

BANNER OF LIGHT.

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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

The *Revue Spirit*, Paris, for November, is like an early spring morning, fresh and flooded with golden light. "The Study of the Vital Principle," in which the forces *physico-chimiques*, the necessary co-operative energies in the work of the organization of the human body, as being wholly insufficient to account for what is there observed, is the first article in the present number that will command attention. It is too lengthy even to admit of a synopsis, and is from the pen of M. Fois Valles, Inspector General honoraire of public works, &c.

From Mansourah (*i. e.*, the field of victory), a village of lower Egypt, comes an interesting account of spirit-interference in mundane affairs that is no less startling than novel: "Frangols Uliivi, of the tribunal of Mansourah, died at Cairo on the 10th of September last, after a long and painful illness. From that time his house remained closed. Day before yesterday, the 20th, his widow arrived at Cairo, and took lodgings with her brother-in-law. Soon it was announced to the family that there was a fire at the late Mr. Uliivi's. All ran to the place, and, by the aid of some natives, we soon overcame the flames. Fortunately only the bed was burned. Many conjectures as to the origin of the fire were of course advanced. Some supposed that thieves had pillaged and then fired the dwelling, and others thought it the work of rats with matches; but there were no matches on the premises, and nothing had been taken away. It occurred to me persistently that the spirit of the late occupant had been the cause of the trouble, and I had recourse to psychography. Here (much abridged) is a translation of what was written in Italian by the spirit of Uliivi: 'I thank you sincerely for having evoked me, and for all you have done in my favor and for my widow. Strange that I was the author of the fire that occurred at my house! Why was my bed alone burned? How could I have accomplished it? My long suffering, which I bore with resignation, and which finally took me to the tomb, was endured principally upon that bed. I did not destroy it from any evil motive, but because it was impregnated with unwholesome fluids; and as the one who was deepest in sympathy with me might sleep upon it to her detriment, I acted thus. Aided by other spirits, I found in a neighboring house some fulminating cotton, and by the force of my will I ignited it after placing it between the mattresses. When the bed had been burned, aided by my companions, we assisted those who came to extinguish the fire. Pray for me. Adieu. F. Uliivi'; and the signature was very natural—*très-authentique*. It appears to me that this is worthy of examination by my brethren more learned than myself in psychological matters. It is the second of the kind, though differing somewhat, that has recently attracted attention, the former being at Zafarana, Sicily, [noticed heretofore in the *Banner of Light*] where the effects belonging to the Mayor of the town were consumed while everything else remained intact." The above is from a letter written at Mansourah by the Count de Nichichievich.

Dropping into the middle of some able reflections on the relationship of soul, spirit and body, learnedly developed by M. René Caillie, I will quote a few of his expressions: "The body dies and is decomposed; the spirit, *périsprit*, retains its acquired form, ready to re-materialize itself by attraction, by affinity, by selection. One can well conceive of a law created by God, following which a grain, an embryo, develops itself regularly under the effects of a force having for its mission the decomposition and utilization of matter. An atom of earth is, in movement by the vital principle that takes possession of it, *s'empare de lui*; the plant takes possession of the soil; the animal of the plant; and so this animal, which lives upon herbs, affords nourishment to something higher, . . . always the earth animalized, its quintessence. Finally when the attraction of its saturated *périsprit* can no longer produce any effect, that instant separation has come, . . . the league is broken—the animal spirit becomes a human spirit. In proof of this there are men who still possess all the defects, passions, and vices of animality. I do not know what philosopher has

said that the dog was 'a candidate for humanity.'

Illustrating the faculty of this *périsprit* in other than human creatures, Humboldt is quoted as the author of this touching little episode in ornithologic biography: "A swallow, sitting upon her egg, suddenly died. Her companion with bill and claw gently removed her and took her place; but ere long, finding that he was not suited to the situation, flew away. The next day he returned, but not alone. He brought with him one who assumed all the responsibilities of his departed spouse, hatched and reared the young with becoming devotion."

The writer then refers, in connection with this, to Mesmer and Cagliostro; to the author of *Philosophumena*, who says: "The Pagan Spiritualists could divine the thoughts, and show the response to questions on paper burned before the inquirer, to the Christians, for the théurgie had their adepts the author of *Clementine*, taking in St. Peter and Simon de Gitton, named the *Magiæ*; also the gnostic Marcus, who changed water to blood." Here is also recalled the eagle on the head of Tarquin-the-ancient, the flame on the forehead of Serapis Tullius, the prophetic verses of the sybils, and finally how Tertullian and St. Cyprian are in accord with Apuleius.

S. Rinaldo Dall' Argine communicates from Florence some interesting though melancholy facts which came under his own observation. They are (largely abridged) as follows: "Luigi Bassiglio, born of good family in Rovigo, being passionately fond of music, became a teacher of it in due time. Falling in love with one of his pupils, Mlle. Adelaide Nigris di Udini, who had a magnificent voice, he eventually married her, and they visited professionally the principal cities of Europe and America. Having accumulated competency they returned, and in 1863 settled in Florence. Mme. B. impressed with the value of Spiritualism, attended some of the many séances held here. At my house, and at Cavalier Fraschetti's, we often met the distinguished lady. One evening at St. F.'s, in company with Prof. Castagna and wife, Dr. B., the Signora Countess G. M., and others, while sitting at a table, and invoking the spirits, Paul announced himself. This was on the 11th of April, 1878. When the spirit was questioned concerning manifestations, he replied that their sitting that evening would be of short duration, as he had to attend an unfortunate, departing this life. He was asked to give the name, and the table spelled 'Bass'—then, as if regretting that so much had been revealed, made confusion of the remainder. That day Sig. Bassiglio had been persuaded by his wife to defer for a season an excursion into the country, as the weather was yet unpleasant. He had, however, sallied out in the evening, had visited a *caffè*, where he had taken some wine. He then went to the Arno, in which the next morning he was found. It appeared that it was near the moment when he drowned himself that the Spirit Paul announced the name 'Bass (legio)' and the call that the 'unfortunate' was to make upon him at a certain hour that evening."

The editor of a secular paper of Turin gives here also a short account of what he calls "Nightly Groans," which he himself went to hear in a certain street. He met there a vast crowd, who finally heard, with fear and trembling, a scream, prolonged and prolonged as if from a woman in agony. Some said it came from above, and some from the earth below. For eight days, every evening, this had been repeated, but all investigation had failed to unravel the mystery.

Sig. Bertone, writing from Turin, about his own experience in spiritual things, says that he was at first very skeptical, but soon discovered that he was a medium of no mean order. The first spirit that manifested came with a peculiar noise, with remarkable intensity, dry, incisive, "I found myself in the dark," he writes, "but in that moment a dazzling light filled my room, and a line of fire passed and repassed before my face. This lasted three or four minutes, then vanished, when I felt my hair vigorously pulled, and some little fingers, lukewarm, placed upon my cheeks. My hand, though heavy, wrote rapidly at first, and crudely, but soon with unusual regularity and distinctness. On the 6th of September last I invoked Livingstone's spirit. A heavy blow seemed to be struck near me, and I heard a sharp hissing sound which recalled that made by the flight of the Indian arrows, and I wrote with much agitation and violence: 'The savages of Zambesia, commanded by Buana, attack my convoy with arrows, and menace my men; I give, in spite of myself, order to fire, regretting that to save my life I must put in danger that of my friends the blacks.' . . . 'Spiritualism is the true light, the science and the life, while it is the glory of the present century.'

It seems that the *Petite République Française* has taken up the subject of the "Marvelous" in connection with Spiritualism; and though this journal pretends to be liberal and enlightened, it displays an amount of ignorance and conceit that is really incredible. It considers Messrs. Zillner, Flammarion, Wallace, Uriel, Weber, Crookes, etc., etc., as so many dupes, without any solid judgment; men of talents, perhaps, but visionary. M. J. Jésupret, *ibid*, replies nobly and ably, in the *Revue*, to the calumni, the gratuitous, senseless assumptions of the would-be critic of the really *petite* (in more than one sense) journal, having the dignity of truth to sustain him, and the force of verifiable phenomena with which to batter the flimsy fortress of this charlatan.

"Divine Prescience and Free Will" is a subject that was most ably elucidated at a séance of the "*groupe*" called *Progrès Psychologique*: while through the mediumship of Mle. B.—a very impressive discourse on Greek mythology was delivered. This purported to be from Homer himself, and was reported, with confidence in the authority, by M. René Caillie. I regret that I must so briefly touch upon these inviting themes.

ITALY.

Annali Dello Spiritismo, of Turin, for November, continues its extracts from "Catholicism Before the Time of Christ" (the celebrated work of Viscount Solonat), enlarging upon the origin of dogmas and faiths, religiosity or cult; on the *Puranas*—as sacred writings; the exactitude of Brahmanic chronology; on sacerdotal intolerance, and on Manu, Moses and Mahomet as law-givers; holding Manu as the first grand legislator who gave character to tradition and history.

About a year ago I had a vision precisely like the latter; but I inferred that the people who were let black were working with heat instead of their hands. Though having the form and action of human beings, they appeared like black rock. Perhaps we may have in the origin of Beelzebub. So vivid was this I made a drawing of it and sent it to a gentleman in Philadelphia.—G. L. D.

The authority of Sir Wm. Jones is very properly

and judiciously invoked.

Much of the remaining portion of the present number is taken up with extracts from other periodicals—"Future Life," from *La Religion Laïque*; "Reincarnation," from the *Revista de Montevideo*, and "Joseph of Cupertino" from *Psychische Studien*.

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BELGIUM.

Le Messager, of Liege, up to Sept. 15th, has been received. I will quote first from one of its articles relating to demons. "Matthew, Mark and Luke recount how Jesus cured a great many persons 'possessed,' during his earthly career. The reality, and even the possibility of 'possession' is, however, to-day denied. . . . The Old as well as the New Testament teaches that there exist bad spirits, grounded in evil, bringing and wishing evil to man. These have two different names, demon and devil; but this last, in the Bible, is restricted to the chief of the bad angels. She screamed and drew many persons about her bed. To these she related her voyage and experience, and she was assured that she had seen the Virgin Mary. She suffers, as was predicted by the angel; and, not unmindful of her vision, she says sadly when she sees a person in affluence withholding a farthing from the needy, 'See still another who is going to scratch the earth!'

For the above, of which I have given but a faint outline, we are indebted to Mr. Deprile, of Lyons. Suffice it to say, the woman was persecuted for her faith, and even threatened by the clergy; and her house, No. 54 rue de la Reine, was named the *Folle-Bretagne*. It is the *spiritualists* should take the aggressive.

It seems that the *Petite République Française* has taken up the subject of the "Marvelous" in connection with Spiritualism; and though this journal pretends to be liberal and enlightened, it displays an amount of ignorance and conceit that is really incredible. It considers Messrs. Zillner, Flammarion, Wallace, Uriel, Weber, Crookes, etc., etc., as so many dupes, without any solid judgment; men of talents, perhaps, but visionary. M. J. Jésupret, *ibid*, replies nobly and ably, in the *Revue*, to the calumni, the gratuitous, senseless assumptions of the would-be critic of the really *petite* (in more than one sense) journal, having the dignity of truth to sustain him, and the force of verifiable phenomena with which to batter the flimsy fortress of this charlatan.

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dren' (*enfants prophétés*). "I am persuaded," he says, "that a human soul, above all, one simple as that of a child, can, by means of charms, be transported out of itself, and, by means of perfumes, put in *extase* (trance), and carried away entirely from the things of this world, insensible to all that pertains to the body, its immortal and divine nature is restored to it, and it can presage the future."

The writer then refers, in connection with this, to Mesmer and Cagliostro; to the author of *Philosophumena*, who says: "The Pagan Spiritualists could divine the thoughts, and show the response to questions on paper burned before the inquirer, to the Christians, for the théurgie had their adepts the author of *Clementine*, taking in St. Peter and Simon de Gitton, named the *Magiæ*; also the gnostic Marcus, who changed water to blood." Here is also recalled the eagle on the head of Tarquin-the-ancient, the flame on the forehead of Serapis Tullius, the prophetic verses of the sybils, and finally how Tertullian and St. Cyprian are in accord with Apuleius.

M. F. Clavairoz (Leon Favre) Consul Général de France, at Trieste, in *The Messenger*, on the fact that "There is something in it" in Spiritualism—"which, in its triumphant march, is to carry the world with it; that like the teaching of Jesus, it has no dogmas; has come when the people are detached from religion by indifference, and the scientific by intelligence; has arrived when Catholicism envelopes itself in the slime of the syllabus, etc. Christianity had its *debt* in miracle, while Spiritualism is revealed (*révélé*) through the aid of phenomena, and its mission is to divest evangelical teaching of all its material envelope," etc. After an able exposition of the relation of Spiritualism to science, and how marvelously it is spreading over the entire globe, he says that "Catholicism is giving to it its last battle under its temporal banner, and that with Apuleius.

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The *Flandre Librante* has an article on the progress which our faith is making in Germany, and refers especially to the publications in this department, of Prof. Zellner; to Dr. Jaeger, professor of zoölogy, as being seduced by it; to Dr. Ulrich, professor of philosophy at Halle, as being a convert, etc.

The *Messenger* apologizes for not having sooner called attention to Rev. Charles Beecher's book, ("Spiritual Manifestations.") The cause was in some inadvertency in the delivery. Now Mr. B. as belonging to a richly endowed family, and as an honest intelligent man, is brought by his investigations to a conviction that the manifestations called spiritual are produced by spirits," &c.

"Familiar Spirits": "Spiritualism Everywhere"; "Charles H. Foster" (from the *New York Era*); "An Apparition," (from the *Banner*) also a "Musical Phenomenon" as portrayed in a French journal. "The subject appears in a *théâtre* at Stockholm, a *petite* Norwegian child of four and a half years, who, between the acts, plays the piano in a simple way, yet mastering certain difficulties, hardly ever looking at the instrument, but regarding the audience with a smile. She does not know a note, and began to play when a year and a half old." Some remarks on reincarnation, as evidenced in this juvenile genius, are added.

In a note I have in hand three numbers of *El Eco de la Verdad* of Barcelona, embracing the 2

HAUNTED.

When candle-flames burn blue,
Betwix the night and the morning,
I know that it is you,
My love that was so true,
And that I killed with scowring.

The watch-dogs howl and bay;
I pale and leave on smiling.
Only the other day
I held your heart in play,
Content upon beginning.

A little while ago
I wrung your soul with sighing:
Or brought a sudden glow
Into your cheek, by low,
Soft answers, in replying.

My life was all disguise,
A mask of feints and fancies;
I used to lift my eyes,
And take you by surprise
With smiles and upward glances.

And now where'er I go,
Your sad ghost follows after;
And blud the flames burns low,
And doors creak to and fro,
And silent grows the laughter.

—*The Argosy.*

Foreign Correspondence.

FROM SOUTH AUSTRALIA.

To the Editor of the Banner of Light:

My friends in this part of the world seem quite unable to realize the fact that it is possible for me to have had experiences which have not up to the present time fallen in their lot; hence they look askance upon my position as a Spiritualist. There is, however, one cheering sign, and that is, that many who a few months ago ridiculed the very idea of Spiritualism, are now fain to admit that "there may be something in it, but I have never had any experience of it." Unfortunately we have not the mediumistic power in the colony sufficient to give these friends the experience demanded, though I hope that this will come in time.

THE SOUTH AUSTRALIAN PRESS.

The principal papers in the Colony of South Australia are the *Register* and *Advertiser*, published in Adelaide. They are like the representatives of the press in other parts of the world, disposed to follow public opinion rather than lead it; and, as the said public opinion is decidedly opposed to a recognition of the communion between mankind in this and the next state of existence, Spiritualism is entirely disregarded by the Adelaide press. Some portions of the country press are, however, more liberal, and recently two of our country papers have contained articles upon the subject, written in a fair spirit. These papers are the *Southern Argus* and the *South-Eastern Star*, the former of which had an argumentative article in which the subject was discussed from the spiritualistic standpoint; while the article in the *Star* was descriptive of grand materialization séances at Newcastle, England, the medium being Miss Annie Fairlamb (now Mrs. Mellon), a friend of my own. What success has been attained by the writers of these articles in arousing interest in the subject I do not know; but one thing is certain, that great credit is due to them for standing forward as they have done in defence of an unpopular subject. Though upon this earth they may be ridiculed and held up to scorn, and even deprived of the means of earning their daily bread on account of their belief in the close connection between this world and the next, is it not certain that they will reap their reward in the eternity to come? The life of a pioneer in an unpopular movement is truly a hard one, as I have painfully realized; family, friends, and society generally hating bitterly opposed me. But,

Though friends condemn, though foes prevail,
Though censure blasts honest name,
Though plagues afflict, though death's own aim,
The truth before the world^{is} my aim.

You in Boston and throughout the United States generally cannot realize how I hunger and thirst after spiritual food. With your medium on all hands ready and willing and anxious to lead you to your departed friends, you are indeed blessed. For two years past I have been obliged to content myself with what I could read, and I find this does not wholly satisfy. I have spoken on the subject and lectured, and I begin to feel that I must before long have something more than this. If the spirit-world permits, I hope to see some tiling of American Spiritualism before many years are over, for hitherto my experience has been confined to England, where I have, I am happy to say, many friends actively engaged in the work. Amongst these I am pleased to number J. J. Morse, England's most eloquent trance lecturer; James Burns—who does not know him?—Mrs. Mellon, John Gould, T. P. Barkas, and many others; while I flatter myself that W. J. Colville, who is, I see, doing so much in your part of the world, will not forget a long walk I took with him over the Newcastle Town Moor early in 1877, and the pleasant scenes we attended at Weir's Court.

JOHN TYERMAN.

Since I last wrote, Adelaide has been favored with a visit from John Tyerman, who lately returned to Australia from his trip round the world. His lectures on Spiritualism and Free Thought have, I hope, aroused some interest. He was, for a wonder, fairly treated by the press, very good reports of his lectures being published; and on one occasion, when the Dean of Adelaide attended and endeavored to controvert some of his arguments, a full report appeared in the next day's papers. We have none of the spiritual celebrities in this Southern land just now; but it is reported, however, that as W. Eglington is about to visit India, an effort is to be made to get him to slightly extend his tour and make a flying trip to Australia. If he does come, it will be a glad day for some of us.

THOMAS PAIN.

I have been reading, recently—not for the first or I hope the last time—that wonderfully powerful work of Edward Maitland's, "The Pilgrim and the Shrine," and have been more pleased with its general tendency than ever. There are few thinking men who have not experienced the same difficulties which fell to Herbert Ainslie's lot, and there are large numbers who have come to very much the same conclusions as he reached. I have been led to this reference by this morning coming across in its pages Thomas Paine's beautiful definition of religion—"Man bringing to his Maker of the fruits of his heart;" and this has led me to once more read in the September number of the *Harlinger of Light* Thomas Walker's fine lecture on the celebrated author of the "Rights of Man" and "Age of Reason"—Thomas Paine, the terror of the priests, but the friend of the people. In this Mr. Walker's guides said very truly, "He was an herald to the blasphemous of Orthodoxy, and the Christian church slandered him because she could not answer his arguments." The fact is that this great man, this terror of the priests, this friend to liberty and foe to oppression, is only now beginning to be appreciated, and I say with Maitland, "to his dauntless courage and keen perceptions we owe the suggestion of every modern improvement in church and State."

THE FALLACY OF "TEST CONDITIONS."

Test conditions for physical phenomena are a great hobby of some persons, but I have usually found that the very persons who were to be converted by the said "test conditions" were the first to pooh-pooh them, even although they themselves originally suggested them, and I am personally very strongly opposed to them. I should never think of suggesting to any medium that he or she should sit under test conditions, my experience being enough to show that they are quite inconclusive. Tests are of course necessary in order to prove that the phenomena are caused by our friends who have experienced the change called death, but I have always found that these tests are more convincing when left to the spirits themselves. Tapes, seals, locks and cages are of but little service, and I would do away with them, leaving the spirits to give their own tests, believing that if this were done the results would be more satisfactory to the mediums, as well as to the investigators. The only thing wanting is patience on the part of these latter, and a feeling that they are content to accept whatever occurs for just what it is worth, and no more. By such a course of procedure on the part of sitters I believe we should find that our circles would be more harmonious, our results more astonishing, and our medium would be more at ease, which fact alone would facilitate the occurrence of phenomena of the occult sort.

Dr. Peebles' account of the Terre Haute marvels was read by me with much interest, and once more I

was seized with a strong desire to again witness some of these startling phenomena; and I was strongly impressed with the idea that I am again to visit your country in connection with Spiritualism. Time will tell if this impression is a correct one.

Reading over my remarks about tests brings to mind an example of what I mean by saying that the matter of testing should be left to the spirits, and as it may be interesting to some of your readers I will give it: On a certain Sunday evening in 1877 a few of us in Newcastle-on-Tyne had arranged to hold a séance, the medium, being a young lady, not at all professional. The time came, and so did all the sitters excepting the medium. We waited for some time, but she did not enter an appearance. At last it was determined that we should endeavor to find out why she had not come. One of my spirit-guides is a celebrated character in English history, but known amongst us as "The Lady"—also controlling Miss —. Another gentleman with myself placed his hands on the rim of an ordinary "stove-pipe" hat, and in a few seconds "The Lady" manifested by tilts. On inquiry we learned that Miss — was at the lecture being held at the rooms of the Society, and I asked "The Lady" to go and try to bring her. Accordingly the tilting ceased for about ten minutes, when they recommended. We then found that the spirit had visited Miss —, but was not certain whether that young lady was coming. I suggested that there was an opportunity for a good test, and one of the gentlemen present volunteered to go with me and "see it out." We accordingly went to the hall in the Well's Court, and found the audience were just being dismissed. When Miss — appeared she came straight up to me and said, "Mr. Harries, what on earth do you want?" I said, "What do you mean?" "Why, 'The Lady' has been here impressing me to come to you, and it was as much as I could do to keep my seat," was her reply. "Well," I said, "did you not arrange to attend our séance at Blackett street to-night?" She then recollects, and said she had forgotten all about the meeting. I considered this a grand test, and in this opinion I think you will coincide with me.

A few weeks ago I was in a bookshop's shop in Adelaide, when I came across a copy of Rev. Adm. Ballon's "Spirit Manifestations," printed in Liverpool, England, in 1853. Naturally enough my hand found the way to my pocket, and the book was mine. I believe it to be the only copy of this interesting work in Australia, so I picked up a prize.

I see by the report of the Victorian Association of Spiritualists that it is likely Australia will shortly be favored with a visit from Prof. Wm. Denton, well known to all Spiritualists as the author of "The Soul of Things," a book which ought to find its place on every Spiritualist's bookshelf. The *Harlinger of Light* says of the Professor that he is "one of the ablest speakers on the American Spiritualistic and Free Thought platform, lectures from a scientific standpoint, and builds upon that basis the spiritual edifice." Mount Gambier, Oct. 12th, 1879. L. E. HARIES.

Free Thought.

"IS ANYTHING SETTLED?"
A FEW THOUGHTS THAT WOULD INDICATE THAT THERE IS A GOOD DEAL THAT IS "UNSETTLED"—"EVIL SPIRITS," AND "OBSESSION."

BY FREDERICK E. COOK.

To the Editor of the Banner of Light:

Beginning somewhat more than a year ago, I have endeavored—in a paper read before the Chicago Philosophical Society, and a series of contributions to the *Banner of Light*—to set forth from time to time, with due elaboration, a *rationale* of Modern Spiritualism. In some quarters the views advanced have met with encouraging acceptance; in others they have been more or less vigorously antagonized. Spiritualists in the bulk are at present opposed to a rational solution of the difficulties that beset their path; but unless I am very far astray in reading the signs of the times, the day is not very distant when what is now the interpretation of a few will be the accepted explanation of the many.

Events are now happening that will soon make a reasonable explanation—and one that shall trace effects seemingly to a wise and benevolent cause—very acceptable. This is in truth a day of "trial" and of lessons. While the male body of the Spiritualist army is still disposed to suspend judgment, and move with deliberation and caution, its wings are in violent agitation, and desperately pulling in opposite directions. Now what is at the bottom of all this wrangling? Plainly but a single cause: "Evil spirits"—or, more correctly speaking, *the belief in them*.—Evil spirits, and that they are the cause of all the difficulties and disasters, freighted with the same motives, the same thoughts, the same selfishness that they had when upon earth. The other proposition that the spirit-world is a good deal more than the mere emanation of the devil of day-life, the particular crimes of the criminal whom you most fear, are perpetrated for purposes of physical gain. Take away that incentive, consider the transparency of spiritual existence! Then only the personal qualities of the spirit-world can stand firm, not in the spiritual. Falsehood is dependent upon conceit for its success. Conceit is only possible where you wear the masks of the flesh and deceive one another, but do not deserve the spirit-world. We have learned to resent them to-night, that Spiritualism is an accidental discovery, by some mind or minds either on earth or in spirit-land, of a general law, and that the cause of all the woes of the world is not the personal qualities that accompany them, but the evil spirits that are the cause of all the difficulties and disasters.

Science declares that a drop of dew cannot fall unguessed by law, that none of these flowers have burst into bloom by accident, that every petal is unfolded in accordance with exact law and order; yet in the mental and spiritual world these same philosophers give expression to the vaguest and wildest generalities concerning spirit to be at the mercy of chance! and that the two worlds are inextricably interwoven, but that the cause of all the difficulties and disasters, freighted with the same motives, the same thoughts, the same selfishness that they had when upon earth. The other proposition that the spirit-world is a good deal more than the mere emanation of the devil of day-life, the particular crimes of the criminal whom you most fear, are perpetrated for purposes of physical gain. Take away that incentive, consider the transparency of spiritual existence! Then only the personal qualities of the spirit-world can stand firm, not in the spiritual. Falsehood is dependent upon conceit for its success. Conceit is only possible where you wear the masks of the flesh and deceive one another, but do not deserve the spirit-world. We have learned to resent them to-night, that Spiritualism is an accidental discovery, by some mind or minds either on earth or in spirit-land, of a general law, and that the cause of all the woes of the world is not the personal qualities that accompany them, but the evil spirits that are the cause of all the difficulties and disasters.

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Thus the spirit-world from the very beginning of this movement has dwelt upon the necessity for toleration and clarity, but under one species or other, or another—*always in the name of right and truth*, of course—but not in the name of intolerance and darkness fully befitting the days of the inquisition.

Again, while the movement daily justifies itself as most wisely ordered and managed by the invisible, a determination is manifesting among a certain class of Spiritualists to turn the phenomena into particular directions for particular ends, and in the last analysis, selfish ends. At the same time we hear from this quarter that nothing is more to be deprecated in this movement than the assumption of the right of self-expression. And this is the case, though the spirits themselves are more strongly against a rational interpretation of spiritual manifestations than at this particular juncture. If there is bitter war waged between extremists in the flesh, a flood of communications would seem to indicate a parallel struggle going forward among the invisibles.

Upon all the avenues of communication with the other world "evil ones" are lying in wait to "obsess" or deceive us. On the one hand there is a manifest disposition to frustrate the purpose of the spiritualists, and to injure them; on the other hand, there is a plain, simple, and direct effort to induce them to do the same. The former is the cause of all the difficulties and disasters, freighted with the same motives, the same thoughts, the same selfishness that they had when upon earth.

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Ex-Superintendent Kiddie in New York City.

By reference to our eighth page it will be seen that this gentleman, whose name is a synonym for fearlessness of action in the cause of truth, has recently addressed the Second Society of Spiritualists, of New York city, at Republican Hall. If one may judge by the lengthy reports of his two discourses which appeared in the columns of the *Herald*, the *Tribune*, the *Times*, and other papers in that city on the morning of Jan. 5th (copies of which reached this office too late for attention this week, but which we shall consider in a future number), his remarks on both occasions created a profound impression. As a specimen of the language held concerning his efforts on the 4th inst., we clip the following—which is the concluding paragraph of the *Herald's* report:

"Mr. Kiddie lectured again in the evening before the Second Society of Spiritualists. He was listened to by as large an audience as had greeted him in the morning. The subject of the evening discourse was 'The Progress of Spiritualism.' It was an exhaustive and elaborate address, tracing the history of Spiritualism from the earliest times down to the present, and showing much research. Mr. Kiddie is very hopeful concerning the present and future condition of the Spiritualistic doctrines, which he thinks are gradually permeating the orthodox systems of theology."

To Honest Investigators of the Phenomenon of Modern Spiritualism.

Immortal life *thought* precedes the *act*. The act passes away with the earthly body, it being of the "earth, earthy." Not so with *thought*, which is an element of the soul and passes with it to spirit-life, in which it is equivalent to the *act* it represented and gave force to in mortal life. Suppose a learned man were to deliver a lecture on some subject requiring a chemical apparatus to illustrate it, what think you would be the effect should some ignorant individual in the séance, circle, or company present, just at the critical moment make a dash on the lecturer, and with his clenched fists knock both him and his glass retorts and delicate machinery into a heap? Would the result prove the abused man to be "a fraud," think you? Just as much, let us say, as a medium is proved to be "a fraud," through whose semi-spirit aura and delicate organization spirits materialize their forms, in a case wherein some coarsely organized person in a spirit-circle assails him (or her) with evil and malicious thoughts, every one of which is equivalent to a blow, whether expressed in words or not.

Bro. G. B. Stebbins, writing from Washington, D. C., under date of Dec. 31, 1879, says: "I hear that Mrs. Thayer, the flower-medium, has taken a commodious house here and is to open it soon after New Year's, renting rooms, and making it a headquarters and rendezvous for mediums. Mrs. Anderson, from California, is about opening rooms for séances. No public meetings are held, but the private and personal interest lives and gains. I was at the pleasant home of Mr. Cabell and wife, on Capitol Hill, last Sunday night, and met some forty persons in their parlors, and shall meet and speak to them again. I am housed, with my wife, in a comfortable room, and hardly expect to leave it, save for going about this city, until spring. Then, having avoided exposure to the wintry cold, I hope to come out refreshed by this hibernating process."

The Natick (Mass.) Citizen of Dec. 26th has an editorial concerning the presence in that place of a well-known Boston medium on a recent Sabbath; from this account we select the following passages:

"Meetings were held by the Spiritualists of this town at Washington Hall, Sunday afternoon and evening, having with them a test medium, Mrs. Nelson, of Boston. The attendance was good, and the people seemed interested. The medium said she promised nothing, the power by which she gave her test being entirely unknown. To her, Spiritualism was knowledge. She accepted it because she could not help it. Others must accept or reject according to their experiences. All she asked was respectful attention, and honest investigation. She preferred to talk to an honest skeptic, rather than a firm believer. She was controlled by a spirit called Maggie, an Indian girl. Through her others gave their messages. Sometimes she simply heard a name, generally she saw the spirit and its surroundings. She gave some very good tests, told things which it was known she could know nothing about, and made predictions for the near future, the truth of which course remains to be proven."

J. N. Tiedman Marthense, with whose name our readers are familiar through his fearless friendship for Spiritualism in Great Britain, has for some time past been seeking, in a succession of sea-voyages, a restoration of impaired health. We are informed that these journeys, having for their object a trip around the globe, have brought the gentleman at last (on his homeward route) to New Orleans (*via* St. Louis). He purposes visiting various localities in the North before embarking for England. He writes, we are informed, to a friend in this city, that while in San Francisco he met with Henry Slade; and chronicles the fact that the remarkable cure effected in his (S.'s) case by Dr. McLennan, by "laying on of hands," has proved conclusive and continuous.

There was a large attendance at the Spiritual Convention at Waterbury, Vt., on Jan. 4th, although the weather was rainy and the ground was covered with ice. Speeches were made by Mrs. Fanny Davis Smith of Brandon, and Mrs. Wood of Burlington; an impromptu song sung by Mrs. Manchester of Randolph; impromptu poems were delivered by Miss Jennie Hagan of Royalton, and a séance was held by Mr. E. V. Wilson.

Read the offer of Dr. Watson, of Memphis, Tenn., on our second page. The magazine referred to contained some excellent matter, during the course of its appearance, and is eminently worthy to occupy, in the shape of bound volumes, a place in every spiritual library, public or private, in the country. The Doctor would be pleased if our brothers of the Spiritualist press would copy his announcement into their columns.

A correspondent writes: "The cause of Spiritualism is awakening in the staid old *Blue Presbyterian* town of Derry, N. H. Dr. W. L. Jack visited us last week and held parlor circles with favorable results. Those in attendance acceptably recognized every test that was given through him by his spirit-guides, as those can testify to whom they were presented."

We are in receipt of a printed funeral announcement, couched in the Spanish language, wherein it is set forth that on the 21st of November, 1879, Dr. Moises L. Knapp, passed on to higher life from Neuva Leon, Mexico—that day and date marking also the completion of his eightieth year of earth-life.

C. C. Mead, 223 Washington street, Boston, has our thanks for specimens of choice calendar work for 1880. He is one of the neatest job printers in the city.

A. Newton has on our third page an essay concerning the doctrine of "Whatever is Right," which is alike brief and to the point.

BRIEF PARAGRAPHS.

A London paper says that the planet Jupiter has for some time past been covered with a large vermilion-colored spot, and astronomers now state that the spot denotes some great disturbance of the planetary substance.

There is a good deal of gas about Edison's light. He is to get it by burning partisan political newspapers. "Ashes to ashes!"

A clerk, in Chaudier & Co's, lately stole \$2000 from the firm.

WINTER.

How often in thy starry, solemn nights,
Our winter's silentness, their strength and sway!

One undimmed eye sees visions of fair heights
We had deemed inaccessible by day.

With paths defined in clear and rosy light,
From base to crown through all their whirling way.

Life's lamp burns brighter—north winds have their charms!

We feel the strength of warlike in our arms! —*Ulrica B. Heath.*

Messrs. Rand & Avery, the elegant and artistic printers, whose extensive establishment was somewhat damaged by the late fire, have again put their business in running order. The almost superhuman efforts of the city firemen, together with the efforts of the fire-brigade connected with this firm, saved the building, thus preventing a much more disastrous conflagration.

It is said that at least fifteen thousand colored refugees from the Southern States are in Kansas, and that at least twenty-five to fifty are arriving there daily. There is no work for so many, and it is feared that, unless relief is rendered immediately by the charitably disposed, general destitution and great suffering among these pauper refugees will result. The relief committee is doing all that it is possible for these people with the means at their command; but money and clothing are urgently called for.

The young King of Spain has been shot at, but, luckily, the assassin failed to effect his purpose. He was seen.

'Tis rather neat upon your feet
A pair of skates to aid
'Tis rather drear upon your ear
When skates slip up behind! —*Detroit Free Press.*

It is estimated that the coal fields of the United States cover one hundred and ninety-six thousand square miles.

Russia has the *scarlet fever*.

The Old South Church edifice is no nearer "redemption" now than it was several years ago.

Edison now has an electric carbon lamp, it is said—but we don't believe a word of it—that has been burning steady night and day for about three weeks, with others like it that have been burning for a fortnight.

OLD-TIME "WEATHER TOKENS."

No. 3.

If the mist comes o'er the open sea,
Then fair weather, shipmate, it will be;
But if the mist comes off the land,
Then rain comes pouring o'er the strand;
With the rain before the wind,
Your top-sail sheets and jibards mind;
But when the wind's before the rain,
You may hoist your topsails up again.

There is much complaint about the Utes, who are so intolerably pig-headed that they will not come in, and be hanged peaceably, comfortably and edifyingly, though they well know that they are guilty of owing what Christians crave.

According to Mr. Parrott, the number of people in Ireland who will be utterly destitute by the beginning of February, 1880, is 250,000.

Bishop Gilbert Haven died Jan. 3d at his residence in Malden, Mass. He was born in that town Sept. 19th, 1821.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Henry C. Lull, of Boston, spoke in Washington Hall, Natick, Mass., at 2 and 7 o'clock p. m., Sunday, Dec. 23d and 24th.

Capt. H. H. Brown finished his engagement at Troy, Sunday, Dec. 28th, having been warmly received by the friends and meeting with good success from the public. He spoke at Glen's Falls, N. Y., the 22d, 23d and 24th.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Jan. 4th. He speaks there again Jan. 25th and 26th, and in Washington Hall, Natick, Mass., Jan. 18th. He would like to make engagements for week-day evenings anywhere within the vicinity of Boston during the month of January.

Joseph D. Stiles spoke in Rockland, Mass., Sunday, Jan. 4th; he lectures in Quincy, Mass., Sunday, Jan. 11th.

J. Madison Allen is having good success in Michigan. During December he lectured in Battle Creek, and has been reinvited for February. He speaks during January in Sturgis. Will make a few more engagements for week-day evenings anywhere within the vicinity of Boston during the month of January.

Mrs. Abby N. Burnham is having crowded houses in Haverhill. She spoke in Peabody Jan. 4th; will speak in Haverhill Jan. 10th and 11th. Address until further notice, 29 Porter street, Boston, Mass.

Gov. J. Scarbrough, proprietor of the Arlington Hotel, Dayton, Ohio, writes, Jan. 1st, that Frank T. Ripley has left that place for a brief professional tour, but returns there again on the first of February.

Ed. S. Wheeler, of Philadelphia, has given lightly successful lectures for some weeks past in Vineland, N. J., and renewed interest in the welfare of the cause is consequently being manifested in that place.

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W. R. ANDREWS, Publisher,
Tribune Building, New York.

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141 W. Fourth St., Cincinnati, O.

Author of *The Identity of Primitive Christianity and Modern Spiritualism.*

AN EXAMINATION OF ITS

CONTENTS.

Introduction.

Chap. I.—The Spirit and Soul; Death, the Birth of the Spirit; Temporary Descent of the Body by the Spirit.

Chap. 2.—General View of the Heresies.

Chap. 3.—The Low Heavens or Spheres. The Earth Sphere; Condition of Blighted Sectarians.

Chap. 4.—The Higher Heavens. The Indian Heavens; Description of the Higher Heavens; The Negro Heavens; Mr. Owen's Visit to the Higher Heavens.

Chap. 5.—The Higher Heavens (continued). Heavenly Hosts; Angelic Hosts; Angels, Archangels, and other Spirits; Empyrean Spirits; Means of Supplying other Worlds.

Chap. 6.—Higher Heavens (continued). Sunday Observance; Tides and Names in the Heavens; The Personal Appearance of Spirits; Languages in the Heavens; Preview of Spirits; Powers of Heaven; Angels and Demons.

Chap. 7.—The Movements of Spirits; The Return of Spirits to Earth; Do Ancient Spirits and Spirits from Other Worlds Wish the Earth?

Chap. 8.—Guardian Spirits; Spirits on Different Planes; Communicate; Disbelieve Attendant on Spirit-Intercourse.

Chap. 9.—The Philosophy of Spirit-Intercourse; The Memory and Knowledge of Spirits.

Chap. 10.—Visual Perception of Material Objects by Spirits; The Ability of Spirits to Hear and Understand Our Conversations; Powers of Hearing and Vision; Through Solid Matter; Spirits in Relation to the Elements.

Chap. 11.—Materialization; Form Manifestations; Phantom Ships and Railway Trains; Rapping and Moving of Material Objects; Trance and Visions.

Chap. 12.—Spirits in Relation to Animals; Do Spirits Interest Themselves in our Business Affairs? There is Room in God's Universe for All.

Conclusion.

The author, in his introduction, says: "The problems of the ages have been, What are we? whence came we? and Whither are we going?" He also asks, "What is most important?" and it is object of this work to give the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and mystery of the spirit world, which we are apt to do even after a little knowledge, may be of service in preparing us for our introduction to it. The medium who has been the channel of communication with my spirit-instructors is CHARLES J. KENNEDY, of Brooklyn, N. Y., a man of great piety and intelligence, and there are three other spirits to whom I am indebted for the revelations contained in this volume. These are my father, formerly a clergyman, who entered spiritual life half a century since, Robert Davis Green, and George Henry Bell, who has been living here ever since he left a cotton planing-mill, being a merchant in New Orleans, from which place he passed to spirit-life about forty years ago.

10th, 12m. Price \$1.50, postage 10 cents.

For sale by COLBY & RICH, Publishers.

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AN EXAMINATION

OF THE

Bliss Imbroglio,

Both in its Spiritual and Legal Aspect;

To which is supplemented what occurred at an interesting Spirit-Scence entitled

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