form which appeared was that of a female clad in white, but without drapery, except a profusion of lace about the waist, taking the form of a cloud, in which the spirit seemed to be floating.

The fifth form was that of a small-sized female—"Nelle," a spirit-friend of ours, who

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 the fact, especially when we examined the black hair, so smoothly combed, as was her wont in the earth life. It being a perfect fac simile, 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 no one in particular. She was not recognized. The movements 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 characteristic regalia 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 base 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 seance, that this was a child of Mrs. Pickering's, now in spirit life, which accounted for the oft-repeated carresses 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 seance was over, written upon it: "We will yet convince the world through this medium that Spiritualism is true."

The male figures wore 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 centred 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 seance continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, which we have not

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 field 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 Aksakof? 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 indissolubly 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

Henry Slade, (as detailed in the articles by Zöllner, Aksakof, 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 seances, 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 seances, 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 seance 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 seance 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 ardent (?) 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-ennunciated 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 downward in search 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 seances 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.

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 seance held with Mrs. John R. Pickering in Rochester, N. H., 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. of L.]

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

As a matter to be expected in this age of steam-powers 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 seance 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 observations and testing tests. From our own witnessing 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 phenomenon 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, as he held it, the cabinet changed in a work, as also we were at the seance before the critical one minute of ten, and we were the only person outside of the circle who was present at all of the three successive seances in March, the first before 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 it be said that the floating light is of the imagination and the flashing lightning a visual 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 upset old theories, but what is a theory in the face of a fact?"

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 Religious-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 recently announced that just at the close of the anniversary exercises (the details of which he so energetically and successfully wrought out,) Mr. J. B. Hatch, Conductor of the Children's Progressive Lyceum of Boston, was prostrated by an attack of inelaptyoid fever, and was confined to his home, No. 13 Lexington avenue, Charlestown District. The disease shortly after its appearance assumed a malignant type; he has since been called upon to endure much suffering, and is now slowly rallying from the utter physical prostration incident to the severe malady from whose hold he has but now escaped—thanks to the skill of his medical adviser, Dr. Charles Main, coupled with the characteristic of a good constitution, and the blessing of the angel-world.

As the tide of affairs (peculiarly) has not been at the flood of late with this worthy worker for the cause, the friends of Mr. Hatch have projected a complimentary testimonial for his benefit, to occur at Rochester Hall, Thursday evening, April 25th. The exercises will commence at a quarter before eight o'clock, and will consist of vocal and instrumental music, speeches and recitations, to conclude with dancing. The following among his many well-wishers have kindly volunteered their services: Dr. Samuel Grover, Dr. John H. Currier, Mr. Alonzo Bond and Lyceum Orchestra, Messrs. John Wetherbee and W. G. Berry, George A. Bacon, Henry C. Lull and Mrs. Lull, F. L. Union, E. D. Stickney, J. P. Endres, Jr., Misses Lizzie Thompson, Florence Danforth, Carrie E. Hopkins, Helen M. Dill, Maria Adams and others. The object of the enterprise is indeed a worthy one, and we trust Rochester Hall will be crowded on that occasion.

Spiritualism in Brockton, Mass.

By reference to our third page it will be seen that great interest is at present manifested in this town concerning Spiritualism and its teachings, which sentiment is taking on the practical shape of well-attended meetings and test circles. The Brockton Advance for April 20th (as additional evidence of the truth of this statement) says: "Mrs. Kendall, of Boston, held a seance at the house of H. F. Bird, on Wednesday evening, and though not claiming to rival Mrs. Maud E. Lord, who is expected here May 1st, she is said to give some very satisfactory tests of materialization without the absence [rather the graduated reduction] of light which is usually demanded. Mrs. Susie Nickerson White has held two test circles here this week at Daniel Hayward's and T. C. Prescott's, both fully attended." The Advance further records that Mrs. White was to give a public test seance before "the Spiritualist Sunday School" on Sunday A. M., April 21st, and a lecture in the evening. Mrs. Kendall will hold another seance in Brockton Thursday evening, April 25th.

The Knot-Tying Phenomenon.

T. L. Nichols, M. D., contributes an article to the London Spiritualist of April 12th, on "Remarkable Physical Manifestations," closing with the following important statement:

"Your readers may be glad to know that, on the night of April 7th, we had repeated, in my house, in the presence of six persons, including Mr. W. Eglinton and Mr. A. Cöman, Prof. Zöllner's marvel of tying knots in a cord, the ends of which were tied and sealed together. I have the sealed cord, which I prepared myself, with the knotted ends firmly sealed to my card, on which the fingers of every person present rested while five knots were tied, about a foot apart, in the central portion of the cord. I have no doubt that this splendid manifestation can be repeated at any time under like conditions."

A. J. Davis in Washington.

The Seer has of late been addressing the friends of free thought and spiritual enlightenment resident in Washington, D. C., on "What I Do, and what I Do Not Believe," and "After Death—What?" We are glad to note that his remarks called out large audiences—as should be the case wherever he goes. The friends everywhere will do well to utilize on opportunity his powers as a public educator.

Mrs. Mary J. Hollis-Billing, the renowned spiritual medium who for the past year has been a resident of Chicago, where she has been holding seances which have given great satisfaction, is about to take a much-needed vacation in order to recuperate her falling strength. Dr. and Mrs. Billing will sail for Europe early in May.

Allen Pence, Esq., writes us under a recent date from Terre Haute, Ind.: "Anna T. Stewart and Laura Morgan are in good health, and holding seances here daily. Their powers are constantly increasing. We unhesitatingly endorse them as true and genuine mediums."

Message Department.

The Banner of Light... The Banner of Light... The Banner of Light...

The Banner of Light... The Banner of Light... The Banner of Light...

REPORTS OF SPIRIT MESSAGES

THE BANNER OF LIGHT... THE BANNER OF LIGHT...

Invocation.

Our Father, thou great principle that men call God, may we do our work faithfully...

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, we will hear your questions...

QUESTIONS.—By M. A. B. London? In Mrs. Conant's...

QUESTIONS.—By E. P. California? What is electricity in its nature...

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ones, a power will come to earth by which electricity will supersede other means of heat...

Q.—Is such an invention or discovery now needed by the world for the benefit of humanity?

A.—When there is a call for anything, it is brought to you. Now the time has not yet arrived when electricity is called for to supersede wood and coal...

Q.—If the day of cheap electricity is near at hand, in what direction should investigators search for it...

A.—Investigators should search for it on the scientific plane, and apply those ideas that frequently come to them on the night time...

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She was over eighty years old; I am seventy-nine. I don't know how long I've been gone, I should think it was fifteen years or more...

Now I believed in the Methodist religion; I believed in the trinity condition. I don't think yours is so very different from what ours was...

I wish you would say that Joel Bradford, of Bath, Me., twenty-nine years old, who left the earth seven years ago last September...

I wish you would say, Mr. Chairman, that Levi S. Joseph has come from Quincy, Ill., and left his name to your book...

Solomon S. Little, of Marshfield, Mass., who has been gone away about three months, calls here that he may put his letter in the post-office...

Emma S. Crossen, of Haverhill, Mass., I am nearly sixteen years old. I wish to say to my friends that I still live...

Agnes M. Fairbanks, of Denver City, three years ago. I went out there with my husband and my friends, hoping to make a home for myself...

Abbie N. Sherman, comes here by her own free will. I was forty-six years old. I've done the best I can. I don't care what they say...

Edwin Garfield, I am rather ignorant of the method of control, although I have been here before, yet I trust I may be able to speak acceptably to you and to my friends...

Olive Fairfield, My name is Olive Fairfield. I come from Newcastle, Ky. I've been gone a good many years. I had a hard time of it, for was one of the pioneers...

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had a good mother who went out, as you call it—died—in Ireland, and we heard the "ban-sha" before she went away. Faith, it holded so loud it raised the hair on our heads, every one of us...

I know Spiritualism's true, I've heard a good deal about it. I don't feel quite like myself, dressed in woman's clothes. You don't have anything but a woman here, do you? [No.] I've heard the priest say that "woman was last at the cross and first at the pulchre," sir, so I suppose it's faithful for her to be the one for us to come through...

I worked here in Boston for a year or two, then I took sail in a vessel for Halifax, and thought I'd work me way out; but, as I told you, I took a drop too much, and it used me up. I don't know when I died. I came here because I thought it would help me. My name is James Finlay, sir. It's a very good name. They used to call me Jim. My mother was a darling woman, sir, and my father was a broth of a man, intirly. I come from good stock, sir, but I'm laboring under difficulties, and I want a good deal of help. Jan. 8.

Mary M. Perkins. Mr. Wilson, [to the Chairman] good afternoon. I realize now what it is to speak through a medium. It did not seem so strange to me when others used my organism to speak through. I did not feel that it would be such a great trial to come to the Banner of Light Circle and speak to the people of Boston, as I find it to be. I know I come under rather adverse circumstances, but my heart is with Spiritualism and with Spiritualists. Shall I withhold my voice? Shall I stand back when I know that this is a great and mighty truth? Shall I stand back and see the world's people say that I am silenced for the future and nevermore will I be heard? In God's name, no! Again I stand before you, and am influenced the medium who has been chosen by the angel-world to sit here in the place of one who has arisen to a grander, higher life in mediumship. I have not lost my mediumship; I still hold circles in the Summer Land. I shall still gather about me dear friends that have gone on before. We will very many times communicate with earth. Be patient. Know you this: it is hard to understand the workings of the spiritual world. I have done what seemed to me the best to do. I have no regrets. I have walked the path of duty for me to walk. I feel not that in the future I shall suffer for what I have done. I did not feel it best to open my bosom, to bare the secrets of my inner life to the community at large. If you were surprised at any step I took, remember I thought I did it with the approval of those who undertook to sustain, guide, and guard me. I am standing to-day in the spirit-world. I am a spirit. I know all that has taken place. I understand all that has surrounded me. I know the power. I understand all; I can see more than I ever did before. I only ask you to be charitable. I only tell you I am not dead; I am working still; I am alive; I will work. I only renew my vow to-day. I will work for the spiritual world so far as eternity gives me strength.

Theodore. I wish to say to my father and mother, I am very sorry indeed that the picture did not reach them. I did what I could to send it forward to them. I know very well they care not for the money they put out, because that was very little, and that they would have given far more for a picture of me—good picture—than for all the money that could be brought to them from the Indies, from South America, or any other land. I am perfectly satisfied with the condition of my family. I wish to say to them that Theodore will before long send them a communication which they will recognize and understand. Please say this to my father and mother, Mr. and Mrs. Charles R—. I know they will receive it, therefore I give it to them with the best feeling that I can. April 5.

Judge Shaw. Mr. Chairman, I have been asked by friends to come here as soon as it was possible for me to manifest myself, after certain decisions. I wish to speak to friends of mine. My old friend B— stands by my side. I said old friend; he has been a friend to me since I have known him in spirit-life, and almost weeps that one whom he loved and knew him better than I ever did before. Thanks be to all you who have upheld me. Thanks be to all you who sustained me. God bless the Spiritualists. May we in spirit-life and in earth-life be enabled to do our work for the sake of the cross of Christ, for the salvation of all men and women. Please say it is from Mary M. Perkins. Jan. 22.

Fanny Duvall. I am not voiceless, nor am I sleeping that sleep from which there is no awaking. My name was Fanny Duvall. I was the eldest daughter of William Duvall, of Frederick County, Maryland. I died in Frederick City.

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

The spirit-world is so natural—the to-and-fro 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 wonder-struck. But testing it is the knowing of it. So here 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 fled away and forgotten. Farewell! I go with those who hither brought me—to my beautiful home in the heavens.

MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE JENNIE RECHT LAST WEEK: T—J; George D. Durgin; George B. Marchant; Charles Sumner; James Perham Smith; Mary M. Miles.

TO BE PRINTED IN OUR NEXT: George W. Davis; Baltholomew M. Duncan; Darius N. Bigelow; Dinah; George Mendenhall; C. T. A. Alonzo Clarke; Thomas Wright; William Hall; John Xerrington; J. T. A. Alonzo Clarke.

(Owing to our limited space, the remainder of our list of announcements of "messages to be published" is necessarily omitted, but will be reprinted at a future day.)

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSEKIN. Willie Bassett; Mary Mitchell; John Kemp; Edith Kate Speckel; James Dunn; David Eddy; Senor Eddy; Julia Smith; F. Shannon; Jane Barrett; Wm. Howell; 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 test of law.

"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."

THE BANNER OF LIGHT... THE BANNER OF LIGHT... THE BANNER OF LIGHT...

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CONTENTS - CHAPTER I. - Matter without Origin; 2 - Properties of Matter; 3 - Scenarios Theory; 4 - Origin of Matter; 5 - Cause and Origin of Orbital Motion; 6 - Spectral Laws; 7 - Origin of Life; 8 - Origin of Man; 9 - Origin of the Human Race; 10 - Origin of the Human Mind; 11 - Origin of the Human Soul; 12 - Origin of the Human Spirit; 13 - Origin of the Human Intellect; 14 - Origin of the Human Will; 15 - Origin of the Human Power; 16 - Origin of the Human Energy; 17 - Origin of the Human Force; 18 - Origin of the Human Motion; 19 - Origin of the Human Action; 20 - Origin of the Human Passion; 21 - Origin of the Human Affection; 22 - Origin of the Human Intellect; 23 - Origin of the Human Will; 24 - Origin of the Human Power; 25 - Origin of the Human Energy; 26 - Origin of the Human Force; 27 - Origin of the Human Motion; 28 - Origin of the Human Action; 29 - Origin of the Human Passion; 30 - Origin of the Human Affection; 31 - Origin of the Human Intellect; 32 - Origin of the Human Will; 33 - Origin of the Human Power; 34 - Origin of the Human Energy; 35 - Origin of the Human Force; 36 - Origin of the Human Motion; 37 - Origin of the Human Action; 38 - Origin of the Human Passion; 39 - Origin of the Human Affection; 40 - Origin of the Human Intellect; 41 - Origin of the Human Will; 42 - Origin of the Human Power; 43 - Origin of the Human Energy; 44 - Origin of the Human Force; 45 - Origin of the Human Motion; 46 - Origin of the Human Action; 47 - Origin of the Human Passion; 48 - Origin of the Human Affection; 49 - Origin of the Human Intellect; 50 - Origin of the Human Will; 51 - Origin of the Human Power; 52 - Origin of the Human Energy; 53 - Origin of the Human Force; 54 - Origin of the Human Motion; 55 - Origin of the Human Action; 56 - Origin of the Human Passion; 57 - Origin of the Human Affection; 58 - Origin of the Human Intellect; 59 - Origin of the Human Will; 60 - Origin of the Human Power; 61 - Origin of the Human Energy; 62 - Origin of the Human Force; 63 - Origin of the Human Motion; 64 - Origin of the Human Action; 65 - Origin of the Human Passion; 66 - Origin of the Human Affection; 67 - Origin of the Human Intellect; 68 - Origin of the Human Will; 69 - Origin of the Human Power; 70 - Origin of the Human Energy; 71 - Origin of the Human Force; 72 - Origin of the Human Motion; 73 - Origin of the Human Action; 74 - Origin of the Human Passion; 75 - Origin of the Human Affection; 76 - Origin of the Human Intellect; 77 - Origin of the Human Will; 78 - Origin of the Human Power; 79 - Origin of the Human Energy; 80 - Origin of the Human Force; 81 - Origin of the Human Motion; 82 - Origin of the Human Action; 83 - Origin of the Human Passion; 84 - Origin of the Human Affection; 85 - Origin of the Human Intellect; 86 - Origin of the Human Will; 87 - Origin of the Human Power; 88 - Origin of the Human Energy; 89 - Origin of the Human Force; 90 - Origin of the Human Motion; 91 - Origin of the Human Action; 92 - Origin of the Human Passion; 93 - Origin of the Human Affection; 94 - Origin of the Human Intellect; 95 - Origin of the Human Will; 96 - Origin of the Human Power; 97 - Origin of the Human Energy; 98 - Origin of the Human Force; 99 - Origin of the Human Motion; 100 - Origin of the Human Action; 101 - Origin of the Human Passion; 102 - Origin of the Human Affection; 103 - Origin of the Human Intellect; 104 - Origin of the Human Will; 105 - Origin of the Human Power; 106 - Origin of the Human Energy; 107 - Origin of the Human Force; 108 - Origin of the Human Motion; 109 - Origin of the Human Action; 110 - Origin of the Human Passion; 111 - Origin of the Human Affection; 112 - Origin of the Human Intellect; 113 - Origin of the Human Will; 114 - Origin of the Human Power; 115 - Origin of the Human Energy; 116 - Origin of the Human Force; 117 - Origin of the Human Motion; 118 - Origin of the Human Action; 119 - Origin of the Human Passion; 120 - Origin of the Human Affection; 121 - Origin of the Human Intellect; 122 - Origin of the Human Will; 123 - Origin of the Human Power; 124 - Origin of the Human Energy; 125 - Origin of the Human Force; 126 - Origin of the Human Motion; 127 - Origin of the Human Action; 128 - Origin of the Human Passion; 129 - Origin of the Human Affection; 130 - Origin of the Human Intellect; 131 - Origin of the Human Will; 132 - Origin of the Human Power; 133 - Origin of the Human Energy; 134 - Origin of the Human Force; 135 - Origin of the Human Motion; 136 - Origin of the Human Action; 137 - Origin of the Human Passion; 138 - Origin of the Human Affection; 139 - Origin of the Human Intellect; 140 - Origin of the Human Will; 141 - Origin of the Human Power; 142 - Origin of the Human Energy; 143 - Origin of the Human Force; 144 - Origin of the Human Motion; 145 - Origin of the Human Action; 146 - Origin of the Human Passion; 147 - Origin of the Human Affection; 148 - Origin of the Human Intellect; 149 - Origin of the Human Will; 150 - Origin of the Human Power; 151 - Origin of the Human Energy; 152 - Origin of the Human Force; 153 - Origin of the Human Motion; 154 - Origin of the Human Action; 155 - Origin of the Human Passion; 156 - Origin of the Human Affection; 157 - Origin of the Human Intellect; 158 - Origin of the Human Will; 159 - Origin of the Human Power; 160 - Origin of the Human Energy; 161 - Origin of the Human Force; 162 - Origin of the Human Motion; 163 - Origin of the Human Action; 164 - Origin of the Human Passion; 165 - Origin of the Human Affection; 166 - Origin of the Human Intellect; 167 - Origin of the Human Will; 168 - Origin of the Human Power; 169 - Origin of the Human Energy; 170 - Origin of the Human Force; 171 - Origin of the Human Motion; 172 - Origin of the Human Action; 173 - Origin of the Human Passion; 174 - Origin of the Human Affection; 175 - Origin of the Human Intellect; 176 - Origin of the Human Will; 177 - Origin of the Human Power; 178 - Origin of the Human Energy; 179 - Origin of the Human Force; 180 - Origin of the Human Motion; 181 - Origin of the Human Action; 182 - Origin of the Human Passion; 183 - Origin of the Human Affection; 184 - Origin of the Human Intellect; 185 - Origin of the Human Will; 186 - Origin of the Human Power; 187 - Origin of the Human Energy; 188 - Origin of the Human Force; 189 - Origin of the Human Motion; 190 - Origin of the Human Action; 191 - Origin of the Human Passion; 192 - Origin of the Human Affection; 193 - Origin of the Human Intellect; 194 - Origin of the Human Will; 195 - Origin of the Human Power; 196 - Origin of the Human Energy; 197 - Origin of the Human Force; 198 - Origin of the Human Motion; 199 - Origin of the Human Action; 200 - Origin of the Human Passion; 201 - Origin of the Human Affection; 202 - Origin of the Human Intellect; 203 - Origin of the Human Will; 204 - Origin of the Human Power; 205 - Origin of the Human Energy; 206 - Origin of the Human Force; 207 - Origin of the Human Motion; 208 - Origin of the Human Action; 209 - Origin of the Human Passion; 210 - Origin of the Human Affection; 211 - Origin of the Human Intellect; 212 - Origin of the Human Will; 213 - Origin of the Human Power; 214 - Origin of the Human Energy; 215 - Origin of the Human Force; 216 - Origin of the Human Motion; 217 - Origin of the Human Action; 218 - Origin of the Human Passion; 219 - Origin of the Human Affection; 220 - Origin of the Human Intellect; 221 - Origin of the Human Will; 222 - Origin of the Human Power; 223 - Origin of the Human Energy; 224 - Origin of the Human Force; 225 - Origin of the Human Motion; 226 - Origin of the Human Action; 227 - Origin of the Human Passion; 228 - Origin of the Human Affection; 229 - Origin of the Human Intellect; 230 - Origin of the Human Will; 231 - Origin of the Human Power; 232 - Origin of the Human Energy; 233 - Origin of the Human Force; 234 - Origin of the Human Motion; 235 - Origin of the Human Action; 236 - Origin of the Human Passion; 237 - Origin of the Human Affection; 238 - Origin of the Human Intellect; 239 - Origin of the Human Will; 240 - Origin of the Human Power; 241 - Origin of the Human Energy; 242 - Origin of the Human Force; 243 - Origin of the Human Motion; 244 - Origin of the Human Action; 245 - Origin of the Human Passion; 246 - Origin of the Human Affection; 247 - Origin of the Human Intellect; 248 - Origin of the Human Will; 249 - Origin of the Human Power; 250 - Origin of the Human Energy; 251 - Origin of the Human Force; 252 - Origin of the Human Motion; 253 - Origin of the Human Action; 254 - Origin of the Human Passion; 255 - Origin of the Human Affection; 256 - Origin of the Human Intellect; 257 - Origin of the Human Will; 258 - Origin of the Human Power; 259 - Origin of the Human Energy; 260 - Origin of the Human Force; 261 - Origin of the Human Motion; 262 - Origin of the Human Action; 263 - Origin of the Human Passion; 264 - Origin of the Human Affection; 265 - Origin of the Human Intellect; 266 - Origin of the Human Will; 267 - Origin of the Human Power; 268 - Origin of the Human Energy; 269 - Origin of the Human Force; 270 - Origin of the Human Motion; 271 - Origin of the Human Action; 272 - Origin of the Human Passion; 273 - Origin of the Human Affection; 274 - Origin of the Human Intellect; 275 - Origin of the Human Will; 276 - Origin of the Human Power; 277 - Origin of the Human Energy; 278 - Origin of the Human Force; 279 - Origin of the Human Motion; 280 - Origin of the Human Action; 281 - Origin of the Human Passion; 282 - Origin of the Human Affection; 283 - Origin of the Human Intellect; 284 - Origin of the Human Will; 285 - Origin of the Human Power; 286 - Origin of the Human Energy; 287 - Origin of the Human Force; 288 - Origin of the Human Motion; 289 - Origin of the Human Action; 290 - Origin of the Human Passion; 291 - Origin of the Human Affection; 292 - Origin of the Human Intellect; 293 - Origin of the Human Will; 294 - Origin of the Human Power; 295 - Origin of the Human Energy; 296 - Origin of the Human Force; 297 - Origin of the Human Motion; 298 - Origin of the Human Action; 299 - Origin of the Human Passion; 300 - Origin of the Human Affection; 301 - Origin of the Human Intellect; 302 - Origin of the Human Will; 303 - Origin of the Human Power; 304 - Origin of the Human Energy; 305 - Origin of the Human Force; 306 - Origin of the Human Motion; 307 - Origin of the Human Action; 308 - Origin of the Human Passion; 309 - Origin of the Human Affection; 310 - Origin of the Human Intellect; 311 - Origin of the Human Will; 312 - Origin of the Human Power; 313 - Origin of the Human Energy; 314 - Origin of the Human Force; 315 - Origin of the Human Motion; 316 - Origin of the Human Action; 317 - Origin of the Human Passion; 318 - Origin of the Human Affection; 319 - Origin of the Human Intellect; 320 - Origin of the Human Will; 321 - Origin of the Human Power; 322 - Origin of the Human Energy; 323 - Origin of the Human Force; 324 - Origin of the Human Motion; 325 - Origin of the Human Action; 326 - Origin of the Human Passion; 327 - Origin of the Human Affection; 328 - Origin of the Human Intellect; 329 - Origin of the Human Will; 330 - Origin of the Human Power; 331 - Origin of the Human Energy; 332 - Origin of the Human Force; 333 - Origin of the Human Motion; 334 - Origin of the Human Action; 335 - Origin of the Human Passion; 336 - Origin of the Human Affection; 337 - Origin of the Human Intellect; 338 - Origin of the Human Will; 339 - Origin of the Human Power; 340 - Origin of the Human Energy; 341 - Origin of the Human Force; 342 - Origin of the Human Motion; 343 - Origin of the Human Action; 344 - Origin of the Human Passion; 345 - Origin of the Human Affection; 346 - Origin of the Human Intellect; 347 - Origin of the Human Will; 348 - Origin of the Human Power; 349 - Origin of the Human Energy; 350 - Origin of the Human Force; 351 - Origin of the Human Motion; 352 - Origin of the Human Action; 353 - Origin of the Human Passion; 354 - Origin of the Human Affection; 355 - Origin of the Human Intellect; 356 - Origin of the Human Will; 357 - Origin of the Human Power; 358 - Origin of the Human Energy; 359 - Origin of the Human Force; 360 - Origin of the Human Motion; 361 - Origin of the Human Action; 362 - Origin of the Human Passion; 363 - Origin of the Human Affection; 364 - Origin of the Human Intellect; 365 - Origin of the Human Will; 366 - Origin of the Human Power; 367 - Origin of the Human Energy; 368 - Origin of the Human Force; 369 - Origin of the Human Motion; 370 - Origin of the Human Action; 371 - Origin of the Human Passion; 372 - Origin of the Human Affection; 373 - Origin of the Human Intellect; 374 - Origin of the Human Will; 375 - Origin of the Human Power; 376 - Origin of the Human Energy; 377 - Origin of the Human Force; 378 - Origin of the Human Motion; 379 - Origin of the Human Action; 380 - Origin of the Human Passion; 381 - Origin of the Human Affection; 382 - Origin of the Human Intellect; 383 - Origin of the Human Will; 384 - Origin of the Human Power; 385 - Origin of the Human Energy; 386 - Origin of the Human Force; 387 - Origin of the Human Motion; 388 - Origin of the Human Action; 389 - Origin of the Human Passion; 390 - Origin of the Human Affection; 391 - Origin of the Human Intellect; 392 - Origin of the Human Will; 393 - Origin of the Human Power; 394 - Origin of the Human Energy; 395 - Origin of the Human Force; 396 - Origin of the Human Motion; 397 - Origin of the Human Action; 398 - Origin of the Human Passion; 399 - Origin of the Human Affection; 400 - Origin of the Human Intellect; 401 - Origin of the Human Will; 402 - Origin of the Human Power; 403 - Origin of the Human Energy; 404 - Origin of the Human Force; 405 - Origin of the Human Motion; 406 - Origin of the Human Action; 407 - Origin of the Human Passion; 408 - Origin of the Human Affection; 409 - Origin of the Human Intellect; 410 - Origin of the Human Will; 411 - Origin of the Human Power; 412 - Origin of the Human Energy; 413 - Origin of the Human Force; 414 - Origin of the Human Motion; 415 - Origin of the Human Action; 416 - Origin of the Human Passion; 417 - Origin of the Human Affection; 418 - Origin of the Human Intellect; 419 - Origin of the Human Will; 420 - Origin of the Human Power; 421 - Origin of the Human Energy; 422 - Origin of the Human Force; 423 - Origin of the Human Motion; 424 - Origin of the Human Action; 425 - Origin of the Human Passion; 426 - Origin of the Human Affection; 427 - Origin of the Human Intellect; 428 - Origin of the Human Will; 429 - Origin of the Human Power; 430 - Origin of the Human Energy; 431 - Origin of the Human Force; 432 - Origin of the Human Motion; 433 - Origin of the Human Action; 434 - Origin of the Human Passion; 435 - Origin of the Human Affection; 436 - Origin of the Human Intellect; 437 - Origin of the Human Will; 438 - Origin of the Human Power; 439 - Origin of the Human Energy; 440 - Origin of the Human Force; 441 - Origin of the Human Motion; 442 - Origin of the Human Action; 443 - Origin of the Human Passion; 444 - Origin of the Human Affection; 445 - Origin of the Human Intellect; 446 - Origin of the Human Will; 447 - Origin of the Human Power; 448 - Origin of the Human Energy; 449 - Origin of the Human Force; 450 - Origin of the Human Motion; 451 - Origin of the Human Action; 452 - Origin of the Human Passion; 453 - Origin of the Human Affection; 454 - Origin of the Human Intellect; 455 - Origin of the Human Will; 456 - Origin of the Human Power; 457 - Origin of the Human Energy; 458 - Origin of the Human Force; 459 - Origin of the Human Motion; 460 - Origin of the Human Action; 461 - Origin of the Human Passion; 462 - Origin of the Human Affection; 463 - Origin of the Human Intellect; 464 - Origin of the Human Will; 465 - Origin of the Human Power; 466 - Origin of the Human Energy; 467 - Origin of the Human Force; 468 - Origin of the Human Motion; 469 - Origin of the Human Action; 470 - Origin of the Human Passion; 471 - Origin of the Human Affection; 472 - Origin of the Human Intellect; 473 - Origin of the Human Will; 474 - Origin of the Human Power; 475 - Origin of the Human Energy; 476 - Origin of the Human Force; 477 - Origin of the Human Motion; 478 - Origin of the Human Action; 479 - Origin of the Human Passion; 480 - Origin of the Human Affection; 481 - Origin of the Human Intellect; 482 - Origin of the Human Will; 483 - Origin of the Human Power; 484 - Origin of the Human Energy; 485 - Origin of the Human Force; 486 - Origin of the Human Motion; 487 - Origin of the Human Action; 488 - Origin of the Human Passion; 489 - Origin of the Human Affection; 490 - Origin of the Human Intellect; 491 - Origin of the Human Will; 492 - Origin of the Human Power; 493 - Origin of the Human Energy; 494 - Origin of the Human Force; 495 - Origin of the Human Motion; 496 - Origin of the Human Action; 497 - Origin of the Human Passion; 498 - Origin of the Human Affection; 499 - Origin of the Human Intellect; 500 - Origin of the Human Will; 501 - Origin of the Human Power; 502 - Origin of the Human Energy; 503 - Origin of the Human Force; 504 - Origin of the Human Motion; 505 - Origin of the Human Action; 506 - Origin of the Human Passion; 507 - Origin of the Human Affection; 508 - Origin of the Human Intellect; 509 - Origin of the Human Will; 510 - Origin of the Human Power; 511 - Origin of the Human Energy; 512 - Origin of the Human Force; 513 - Origin of the Human Motion; 514 - Origin of the Human Action; 515 - Origin of the Human Passion; 516 - Origin of the Human Affection; 517 - Origin of the Human Intellect; 518 - Origin of the Human Will; 519 - Origin of the Human Power; 520 - Origin of the Human Energy; 521 - Origin of the Human Force; 522 - Origin of the Human Motion; 523 - Origin of the Human Action; 524 - Origin of the Human Passion; 525 - Origin of the Human Affection; 526 - Origin of the Human Intellect; 527 - Origin of the Human Will; 528 - Origin of the Human Power; 529 - Origin of the Human Energy; 530 - Origin of the Human Force; 531 - Origin of the Human Motion; 532 - Origin of the Human Action; 533 - Origin of the Human Passion; 534 - Origin of the Human Affection; 535 - Origin of the Human Intellect; 536 - Origin of the Human Will; 537 - Origin of the Human Power; 538 - Origin of the Human Energy; 539 - Origin of the Human Force; 540 - Origin of the Human Motion; 541 - Origin of the Human Action; 542 - Origin of the Human Passion; 543 - Origin of the Human Affection; 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