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Euthanasia.

CATHERINE ELIZABETH BRITTAN.

BY NELSON CROSS.

To the Editor of the Banner of Light: On the afternoon of Wednesday, the 26th of February, Catherine Elizabeth Brittan, wife of Professor Samuel B. Brittan, passed to the higher

life. It is not expected that to the general public the foregoing announcement will elicit more than a passing notice, but to many, and especially those of the spiritual faith, it will be received with regretful interest, and we feel assured that not a few will experience an earnest desire to learn something of the inner life and home surroundings of this estimable lady, who for more than forty years of varying fortune formed the revered centre of a family circle whose parental head was among the earliest to proclaim the sublime and beautiful truth of the

communion of spirits with mortals. It was in the early springtime of her life that the subject of our brief sketch was led to the altar by the young schoolmaster, who at that period of his career could have scarcely perceived with any degree of clearness the course of his future labors. Ardent and hopeful as were both groom and bride, the day of their union was at once a happy and a solemn occasion, for neither the one nor the other was unmindful of the manifold duties and responsibilities which it thenceforward enjoined. In this for one moment of after-time had either of them cause to regret their mutual choice. Of the bride we can truly say that from that eventful day to her latest of earth her life was an exemplification of all that is highest and holiest in the marrige relation. To her, the home and the family were of all earthly things the most sacred. She had no sympathy whatever and very little patience with any system of morals which countenanced or even excused the slightest disturbance of the harmonies of the domestic state, to which, more than all, she attributed the happiness of her life.

As a wife, she was ever patiently affectionate, trusting and dutiful; as a mother, she was all tenderness and love; as a friend, she was constant and self-sacrificing to the last,

In all the world's mischances."

Living as she desired to live, a life of comparative seclusion, that life was consecrated to those kindly and affectional offices upon which the happiness and well-being of those nearest to her so largely depended. Nor did the domesticity of her nature undergo any moderation, in the rapid advancement to public favor of her life-companion. She watched with lively interest the development of his powers as teacher and guide in the more elevated field of morals and philosophy, but shrank from the conspicuousness to which his after-years' fame subjected

Let it not be inferred from what has been said that our departed friend and sister was indifferent to the opinions of others, or lacking in appreciation of the high distinction which her husband had achieved. Those who were so fortunate as to know her in the more intimate relation of friend and counsellor, will bear witness with the writer that she was not only highly gifted intellectually, but exquisitely cultured in the classical literature of the age. The wellgrounded education acquired in her girlish days had been gracefully built upon, and she had continued to progress, step by step and side by side, with him whom she had chosen to lead her over the rugged ways of this life, so that in all things exalted and enduring theirs was an even and an equal companionship to the end. . In a word, theirs was the true married state, with its singleness of purpose and mutuality of endear-

Mrs. Brittan was an extensive and discriminating reader. Her insight into the "liberal philosophy," which she had heartily espoused, was 'remarkably comprehensive, for of this she was not only a reader but a student.

The polemical writings of her husband had served to increase her fondness to examine all sides of a question, and it was only after such examination that her judgment can be said to have been formed; hence it is not surprising that, in a natural course, she grew to be the chosen critic and monitor of the Professor's literary productions, and we feel confident that we shall be pardoned any seeming encroachment upon the inner circle of their domestic life in stating that it was to her calm, unbiased judgment, that the author in question was accustomed to submit his writings before giving | could be done. Thus ended the test seance, and my | dently supposed I had not returned to Brooklyn since

and considerate suggestion from her has tended to change an objectional passage, or moderate the severity of a controversial discourse.

Notwithstanding the generally even course of events in which Mrs. Brittan shared, there fell to her lot a full measure of the hardship and suffering incident to this life, and it was when the hand of misfortune pressed most heavily upon her that she evinced that fortitude and ento a saintly heroine. Neither adversity of circient to destroy or materially diminish her vital the free use of a limb, and for upwards of a third of a century the use of an artificial support was indispensable to her movements even from room to room, yet no word of complaint escaped her lips, and no customary household-duty was neglected. She had borne nine children, six of whom preceded her to the world of spirits. Of these, three had died in infancy, and three had perished in youth's summer days; one, a fair and gifted maid, had faded away in the bloom had offered up his young life in the carnage of battle, far from his childhood home and the ministrations of love, that his country might

Amid these afflictions, the severity of which only a mother's heart can understand, the ever-watchful guardian was marvelously sustained by that abiding faith in things unseen which the liberal philosophy had inculcated. It was indeed during these bitter experiences that the veil which obscures from view the invisible world had been lifted to lier eyes, and she was permitted to realize in no small degree her a living reality, and from that time forward the precious gift never forsook her. In her last days even, it was vivified in a remarkable degree, and the spiritualized sufferer was able to see and hold sweet converse with the immortal spirits that gathered at her bedside, and called her mother. It is comforting to know that during the period of her last illness she was constantly attended by those who were nearest and dearest to her heart. Every attainable wish to which she gave expression was gratified, every temporal want anticipated, and in her latest moments she passed away in a calm sleep, broken only by the gradual dying out of respiration, as gentle and undisturbed as the unconscious slumber of infants.

We append the following lines descriptive of connection, it is not too much to say that never | the last illness of our valued friend, written only a few days before the spirit forsook its enfeebled

> Upon her weary couch she lies, From starry morn to evention And loving hands and tearful eyes Are watching, waiting by her side.

The angel of the house is she, Whose life to other lives hath given The fullness of its love; but see! She 's looking now far into heaven.

Oh, visions of immortal life ! Bright glories of the world to be! The veil is rent; friend, mother, wife, Celestial honors wait for thee.

Sequel to the Alfred James Brooklyn Expose.

To the Editor of the Banner of Light :

In the Banner of Light Issue of Feb. 1st, 1879, was published my reply to the attack made on me by Jonathan Roberts, as published in his paper, Mind and Matter, for Jan. 18th, 1879. I made three propositions to show the sincerity of my purpose and my lack of confidence concerning Alfred James. The first proposition was that of giving him one hundred dollars in the event that under test conditions I named (such as his being divested of his own clothing and others substituted) there should come out of the cabinet full forms (not faces at the aperture) clad in other clothing than that he entered with. I stated that under those circumstances I would gladly forfelt the money and give my testimony in writing to that effect. Mr. James prompty accepted my challenge, and named the evening of Tuesday, Feb. 18th, 1879, for the same. The following gentlemen were accepted as composing the committee: Mr. R. H. Hare, Mr. H. B. Champion, Col. S. P. Kase and Mr. Shumway, all of Philadelphia, and Room No. 29, Lincoln Hall, was secured to hold the scance in. At about 8 o'clock there were present the above named gentlemen and their wives, also Jonathan Roberts' and one friend, Mr. W. Winner, several ladies, myself and my one friend, R. B. Westbrook-in all about twelve persons. The cabinet was one that had been used frequently at Col. Kase's residence, and was placed in the centre of one end of the room. The retiring room was improvised by hanging curtains in one corner. I handed the committee the one hundred dollars stipulated, and they retired with the medium behind the curtain. When Mr. James was divested of his own clothing, I handed in the clothing I had provided for the occasion, consisting of a pair of dark pants, a dark cardigan jacket, and a pair of striped white and blue socks—all new-with which he clothed himself. I had supplied needles and thread, and requested that the pants should be sewed to the jacket at the waist, and the bottom of the pants be sewed to the top of the socks, which was done, but to which Mr. James made some objections,

but however consented. All being ready, the medium emerged from the enclosure and entered the cabinet. The committee had been provided with a kerosene lamp, which was placed on a table near by; the lights in the hall were turned down very low; the light was increased or diminished at the request of the control, "Wild Cat," as he is called. After the usual singing, and a delay of ten or fifteen minutes, there appeared at the aperture a face for a moment, and soon after the face appeared again for an instant. After some time the curtain was drawn apart at the bottom (a curtain covering the entrance to the cabinet) and a figure, crouched down, was seen for an instant only. Some said they saw something white, others said it was only James's flesh, but James sure. No other manifestations occurred, and after a little the control said the power was exhausted and nothing more

In the Banner of Light Issue of Feb. 15th, 1879, 1 made a further proposition (fearing it would be said if no manifestations occurred, as required, that the conditions were not right) that I would remain in Philadelphia for other successive nights, so long as he or his defenders would forfelt ten dollars each night in which no manifestations occurred under the same strict test conditions; I to forfeit the one hundred dollars as be fore; the money, if any, forfeited on their part to be ergy which transformed the retiring matron in- given to some charitable object. When Wild Cat had said the power was exhausted. I then asked if the concumstances nor personal affliction were suffi-The answer was, "We leave that to the medium," Mr James came out and went behind the curtains, and reforces. A serious accident had deprived her of appeared soon in his own clothes. Mr. Roberts had expressed his willingness to put up the ten dollars, but Mr. James positively refused him to make another trial. Mr. Roberts became indignant, and told Mr. James never to show his face to him again, or some thing to that effect.

One of the gentlemen of the committee thinking it would be best to have the refusal made to them persqually, these gentlemen determined to wait on Mr James, and two of them arranged to meet the next day, which they did. I was at the residence of Mr. H. B Champion, when Alfred James and Mr. W. Winner, the of maidenly beauty; another in early manhood | then conductor of Mr. James's séances, came in, and a had passed to the life beyond; and still another | new proposition was made to me, on the part of Mr. James, to this effect : Would I be willing to withdraw the money-forfelt on both sides, but Mr. James be sub-jected to the same test conditions as before, except no sewing to be done to the clothing? I replied I would, with the understanding, as before, that full forms were to come out dressed in other clothing than that work by the medium-no figures at curtains or faces at the aperture to be considered; or I would remain for séances under the original conditions and the forfeiture on both sides. Mr. James and Mr. Winner both left for the ostensible purpose of consulting Mr. Roberts. Mr. Winner soon returned and sald they could not find Mr. Roberts, but that Mr. James had decided not to

have any more trials under either of the propositions. I had a long talk with Mr. Winner on his return, and "the substance of things hoped for." Then it was indeed that her sublime faith became to from Mr. James's coat in Brooklyn—the supplying of which I had been accused of. To my surprise, Mr. Winner sald he thought I was a sincere man, and that I had acted very fairly, and that he did not think I had been gullty as charged, but might not Mr. Oakley have been the guilty party? I was glad to learn I was being exonerated, but told Mr. Winner I thought the charge against Mr. Oakley would be far-fetched, and gave him my reasons for thinking so. During our conversation. Mr. Winner expressed his confidence in Mr. James's mediumship, and said if I could zee such manifesta-tions as he had seen, I would also be convinced. I said I would like to be corrected if I was in error, and if the theory that the clothes had been supplied by Mr. Oakley and placed in Mr. James's coat unknown o him was correct, I should like to do justice to Mr. James. I then said to Mr. Winner, "I suppose if I should present myself at one of Mr. James's scances, he would object to my being admitted." Mr. Winner then replied, if Mr. James rejected me, he, Mr. W., talk I had asked Mr. Winner what was his theory of the supplying of the clothing that appeared, and what disposition was made of it; he said he thought the forms brought their own clothing, and took it away again, or de-materialized it. He also said he thought ometimes spirits brought clothing and put it on Mr. James while he was unconscious, and that if a form should be seized, it would be found to be Mr. James himself with the clothes still on him, as the spirits under such circumstances would not have the oppor-tunity of taking them away again. I asked him if Mr. James was searched after a successful seance when various forms had appeared, and clothing such as the forms had shown themselves in was found secreted on the person of Mr. James, would that convince him that Mr. James was a fraud? He said, "Yes, such a circumstance would be sufficient proof." I then urged that he would intercept Mr. James after a séance, and insist on his being searched, but Mr. W. did not say he

After Mr. Winner had left, and as I was about leaving Mr. Champion's home to return to Brooklyn by the four o'clock P. M. train, I said to Mr. and Mrs. Champion I would sometime return to Philadelphia and endeavor to bring about the searching of Mr. James after what was termed a successful séance. I returned to Brook lyn, Wednesday, Feb. 19th, and again visited Philadelphia on the following Friday, Feb. 21st. I could not divest myself of the feeling that it was my duty to put this matter to a thorough test. I was fully convinced that Mr. James was deceiving honest and sincere men and women, and if such was the case it should be made evident. So to put the matter in the hands of the authorities, if possible, I called on our Superintendent of Police of Brooklyn, Mr. Campbell, and obtained a letter of introduction to Mr. Jones, Chief of Police in Philadelphia. On my way there, in the same car with me, I saw Mr. Howard Scrymser, of No. 34 Lafayette avenue, Brooklyn, with his sister. I told Mr. Scrymser my object of going to Philadelphia, and he said he would like to go with me to the séance. It was impossible for Mr. S. to go with me or be there on that Friday night, but he would be glad to go on another night. I was to let him know by leaving a note at the hotel where I would stop-the Bingham House, corner Eleventh and Market streets-when arrangements were made. I arrived in Philadelphia about half-past six o'clock Friday evening, and after supper repaired to Mr. James's residence, rear of No. 635 Marshall street, to attend if possible his advertised scance—Friday, Sunday and Monday being his public nights. On my arrival at his house I knocked at the door and was admitted: I expected to see Mr. Winner there, but was disappointed n that particular. I supposed I would be recognized by Mrs. James, the mother of the medium, as she had seen me before, but she did not seem to know me. There were several persons in the room, and they were talking about the exposé and the test seance, and Mrs. James said Mr. Oakley had acted strangely—that he used to keep writing to Mr. Miller, and that Mr. James did not want to have the notoricty that had been given to him, but that Mr. Oakley had not been seen (I think) since his return from Brooklyn, or that he had kept away from them altogether, while he used to be there all the time. She thought Mr. Oakley had injured Mr. James's séances while he was manager, as he was too arbitrary. I thought it would be right to let them know who I was, and told them I was the Mr. Tice referred to, and explained that I had expected to find Mr. Win ner there, but if I was not congenial I would withdraw. All said remain, they would be glad to have me do so. Mr. James's mother left the room and went upstairs, but returned immediately-I suppose to tell her son of my presence. When he came down I told him I had expected to meet Mr. Winner, and that Mr. W. had said I would be made welcome. Mr. James asked

me how long I intended to remain in the city; he evi-

Soon after I had entered, a lady, Mrs. Cora Syms, came Winner, who had been expected. On this occasion sevnames, or obtained their names, from "Wild Cat;" ment of paraphernalla, etc. among others one appeared 'representing a female, the Soon Wild Cat announced he felt well acquainted with her, having seen her at She turned the light up again as desired, and I said ful supply of drapery they bring," etc., gave the im-1 will also establish the medium's credit."

and a conversation ensued. I told him of my conviction, and asked him if he had authority to send some one with me to witness what occurred, and if such person was convinced a fraud was being practiced, to make a search, and arrest him in the event of such clothing as appeared on the forms being found secreted on the person of Mr. James after the séance. He told me he could not do so, but referred me to the Mayor of the city, who had the control of the police. I called at the residence of the Mayor that evening, but he was not at home. The next day, Sunday, I called again at the Mayor's residence, but was informed he was sick, and could not be seen. So I was defeated in my desire to have the authorities take the matter in hand. I had seen Mr. R. B. Westbrook (the gentleman I had delegated to make the arrangements for the séance of the 18th of February) on Saturday afternoon, and told him of my having attended a séance of Mr. James on the evening before, and of my full conviction that it was a deception from beginning to end, and that I purposed to have an examination of Mr. James's person after a séance, if possible. He accompanied me to the headquarters of the police, and knew I could not see the Chief Jones until the evening. I made an engagement with Mr. Westbrook to meet me at the hotel the next day, Sunday, at 10 o'clock A. M., which he kept. I reported to him my interview with the Chief of Police. and that he had referred me to the Mayor, and that I (Mr. Westbrook), who did not reside far distant. As before stated the Mayor was sick, and I could not see him, so I renaired to the residence of Mr. Westbrook, was, the searching of the medium. I proposed the folbe preferable to the other sex, as Mr. James would be less likely to have his suspicion aroused than he would be if too many men were there. I was to propose at the close of the scance, in the event the usual forms appeared, that the medium would allow himself to be searched, and that I would give to Mr. James ten dollars in the event no garments such as might appear on the forms were found on his person, and if Mr. James refused, then I would appeal to those present to know if my offer was not a fair one, and as clothing and other such articles had been found in his coat before a séance in Brooklyn, would it not be right to have a search after a seance? Such a course would establish the medlumship of Mr. James, as well as put the ten dollars in his pocket in the event no such articles were found on him. In that way I had no doubt we could enlist those who might be there, though strangers to us, on our side, and thus Mr. James would be led to see the necessity of consenting. The plan was approved of, and two ladies visiting at Mr. Westbrook's were willing to be of the company. I then said I would like one more gentleman, as Mr. Westbrook had said be could not go, and so a young gentleman residing in the vicinity was sent for. I told him of my purposes, and he approved of them. I arranged to have him meet me at the hotel at 7 o'clock, when I no doubt would see Mr. Serymser, for whom I had left a note to that effect

At the appointed hour the two gentlemen were present, and all was understood. To prevent Mr. James from a perceptible retreat before moral suasion could be brought to bear, it was arranged that I was to guardthe door leading up-stairs, and the other two gentlemen were to guard each of the other doors—there being three, two of which led out of the building. For fear the light might be extinguished, I suggested that we take a candle and some matches, which was done. The ladies were to go to the house at the proper time, and the two gentlemen were to precede me, for fear Mr. James would be apprehensive, seeing so many new attendants, and I there with them, and all knowing each other. It was understood that I was to go late, and not recognize at the time any of those present, but to my surprise I found Mr. Westbrook and his lady, also Mrs. Shumway, neither of whom were expected; these, together with Mrs. Syms, a Mr. Jones and a Mrs. Hunter, made quite a gathering. Mr. James must have thought the interest in his scances was reviving.

I reached there about 814 o'clock. The cabinet had been searched, and other preliminaries gone through with; Mr. James was on the point of going into the cabinet. I took my seat near my appointed place, next the door leading up stairs, where Mr. James always retires after a scance, the light being turned down very low so as not to injure the medium while he is passing to go up-stairs " to lie down a few moments away from the presence of the circle, that he may the sooner throw off the control," (so the managers say.) On this occasion, after several forms had appeared, and during which I asked questions of Mrs. Syms, the lady conducting the scance in the absence of Mr. Winner, (which by the way was the second scance from which he had absented himself, and I began to think he possibly might have had his eyes opened. If all the forms materialized their own clothing: she said yes, and that they de-materialized it on leaving; several such questions and replies passed between The Lady Countess of Gordon again appeared, and I was promised a bird on Monday night, to be taken to Mr. Miller as a token of her regard for him. One of the forms that appeared was dressed in a full suit of red clothing, others in white, and various colored garments. I again distinctly saw Mr. James in every form that appeared. I observed the forms used the same style of slippers that had been found in Mr. James's coat, an I similar tinsel, lace, etc. After the Orientals had ceased to appear, then the moderns were to come, so "Wild Cat" said-that was, that faces would appear at the aperture, which faces would be recognized

them to the public; and oftentimes a timely one hundred dollars were immediately handed back to the test scance. I told him it was uncertain, possibly as the spirits of some departed friend of some one in the and considerate suggestion from her has tended me by the committee. I should not leave before the middle of next week, eircle. Two such faces appeared, but were not recognized by the ones they purported to be for. There was in; she took charge of the séance in the absence of Mr. | a delay of some twenty or more minutes, nothing occurring except the momentary showing of these two eral forms came out, to each of which Mrs. Syms gave | faces, affording Mr. James ample time for the conceal-

Soon Wild Cat announced that the power was all ex-Lady Countess of Gordon, they called her; I said to hausted, which I knew meant turn down the light for this form I was glad she had appeared, as I had a messly the medium to go up stairs. I then asked Mrs. Syms sage to deliver to her from Mr. Miller, to the effect that \(\frac{1}{2}\) to please wait a moment, as I wanted to say something. previous seances, and that he sent his highest and "Wild Cat, I want you to allow your medium to be kindest regards for her. I suppose that these and searched to night, and if we do not find anything conother remarks, made by me, such as "What a wonder-cealed about him I will give him ten dollars, and that that I was satisfied with the manifestation. Immediately replied: "You Tiee min go away; get I had said I would be present on Monday evening sure, your, money back, and leave." I replied that I only and on Sunday evening if possible, but of that I was not made a reasonable request, and would leave it to the sure: I suppose I left the impression by my not con- friends present if it was not fair. He retorted: "I do demning it there and then that I had been pleased; in a not change my conditions for any one; you go," I refact Mrs. Syms at a scance held at Mr. Gordon's, on fused, saying that as articles were taken from Mr. Saturday evening, had expressed herself to all present! James's coat in Brooklyn and which A had with mey to that effect, so I was told by an attendant at the circle. I was in my own mind fully convinced that it was things might be found on him after a scance. I then Mr. James every time with every form that appeared. I appealed to all present, including Mrs. Syms, the con-The next evening, Saturday, Feb. 22d, being a holiday | ductor, personally, and asked if the request was not 1 was unable to see Mr. Jones, Chief of Police, unity reasonable, and handed Mrs. Syms the ten dollars to about 8 p. M. 1 presented my letter of introduction, be given to Mr. James in the event no concealed articles of clothing or paraphernalia were found on him. All said Mr. James ought to submit to the search. One of the ladies present, Mrs. Dr. Mary Pratt, of Camden, N. J., rose and said she saw Mr. James before he entered the cabinet, and she knew from his appearance he was stuffed all over, and demanded 'a 'search be made. At this time Wild Cat said : "You give that woman back her money and tell her to go." He also sald: "Give all back their money." He wanted all to leave; he would not break his conditions; but finding so many clamorous for a search, Wild Cat suddenly left, and Alfred James was himself again, for he sald: "Mother, go up stairs and get me my pistol."

I informed Mr. James if he did not submit to a search I would on the next day get out a warrant for his ar-rest. After awhile he -finding all were persistent for a search, and having heard Mrs. Syms and his other friends siding with me that a search was right and could do no harm-gave up, and came out of the cabinet; he was making his way for the door leading up stairs, where he usually goes and where I stood, but he was suddenly tripped up and fell on the floor; the person who tripped him up put his hand in James's breast and pulled out a lot of articles, and his indignation was so great that he would have pummeled him had not some one kept him from doing so. Mr. James soon arose from the floor and retired into the cabinet again; I followed him in, and he gave up of his own accord all had called there, but that he was out—also that I would he had concealed about him (so he said). He retired call again after diamer, and would then call on him into the cabinet, no doubt, because he was obliged to disarrange his attire in order to get at two bags filled with the drapery, and which were so placed as to be tled around his limbs-the bags being square, with and told bim I feared I would have to endeavor to strings on each of the four corners. I asked him if he bring about the desired result by moral suasion—that | had given all up. He said, "Yes." I then passed my hands up under his shirt and down the legs of his pants, lowing plan: To have a few friends present at the so ance at James's, and that I thought that ladies would spread the articles out and take an inventory of them

spread the articles out and take as opersistent in getting possession of them it was impossible, and were bundling them up when she—Mrs. James—suid., "You must not take them away; they cost too much money," or something to that effect, when some one replied she had been paid for them by the mone one prophed she had been paid for them by the mone of the money. On the solid paid them to me for that?" She said, "Yes," and took the money. On examination of the articles we found as follows: one red flannel shirt with silver trimmings; one red flannel blones, silver trimmings; one red flannel blones, silver trimmings; one pair flannel blones, silver trimmings; one pair flannel blones, silver trimmings; one pair flannel shirt with silver trimmings; one pair white cotton stockings, very much colored so as to look like plik ones, evidently beding used under the red ones; two yards bishop lawn, white; three yards white Swiss mustin (wide; one white cambric mustlin robe to cover the Mooklyn, only that feet, mad the the one chord long silk cap with white and ired tassed; one blone white cotton cap; one pair black lengthness; one black mustlin robe, made so as to slip block had so as to slip white with the said red tassed; one black mustlin robe, made so as to slip over the head and hang down over from and back like a pricer's garment; one light blue silk scarf; one pair black slippers, lace the work of the silver lace (wide; one yard gold lace; two yards sliver lace, one odd blue velvet slipper (one not recovered evidently; one pair black slippers, lace trimmings; two square black bags, in which were studied a lot of the above; these bags had strings on each corner, evidently to be tied on the limbs; one brown initiation hair switch; one block in the slip should be made, it is should be made to the model of the should be made to the scale of the slip should be made to t

Written for the Banner of Light ODE TO TEXAS.

IN MARY DANA SHISDLER. Oh, Texas! dear adopted home!

I know thee not in days of your, But now there minutes with thy dust The form of one past the me before if

He is not dead ! He cone s to me And tells me he is with us still. Level see his well known form, And his sweet words my boson, thrill,

The yeal that like's the spirat world, Lake that of oid, is rent in twain. Oh, the asked hearts theorie book within, I know ye will not a o't in vain-

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Buddhism and Spiritualism Vindicated: OR A SCATHING REPLY TO THE SECTARIAN CEYLON OBSERVER.

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The above palating riles, Orien all in origin, by- Sciritualism! Is this sailing under false colors? jour in persoppers feiblished in Cevien and

dency. He is an Vinglishman, meither egotistic "Are we not brothers all; " sings the poet.

Too hing the matter of the "book" referred to, the gentleman most remember that after leaving India, I temained two menths in Natal, Cape Town, and other portions of Southern Africa before sailing for England, and then four reprobation," "future endless hell torments," months in London defore jeturning to my native land. Singe reaching home I've not had time to select, write up and publish my volume. Atheism. I read the works of Hume, Volney of the second tour around the world by what is and Voltaire, and revelled in their sharp, searchtermed the Southern route. My first volume of ing negations. Those men, keen in criticism, trivels around the world, and what I saw in were more than a match for the Christian eler-"heathen" countries, I forwarded to this editor - 29 of their time; and accordingly, out of a sort of a long time since. The second will reach him in due season.

And now for the editor of the Coulon Western. Here I have a different character to deal witha cranky, cretchety individual in whom egotism is only excelled by impudence-and I might add would affirm without the least medification that -rational religion harmonizing with science? the system of Buddhism "denied the existence among the Buddhists for a long period, writes thus of Buddhism:

Whether Buddhism is truly a religion of Atheism "Whether Buddhlsm Is truly a religion of Atheism and annibilation, is to a certain degree a moded point, for indeed it is doubtful what those works mean. The terms Theism and Atheism, inomertality and annibilation, involve infinite considerations, which in my limite opinion we are so little capable of thoroughly comprehending, that 1, though a Theist, and unwilling to apply to a Buddhist a term which is held in reproach. The word 'Atheist' is among us a word of reproach, and I do not like to apply it to those who, so far as I see, do not deny the existence of a God, but only reverentially abstain from defaning that which it is impossible to comprehend,"—static Viputa: ar Discourses of Godama Buddha, by Sir M, Cornaira Swarny, p. 26.

The Roy E. A. Vital, a preparament mission rever

The Rev. E. J. Eitel, a prominent missionary

in Hong Kong, China, says: in Hong Kong, China, says;

"But the most archert sutras which we possess coincide with the popular literature of modern Enddhism in describing Nervana as a state of exemption from birth and death, as a condition of peace and felleity, implying not only the continuation of consciousness and personality, but an active interest in the progress of religion on earth, which occasionally prompts individuals, after lawing entered Nievan, to reappear on earth in order to interfece in behalf of the faithful.

Theirs is therefore not an Atlaistic religion, etc."

-Eitel's Three Lectures on Enddleism, pp. 11-26.

Sannuel Beal, LLE, D., treating of religion as

Samuel Beal, LL, D., treating of religion as , the "binding of the soul to God," observes that: the "binding of the soul to God," observes that:

"It by no means follows that Theddism is an "athesistic system;" it does not deny the existence of 'Lords many and Gods many; but what it adities is, that the mind can never be satisfied with any idea of God that incheas in it impermanency, or delect of any sort, and that 'passibility' is a delect, for it individualizes the subject of it, and that which is individual cannot be universal, and therefore cannot be God.

There is something, at any rate, existing, which is independent of accidents or conditions; and whatever that is, to it the Bundhist looks as the ultimate condition of all Being,"—Baut's Catenia of Buildist Scribures, on. -Beal's Catenia of Buddhist Scriptures, pp.

The learned McEwen, after residing thirty years among the Buddhists, writes:

this great system of religion, which, while denying the personality of God as held by Semita: nations, reverently admits the existence of a permanent yet incomprehensible Spirit. Buddhists, therefore, as I understand their teachings in China, Nepant, Thibet, and i probably glsewhere, believe in an impersonal, invisible Creative Spirit. "Mehnen's Upa Sastra, ch. vii, p. 241.

It is true that intelligent and learned Buddhists reject ay, more, they positively deny . that the warlike Jehovah of the Old Testament was the Infinite God of the universe-and for this denial I honor them! Am I then an Atheist? No one either does or dure thus accuse me; ther who art in Heaven."

The Mosaic Jehovah was the tutelary God of the Israelites, something as Jupiter was of the early Romans, and Zeus of the Greeks. And, according to the Old Testament Scriptures, he had the usual imperfections and passions of man. See the following:

"He was leafous of other gods," | Fr. XX | 5.
"He was provoked to anger," - hadges it: PA"
"He in de coats of skins to clothe Adam and Eye,"

"He three coats of skins to epothe Adam and TAV. from til 21.

"He smole the people in his wrath while the flesh of the qual's was between their freeth." Norm. Xi 23., "He deep from the prophet." John Xi 7. "He deep from the prophet." John Xi 7. "He threatened to dash their little infants in pieces."

Hoson Mil: 16.
 "He commanded Joshua to take sharp knives and chemicise the children of Israel a second time,"...

Joshur V: 25 " He commanded Isaiah to watk naked and barefoot three years, Ty Isa, XX: 3, The took off the Enyptian's chariot wheels, " \circ Exo. Alverts. "He commanded the destruction of men, women, in-

tants and sackings." Som Ayers I and sackings." Som Ayers I are the commandest the hewing of Agog to pieces before his own cycs." Som Ayers and Sought to kill him. "He met Moses in a layern and sought to kill him. Zipperah using a sharp stone, saved him." Judges VI:

He commanded the killing of every male among the. "He commanded the kiffing of every mane among ries. With eaces' and every woman that had known a man; but says dehovad, 'add the women children that have not known a man, by lying with him, keep' alive for 'yourselves,'' Nam, xxxi; 17, 18, "He commanded that offerings be brought to him of gorsy halr, budger skins and 'rapis' skins dyed red.'" J : xxv: 1.5.

What an Infinite God could want of a bundle of "rams' skins dyed red," I cannot imagine. Possibly the very astute editor of the Ceylon

rugen the phenomena and the philosophy of

What I did say, and what I 've repeatedly said southern India. An Len Ster of regivetheriest in nearly every civilized country upon the face of the earth, was that Spiritualism had con-The editor of the Mater. Proc. Mr. Digby is verted me to the Christianity of the New Testa; a gentieman whem Largemently met in his ment the Christianity of Jesus Christ and the office, but at his heispirable home, met at the Apostless the Christianity of the Ages, enabling Government House, when Acad Lytton, the one to say with Paul, " For we know that if our Vicency of India, was the board quest of the partilly house of this tabernacle were dissolved Duke of Duck is gham; and no whom I was in the have a building of; God, an house not made delated for many courtesies and personal kinds with hands, eternal in the heavens." "Mark. nesses while set withing in the Madias Piesle' well," to speak, Masonically, I did not say that Spiritualism had converted me to the Christians. nor snobblish. And the fact thing being a "Yan- ity of Roman Catholicism, the Christianity of kee," allors at. A action, is not denied. But Protestantism, or to any phase of Christianity. why the smeet? Is it a mist at one to be born, that formulated itself into creeds and dogmas, under the American Sag. When an American These man-made, conneil-begotten creeds that of little culture though fessly cails an English- pass for the hiblical expressions of Christianity. man "a John Bull" is is considered as rade and Alabominate. They are the doctrines of devils. hoorish. May the blut prove sufficient. One They have set up sectarian walls bet vixt man God made usa", and whether Americans, Scotch- and his brother-man. They have deluged the men, or far-off collonial dependents, we had one earth in human blood, and any thoughtful man divine origin, and speak one common language, lought to be ashamed to advocate them in this enlightened era in these waning years of the

nineteenth century! I am naturally skeptical, and the Orthodox preaching of the "fall of man," "total depray-"personality of the devil," "election and and kindred church dogmas, drove me in early life into a succeinz, scotling materialism akin to pious spite, the ministers first denounced them as intidels," and then deliberately and unfeelingly preached them to hell!

I was in despair in darkness black as night. Atheism chilled me, and Orthodox theology shocked all the finer sensibilities of my nature; topor mee, because only a conceited ignoranus. Was there hope-was there light-was there a

"Seek," said Jesus, "and ye shall find," Spirof a God." Hear what honorable and scholarly itualism with its astounding phenomena lifted men say upon this subject. Bishop Bizandet, me, as it did Robert Owen of England, out of the slough of despond, the gulf of despair, giv-ing me the positive and tangible demonstrations; three lines." (Motley's R. D. Republic, Vol. II., the slough of despond, the gulf of despair, givthat mortals live after their bodies are dead.

Spiritualism not only settles in the affirmative the inquiry of the ages-" If a man dieshall be live again?"-but it overthrows the notion of eternal hell torments, and other equally repulsive and God-dishonoring dogmas of this narrow, sectarian Christianity.

The following are quotations from the published sermons of Evangelical Christian minis-

"Infinite Justice arrests the souls of the guilty and confines them in the dark prison of Hell till they have sailsfied all its demands by their personal sufferings, which, alas! they can never do. . . God will exert all his divine attributes to make them as wretched as the capacity of their nature will admit."—Rev. Mr. Ben-

When the damned have drunken down whole

son.

"When the danined have drunken down whole draughts of beinistone one day, they must do the same another day. The eye shall be formented with the sight of devils, the ears with the hideous yellings and outcries of the danined in flames, the nostrils shall be smothered, as it were, with brimstone; the tongie, the hand, the foot, and every part shall fry in flames."—

Rev. Ambrose's "Discourse on Doomsday."

"The happiness of the elect in heaven will, in part, consist in witnessing the torments of the danined in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to elebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, ballelulah, praise the Lord!"—Emmons's Sermons, No. xvi.

Dr. J. B. Larkin, a graduate of Amherst . College and a distinguished practicing physician, located at present at Ballston Springs, New York, was one of this Rev. Mr. Emmons's Sun-"The philosophy and the metaphysics of Buddhism, like that of most religious, not excluding Gnosticism and other forms of Mysticism, are beyond the reach of the masses. Few Europeans have gone to the depths of

heard this Mr. Emmons preach that "bell was a place of real fire and brimstone," and that God not only "purposely hardened Pharaoh's heart," but that "non-elect infants would be eternally i

OF

Other Calvinists (the editor of the Ceylon Observer is a Calvinistic Ba; tist Christian) at that period, and since, preached a straight-out infant domination! They declared that because of "original sin" and "Adamie taint," infants were "shapen in iniquity," that they "brought for it is too well known that I am a rigid believ- ; their sin with them from their mother's womb," er in the one living and true God- the very God and that God would "held them in the tongs of whom Jesus so tenderly addressed as " Our Fa-, his wrath over the flames of hell till they would turn like vipers and spit vengeance in his face." And who blames them? I glory in their grit!

But listen further to some extracts from Christian sermons:

But listen further to some extracts from Christian sermons:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the saterings of the dammed are, yet this will be no occasion of grief to them, but relocing, they will not be sort for the dammed; it will cause no uncashness or disstification to them, but on the contrary, when they see this sight, it will occasion relocing, and excite them to botul praises,"—Rev. Mr. Edwards's "Practical services."

"The godly wife shall see for unitodly hasband. The godly his band shall see for unitodly hasband. The godly his band shall see for unitodly hasband. The godly his band shall see for unitodly hasband. The godly his band shall see for unitodly hasband. The godly his band shall see for unitodly hasband. The godly his band shall see for the dammation of her who lay in his boson? The godly purent shall say hatbelulah at the passing of the sentence of their unitedly child. And the ready child shall from the heart approve the damestion of his wicked parents who begot him, and the reader whe bore him. "In v. Thamas Boston's "Fane telestands with astonishing'nd miration and wondering loy, when they see see of their mear relatives going to hell; their fathers, their mathers, their children, their husbands, their wives, their intimate triends and commanions, while they henselves are saved! . Those affections they now have for relatives of of Christ will cease; and they the best to see them sentenced to hell, and thrust into the firety furnace?"—Rev. Thomas l'incent on Cochrism.

"The rich man, tormented on hell, 'lifted up his c'es' and saw Lararus in Abralam's boson, and to his entreaties for succor and intercession, Abraham had replied, 'between us and yea there is a great gulf fixed."

"The rich man, tormented on hell, 'lifted up his c'es' and saw Lararus in Abralam's boson, and to his entire the firm of the lift who had reader and twelve degrees. Fahrenhelt, but if requires two thousand and six hundred degr

The Philadelphia "Board of Christian Publications" put forth a tract by President Edwards under this heading, "Sinners in the hands of an

theology, Presbyterian and Calvinistic Baptist | lines; preaching! I heard Spurgeon in London a few years since say in a sermon-"God is as just, and hell equally as not now, as when the smoke of 'their torment' began to ascend from the bottomless pit." I say it boldly, that these Christian dogmas" have made more scotling atheists than all the "intidel writings" of Europe and America combined. Men illustrious for crudition and science have turned away in disgust from these charchal blasphemies. Alexander Humboldt, Wilhelm' Humboldt, and other celebrated sarants and scholars of that period and since, made no pretensions to Christianity. Kepler, Halley, Locke, Leibnitz, Hume,
Macaulay, Burkle, Locky, and other philosoplaces, moralists, and historians, making for
themselves names immortal, are not claimed as
creedal Christians; while the ablest scientists
and most profound writers of to-day—such as
the Carpenters, Cliffords, Roscoes, Hugginses,
Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Lockyers,
etc., with our own Emersons, &c., stand in no
way connected with the popular Churches of
Christendom.

issued this edict:

If any person, by word, writing, &c., do preach,
teach, or hold oplitions, that in the blessed sacrament
of the alrar, under form of bread and whe, after the
consecration thereof, there is not present, really, the
nutural body and blood of our Saviour, Jeans Christ,
or that in the plesh, under form of bread and whe, after the
consecration thereof, there is not present, really, the
nutural body and blood of our Saviour, Jeans Christ,
or that in the plesh, under form of bread and whe, after the
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con

The candid and the reflective in every walk of life will admit that from the time of Constanent, the undertones of sectarian Christianity reed." have been the groans and pleadings of the persecuted, the imprisoned and the burned at martyrs' stakes! Its highways, ablaze with warbanners, have been payed with human skulls; and its history, shocking to refined natures, can only be written in tears and blood.

Roman Catholies have at times persecuted and put to death Protestants; and then again, Protestants holding the Civil Power, have persecuted and put to death Protestants; and then again, Protestants holding the Civil Power, have persecuted and put to death Protestants; and then again, Protestants holding the Civil Power, have persecuted and put to death Protestants; and then again, Protestants holding the Civil Power, have persecuted and but have the cannot be my disciple. Paulo xiv: 33.

**All that will live godly in Christ Jesus shall suffer persecution."—If Timothy ill: 12.

**Like will live for the Christian Coulon Observer.

secuted and killed Catholics; and both have quite generally united, something as did Herod domineer over Buddhists and Brahmans, whom tional Christianity has been the most aggresslike religion that ever gained a foothold upon taken in the man !

History proves if to have been such; saying nothing of the Inquisition, and the St. Bartholomew massacres in France; upon the ascension of Charles V. to the throne, he put to death for religious opinions, in his dominions alone, fifty thousand. On the 16th of February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as hereties. "Three millions of people, men, women p. 155.) Dating from the insurrection of Wat Tyler, to the beheading of Mary Queen of Scots, Feb. 8, 1587, it has been estimated that over two millions of human beings were either imprisoned, hung, burned, drowned, beheaded, "boiled religious opinions by the authorities of the Very Christian kingdoms of England and Scotland," as they were then styled.

Well might Bishop Kidder say, "Were a wise man to choose his religion from those who profess it, perhaps Christianity would be the last religion he would choose.'

The Rev. Dr. Boardman, in a paper criticising the dishonorable conduct of the British nation toward the Chinese in matters relating to the opium trade, says-"Here is Christianity on one side, and Paganism on the other. Paganism is trying to shelter its subjects from one of the worst curses which can light upon a nation, ' and Christianity insists upon blasting and destroying them, even though it cost a war to accomplish its purpose."

William Howitt, an English birth-right Quaker, and the author of over sixty volumes, says! in his work entitled "Colonization and Christianity":

tianity":

"Centuries of the most unremitted hatred—blood poured over every plain of Europe, and sprinkled on its very mountain tops, cry out too dreadfully that Christianity is a dismal cheat. Wars, the most savage and unprovoked; oppressions the most desperate; tyrannic s the most ruthless; massacres the most horrible; death-fires and tortures the most exquisite, perpetuated one on another for the faith, and in the very name of God; dungeons and inquisitions; the blood of the Vaudols and the flaming homes of the Covenanters are all in their memories, and give the lie to their professions.

"We call omselves elvilized, yet we are daily perpetrating the grossest onirages; we boast of our knowledge, yet we do not know how to live one with another half so peaceably as wolves; we term ourselves Christians, yet the plainest injunction of Christ, 'to love our neighbor as ourselves,' we have yet, one thousand eight hundred and thirty eight years after his death, to adopt! "We talk of the heathen, the savage, and the cruel and the wily tribes that fill the rest of the earth; but how is it that these tribes knowns? Chiefly by the very features that we attribute exclusively to them. They knowns chiefly by our crimes and our cruelty. It is we who are and must appear to them the savages.

We have professed, indeed, to teach Christianity to them; but we had it not to teach, and we have carried them instead all the curses and the horrors of a demonrace.

them is that we hard it not to teach, and we have carried them instead all the curses and the horrors of a demon race.

"People have wondered at the slow progress and, in many countries, the almost hopeless labors of the missionaries. Why should they wonder? The missionaries had thristianity to teach—and their countrymen had been there before them, and called themselves Christians! That was enough: what recommendations could a religion have to men who had seen its professors for generations in the sole characters of thieves, murderers, and oppressors? The missionaries told them that in Christianity lay their salvation; they shook their heads, they had already found it their destruction! They told them they were come to comforted by the selzure of their lands, the violation of their ancient rights, the kidnapping of their pursons; and they had been enlightened by the midnight flames of their own dwellings! Is there any mystery in the difficulties of the missionaries? Is there any in the apathy of reflecting nations toward Christianity?

"The barbarities and desperate outrages of the socialed Christian race, throughout every region of the world, and upon every people that they have been able to subduc, are not to-be parableled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth."

Although Jesus was called the Prince of

LIGHT.

Although Jesus was called the Prince of Peace, and gave the commands, "Put up thy sword," "Return good for evil," "Bless them that persecute you," Christians for the last fifteen hundred years have fought like maddened devils. During the late civil war in Christian America there were six hundred battles fought, and more than five hundred thousand maimed for life or killed. Christian ministers preached in favor of the war, and on both sides prayed for victories. The Rev. Mr. Polk, Episcopal Bishop of Louisiana, laid aside robe, prayerbook and Bible, and taking the sword led one wing of the Southern army to the crimson battlefields of death. General Jackson, called "Stonewall Jackson," maintained morning and evening prayers during all his campaigns. Our Northern clergy also preached war, and took a hand in slaughtering their fellowmen. Such was and such is the genius of sectarian Christianity. And yet Jesus "went

Angry God," Here are extracts:

"Natural men are held in the hand of God over the plt of hell. They have deserved the fiery pit, and are already sentenced to fi, and God is dreadfully provoked; his anger Is as go at toward them as to those that are actually suffering the execution of the fierceness of his wrath in hell," xe., xe., Page 6.

"The God that holds yea over the pit of hell, much in the same way as one helds a spider or some loathsome insect over the fire, already you and is dreadfully provoked; his wrath toward you burns like fire; he looks upon you as worthy of nothing else than to be east into the fire."—Page 6.

But enough! This is Christianity, Christian terms about doing good," teaching in the sermon on the mount, "blessed are the peacemakers;" and the great Gautama Buddha taught, "all life is sacred."

During the Franco-German war there were eighty-eight thousand five hundred lives sacrificed upon the war-altar. And the Emperor William, informing Augusta of the latest victory, and devoutly thanking God for the slaughter, gave rise to the following rather inclegant. But enough! This is Christianity, Christian | ter, gave rise to the following rather inclegant

Ten thousand Frenchmen sent below, Praise God from whom all blessings flow."

Wars, persecutions, fetters, dungeons, fires, swords and inhuman butcheries have ever been the attendants of sectarian Christianity. And what is more-these red-handed Christians have justified their murderous proceedings by quoting the commands of Scripture, "If thy brother, thy son, or the wife of thy bosom . . . say, let us go and serve other gods, . . . shalt surely kill him; . . . thou shalt stone him with stones that he die."—Deut. xiii: 6, 10.

That Protestant Christian, Henry the Eighth, issued this edict:

the Christianity of the Observer! But does it bear any resemblance to the Christianity of tine the Great, who issued those famous edicts | Jesus Christ, who prayed for his enemies, and for the suppression of Paganism, to the pres- was too tender in spirit to break the "bruised

If the editor of the Christian Ceylon Observer loves the Buddhist "heathen," if he lends hopand Pilate, to criticise, vilify, persecute and ing for nothing again, if he sells what he has and gives it to the poor, if he has forsaken all they term "poor benighted heathen." Institu- that he bath, if he is suffering persecution over in the sunny isle of Ceylon because of his "godly ive, the most persecuting, and the most war- life in Christ Jesus," then I am completely mis-

There is no similarity between the spiritual marvels, the beautiful precepts, the forgiving, peace-teaching, self-sacrificing spirit of Jesus Christ, and the fighting, proselyting sectarian Christianity of this century! I utterly repudiate it. It is the synonym of superstition, the bane of society, and a stupefying scourge in the

world. On the other hand, Spiritualism, the spiritual gifts, the marvels, the trances, the visions, the discerning of spirits, and the ethical teachings of Jesus Christ, are in perfect accord with the marvels and demonstrations of the Spiritual Philosophy. They embrace and mutually corroborate each other. They must stand or fall together. Such is the view taken by Dr. Eugene Crowell, Rev. Samuel Watson, D. D., Prof. S. B. to death," or in some way massacred for their Brittan, Dr. J. R. Buchanan, Epes Sargent, Allen Putnam, A. E. Newton, and other distinguished American Spiritualists. In brief, these scholarly exponents of Spiritualism, myself and multitudes of others consider the religion of the New Testament rightly understood, and the underlying animus of Spiritualism, one and the same in spirit and purpose.

Spiritualism in its best and broadest definition implies science, philosophy and religionthat "pure religion and undefiled" spoken of by St. James, consisting in "visiting the widow and the fatherless in their afflictions," and in doing good to all. It is broad, charitable and rational; recognizing the existence of God, and putting the same estimate upon Jesus as did the Apostle Peter-"Jesus of Nazareth, a man approved of God among you by wonders, and miracles, and signs, which God did by him." (Acts ii : 22.) It further recognizes the beauty of faith, the necessity of repentance, the obligations of moral law, a just and adequate punishment for all wrong doing, inspiration, heaven and hell as conditions, and salvation through Divine obedience, self-denial and holy living. When this practical religion of Spiritualism has warmed all hearts and illumined all minds, our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each

will be found to consist in aiding and blessing others.

This conceited editor of the Ceylon Observer says that Spiritualism is one of the "silliest, as well as the most wicked forms of quackery and deception which the world has yet witnessed." And pray what does he know about Spiritualism? Literally nothing! Listen to Solomon: "He that answereth a matter before he heareth it, it is folly and shame unto him." I must tell this Liliputian editor that William Crookes, editor of the London Quarterly Journal of Science; Alfred R. Wallace, the distinguished naturalist and scientist; C. F. Varley, F. R. S., electrician of the Atlantic Telegraph Company; William Huggins, the eminent astronomer; Victor Hugo, the French author; Von Fichte, the great German metaphysician; Leon Favre, Consul General of France; Prof. De Morgan, the London mathematician; Dr. Robert Chambers, the noted author; our martyred President Abraham Lincoln; in fact, the literati, the brains of the world, were and are true Spiritualists!

The English Medium and Daybreak (a weekly) published the following in its columns Oct. 18th,

1878:

"Four of the most distinguished scientists of Germany, after giving the subject a careful examination, have publicly amounced their conversion to Spiritualism. These men are Zöllner, the author of many scientific works, and a leading physicist and astronomer in one of the great universities; Fechner, world-renowned as a natural philosopher, and a professor of physics at Leipzig; Schelber, a very distinguished professor of mathematics; and Weber, noted for his profound researches in electricity."

And we this gentians editor of the Observer.

And yet this captious editor of the Observer, quite unknown to fame, has the shameless effrontery to virtually pronounce these—and thousands more of thinkers, authors and scientists-"quacks"! It is not strange that calm contemplative Buddhists of Ceylon look with silent pity upon such a pretentious follower (professedly) of "the meek and lowly" One.

Gautama Buddha, Jesus Christ, and all the divinely inspired souls of antiquity, whose lives and teachings tended to make radiant the past, were baptized into and illumined by the Christspirit-the spirit of self-abnegation, charity and love. God, who is no respecter of persons, has, through ministering angels, raised up witnesses in all ages and in nearly all countries. Jesus expressly said, "I come to bear withess to the truth." Gautama Buddha and Jesus Christ were witnesses in the dust-buried past, and Swedenborg and Ann Lee in a more recent period. "Saviours," said the Old Testament prophet, "shall come up on Mount Zion." That which is now called the Christian religion really was known to the ancients; nor was it wanting at any time from the beginning of the human race until the time when Jesus came in the flesh," And Clemens Alexandrinus, another eminent church father, says that "those who lived according to the true Logos were really Christians, though they have been thought to be atheists, as Socrates and Heraelitus among the Greeks."

Gautama Buddha's doctrines of preëxistence, equality, peace, compensation, and self-dental, as well as his stringent commandments-

I. Thou shalt not kill:

II. Thou shalt not steal; III. Thou shalt not commit adultery;

IV. Thou shalt not speak untruths: V. Thou shalt not take any intoxicating drink, Are shedding their salutary influences to-day over nearly five hundred millions of human be-"Surely," say the Buddhists, "the gods ings. have blest us with a mighty increase of numbers." It is not strange, considering the political intrigues, murders, wars and disgraceful drunkenness seen in Christian nations, that Buddhists think of sending out missionaries to evangelize

the Christian nations of the West. As to the comparative morality of Buddhists and sectarian Christians, I think there is but one susing, less drinking, less clutching selfishness, less bloody warfare, in Buddhistic, Brahmanic and Mahometan countries than in those denominated Christian. No honorable man who has traveled extensively or spent years in Oriental lands will presume to dispute this statement. And the fact ought to make the face of every boasting sectarian Christian blush!

While in Ceylon, Don Carolis, Mr. Alwis, and another gentleman accompanied me to the Buddhist College for an afternoon's conversation with the Buddhist priests. In referring to this incidentally, I mentioned Don Carolis as a prominent Buddhist layman. The reference called out the following very polite paragraph from this Ceylon editor:

"Mr. Don Carolis: just as definite as if we said Mr. Sir Charles, a prominent Christian layman. There are plenty of fools even in America."

No reply is admissible. The paragraph reveals

Seldom do I write with such severity. It is not to my taste. And yet the circumstances seem to warrant the course pursued. It is quite likely, however, that it will have but little effect upon the editor of the Observer, who misrepresents Buddhism, hates Buddhists, knows very little of Spiritualism, and writes grandiloquently about the "fools in America."

Personally, I cherish only fraternal feelings

toward the comparatively youthful editor of the Observer. I wound to heal, and chastise to benefit. And my prayer is that the chastisement may yield him "the peaceable fruits of right-courses."

[From the Religio-Philosophical Journal,] The Bible of Bibles, by K. Graves.[*]

The Bible of Bibles, by K. Graves. [*]

Kersey Graves, a Spiritualist of many years' standing, has, in connection with his attention to Spiritualism, per se, made a specialty of critical biblical study. His "Biography of Satan," and "Sixteen Crucified Saviors," were valuable and timely works, and his recent "Bible of Bibles" fills a niche in anti-theological literature till now unoccupied. Many works have been published critical of biblical defects and Christian shortcomings, but none, it is thought, embracing so extended a field as has been herein covered by Bro. Graves. In addition to a cursory examination of the other sacred books of the world, he has embodied in sixty-six chapters a resume of the defects and peculiarities of the Hebrew Bible in its many varied aspects, in nearly all directions. Its table of contents, as advertised in the spiritual journals, sufficiently indicates its full and comprehensive import. Probably in no other book can there be found so large and varied a collection of the distinctive weak points, crudities, immoralities, contradictions at the of the Christian senious except and it weak points, crudities, immoralities, contradic-tions, etc., of the Christian scriptures; and it may be appropriately termed, in one sense, a thesaurus of anti-Christian argument, of antibiblical facts.

One of the most valuable and suggestive chapters in the work is that upon the hundred and fifty errors of Jesus Christ. Could Christians be induced to carefully read this, as well as the others in this excellent work, there would be, in some directions at least, a fearful shaking up of the "dry bones" of orthodoxy, to the manifest advancement of rationalistic truth. We hope that this crowning work of Bro. Graves will be utilized by the liberal public as a valuable missionary agent capable of doing much good in opening the eyes of their misguided evangelical neighbors. Let it he widely circulated. We learn that the first edition is exhausted, and that its incidental errors, common to all such extensive compilations, will be corrected in subsequent editions.

*Ror sale by Colby & Rich, No. 9 Montgomery Place. One of the most valuable and suggestive chap-

"IFor sale by Colby & Rich, No. 0 Montgomery Place,

Children's Department.

TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS VON VAY, Of Gonobitz (in Styria), Austria, and translated spe-cially for the Banner of Light.

THE LIFE-HISTORY OF A PENITENT ANGEL-CONTINUED.

THE FULFILLMENT.

They lived together contented and peaceful for two whole years, the innocent young creature and the noble old man. The town, with its amusements, did not attract her; dreamy and retired, she remained in her palace, living only for the old Prince.

"Dear father," said she once to him, "see how happy we are. You are so good to me; I love even the grass and weeds that grow here; and the little dagger which you gave me in remembrance of your mother, I have placed before my picture of the Virgin, that all traces of blood should be effaced from it. I fancy that they become paler, and vanish more and more."

"Child," said the old man, "are you then still always such a dreamy being? Wait! soon it will be merrier here. In a short time my nephew will come back from his long journey. He is clever, witty and gay. He will cheer you up, and drive away your fancies."

"Oh, I do not want him," she cried, pouting her rosy lips. "I do not want to see your good nephew. I like best to be quite alone with

At these tender words the weight of his years seemed to oppress him, for he sighed: "Ah! why can I not cast off some years? She nineteen, and I seventy years! What a frightful contrast!"

In the spring the old man sat on the terrace in the smiling sunshine. He saw before him two forms. His angel-child, who was chattering cheerfully, and his nephew, likewise gaily laughing and talking. They were like brother and sister, loving and free with each other; and smiling and contented, the old man looked on. So it was to-day, but how was it to-morrow? Timid, embarrassed and anxious she avoided the tender looks of the young man, and was confused in her conversation with him. Constantly changing from a purple red to a deathly paleness, she was a perfect riddle to her noble husband.

And then came a day when the young prince, Otto, in a moment when he was alone with her, declared his passionate love. Syllable for syllable it fell into her heart, like pebbles in a lake, making there ever-widening circles. Pale and dumb she looked at him. She did not understand him; and then he told her still more. He spoke to her of herself. He told her that she loved him; he appealed to glances, to little indiscreet utterances from her which he had carefully caught up and which were witnesses to him of her love. So he ruthlessly uncovered her own deep secret; so he snatched away from her otherwise so innocent bosom feelings which had not yet become clear to her, but lay slumbering within her. She saw him with his passion for her; she saw herself as he described her; she saw her noble husband who trusted her so entirely, who loved her so well, and whom sorrow might kill could he but guess how these things were; and she shuddered at the thought.

"Let us not be rash," said Otto, "but, all must be said, that we know ourselves truly." She thought her heart would burst. What was there in such inconsiderate love? The uttermost cruelty. He had better have stabbed her, for then sh would have suffered no more, than thus to have revealed her to herself, wounding her conscience at every word.

"My peace is gone," said she; "I will speak with you no more. My husband is first to me,

even if I die for it."

"Thy husband?" said Otto, with a singular intonation on the word. "I doubt if you understand yourself. Thy husband?"

Reddening with pride, but inwardly trembling, she answered: "My husband before God and my spirit."

It appeared to her often afterwards as if a lov ing spirit entered into her heart, bringing with it a blessing, and then she would rejoice aloud. But again she would bury her head in the cushions and sigh and groan, longing for deliverance. Then the drops of blood on the dagger became red, and a deathly coldness was in the apartment, till she whispered: 'I must fulfill it.'

Otto, however, was gay. He thought to have disclosed life to her, to have torn out her eccentric feelings, and waited for the working of his words and influence.

"Shall not such a beautiful creature know what human love is?" said he to himself. "Shall she wither by the side of the old man? Shall she never enjoy love and life? No! that shall never be. I love her passionately, and therefore have a right to her. She shall and must be mine!"

So he let her nature first slowly assert itself. But she battled against it. Did the Prince, her husband, see her sorrow? By her eyes, now so dark and sad-looking, instead of smiling and clear, he saw that something was not right with her. They were sitting together once and talking. Suddenly she said:

Dear, poble friend, it is not as it was with us, is it? Once all was so peaceful and quiet "And how is it now, then?" asked he anxious-

'Oh, so unquiet, so feverish !' ...

"But why, my sweet child? Oh, tell your sor-

row to your old friend." He drew her gently toward him; and laying her head on his breast, she whispered softly: 'I should like never to see Otto again. Dear

friend, I am sorry to say it, but tell him to go away." A heavy sigh escaped from his breast. "Child, child," said he, "why do you demand this of me? See, perhaps in another year you will be

free. Why, then, will you take my joy and sunshine from me? "What!" said she, "I free! After thy death! Never! Hear me. If you were to die to-day,

to-morrow the walls of a convent would hide me. I swear it before God's throne; for thine alone am I before God."

Here they were both startled by a rustling behind the heavy curtains at the door, but as she looked, nothing was to be seen. Otto had rushed away; now he knew her secret, and that he waited there in vain. He thought to himself: "Good! the old man will not live much longer; she, however, shall feel the separation painfully." He packed his trunk and disap-

peared. Again we see the two alone. Since the day Otto left, the Prince has been suffering; he is'

she watches by his side. He often looks at her strangely. "Does she really love me so truly? will she remain mine even after death, spiritually mine?" "Yes, yes!" say the good, loving, dark eyes, "yes, yes! spiritually thine, even after death, you good and noble one."

What have not now the wise house-spirits to relate? Surely, very much. Often the smell of a damp vault seems to penetrate to the young princess, and she feels anxiety and oppression! ipon her breast. "Otto, you have killed me! I live no longer but in appearance."

And, weeping, she pressed her hand convulsively on her heart. The blood on the dagger became paler and paler, for her tears fell fast as she knelt at the footstool. Tears blot out much. One day she received the following despatch: To-morrow I am with you. - OTTO." Prince was just slumbering in his arm-chair. The physicians had told her he could not live many days longer. She read the lines; her fingers crushed the paper involuntarily, and she threw it into the grate, where the fire slowly burnt it. But as the last flame flickered up she uttered a loud cry, and blood flowed from her pale lips. She sank on a chair; her eyes closed; one hand rested on her heart, which was throb-

"Child! my child! what have you done? Oh, say what means this blood?" cried her husband. He raised himself with his last strength, and rushed toward her whose hand hungdown powerless. "Child, speak but one more word," cried he so loudly that the physicians heard it in the next room and hurried in.

"We are released, my dearest! it is fulfilled!"

said she, once more sighing. And what did those who entered see? In the grate a piece of burnt paper among the glowing coals; on an arm-chair a young form, white as marble, the breast and hands bathed in blood; kneeling before her the grey old man, his white head sunk on her shoulder. He, too, had suffered, and had had a task to fulfill.

The world said, ".How strange! Did she love him then so much? She died perhaps from sorrow at his impending death. The physicians said she had been consumptive from her childhood and now had broken an artery. She was always eccentric, and quite too pious. The Prince had a fit of apoplexy as he saw her dying; it is again a red death like that of the old Princess. It is an uncomfortable family. Well, the young Prince Otto will bring home a different spirit; he can talk of fortune.'

Yes, Prince Otto came the next morning as he had announced. He found two corpses-not what he had sought and wished for. And see, many new and blooming forms of the world press toward him, spite of the uncomfortable family and the red deaths.

[Continued in our next.]

Spiritual Phenomena.

MRS. MAUD LORD-MITCHELL AND THE LATE MRS. HARDY-PERKINS.

To the Editor of the Banner of Light:

In my travels, and frequently among persons who are not known as Spiritualists, I often hear favorable and satisfactory statements in proof of spirit-return, which recitals afford me much satisfaction, and sometimes awaken a desire that others should share in a knowledge of the evidence thus so unexpectedly presented. In the subjoined paragraphs I have endeavored briefly to set forth what I have heard concerning individual experiences had with two mediums-the one now in spirit-life, the other still Apparlion |

briefly to set forth what I have heard concerning the distinguish of the property of the prope

Spiritualism is or should be able to stand upon the evidence obtained; that there is a certain amount palmed off for invisible spirit power which is simply mundane force or power, I do not question, but when such positive proof of spirit return is presented as shown in the abovenamed scances, the public should know the facts, and Modern Spiritualism should receive tlie consequent benefit. A. S. HAYWARD, 15 Davis street, Boston. Mass.

CINDERS IN THE EYE.—Put one or two grains of flaxseed in the eye, and bind a cloth over the organ. In a short time the eye may be washed feverish, and coughs much. True and loving and the seeds and cinders removed.

The Reviewer.

ORIGIN, PROGRESS AND DESTINY OF THE ENGLISH LANGUAGE AND LITERATURE. By John A. Weisse, M. D. I Vol., 8mo., 700 pages. New York: J. W. Bouton, 700 Broadway.

In this volume, replete with interesting essays or language and literature, the author proves, by a curl-ous and novel method, that English, as used by writers and authors from A. D. 449 to 1879, contains now sixtyeight per cent. Greeo Latin, including fifty-three per cent. French, thirty per cent. Gotho-Germanic, in-cluding twenty-eight per cent. Anglo-Saxon, two per cent. Celtle, traces of Semitic and Sciavonic. These figures have such a broad and mathematic basis that they cannot be doubted.

The Anglo Saxon and Franco-English Periods from A. D. 449 to 1600, covering the Alfredan, Chancerlan and Elizabethan eras, show successive linguistic and literary productions, with origin and progress of their

As the New York Herald, Evening Post, Observer,

Boston Advertiser, Globe and Journal have already halled the scholarship and ability of this work, we shall view its spiritual side for the readers of the Ban-Dr. Weisse is the first who spiritualizes language and

World; Graphie, Chicago Tribune, Philadelphia Press,

scores materialism from a high moral linguistic stand point, in the following felicitous strain:

Lately appeared a movement styled Spiritualism, which has spread over the Christian world; it has already modified the meaning of many words and introduced new terms and phraseologies. Its literature is legion; even the pulpit uses expressions from its vocabulary; so do novellsts and other literati.

As a Table of some of the principal words from the English spiritual vocabulary will exhibit the versatility of England's idiom in that department, we give it here:

TABLE OF SOME OF THE PRINCIPAL WORDS THAT CON STITUTE THE ENGLISH SPURITIAL VOCABULARY.

Greco- Gotho- Celtic: | Semilic:[*]

	O'T MERICI		
Deity	Cicul	Den-tatt	Etohim
Divinity	tiodhead	Croul-futh-	Jehovah
· Creator	Lord	er, or Teu-	Jah
Supreme	Gospel	er, or Teu- tas of the	
Omnipotent	Almighty Allwise	('elts)	
Omniscient	Allwise		
Eternity	Everlasting		
Infinite			
Immortality	Soul	,	
Providence			M. maralatan
Angel	£11		Scraphim
Spirit Demon	Ghost		Cherukim
Gentl			
Gnomes	Holombillas		
Syloh	Hobgoblins Elf		
Sylph Nymph	Seer		
Muses	Soothsayer.		
Prophets		1 1	
Oracle	Wizard		
Sibyl	Wizard Witch		
Penates	Household Gods		
Bible	Foreboding		Koran (teaching Edon
Paradise	Heaven		Edon
Hades	Valhalla	1	Satan
Celestial			
Elysium		happiness	
Fellelty			
Tartarus	Hen	1 8 .	
Destiny . Redeemer		4	
Christ		1. 1	
Psychology		4 .	
Psychologize			
Manes			1 1 1 1 1 1
Martyrology Spiritualism Clairvoyant		75.	
Spiritualism			1 .
Clatryoyant	1 2 2 1		
Monthlin		1	
Spheres Circles -			
Circles ·		and the	
Inspiration			
Intuition Vision	1 .	13.	
Martin			
Magician Magician			1
Omen			1
Impression	4		1
Presentiment	1		
Prophecy		1	1 1 1
Devil	1	11.1	1
Trinity	1.		1
Monotheism			
Theogony Theology		1 1	1
Theology			
Theorney			
Theosophy	1	1.00	1
Christlanity	1	1	
Trance			
Astrology	1		1.
Tall-mans			
Shrine		1	
Reliquary		1	1.
Purgatory		1.	1
Necromancy	i		1
Ordeal			1
Legends	1	1 2	
Apparition			

Throughout this book are high moral and spiritual glimpses: Take for instance the wild simile of Coifi, pontifex of King Edwin, A. D. 627, p. 78; Caedmon, the Anglo-Saxon Homer, was a medium, A. D. 660, pp. 80-84; the touching episode about Ceolfrid, A. D. 690, p, 87; the edifying sketch concerning the venerable Bede, A. D. 735, pp. 105-106; the exchange of civilities be-tween Gilbert Foliot, Bishop of London, and his Satanic Majesty, A. D. 1125, p. 207; Kriemhild's dream in Nibelungen, p. 216; the article on Swedenborg, show-

a practical scientist, pp. 451-454.

In this biographic epitome, the hyperborean seer ap

pears with the most exalted attributes. Shakspeare's ghosts and spirit entitles, viewed in a new light, lend fancy, charm and lasting popularity to his productions, pp. 407-410. The allusion to Montesquieu's "Timmortality," p. 462, shows spirituality attractive even to skep-tics. The pathetic page on the famous Cornish fisherwoman, Dorothy Pentreath, A. D. 1778, perpetuates and spiritualizes language, p. 403; Schiller's letter to ' his beloved Charlotte, p. 50), is a soul stirring effusion; an extract and a table from Robert Dale Owen's 'Footfalls on the Boundary of another World," are presented pp. 556-557.

All these linguistic and literary gems, interwoven with tables and figures, show that the author of this remarkable book is accustomed to high moral and spir-Itual flights of thought without mysticism. We cannot close this review without citing the graphic passage in which Dr. Weisse etherealizes thought, ideas and langrage from the highest scientific standpoint:

which Dr. Welsse etherealizes thought, does and language from the highest selentific standpoint:

We have throughout this work alluded to thoughts, ideas, languages, literatures and events, that directly or indirectly acted and refacted on the English language and literature; because we believe there is a mental as well as a material magnetism. We think there are mental as well as electro-magnetic entrents; mental, as well as isothermal lines around our planet. Thoughts and ideas, whether merely conceived, orally uttered, written or printels are as indestructible as matter; they circulate, undulate, yibrate as do light, heat, electricity, magnetism; they are to the mental what imponderabilita are to the material world. Ideas, conceived, uttered or written in Asia, Africa, Europe, by Japhetite, Semite, Hamite, Arian, Greek, Roman, Celt, Goth or German, have ever been winging their way around the Earth to meet uninds ready to re-conceive, re-inter, re-write and re-print them more clearly, more distinctly, more forcibly, more impressively. Thus all in the universe moves, lives and tends to progress, whether we realize it or not. The telegraph, eable, telephone and Edison's phonograph corpologate our theory. There is deep significance in Christ's saying: "The wind bloreth where it it-teth, and thind hearest the sound thereof, but canst not tell whence it conneth, and whither it goeth; so is every one that is born of the Spirit."

Thus are topics on language, literature, science, art, cathle, telephone and Edison's phonograph corroborate to ur theory. There is deep significance in Christ's say ing: "The wind biarcth where it listeth, and thou heavest the sound thereof, but caust not tell whence it cometh, and whither it gooth; so is every one that is born of the Spirit."

Thus are topies on language, literature, science, art, inventions, and mechanics alluded to and treated through a period of fourteen centuries, hence readers significantly in the form of a resolution, by his wight universe.

through a period of fourteen centuries, hence readers of this volume may expect a rare intellectual treat.

America has professorships for Greek and Latin; is It not time she should have professorships of Anglo-Saxon and English, at least in her universities and normal schools, so that the next generation might realize the origin and progress of their native tongue, as revealed by Dr. Welsse's analysis, which has been so readily and kindly accepted by scholars, and by the

Banner Correspondence.

Letter from the Pacific Const.

To the Editor of the Banner of Light:

As the columns of the Banner of Light are always open for communications on the facts, philosophy and current events in the field of Spiritualism, I beg to send you a few words from this far West city-by-the-sea.

During several months of the early part of the past year the rostrum of our society was occupied by that faithful and untiring worker, Hon, Warren Chase, to great acceptance. His home is now at Santa Barbara, in Southern California, where he is active in the lecture field, and publishing a live paper, the Santa Barbara Independent. Another faithful worker Is also a resident of Santa Bafbara. I refer to that dear good soul. Mrs. H. F. M. Brown. A year or more since she organized in that city a Children's Progressive Lyceum, of which she has been Conductor, and we have frequent accounts of its great success and popularity. She, like Mr. Chase, has been a devoted and zealous Spiritualist worker for thirty years and, more. May they have their reward. The Vice-President of our society, Mr. George C. Irvin, has occasionally spoken from the restrum, and his lectures were able and cloquent. Mr. John Tyerman also gave us a very interesting course of lectures. He was followed, during several months, by that unique and scholarly orator, Mr. Charles M. Plumb, whose lectures were all grand and beautiful, and full of living and stirring truths.

For the past few months our meetings have been devoted to conference and scances, there seeming to be a greater demand for actual demonstration of the return of our spirit-friends than for lectures; and these meetings have been uniformly largely attended, and full of interest. We are fortunate in having in our midst a large number of excellent mediums, who have kindly come forward. Sunday after Sunday, afternoon and evening, and taken seats at the table, and given an abundance of undombted proofs of the return of spirits. Among those who have been most regular in altendance, and successful in this work, I may name Mrs. Selena Clark, Mrs. A. M. McDonald, Mrs. A. D. Wiggin, Miss Clara Mayo, Mr. J. J. Jackson, Mrs. Breed, Mrs. E. Price, Mrs. Babbitt, Mrs. Crindle, and others.

Within a few weeks past several of our number have passed over the river; all of whom were active medi-Independent. Another faithful worker is also a resi-

Mrs. Hendee, Mrs. E. Price, Mrs. Babbitt, Mrs. Crindle, and others.

Within a few weeks past several of our number have passed over the river; all of whom were active mediums. First I will name Dr. W. H. Bancroft, formerly a resident of Madison, Wis.; then Mrs. A. M. Pickering, from Lowell and Boston; Mrs. Nancy L. Stone, a New England lady; Dr. S. M. Ottinger, formerly a resident of St. Louis; and quite recently Mrs. Rebecca Fitzgerald, well known twenty years ago in New York and Philadelphia. These friends all devoted their lives to the good work, and leave a large circle to cherish their memories.

"The First Spiritual Union Society of San Francisco" is in a good, united and healthy condition, working in entire harmony, and has a small "Building Fund" accumulating, with which we hope to build and own a hall in due time.

There seems to be a deep under-current pervading—almost the entire population honestly considering the claims of Modern Spiritualism—and a host of believers, in the churches as well as out of them, and I know several inhisters of the gospel who frankly own their faith in the fact of the return and communion of spirits. I cannot close without speaking of our Children's Progressive Lyceum, under the conductorship of Mrs. Layerna Mathews, who is also President of the Spiritualist Society. The Lyceum is in a most prosperous condition, and well attended. The first Sunday of each month is "Exhibition Sunday," which calls out a large number of visitors, and inhety to one hundred pupils, and the exercises are very interesting. A little paper, the Lyceum Monthly, is read in the Lyceum on the third Sunday of each month; a new editor being chosen monthly, and contributions solicited from the Lyceum. Monthly saclables are usually given for the benefit of the same fund—the Lyceum society owning all the necessary dishes and fixtures, and the friends donating most of the provisions needed. Sixty copies of the Boston Youth's Companion are distributed weekly among the pupils, which are prized highly. The Lyc

Secretary Spiritualist Society.

761½ Howard street, San Francisco, Cal.

New York.

AUBURN.-Sarah F. Brooks writes, Feb. 22d, as folows: "I address this letter to you to see if I cannot in lows: "I address this letter to you to see if I cannot interest, through your paper or otherwise, the benevolent in behalf of one of our oldest mediums, who has spent the better part of her life in the promulgation of Spiritualism, and who now in her later years, through ill-health, has become unable to work and do for herself, and is left without means. Many of the readers of your paper will no doubt remember her. I allude to Mrs. E. A. Benedict of this city. She became a medium soon after the Misses Fox became such. Hundreds and I might say thousands thronged her place to learn something of the "other life." She gave her time freely, without charging anything for her services. Her husband was living at that time, but went to Scotland on a visit and died there. Her brothers died in the army in our late civil war, so that now she has no one to look to for help. I know of no one more deserving than she. After having done so much in the earlier history of Spiritualism, when persecution know no mercy, standing boldly to the front, a true, noble and faltiful woman—a truly gifted medium—I feel that now in her helplessness we should all raily to her aid, not only with our sympathy and love, but with our meafis, for her unselfish, self-sacrificing efforts in behalf of a cause so near our own hearts.

She took care of herself through her best mediumistic days and until now, when she is no longer able to do so. My object in writing is to make a call through your paper upon the Spiritualists to contribute whatever means they can, so that we may be able to secure her a place in some Old Lady's Home, where she will be free from want and care."

EAGLE HARBOR.—Dr. A. C. Woodruff, in transterest, through your paper or otherwise, the benevolent

EAGLE HARBOR .- Dr. A. C. Woodruff, in transmitting report of the Lockport Spiritualist Convention, writes as follows: "If I had no occasion to write you at Intervals, I should make the occasion, to express my great satisfaction with the manner in which the Ban-To table contains two more divisions, which we omit for convenience in the arrangement of space; they are the "Sanscrit" and "Zend." The companion terms which they present in this connection are as follows: The first-"Avatar (divine metamorphosis), "Vodas (knowledge)." The woond—"Ornuzd (good spirit), "Zendayesta," "Ahriman (had spirit)," Zendayesta," translate Hebrew tom by epoch, and not day of twenty-four hours.

ing the Upsala graduate, not only as a medium, but as very much gratified with Frederick Cook's essay, and a practical scientist, no. 451-454.

Olifo.

CLEVELAND. Thomas Lees writes: "The great success which has attended the lectures of Dr. Peebles during the month of February, has induced the Board during the month of February, has induced the Board of the F. R. S. of P. S. to recagage him for another month, so as to be with as on 'Celebration day,' (the glorious aist of March. The fact is, the Doctor has made many friends in this city, having spoken so often bere during the past twelve years, and every time he comes he adds to the list. It is rumored that an effort is being made to secure his services for a year. Feb. 23d, the Doctor surprised us by introducing to the congregation Rev. J. H. Harter of Auburn, N. V., who delivered the morning discourse, after which he spoke in the Lycenia, and again in the evening, at the close of the Pilgrim's lecture. Mr. Harter is a vivacious and carnest speaker, laterspersing his remarks with witticisms which frequently set the congregation in a roar of laughter. He goes from here to Toledo and Detroit, and is to address us again March the 9th, while Dr. P. is absent in Toledo.

Sunday, March 2d, the Rev. R. C. Flowers of Alliance exchanged places with Dr. Peeblos, and spoke in Cleveland for the first time. Mr. Flowers has lately come out from the Disciples Church, is now a Spiritualist, and is spoken of as an eloquent orator.

I cannot conclude without adding a word or two about the Lycenia. The new Conductor, Mr. Collier, is rapidly improving, and promises to be as popular as any of the former, ones. The Lycenia sociables this winter have been quite successful, adding largely to the treasury, through which the library is to be increased, a new floriay case to be bought, and things set to rights generally: The next thing on the programme, I suppose, will be the forthcoming Anniversary celebration, and when probably through the instrumentality of John P. Allen of Springfield, O., the old State Association will be called to meet in convention thy Hudson Tuttle, its present President.) the last three days in March."

CLEVELAND. Althea Lawrence writes: "In lookof the F. R. S. of P. S. to resugage him for another

CLEVELAND. - Althea Lawrence writes: "In looking over a number of your paper containing accounts of the last celebration in various States of the advent

spirit emides :

spirit guides:

Whereas, Spiritua'i in has become a power in the hind, and may be deemed the great growing religious blea of the country; and wheneas it is well to revert to the time of small beginnings, and hold in remembrance the first ploncers in this spiritual movement; therefore,

Resolved, That this Convention recommend to all State Conventions and local Secretics to make the time of the appearance of the Rechester rappings an anniversary days the services of that day to be coulded to discathly as may be deemed most practical.

sergies of that the content is a may be deemed most practical.

The resolution was brought before the Convention and adopted, and the sist of March was almost universally observed, not only in the large efficient by societies in the smaller towns.

Mr. Lawrence is now in the 87th year of his age, a grand example of the beautiful taith in which he has fixed and worked so many years. I think it due him and his spirif guides under whose promptings he acted, that the above tacts be noted in connection with the forthcoming anniversary day. Hudson Tuttle, in the Vear Book of Spiritualism, 1871, eiges quite an claborate statement of the above named facts."

An autograph letter from the old veteran, Mr. Lawrence himself, assures as that the narration above of year

rence himself, assures us that the narration above given is correct in every particular.

Hansas.

GIRARD. Arthur Sharp writes: "We have not yet had any feetures, either on Spiritualism or kindred subjeets, since Jamieson was here last winter. But still there seems to be considerable thinking among the people on matters of Theology and Spiritualism, and I am told that there is rather a meagre attendance at the different churches. I think a good test medium might succeed quite well here."

LEAVENWORTH, ... H. J. Austin writes: "I desire to give my testimony to the worth and excellence of the mediumship of J. H. Mott, of Memphis, Mo. 1t was meaninging of a feed of a second of scholars, sio. It was my privilege lately to attend five scances at his house. To say I am pleased with my visit, is but feebly to express my delight. I there saw and talked with my mother, brothers, sister and nephew, who not only materialized so plainly as to be uniostakable, but gave intelligence which is indisputable. A brother-ful-law, who upon earth was a clergyman, acknowledged that he had spent his life in teaching error, and spoke of the grandeur of spiritual truths. I asked to see my father, and was told that, although present, he still clung to his old Baptist bellef, and refused to attempt materialization. An older brother, of whom I inquired how he was pleased with the spirit-world, made a characteristic response. To tell all that I enjoyed would require too much of your valuable space, and I then could not do Justice to Mr. Mott as man or medium. With the indispensable and hearty cooperation of his most excellent wife, he is doing a wonderful amount of good. Spiritualists of long standing and varied experience have assured me that with no other medium do they obtain so much personal satisfaction as with Bro. Mott—and such is my own testimony. Some twenty persons from this place have visited him, and with but one or two exceptions have come back fully conyinced of the reality of spirit-return." my privilege lately to attend five scances at his house.

Iowa.

MARSHALLTOWN, -G. E. Beach writes: "Several parties in this place have been for years past investigating so-called Spiritual Phenomena, and have witnessed many things that are at least very interesting, and beyond our comprehension, if we confine the sub-ject to known natural laws in our investigations. Great care has been used to prevent rickery and deception, so much so that any person witnessing the phenomena cannot but be convinced that what be has encountered

so much so that any person witnessing the phenomena cannot but be convinced that what he has encountered is not fraud.

A person calling bimself Prof. Cooke recently advertised extensively in this vicinity that he would expose? Spiritualism in all its forms, and challenged the world to produce any medium he could not expose. His remarks at his entertainments concerning mediums and their patrons were very virulent. He is certainly an expert at legerdemain and sleight-of-hand performances, and as such his meetings may be interesting. He however claims that the tricks he does are the same as spirit-mediums perform, and by the same means; but when he is cornered with anything genuine, he wriggles out of it by saying that clairyoyance is mental sympathy, that so-called spirit manifestations are the result of concentrated magnetism and similar emmingly-worded explanations. (2) He is a deceiver of the first water, but at the same time he is doing much good by showing beyond doubt that a genuion medium cannot be exposed by those of his ilk, however loud their pretensions of so doing."

New Jersey.

NEWARK .- J. W. Bonnel writes: "A goodly number of, the friends of progress in this vicinity enjoyed on Wednesday evening, 19th ult., a fine lecture by P. C. Mills, and a 'nuisical scance and life readings' by Mme. Usonellic, at the residence of Dr. and Mrs. J. W. Stansbury, 176 Plane street, who kindly placed their pariors at the disposal of the committee—there being no suitable hall to be had. Mr. Mills, with whose name your readers are so familiar, did ample justice to the subject, "The Religion of the Future." Itemished by the andlence. Madame Usonelle is controlled by the invisibles in a wonderful manner to render the most difficult pleces, and produces exquisite harmony upon the plane or organ.

Mrs. Neille J. T. Brigham has lectured here twice this season to large audiences and is expected soon again, as are also Dr. J. W. Van Namee and others." on Wellpesday evening, 19th ult., a fine lecture by P. C.

Rhode Island.

PROVIDENCE .- Wm. G. Wood writes, Feb. 19th: I have proved the correctness, by different witnesses, (one of them being a cousin of her's) of the spirit communication from Hannau Simmons, contained in the Banner of Light of the 15th inst. The names of the persons mentioned therein are all correct. She passed away about a month ago of pneumonia."

SPIRITUAL MANIFESTATIONS, by Charles Beecher, is a work which will command wide attention, both from the reputation of the author, and the character of the subject. The writer has evidently been a deep student of the science and theory of Spiritualism, and has thoroughly discussed the subject in his book with the evident zest of a man whose heart is in his work. He says he proposes only to analyze his own thoughts and feelings on the question, without entering into those of any one else. He enters into all the various details and theories of supposed Spiritualism, from the antics of Planchette to materialization, and gives evidence in all of them. He also enters into jugglery, which seems miraculous. Altogether it is a decidedly interesting work, and will well repay a careful perusal. It is published by Lee & Shepard, and sells for \$1,75.—

Boston Datly Globe.

T. A. Bland, M. D., writes in the Council Fire, for September, 1878: " Dr. Babbitt has made the subject of light and colors a specialty for some years, and this book [Principles of Light and Color] is the result of perhaps the most exhaustive and careful research yet made by any man in this country or Europe. It is intensely interesting, as well as instructive, both to the

Coffee placed on a hot shovel and carried through the house will destroy any unpleasant odor, and purify the atmosphere. It is an excellent disinfectant.

scientist and the non-professional reader."

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COLBY & Rich. Publishers and Books Hers. No. 9 Mont-postery Place, corner of Prognessivet, Boston, Mass., keep for sale v complete assument of Spiritual, Pro-gressive, Reformatory and Miscellaneous Books, at Wholevate and Rel (il.

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SPECIAL NOTICES.

SPECIAL NOTICES.

37 In query 2 from the RANNER of Theolity care should, be taken be arising in his between either neighboles and the communications to choose of or expression of correspondents. Our communications to choose of the expression of unjurishmatic state of the aging states of equation to which is tree-problems give fiftenine.

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Banner of Light.

BOSTON, SATURDAY, MARCH 8, 1879,

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street Lower Floor. WHOLESALE AND RETAIL AGENTS

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Fr Business Letters arough he physical to Issue B. Rich, Barner et Prote Proc. Co. He of Boston, Mar. A rather extensional Localities of a choice between the latent market becomes for the physical for the results of the physical formula in Contray.

82 The Mission of Modern's semini chish is to ter spirit infrasyon partission, mouth frismess crities, and procure the fifth death of a strong energy in its standard of times may, that the χ live against the find time, leading them up higher spainting $M_{\rm c}$

1 Modern Balanin.

The are ient Balaum was a medium and a very sensitive, one, for his own will was powerless of against that of the spirits who influenced him, The following passages from "Numbers" will illustrate this fact;

medium for materialization, was recently exposed as a fraud. S. Everything the best medium has done, or the best thing done by any without the aid of spirits or spirits' influence. nalisin are not well founded.

'can at times declare our thoughts, see through us, through a house, or mountain. And we learn this: that while the spirit sightlis dependent in general upon organization, it must be itself independent; and it may at times act independently of the usual organization."

(Here the Brooklyn Balaam admits substantially all that the most ultra Spiritualist ever claimed in regard to the powers of the human

than any mathematically-trained student ever did. This he could do before he could write, or had learned figures. When asked a question, he closed his eyes and then told it off. When asked how he did it, he said he didn't do it, but that he saw it in the realm of the mind. Now Nature produced this prodicty by making the boy epileptic."

11- And now this same Balaam begins to tell us of his own medial experiences. He says:

For several years I myself had the ability to "For several years I myself had the ability to read figures, and quote whole pages from books tead years before. This I did by closing my eyes. Then on a sort of front view the figures or book would appear; the same I would then read off. In quoting figures and dates I often resorted to this source. Now I am not not ever was an epileptic, but I had in a lesser degree the same faculty the boy Holfand had. And stranger still is the fading away of this power. Some few years ago I narrowly escaped from a house on fire. The nervous shock I then received left my mind as other men's in this respect.

by accident this friend was nearly drowned. While drowning he had a revelation of his whole life, and he saw himself putting away the deed. being restored, he went to the place and

The unconscious part of our being, I think, is larger than the conscious: by ordinary methods it is unexployable, but by extraordinary neans it is sometimes brought to light; and it is facts like these that strip Spiritualism of some of its most wonderful features. At an after-dinner chat on board the Great Eastern in the tall of 1862, I think anyway, it was while re-turning from a visit to Europe—a lady repeated the toflowing incident, and asked me for an ex-planation. She said her mother died when she so she could not have had the place described to her by him. She only knew the name of the raral village where she was born. But on land-

After this, we think our readers will be disposed to exclaim with us: "Well done, Balaam! spirit in any scance or exhibition, can be done advocate of the essential truths of Spiritualism than the Rey, Joseph Wild!" But we have not " If this statement be true, it then rationally done with him. Here is what he says of the follows that the theory and do trines of Spirits spirit-organism. Mrs. Richmond could hardly

have doné it better i

surroundings, or as the eyes gradually open to the light. And as the lungs are ready and wait-ing birth to be active, so now in us are the forces and faculties of the soul, waiting the second birth which we call death."

We conclude our notice of the Brooklyn Baby quoting from his own medial experiences

claimed in regard to the powers of the human spirit.)

(2) "While, then, we admit Spiritualism to have been a fact from Adam downfto John, does it follow, and have we reason to believe, that it is a fact now? This I would answer by saying. Certainly not, in the same sense and fullness." But the Brooklyn Balanan, twenty lines further on, shifts his ground, and says:

"And as the spiritual is so note to the manner of the human prevail the least least for the prevail the least p the following:

Monroe County, Kentucky. In him you have a mathematical prodigy. He could solve more tance in front of me, a stylish young gentleman, casily and correctly mathematical problems than any mathematically-trained student ever the rest, and at the same time something seemed the rest, and at the same time something seemed to say within me, 'He is going to pick your pocket.' The time was short. He passed by. I felt a slight touch on the side, and was about to lift up my cane to strike him, but the crowd barred the way. We walked on a few steps, then stopped and searched the pocket. Sure enough, it was empty, except a few loose cents. The explanation I have for this is that this young man saw me make the purchase, for I made it at a little stand on the sidewalk, and put the money in this pocket. On approaching me the intensity of his purpose overflowed his mind, and entered into me. This is the only time I ever had my pocket picked, and I naturally hope it will be the last.

'On the 2d of August, 1862, I intended to leave Glasgow, Scotland, in a steamship for Quebec, I was to meet there the Rev. W. Halstead, a nainister now living and preaching in Canada. We started from Canada together, and had we started from Canada together, and had nother German writers, in behalf of the phenomena, were numerous, and his championship to make the purchase, for I made it at a little stand on the sidewalk, and put the money in this pocket. On approaching in such a way. His "History of the Supernatural in all Ages" is one of the most valuable contributions that we have had to the literature of Spiritualism.

Impulsive and opinionated, Mr. Howitt was sometimes a little apt to do injustice to his opponents in misconstruing their motives. Thoroughly persuaded of the consistency of the phenomena, with all the facts of Christ's history,

was an epileptic, but I had in a lesser degree the same fronts also box Holffind had. And strawer still is the fading may of this power.

Some few years ago I narrowly escaped from a horseon life. The nervous-shock I then received left now mind as other men's in this respect. But beside that I sufficied a more serious depictive was been fine. The nervous-shock I then treceived feat have their I was quite familiar with Latin, Greek, Hebgew and some Germani, but after, I found the German entirely zone from na secondand, and but faint traces of the schep lan gades (etc.). In Greek and Hebbrey, but study, I am somewhat restored, I do not think these things are zone forcever; they are not amilitated, they are yet a part of myself, although not columnally at my command.

25 Our Baham continues his narrations, and lives us a face proving the spiritual interface of the mastsymal I heard of the conservative views which Spiritualism with any form of Christian the-local on the ware given and the spiritual interface of the containing and proving the spiritual interface of the containing and a Christian theology. Some of his late controversial articles how the restained as the experiments of the memory. He says:

"My homoged tather, now in heaven, told me of a remarkable race that will been out the same idea. A friend of his had a deed to a valuable piece of property part in his keeping. The property became sanject to law. The person who cannot he deed experiment of the meaning in the shade and the deed represented the friend to produce it. He hegan to hunt ton II; for it being procious, he had put it wave carefully, and had for josten where. It failed, however, to find it at that time. The case in court was lost, and all because this deed was hot produced. Failured that the stand of the conditions of the same incomplant in the old ministent of the means and all because this deed was hot produced. Failured by the produced of the same incomplant in the old the law at the attinct the case in court was lost, and the produced o

"Byfore he reached his home or had received my letter, he wrote one to meet me, giving these particulars. Thus our letters confirmed one the other. And an interview afterward made after whole still plainer and clearer. The vessel and passengers were all finally saved. Now it is pertinent to the subject to ask how that dream was produced. Was it by a divine impression, or some spirit, or by the concatenation of related events in the relation of cause and effect, like as the thermometer forecasts a weather change? Before he reached his home or had received tall of 1802. I think anyway, it was while returning from a visit to Europe—a lady repeated
the tollowing incudent, and asked me for an explanation. She said her mother died when she
was a tew months old; the father immediately
emigrating to America. She had been on her
first visit to England. Soon after leaving Londural, as if she had passed that way hundleds
of times. She rould anticipate the buildings
and scenery miles ahead. The old homestead
she had never seen, and her father died in New
Orleans when she was less than three years old,
so she could not have had the place described to
falleth upon men in slumberings upon the bed. then the openeth the ears of men and sealeth upon men in slumberings upon the bed, then He openeth the ears of men and sealeth their instruction, that He may withdraw man from his purpose and hide pride from man. He keepeth back his soul from the pit and his life from perishing by the sweet.

substant to the continued by Colly & Richethe powers are substant to the life opened the energy function and substant to the life opened the energy function and substant to the life opened the energy function and substant to the life opened the energy function and substant to the life opened the energy function and substant to the life opened the energy function and library function and the sweath fewer as well as the life opened the energy function and library function and the sweath fewer as well as the life opened the energy function and library function and the sweath fewer as well as the control of the life opened the energy function and library function and life opened the energy function and library function and life opened the energy function and library function and life opened the energy function and library function and life opened the learning and library function an

A despatch from Rome informs us that Witwhere here siven in his own words the substance of the Brooklyn Balaam's response to the directions of those who said to him, "Come, curse me Spiritualism, and defy me medium ship." We will now give, in his own words the has been saying, and presents some of the account, in which he unsays all that he has been saying, and presents some of the seens and facts in behalf of the strongest arguments and facts in behalf of the pendent of the senses." They relairvoyants, "can at times declare our thoughts, see through which because declare our thoughts, see through which be the sense of the sense of the first time, in its new our strile-page. Mr. Howitt seen he known to a wider circle by their contributions to the "Literary Souvenir," the "Amulet," and other annual of those precipitous "snap-judgment" proceeding that the has been saying, and presents some of the strongest arguments and facts in behalf of the pendent of the senses. They relairvoyants, "The spirit seems competent to act independent of the senses." They relairvoyants, "and the sense seems competent to act independent of the senses." They relairvoyants, we will now give in his own words the soul is the body of the spirit. Heaven will be soul into an agreement with its surroundings. For we that agreement with its surroundings. For we that the "Amulet," and other annual of those precipitous "snap-judgment" proceeding in 183, bore in their joint names upon its title-page. Mr. Howitt seem known to a wider joint into a gain this session. Look out for it, Wisconsin friends of freedom in medicine, lest this Bill be circle by their contributions to the "Literary Souvenir," the "Amulet," and other annual is the hook of the Sanos ": in 1831 the "History of Spiritualism.

"The Forest Minstrel," published in 183, bore in which the among no its title-page. Mr. Howitt seem known to a wider join infinitediately to develop the soul into a agreement with its surroundings. For we that the "History of Spiritualism, and facts in heaven.—II. Cov. v. The Boy's Country-Book," a and Mr. Howitt published in 1841 his "Student Life in Germany," containing translations of some of the most popular German songs. Among Mr. Howitt's other works are "The Rural and Domestic Life of Germany," "German Experiences," "The Aristocracy of England," "Haunts laam's extraordinary "attack" on Spiritualism, and Homes of British Poets," "The Hall and the Hamlet," "Madame Dorington of the Dene," etc. In 1846 Mr. Howitt became joint proprietor

lie journals which notice Mr. Howitt's death professionally have been satisfactory in the extreme.

Hydesville phenomena in 1848, both Wm. Howitt and Mary, his wife, acquainted themselves with the facts and became from thenceforth firm and

water. The vessel stranded at the place I saw, at the time, and under the conditions of the dream. He was wet with the splash of water; he ran against the captain, and heard him exclaim, 'Oh,' God!' efficient champions.

> Fa-In another column will be found the manly protest of Giles B. Stebbins versus the proposed Medical Statute for the Suppression of Progress ! in the Remedial Art which is now engaging the attention of the Michigan law-makers. A. E. G., (whose initials will fail to cloak his individuality from our readers, since his earnest efforts to prevent this class of legislation have made him famous in Massachusetts and elsewhere as the champion of "Free Doctors, and Patients' Rights,") also gives a timely suggestion. "The Doctors' Plot" pamphlet to which he refers (and an advertisement of which appears in another column) is but one in a published series on this topic which has from time to time been continued by Colby & Rich-the brochures of Hon. T. R. Hazard, Prof. J. R. Buchanan and others numbered in it, occupying

ceeded in getting a "Doctors' Plot" bill through Truly we need not ask for any more ingenious LEAM HOWITT, the author, died there on the 3d | the Senate of that State, but such a determined inst. He was born in 1795 at Heanor, in Derby- protest was aroused in the community by the shire, England, and was brought up in the Soci-, action, and so evident was it that the measure ety of Friends. In 1823 he married Miss Mary would have no chance in the popular branch, Botham, of Uttoxeter, and their first work, that the matter was indefinitely postponed, and "The Forest Minstrel," published in 1823, bore in a manner so that it cannot be brought up

pected and prepared for-the light of angel communion shining in upon her soon-to-be-freed. spirit even through the "dark lattice" of physical change and decay. As we said then, so do we now repeat: Our deepest sympathies go out to our brother in this his hour of trial.

The Chinese immigration question is settled, at least for the present, and "John" can visit Uncle Samuel at his pleasure. In reviewing the subject the Boston Traveller pertinently remarks, "The Christian world is under constant entreaty to send the gospel to the 'heathen,' and ought the Christian world to be alarmed when the 'heathen' propose to come to the

85 On our 7th page the reader will find the card of Mrs. C. E. Dennis, Cincinnati, Ohio. We have had submitted to us for examination quite a number of letters from the patrons of this lady wherein the writers unite in bearing testimony that her giffs as a psychometer are really wonderful, and that their experiences with her

Em Woman is gradually becoming the equal of man, legally, St. Paul's teaching "to the contrary notwithstanding." Vide the fact that Mrs. Bella A. Lockwood has just been admitted to ter of history, however, that early in the great practice at the bar of the United States Supreme Parker Memorial Meetings.

On Sunday afternoon, March 2d, Cephas B. Lynn addressed the Parker Memorial Society of Spiritualists, his remarks being made in the direction of a definition of what is meant by the term Anti-Christ. As the speaker particularly requested that no abstract of the lecture be made, we will confine our allusions to it to the compass of a statement setting forth that it was eloquent in its delivery, and full of much matter for thought, and was well received by a good audience which the announcement that Mr. Lynn was to speak in Boston for one Sunday had called together.

In introducing his discourse, however, Mr. Lynn paid a merited tribute to the name and memory of Theodore Parker, which we here present for the pe-

rusal of our readers: r

The Spiritualists of the world read with profound interest the reports which are published from week to week of the proceedings of these meetings; nor will it be an exaggeration for me to proclaim from this platform that the external activities for the promulgation of the cause in this country are not complete in their expression without a series of Spiritualist meetings in Boston. There is a peculiar fitness in holding these assemblages in an edifice dedicated to the memory of the sainted Theodore Parker. If we stood beside Mr. Parker's grave this afternoon we should moisten it with our affectionate tears, for we feel that he was a Protestant of Protestants, and that we are striving measurably to inculcate the glorious ideals which he so ably pictured before the race. God made men, said Theodore Parker, so that they might live with each other, and gain deeper and deeper delight from that intimacy. Reciprocity, the prince of all words, according to Confucius, was the point toward which Mr. Parker labored, and to the attainment of which we who are gathered together look forward with ever brightening hope. Theodore Parker did most valuable service in the laudable work of divesting Christianity of its supernatural cloaking. As a controversialist in the arena of theology he is undoubtedly without a peer. After stating that it was in the opinion of some a waste of valuable time to bestow any attention to the discussion of topics having their ground in abstract theology, when in our day the twilight outlines of faith were fading on the distant horizon, before the sun of knowledge, the speaker averred that he could not feel that whatever tended to the awakening of thought and the achievement of progress could be a waste of energy. He wished the field of inquiry left free among Spiritualists, Liberalists, and all classes of minds churched or unchurched. If we as Spiritualists labored to pull down a system of theology as fallible, merely for the purpose of erecting another, claiming it to be infallible, we were working for no great or beneficent purpose. But we were not so working; our efforts were directed to an end-the fullest dissemination of truth concerning life here and hereafter-the compassing of which would benefit world-wide human-

ity. He then proceeded with his stated discourse. Mr. Lynn spoke in Philadelphia during February, and will now address the Spiritualists there during the remaining Sundays of March. Mrs. Watson was engaged for that service, but was unexpectedly unfitted for the duty by reason of ill-health, which led to Mr. La's reengagement. This speaks well for the appreciation in which he is held in the Quaker City.

W. J. Cotville.

Trance lecturer, will occupy the platform in Parker Memorial Hall next Sunday afternoon. Seats free.

Spirit Manifestations in Washington.

Accepting the cordial invitation of our able and philosophical correspondent, Prof. Lyman, in company with Bros. A. E. Newton and Geo. A. Bacon, we attended on the evening of Feb. 19th one of the famous séances of Mrs. Louie Kerns Lowe, at the pleasant home of Mr. and Mrs. Lowe, Corcoran street, Washington, D. C. It was the first time we ever met the lady, and our visit was a very enjoyable one. Favorable reports of her excellent mediumistic gifts had often reached us, but we were hardly prepared for such rare manifestations as we witnessed.

During this séance, while individual spirits were whispering to their friends in recognized tones words of tender, affectionate sympathy, others present were being fondled with tiny hands; articles supposed to be securely hidden away in pockets were quietly and quickly removed and transferred to others in an equally mysterious manner; messages on cards were written in incredibly diminutive chirography; several musical instruments, each requiring two hands to manipulate, were played upon in perfeet time, the medium sitting the while in her chair entranced and giving personal tests to those surrounding her.

The Thirty-First at Parker Memorial.

The programme arranged by the management of the services to be held in Parker Memorial Building, Boston, March 31st, in commemoration of the Thirty-First Anniversary of Modern Spiritualism, is varied and interesting. In addition to the presence and utterances of the eloquent lecturer Mr. W. J. Colville, there will be a concert given on an elaborate scale. Brown's popular Brigade Band has been secured and its members will discourse many of their choicest selections; choice vocal music, under the direction of Miss Nellie M. King, and select readings by Miss Lizzie J. Thompson and others, will add much to the attractiveness of the occasion. Mr. Hatch has labored earnestly during the past years for the welfare of the cause of Spiritualism in our city, and we feel confident that this effort on his part will be fully appreciated by

The young spiritualistic extemporaneous lecturer, Cephas B. Lynn, gave a very able discourse at Parker Memorial Hall last Sundaytaking for his subject the meaning of "Anti-Christ"-which was listened to with marked attention by a discriminating audience, and occasioned frequent audible manifestations of approval, one enthusiastic individual even responding "Amen!" the first time we ever heard such an ejaculation in a Spiritualist meeting. A friend remarked at the close of the services that the individual was probably a recruit from the ranks of Methodism.

Miss Lottie Fowler, clairvoyant and test medium, left New York for Philadelphia March 5th, to remain one week from that date; she will then visit Baltimore for one week; Bridgeport, Coin., for one week, and Hartford, Conn., for one week, prior to returning to Boston. Parties residing in the above named cities will do well to improve the opportunity presented to utilize her mediumistic gifts during her limited stay in their respective localities.

The New York papers state that the investigation into the cruelties and abuses that have disgraced the Onondaga County Pauper Insane Asylum has closed, and the evidence adduced establishes the truth of the horrible statements that some time ago startled the commu-

Mr. John Tyerman, of Australia, who lectured in Boston last January, has arrived in London on his way home, and delivered an address in Doughty Hall on Sunday, Feb. 16th. A reception was tendered him at Claremont Hall on Thursday evening the 20th.

Mrs. Rudd, being somewhat indisposed, will hold no sittings at the Banner of Light, Free Circle-Rooms March 6th, 11th, 13th and 14th, but will resume her séances on Tuesday, March 18th.

Mov Ab

stree hall

16th Kan May

W. J. Colville's Meetings.

On Friday evening, Feb. 28th, Kennedy Hall, Warren street, was again crowded to listen to Mr. Colville's explanation of the Apocalypse, under influence of his spirit-mother. Great interest was manifested in the subject, many questions were answered, and a very effective poem delivered. These Friday evening meetings will be regularly continued until further notice in the same hall, commencing at 7:30; excellent music, and singing being a marked feature.

On Sunday next, March 9th, Mr. Colville will resume his morning services in Paine Memorial Building, Boston. The subject of discourse will be "Prayer and Fasting as Means for Increasing Spiritual Development." This is the first of a series of four discourses on the means of securing the most advantageous communion with the spirit-world. Service begins at 10:30. Free seats are provided. Collection to defray expenses.

Mr. Colville spoke in the Unitarian Church, Manchester, N. H., Sunday evening, March 2d, a good audience attending. An account of this meeting reached our office too late for insertion in this number; it will appear next week.

W. J. Colville is still open to accept week-evening engagements. Great success has attended his lectures during the interval between his duties in Boston in all places which he has visited. Persons desiring his services on Sunday evenings in the near vicinity of Boston are informed that he has but few Sunday nights disengaged. Immediate application for his services should be addressed to 8 Davis street, Boston.

Dr. J. Simms,

The great traveler and scientific physiognomist, who has visited all civilized and many uncivilized countries for the purpose of studying the faces, manners, habits, and peculiarities of their inhabitants, during twenty-five years past, has just issued a fine work of 624 pages, 8vo., 300 engravings, entitled "Nature's Revelations of Character, or Physiognomy Illustrated." Published by D. M. Bennett, 141 Eighth street, New York, at \$3,00 in muslin.

Dr. Simms has lately been delivering a long course of his magnificently illustrated and popular lectures on Physiognomy, in Sacramento, Cal., of which The Daily Bee, of that city, dated Feb. 13th, 1879, says:

Feb. 13th, 1879, says:

"Dr. Simms, the distinguished physiognomist, will lecture on 'The Human Face,' at the Congregational Church to-night. This is the third week of Dr. Simms's highly instructive course of lectures in Sacramento. The large church has been literally crowded each night, and his lectures are delightfully amusing and original. His descriptions of the faces of strangers evidence his wonderful skill and the definite accuracy of the science he has discovered."

"An Address: a few earnest words to clergymen and the Christian Church," &c., published in New York by E. H. Swinney (for the Swedenborgians), is going the rounds. It is a small pamphlet of 23 pages. On page 9 occurs this choice piece of bigoted assumption: "This science of correspondence which the Lord in his mercy, to save the world at this day from materialism, rationalism, Modern Spiritualism, and a denial of him and his Word, has revealed to us through his chosen messenger, is the wonderful key which unlocks every part of the sacred Scriptures," &c. On page 20, speaking of Swedenborg, it says: "He was free from the spirit of bigotry, uncharitableness," &c., which certainly the present exponents of his doctrines

is laid in Boston, and the mortal agent who voiced the practical and saving advice of spirit physicians was Mrs. Maggie Folsom, of No. 6 Hamilton Place.

some of her expecting some of her expecting past.

The meetings throughout, from all appearances, were not only interesting and instructive, but thoroughly salisfactory to the large audiences present.

P. Robinson, Chairman.

HONEY BEES .- We call the special attention of our readers to the advertisement of Mrs. Cotton in another column under this head. Mrs. Cotton is one of our most successful bee-keepers.

Mrs. Hadley, of East Lexington, Mass. will accept thanks for a fine lot of beautiful flowers for our Public Free Circle-Room.

Will print "Lake Pleasant Camp-meeting Matters," from J. H. Smith, Secretary, next

Nobody ever knew a Jew to beg in this country. There are one thousand of them in New Haven, and not one is dependent on the town. The aggregate wealth of the Jews of that city is two million dollars, and they give employment to three thousand people.—Winsted, Ct., Press.

See prospectus of the Banner of Light in this number. The Banner has no superior in its field of labor, which is a wide and good one. We know of no higher commendation we can give it.—Fox Lake (Wis.) Representative.

"I am so certain of the soul's being immortal that I seem to feel it within me, as it were, by intuition."—Alexander Pope's testimony while on his death-bed.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] Abby N. Burnham spoke in East Hartford, Feb. 9th; Hartford, Feb. 16th; East Hartford, Feb. 23d and 24th; Ballston Spa, N. Y., Feb. 27th; Schroon Lake, March 2d, 3d, 5th, 6th and 7th, and will be there also for

P. C. Mills lectured in Academy Hall, Spring Garden street, Philadelphia, Sunday afternoon, Feb. 23d—the hall being kindly tendered him by the First Society, to whose members he returns his sincere thanks. He is now in New York, and can be addressed at 129 East 16th street, by those wishing his services as a speaker.

C. Fannie Allyn goes from Carthage, Mo., to Topeka, Kansas, and Kansas City, thence to Philadelphia for

Cephas B. Lynn speaks in East Dennis, Mass., April

the 8th and 9th.

To the Editor of the Banner of Light:

The Boston Herald recently published a piece claiming to "expose" Mary E. Huntoon's mediumship as being of a fraudulent character. In order that the truth of its statements may be judged, we would say that we never held a scance at Beebe Plain (as it alleges), our scances transpiring at Derby Line and Stansted. No person seized a spirit or tried to seize one. We had the most wonderful manifestations ever witnessed.

We had the most wonderful manifestations ever witnessed.

Mas. F. A. Way,

Henry Layler,

Lewis Allbee,

Mattie Allbee,

George Austin.

St. Johnsbury, Vt., Feb. 27th, 1879.

St. Johnsbury, Vt., Feb. 27th, 1879.

The first life insurance company to adopt the policy of counting its accumulated assets at their actual or reappraised value, instead of carrying them? forward from year to year at the nominal cost or estimated value, was the Union Mutual Life Insurance Company. This policy was adopted by the board of directors in 1876; and in the years 1876 and 1877, the real estate, real estate mortgages, government, state and city bonds, and all stocks and property owned by the Company, were reappraised by competent and disinterested par-ties under the direction of the board, and marked down to present market values.

Spiritualist Meetings in Boston.

BANNER

PARKER MEMORIAL HALL.—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday alternoons (at 23) during the senson. Good lecturers and excellent music. The public are invited to attend free of charge, W. J. Colville will lecture March 9th. John Wetherhee, Chairman; George A. Bacon, Secretary, INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET,—W. J. Colville delivers an inspirational discourse and poem and replies to questions in this hall every Sunday morning. Services commence at 10½. Congregational Singing Practice at 12½.

AMORY HALL.—Calldren's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, concer West and Washington streets, commencing at 104 o'clock, The public cordially invited. D. N. Ford, Con-

EAGLE HALL.—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

singing provided.

PARLER MEMORIAL PARLORS.—The Spiritualist Ladies' Aid Society will meet at this place. Parker Memorial Building, Berkeley, corner of Appleton street, every Friday aftermoon and evening. Mrs. John Woods, President: Miss M. L. Barrett, Secretary.

ARROTSFORD HALL,—Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

hall, Waverley Bullding, Charlestown District, every sunday evening, under direction of C. B. Marsh.

Amory Hall.—We had as usual a full attendance and a grand meeting at this place to-day. We feel that we must have had the aid and sympathy of the dear ones beyond the veil, for all seemed imbued with the spirit of love and friendship. The exercises were lengthy (full two hours), and the best proof of their quality was that all in attendance remained to the end. Let us hope for a continuance of such a spirit, and let our lives merit the favor, not only of our associates in earth-life, but of the pure and good gone before, yet always near.

The services consisted of the following: Orchestral selection; singing, responses, and Banner March; remarks by Mrs. Agnes Davis Hall; music by orchestra; answers to the question: "What is the Best Service we can Render Humanity?" reading, "Where is the Soul of my Beautiful Sleeper?" Mrs. Francis; recitations, by Bessie Stevens, "The Baby at the Window," Willa Bell, "The Tramp's Christmas," Ida Presby; "The Little Pigs," Gracie Fairbanks; song, "Little Sister, Gone to Sleep," Nellie Thomas; reading, "Peter Maguire, or, Nature and Grace," Ada Downs; recitations, "Autumn Reflections," Charles Lothrop, "By-and-Bye," Jennie Bicknell; duet by the Saunders Sisters; reading, "Reading with Spectacles," Mr. Charles Hunt; recitation, "The Empty Cradle," Maudie Lord; reading, "Lines dedicated to the Children's Progressive Lyceum," by Mrs. C. Fannie Allyn, by Helen M. Dill; Wing Movements, led by Mr. Ford; notices, Treasurer's Report; remarks, by Dr. Richardson; collection, singing, and Target March.

WM. D. Rockwoon, Cor. Sec. Children's Progressice Lyceum No. 1, }

Boston, March 2d, 1879.

Eagle Hall.—During the past few weeks the meetings in this hall have been regularly in-

Boston, March 2d, 1879.

Eagle Hall.—During the past few weeks the meetings in this hall have, been regularly increasing in attendance, and on Sunday last there were unusually large audiences through the entire day and evening, which shows conclusively that there is an increased interest in our beautiful Philosophy, and a stronger desire to learn more of that land to which we are all hastening.

The exercises were varied, the time in the morning being occupied in most excellent and convincing tests, through the organism of David Brown and other mediums, as well as appropriate remarks in short speeches by David Brown, Dr. Richardson, (the blind medium,) Mrs. Crafts, Mrs. Cate and others. The tests were generally for those who were entire strangers to Mr. Brown, and were, in most instances, recognized by those in the audience to whom they were addressed.

The afternoon and evening services consisted

The afternoon and evening services consisted cannot claim.

Eto We shall refer in our next to a remarkable evidence of the surpassing value of what the M. D.'s call the "irregular" system of medicine, and which they would, if they could, put down by the strong hand of law in Massachusetts. The case was the saving of a man's leg, which the regulars were about to amputate; the scene is laid in Boston, and the mortal agent who

By reference to our seventh page the reader will find the card of Dumont C. Dake, M. D. The afflicted in physical health will do well to consult with him.

Pythian Hall.—Mr. Crooker opened the morning exercises at this hall last Sunday, by reading from the Bible, and remarks upon the "unfortunate conditions which mediums are sub jected to during their lives, the loads unjustly thrown upon them sometimes sufficient to crush them down" Quite a protracted discussion en-sued, in which Messrs. E. Brown, Geo. Plummer, R. L. Norris, Dr. Huyghue, Dr. Charles Court, the manager of the meeting, and others, took

> In the afternoon Mrs. A. W. Wildes read an In the afternoon Mrs. A. W. Wildes read an exceedingly fine essay (inspirational), of which no report can do justice. It should have been listened to to be appreciated. Mrs. L. W. Litch made some practical remarks upon mediumship, giving some items of personal experience, and afforded a number of tests, both clairvoyantly and entranced, which were very clear, and nearly all recognized. The recitation of a poem by Mrs. Wildes closed a very enjoyable and profitable session of "The People's Spiritual Meeting." F. W. J.

Charlestown District—Abbotsford Hall.—Sunday evening, March 2d, Mrs. Sarah Byrnes-Snow occupied the platform as speaker. The exercises commenced with singing by the choir, which was followed by a short invocation: after another song by the choir Mrs. Snow delivered an interesting discourse on "The Practical Influence of Our Modern Religion," which was listened to by an attentive audience. Mrs. Snow will speak in this hall next Sunday evening, March 9th, at 7½.

C. B. M.

Stop It!

A NEW DOCTORS' PLOT IN MICHIGAN.
To the Editor of the Banner of Light:

To the elitor of the Banner of Light:

Three times defeated in our Legislature, the old-school doctors are at it again, on a still hunt this time, to avoid popular feeling. "A bill to protect the people of Michigan against Empiricism and Quackery" is the smooth title of their bill quietly introduced before our State Senate. Let us defeat it, and net soon, as it may be pushed to its passage any day. I am going to Lansing next week to address the Legislature, to prepare and circulate among them a printed sheet of fact and argument against the plot, and to spend a week or two there. Herewith is a form of remonstrance against such legislation, for men and women to sign, in separate columns. Let every Michigan Banner reader copy this form, get all signers possible, and send it to his member of the Legislature, at Lansing, in a week or so—the sooner the better. More words are needless—work is wanted.

Truly yours,

G. B. Stebbins.

Detroit, Mich., Feb. 27th, 1879.

FORM OF PETITION OR REMONSTRANCE. To the Legislature of Michigan:
We the undersigned hereby remonstrate against the passage of "A Bill to protect the people of Michigan against Empiricism and Quackery," now before you, believing that the right of the people to select their own physicians cannot legally be abridged or interfered with, and therefore that this, or any such Bill, is unconstitutional, unjust and unwise.

The Doctors' Plot. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Diplomated doctors in Michigan are now concerting measures to secure from its Legislature special privileges and class legislation in their own favor. They witness with dismay the gradual and certain dimunition of their own practice—and the success of undiplomated free physicians and clairvoyants—and are determined if possible to crush them out by Legislative interference. The Michigan Medical News suggests that the Legislature make no distinction between the different "schools" of medicine. That is simply a device to secure to the Allopathic, the Homeopathic and the Eclectic Schools and their graduates the monopoly of medical practice in Michigan. Beware of doctors' plots. Will not the Liberals and Spiritualists of Michigan instruct their Representatives and Senators, not only by petitions but by documents containing the necessary facts and arguments? If one or two hundred of the little

pamphlets published two years ago by Colby & Rich, when similar legislation was sought for by the doctors' in Massachusetts, entitled The Doctors' Plot Exposed, &c., and other like documents, were distributed and circulated among the members of the Michigan Legislature, much good would be done in restricting bigotry and tyranny, and enlarging the area of intelligence and fredom.

Hyde Park, Mass., March 1, 1879.

OF

To Liberal-Minded Spiritualists Everywhere.

Dear Friex's: We have established a Spiritual Lyceum in London, and solicit a contribution of books for it; if there are any in the ranks of Spiritualism who would feel to help us in this way their offerings would be gratefully received and prove of great value to this work in London. Very truly, J. W. & S. W. FLETCHER. 4 Bloomsbury Place, London, W. C., Feb. 4th, 1879.

Fir Any one wishing to understand the difference between Jesus and Christ, and desirous of knowing the scriptural passages that sustain Spiritualism, should send for Dr. Peebles's "Christ, the Corner Stone of Spiritualism." Price 10 cents.—The Shaker Manifesto.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOUENAL; Devoted to Spiritualism, Published weekly in Chergo, 10. Price 8 cents per copy. \$3.15 per year.

Voice for Angels, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. \$1,65 per aumum, Single copies 8 cents,

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

THE SPIRITUAL OPFIGHMS. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2,00; six months, \$1,00. Single copies, 25 cents.

THE HERALD OF HEALTH AND JOUENAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents.
THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. Govents per annum. Single copies to cents,
THE OLIVE BRANCH, A monthly. Price to cents,

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2,15 per annum, THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism, Price \$2.00 per year, postage 50 cents, HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence, Published in London, Price \$3.00 per year, postage 25 cents.

SPIRITAL NATURE: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES, - Forty cents per line, Minion, each insertion. RUSINESS CARDS, - Thirty cents per line, Agute, each insertion. Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

43 Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w*.N.9.

The Magnetic Healer, Dr. J. E. Bridgs, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City.

J. V. Mansfield. Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

For Bronchial, Asthmatic, and Pul-monary Complaints, and Coughs and Colds, "Brown's Bronchial Troches" manifest remarkable curative properties.

To Invalids.

To Invalids.

S. B. Brittan, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

Energy for the transmission to the female for particular information and professional advice should inclose Five Dollars.

Energy for the transmission to the female for the many thing connected with the farm or garden for the skept on my plan will pay a profit of Fift dollars every year. Send for circular, Address, MIS LIZZIE E. COTTON, West Gorham, Maine.

TICHING DIT FS—SYMPTOMS

A Public Reception Room, EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where those so disposed can meet friends, write letters, etc., is established at this office. Strangers visiting the city are invited to make this their Headquarters. Room open from 8 A.M.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1,00 per bottle, ½ doz. for \$5,00, sent by express. Sent by mail in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E. PINKHAM, 23 Western avenue, Lynn, Mass. Send for

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road. Derby, England. Mr. Morse also keeps for sale the Spiritum and Reform Works published by us.

Colmy & Rich.

PHILADELPHIA AGENCY.
DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., will take orders for any of the **Spiritual and Reform Works** published and for sale by COLBY & RICH, PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 828 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Ranmer of Light for sale at retail each Saturday morning.

MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., AGENCY.
WASH, A. DANSKIN, 7015 Saratoga street, Baltimore,
Md., keeps for sale the Banner of Light.

S. M. HOWARD, Agent, Bookseller, 51 East Twofft, street, New York City, keeps constantly for sale the Ban-ner of Light.

D. M., BENNETT, Publisher and Bookseller, 141 Eighth street. New York City, Keeps for sale the **Spiritual and Reform Works** published by Colby & Rich.

NEW YORK ROOK AND PAPER AGENCY. T. O. OSTRANDER Regis for sile the Banner of Light and other Spiritual Papers and Reform Books pub-lished by Colby & Rich, at Republican Hall, 55 West 33d street.

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

E. M. ROSE, 56 Trumbul street, Hartford, Conn., keeps constantly for sale the Banner of Light and a supply of the Spiritual and Reform Works published by Colby & Rich.

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PUBLISHING HOUSE, Boston, Mass, CLEVELAND. O., BOOK DEPOT.

LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.,
Circulating Library and dipot for the Spiritual and
Liberat Books and Papers published by Colby & Rich.

W. H. HARRISON, ENG., ROOK DEPOT.
W. H. HARRISON, No. 38 Great Russell street, Loudon, Eng., keeps for sale the Ranner of Light, and a full line of Spiritual and Reformatory Works published by Colby & Rich. He also receives subscriptions for the BASSER.

J. BURNS, Progressive Library, No. 15 Southamptor Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN ROOK DEPOT.

And Agency for the BANNER of LIGHT, W. H. TERRY.
No. 81 Russell Street, Methonicae, Australia, has for safe the works on Spiritumism. LHEER, LAND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

Important Announcement! To all Spiritualists!! Throughout the World!!!

The Art 100,000 MORE OF YOUR HOMES may be more attractive to angel visitants through the pure and powerful influence of spiritual art, we this day reduce the price of that examisticly wrought steel plate engraving entitled. The Dawning Light. "tepresenting the "Birth place of Modern Spiritualism," designed through the hand of Joseph John on his visit to that "Birth them." of Spiritualism, and engraved on steel in superior style by J. W. Watts, a model bank note engraver. The humble house and surrounding security are correctly and very artistically pletured, and over it are groups of angels without wings. Materialistic clonds mantle the horizon, and are receding in the distance, and brilliantly illuminated by rich floods of light from the morning sun. A light for the waylaring Piliprim shines from the windows of that room where "spiritual telegraphy" began to electrify the world with its "glad tidings of great Joy."

began to electrify the world with its "glad tidlings of great for."
This charming historic picture was projected through "hispiration" for you. It has been rejected by the world, and reliased admittance in picture stores. We ofter it at unprecedentedly low prices. hoping to self many thousand copies and benefit many and be partially repaid for the cost of producing it. Published price for India tinted impressions, two colors, 82.50, now reduced to 55 cents; Published price of pinin prints, one color, 82, now reduced to 55 cents; both the same size, sheet 20x2 laches. A Circular is furnished free with each Engraying, containing a Mariot the Village of Hydesyllic, Diagram of that "Mystic House," Historie Facts, etc. All mailed postage free, and warranted safely through. Rendit either 50 of Greents in serip, hipsecent postage stamps, or sliver, well seated, at our risk, Please rendit ten cents additional outside of United States, Address all orders to R. H. CURRAN & CO. Publishers, 22 Schootst. Roston.

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MY ANNUAL Catalogue of Vegetable and Flower Seed for 1879, etch in engravings, from original photographs, will be sent FREE to all who apply. Customers of last senson need not write for it. I ofter one of the largest collections of vogetable seed ever sent out by any seed house in America, a large portion of which were grown on my six seed farms. Printed directions for cultivation on each package. Al seed carranted to be both fresh and true to name; so far, that should it prove otherwise, I will refill the order gratis. The original introducer of the Hubbard Squash. Phinney's, Molon, Marbichead Cabbages, Mexican Com, and scores of other vegetables. I invite the patronage of all who are unxious to have their seed directly from the grower. Fresh, true, and of the very best strain.

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NEW PRINCIPLES IN BEE-KEEPING.

EVERY one who has a Farm or Garden can now keep profit than anything connected with the farm or garden, Every bive of Bees kept on my plan will pay a profit of Fifty dollars every year. Send for chrutae, "Address, MRS. LIZZIE E. COTTON, West Gorham, Maine, March 8.

SEALED LETTERS ANSWERED by R. W. FLINT, No. 25 East 14th street, N. Y. Terms \$2 and 3 3-cent postage stamps. Money refunded if letters sent are not answered.

March 8.

March 8.

TCHING PILES—SYMPTOMS are mosture, distributed in about the parts discased, particularly a high. "SWAYNE'S OINTMENT," who was a present a sent are not answered.

March 8.

TCHING PILES—SYMPTOMS are mosture, distributed in about the parts discased, particularly a high. "SWAYNE'S OINTMENT," who cased, particularly a high. "SWAYNE'S OINTMENT," where we may address on receipt of price, 50 cents a box, or three looks \$1,25. Address letters DR. SWAYNE'S ON, No. 33 -cent postage stamps. Money refunded if letters by the state of t

CELEBRATE The Thirty-First Anniversary

D'y welcoming "THE DAWNING LIGHT" to your home, if it is not already there, its artistic merits render it fit for the palace is well as the humble cottage, Price reduced to 55 cents. See advertisement "Important Amounteement." R. H. CURRAN & CO., Publishers, March 8,-1w

HINDS'S "AMERICAN COMMUNITIES" da Community, Pamphlet, & cents; bound, \$1.00. Address AMERICAN SOCIALIST, Onelda, N. Y. March 8, "sico»

ANY GENTLEMAN of culture and liberal views, in need of a housekeeper who is intelligent, energetic, economical, can address C. M.W., Banner of Light online.

MRS. O. B. GLOVER, Clairvoyant and Magnetic Physician, 18 East Springfield street, Boston.

Parturition without Pain;

Or, A Code of Directions for avoiding most of the Pains and Dangers of Child-bearing.
A work whose extedlence surpasses our power to commend.—New York Mail.
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The Fallacies of the Free Love Theory; OR, LOVE CONSIDERED AS A RELIGION.

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Every Christian, every Spiritualist, every skeptle and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land, should have a copy of this extinordinary book. Astounding incidents and revelations for all.
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READY FEBRUARY 14TH.

FIRST VOLUME

SUPERNATURAL RELIGIO. !! An Inquiry into the Reality of Divine Revelation.

An inquiry into the Robits of Biblio Recordance.

No book published in the world, at any thin or heavy age, has had the influence and effect on the thinking part of the community as this work. It has done more to one this eyes of the ignorant and creditors, and sweepawa, the cobserves of document and superstill on that any other book. It no doubt has a strong rival in Mr. Gerg's "Credit of Christendom," but the books are of allogether a different class. Both are far allow in themselves. A study of these two books will give the opponent of dogmatic Christianity a great advantage in discussion. Every point is carefully and minutely investigated, and stripped of any totten accretions. The most devont and sheerer Christian can flud nothing but which is manly and respectably argued, and free from offensiveness, which is not often the case in books of this mature. I have no Thurs.

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observabler's Wisk Replifieds in private ringles. She receives to still table a residence of Losdins, Thursdays of Fridays with the residence of Resilison, table are selected.

Li wis R. Witson, Chairman.

strength of purpose be given to all to do that

hardly understand this thing; but I have come here with a friend of mine, who seemed to feel as if it would be pleasant to me. I have been waiting some hours now, I want to put a letter in from Mary Lucas, of Waltham, Mass. I died nearly a year ages it will be a year in April. I want to send a great-dead of love to George, and all the family. Tell em I am trying to grow young; that I am with my folks. Father is here. I am doing all I can to be happy. Things look better than they did before I died. Jan. 16.

Message Tephytment.

The puriment.

The puriment is a first of the fir

James M. Lenox.

James M. Lenox.

Lam James M. Lenox.

Lam James M. Lenox, of Montreal. I have been gone from this life six years last May, somewhere about the twenty-third. I return to as the with a life giving principle that shall perage every heart. May peace, and good-will so with every thought that we shall utter. May strength of purpose be given to all to do that

Mary Maria Farley.

Mary Maria Farley.

Questions and Answers.

Controlling Spinit. - Mr. Chairman, we are ready for your questions:

Questions. Will the present trouble as regards the labering classes eventuate in violence?

Ans.- Not in civil war, factions may quarrel, as they have in the past. Labor has seemed to a greatly itself against capital for the last few years, because capital has said. There shall be have said, "There shall be have said, "There shall be have said, "There shall be force," It man would tout keep in maind the fact that those who work for him are human beings like unto himself.

My name is Mary Maria Farley.

My name is Mary Maria Farley. I went out from New York City. Thave friends in Boston, Taunton and New Belford. I was twenty-live years old. I went out with consumption. I have been gone since November, 1875, somewhere about the middle of the month. I can't tell you just the day. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg, lingering a line of the month. I can't tell you just the alay. I had a forg tell you just the alay. I had a forg tell you just the alay. I had a forg tell you just the alay. I had a forg tell you just the a

still live.

I thought perhaps, Mr. Chairman, as I got so near, you'd let me tell my story and send my dan, 47.

caste 'in Ameri a," and the labering classes, take a laber a later than would but keep in neind the tast. that these who wolk for them are human beings like unto himself, with human needs and desires; if he would specialty consider that the more related indispending the six of the more clearated of the special considered the s

deadly intent, you can imagine what effect it would have on you. And yet the red man in the spirit world is very terying. It has been to be as the property of the service of the hardest of life's wrongs. From time to time the base been divident from his home; has been basked enward further and further and at last almost into the Facilife Cean. Notwithstanding all this, the red man in the spirit, and cares hed to visit his wrongs upon the tooled of earth, preferring to allow his white Sciult, and cares hed to visit his wrongs upon the tooled of earth, preferring to allow his white become a reality. I can only as imminent. What are your views on the subject?

A.—That may become a reality. I can only say the farm in the body or out. I aim feeble, and barded the world hardly understand this thing; but I have come I am in the body or out. I aim feeble, and barded hardly understand this thing; but I have come from Mary Lucas.

I am an old lady, sir. I scarcely know whether I am in the body or out. I aim feeble, and bardly understand this thing; but I have come from Mary Lucas.

I am an old lady, sir. I scarcely know whether I am in the body or out. I aim feeble, and hardly understand this thing; but I have come from Mary Lucas. I have been a feeling that I return? I said. Several times I have found and the find of mine, who seemed to fee as if it would be pleasant to me. I have been waiting some hours now—I want to put a letter of from Mary Lucas of Waltham, Mass. I died and to seem a greathed and the proposition of mainer, who seemed to fee as if it would be pleasant to me. I have been waiting some hours now—I want to put a letter of from Mary Lucas of Waltham, Mass. I died and the family. Tell elient of the composition of miner, who seemed to fee as if it would be pleasant to me. I have been of many who seemed to fee as if it would be pleasant to me. I have been of men and the family in the proposition of many who seemed to fee as if it would be pleasant to me. I have been of men and the family of the service of th have found myself here. Sometimes I have repudiated the thought, and have said, I will not send a great-dead-of love to Goerge, and all the family. Tell 'cm I am trying to grow young: that I am with my folks. Father is here. I am doing all I can to be happy. Things look better that they did before I died. Jan. 16.

James D. Upham.

James D. Uph

Lea wood through a medium that would error with the would error ainly come here during this month; so they are coing to looky our papers over to see if have come. I'll just say that I send my letter to John. I wish he would believe it is I, and believe that the medium through whom I came before told him the truth, and then work accordincty. If he does, everything will go all right if the don't, the whole place will be a duck-bond. I have fullilled my word that I was a fixed with the collection of the don't have whole place will be a duck-bond. I have fullilled my word that I was a word that I was a fixed with the collection of the word of I am or whon I died, so long as I get in my story.

An. the word of the word of I am or whon I died, so long as I get in my story.

An. the word of the word of I am or whon I died, so long as I get in my story.

An. the right was a long that the West, in Massachusetts, and in Rhode Island. My name I will call Agrie Taylor. My father used to be a Methodist minister. I have been here once has a long that the word of the way after you leave bere. I have been him some I will call Agrie Taylor. My father used to be a Methodist minister. I have been him some I will call Agrie Taylor. My father used to be a Methodist minister. I have been him some I will call Agrie Taylor. My father used to be a Methodist minister. I have been him some I will be a Methodist minister. I have been him some encouragement. Tell him that mother and id not it go just right. I want to send him some encouragement. Tell him that mother and id not it go just right. I want to send him some encouragement. Tell him that mother and id not it go just right. I want to send him some encouragement. Tell him that mother and id not it go just right. I want to send him some encouragement. Tell him that mother and id not it go just right. I want to send him some encouragement. Tell him that mother and it may be a more all the many and the way after you leave bere. I fit gould find the way after you leave bere. I fit gould

the breath of the angels offtimes ere I departed, and heard their whistering voices giving me notice of the time when I should lay away the body and become a dweller on the other side of life, and so when the messenger came I rejoicingly gave up earth and earthly things, and commenced traversing the grand spiritual fields of truth and unfoldment.

I left no children, only fond friends, many of them who now will welcome me with open hands and glad hearts, even though I speak with brevity.

William Wiltemyer.

My light that show on this planet is now beaming with a strong efful contray on the other side of life, quickened by activity of thought and by deep-toned affection for those whom I have left behind me. I have the blessed consolation that they are not, like many, mourning without hope and without knowledge of immortality. I found many years a zo-the struth of an immortal life beyond the grave, fict-fore it had no terror for me. I knew when e d came and whither I was going. Blessed at zel world! In every sense it has showered light and glory around my immortal spirit, and bid ne zo cheer the lonely ones I have left on earth; and at its command, prompted, too, by my own feelings, I return to pour balm into their wonded hearts and bid their eyes be dry and their hearts, rejoice, for they have one whose privilege it is to come and commune in the fullness of his heart with them.

I had many friend, to whom I return gratitude for the kindness they extended to me and are now tendering to mine. The truth and the philosophy of Spirit alism has a strong foundation, for it rests upen facts, and those facts will sustain you on the other side, when you, too, like myself, must enter that grand and beautiful avenue that leads to like eternal. Not a shadow came over my spirit; I glided into heaven with peace and franquility; I slept awhile, and then My light that show on this planet is now beam-

the same, as I do herewith:"

The Spiritualists of Western New York met in Convention at Breyfogle Hall, Lockport, on Saturday, Feb. 15th, at 20'clock P. M., the occasion being their regular quarterly meeting.

George W. Taylor, of Erle County, was elected President, and A. C. Woodruff, of Orleans County, Seere'ary.

The afternoon was devoted to a conference, G. W. Taylor, Mrs. Watson, Mrs. Woodruff, Mr. Greenlow, Mrs. Gardner, Mrs. Fellows and Mrs. Bottsford participating.

"WIIAT IS TRUTH?"-A SUNDAY WITH THE TELEPHONE.

It is said that what seems so real in dreams
Is our wish in some waking state;
But I speak of it now just to show why or how
A strange vision came to me of late.

I had recently seen, in a late magazine, , An account of the new telephone; How correct it could speak, English, Latin or Greek, Sing, whistle, ery, fiddle or groan.

And 't was said that e'er long a sermon or song Prejached or sung anywhere o'er the seas Would come over on wires and be heard round our fires, And save us our traveling fees.

With this piece I had read running wild in my head, I reclined in my soft cushloned pew. Sadly wishing that Beecher, or other live preacher, Could send o'er the wires something new.

But the sermon proved long, and the dreamy "sing-song"
Of the good father's qualit, quavering tone, Lulled my senses to sleep, and in slumberings deep I deemed him a new telephone.

Countless wires from his mouth ran east, north and South,
To all climates and Islands and zones;
And each wire had a key (so the thing looked to me)
To turn on its wonderful tones.

Beling strongly inclined by a skeptical mind All doctrines and faiths to review, I had oft wished to read every system and creed, And if possible, find which was the true.

In my dream, 't was the day when the world met to And the sermons, the prayers, and the songs Could be heard at my ease, by just touching the keys, In all the earth's chattering tongues.

And it seemed for the hour the miraculous power That in days pentecostical was given, Translated each word of the languages heard From all nations and tribes under heaven.

Never man was so blest! I could now all things test, Nomore need to ponder or read; For by touching the wires, the electrical fires Will preach any doctrine or creed.

I began on the east; quick a learned Brahman priest Preached discourse from improved, revised text: Then Buddha's divine gave his "line upon line" From "original documents" next. From the mosques and divans of Islam's wild clans Came the creeds of each varying school, Till bewildered with joy, as a child with his toy, I touched some wrong spring of the tool,

When lo! like the tones of a hundred cyclones. The voice of all Christendom raved, And by short-hand account, I found the amount. Over five hundred ways to be saved.

Some claimed 't was by creeds, and others by deeds That salvation was offered to man, But each preacher agreed his own faultless creed Was the only *infallible* plan.

Their texts they all took from the same inspired book, But learned Doctors of Hebrew and Greek By some twist of the tense made a different sense, And forever mean year, day or week.

And the Bible, some said, we've long trusted and read, Needs mending, 't was plain to be seen; Its annals surprising need greatly revising, Cried a loud voice from "old Aberdeen."

From Brahman to Pope the preaching's main scope Was, some way from perdition to tell; So I listened to hear some voice loud and clear Give a true exposition of hell.

And amidst the wild jar came Canon Farrar, With a voice like the clarion's ring, And from our own shore joined many a score, Like Beecher and Thomas and Swing;

Then burst in the roar of the Orthodox corps, Like a muttering storm in the air, And while hercely they wreak on their brothers their

And while have a compared to the spair;
I awoke from my trance in despair;
For how can frall man, whose days are a span,
All the thoughts of the ages compare?

All the thoughts of the ages compare? And the lesson I thought my strange vision had taught Was, to put faith in heaven alone, To follow the right, by the soul's inner light, And have some ideas of my own.

—[S. L. Tyrrell, in Fox Lake (Wis.) Representative.

· Passed to Spirit-Life:

From her home, in Nashua, N. H., Feb. 10th, of heart disease, Sarah F., wife of Charles E. Critchett, aged 57

She has been for many years a firm believer in the Spiritual Philosophy, living in daily communion with the spirit-world, taking with and taking counsel of spirits as though they were her friends and neighbors, through the mediumship of her husband, who has the gift of claivoyance.

M. W. B.

From Chelsea, Vi., Feb. 13th, Simeon H. Bennett, aged From Chelsea, V.L., Feb. 13th, Simeon H. Bennett, aged 61 years and 9 months.

He has gone to refinite with loved ones with whom he had communed for thirty years. It was through the "tiny raps" that h was led to investigate Spiritualism, and he became firmly convinced of its truth, and his soul feasted on the beauties of the spirit-world as revealed to him. Brother B. will be greatly inised by his family and friends. Com.

(Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words.)

Michigan Spiritualists and Liberalists.

The Annual Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Lansing, commencing on Thursday, March 20th, and closing on Sunday, 23d. Among the speakers oxpected to be present are J. P. Whiting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Mrs. H. M. Morse, Mrs. R. Bhepard, Rev. T. H. Stewart, Rev. C. A. Andrus, Glies B. Stebbins, Geo. Geer, Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, member for Michigan of the Executive Committee of the National Liberal League, will also be present and present the alms and objects of that organization.

S. B. McChacken, Scretary. Michigan Spiritualists and Liberalists.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. Mr. A. G. Kipp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Miss Leona Cooley, Musical Director.

I. J. Bennett, Assistant Guardian, Musical Director, CHICAGO, KLL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lafin and Monroo stroets, every Sunday at 10M, A. M. and 7M, P. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Collins

Vice President; 5118 Nettle Bushioli, Treasurer; Coline Eaton, Secretary.

CLEVELAND, OHRO,—Spiritualists' and Liberalists' and Alberalists' Sunday School.—The Children's Progressive Lycoum meets regularly every Sunday at 12½ P. M. in Halle's Hall, 333 Superior street, Chas; Collier, Conductor; Mrs. Emelie Van Scotten, Guardian; Mr. George Benedict, Sectary. The public are cordially invited.

INDIANAPOLIS.IND.—The First Society of Truth-Seekers meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

every Sunday at 2% and 7% r. H. J. A. Chell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, mear Broadway, at 10% A. M. and 7% r. M. J. A. Cozino, Secretary, 342 West 32d street. Oblidien's Progressive Lyceum meets at 2 r. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian, Mr. O. R. Gross, jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, acting Treasurer.

PHILLADELPHIA. PA.—The Keystone Association of Spiritualists meets every Sunday at 2% r. M. at Lyric Hall, 230% North Ninth street.

of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 250½ North Ninth street. ROCHESTER, N. Y.—The Spiritualists meet every

Sinday at 3 P. M.

NAN FIRANCISCO. CAL.—Under the patronage of the
San Francisco Spiritualists' Union, a Children's Progressive
Lyceum is held at 10½ A. M., and a Conference at 2 P. M.;
also regular Sunday evening lectures are given at Charter
Oak Hall, Market street,

also regular Sunday evening loctures are given at Charter Oak Hall. Market street.

SANTA BARBEARA. CAL. — Spiritual Meetings are held every Sunday at Crune's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hant; Secretary, Mr, Geo, Childs; Musical Director, Mrs. Emma Searvons, SALEM MASS.—Conference or lectures every Sunday at Hardy Hall, Washington street, at 3 and 7 p. M. S. G. Hooner, Secretary.

VINELAND, N. J.—Meetings are held every Sunday worning and evening. H. R. Ingalls, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coon-ley, 2d do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Tregaurer. Children's Progressive Lyceum meets at 12½ P. M.

New Books.

SEQUEL TO THE STELLAR KEY.

BY ANDREW JACKSON DAVIS. This important and attractive new book, which is descreedly meeting with a hearty welcome and rapid sale, is known by this suggestive title:

"VIEWS

HEAVENLY HOME."

Some idea of the scope of this volume can be obtained by glancing at the littles of a few of the chapters:

Some idea of the scope of this volume can be obtained by glancing at the littles of a few of the chapters:

The System of Nature Described.

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Psychophonic Message from Pythagoras.

The Pilgrimage of the Human Race.

Psychophonic Message from Pythagoras.

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Wonders of the Great Central Sun.

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An Arcanion Concerning the Summer-Lands.

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A Natural Home not Made with Hands.

Earth's Distance from the Summer-Land.

Individual Occupation and Progress after Doath.

Despair of Persons who Knew it All.

Wonderful Scenes in the Summer-Land.

Fight of Thought can be Determined.

Disappearance of Bodily Organs after Doath,

Earth's Distance from the Summer-Land.

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The above are less than half of the questions treated by the author in this one volume.

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and commendable liberality, in opening its columas to a discussion of facts and principles which occupy the near approaches, to the great Spiritual Temple, where all men of serious thought and rational religious convictions must altimately meet and worship. It is there that faith and science will come together in their true relations, religion will at last be profoundly philosophical, and philosophy will become truly religious. The Herald is certainly rendering in important service in the better educamost profound and important truths in metatime sinces laying in view the case of Miss tile nature of Clairvoyance, from which I extract the following passage :

WHAT IS CLAIRVOYANCE?- Must clairvoycace only be studied in the furtive and unex-pected appearances it makes from time to time? Is it a witness, that can inverse gross a van-Is it a witness that can never be cross-examinated? It seems so. It would be a good thing to know precisely what clarroyance is—what, at beast, it is conceived to be by those who believe an it. How do they conceive that chasm to be bridged which yawns between any object and an intellectual comprehension of that object, when the road by way of the five senses is obstructed?"

This inquiry certainly implies a want of information concerning the nature of the mysterious vision possessed by Miss Fancher in common with many others. The real earnestness of the inquiry would be more apparent, if the Herald would employ some one really qualified to clucidate such psychological questions, and pay him liberally for his services. This it must do sooner or later; for the developments of the age offer many problems which in the interest of humans ity denand immediate solution. The people greatly need information on a subject which is destined to naterially nedify our views of Juman nature and individual responsibility, at the same time it must refushion the entire metaphysical and noral philosophy of the world. Not only the Herald, but the secular press generally, will be found at fault in neglecting the profound questions of psychological science, and the sigrificant developments of Spiritualism, which are already exerting an immense influence on the public mind, while so much time, talent and money are expended in the elucidation of themes of inferior moment.

Now I am not disposed to exaggerate the ravity of this mistake. Indeed, this is quite matossible. To obtain anything like a proper apprehension of a great evil, that threatens the gost vital interests of society, it should be oberved that the Herald employs many able correspondents to report a great variety of criminai intelligence that is fraught with extensive moral mischief. The wide diffusion of such information serves to lower the tone of popular sentiment and the standard of public morality. Not only does the press thus blunt the tender sensibilities of youth and childhood, by disgusting details of crime in all its hideons forms and aspects, but it rudely shocks the feelings of women who are waiting to assume the sacred oftices of maternity; by which means criminals are generated and born, who are no more moralby responsible for their crimes than the man I spublished in a neat pamphlet by the biographer, Asa who inherits the scrofula is accountable for his | K. Butts, New York. bad blood. It is our old moral philosophy (2) PIVINE PROVIDENCE AND LTS LAWS, from the writters in the insulted name of justice sends such lugs of Emanuel Swedenborg, is the fourth little volume that in the insulted name of justice sends such scople to a dungeon for what remains of this 'fe, and their mercilessly damps, them forever

I an sorry that the Herold which frequentening scenes of brutality in the prize-ring-tocontray the distigured and ghastly images of manhood-that it sends its paid agents into cock pits and other dens of infamy to uncover before the public gare the hells that are not stand wide open, day and night; so that Dr. Talmage, and all men of similar tastes, may personally inspect the infernal premises. Printed descriptions are unnecessary, yet the daily papers are willing to pay fair prices for all such information. There are men whose facile delineations of every form and phase of deviltryconstitute a specialty in the journalism of the times. In fact the daily newspaper, beside containing many valuable things and much important information the public could not dispense with, is also a sort of Hell Directory for gamblers, receivers of stolen property, abortionists and other criminals. It contains a full list of seductions and elopments, with pen-portraits of Jan-Dimer, from York Harbor, Maine, by George Houghillicit lovers and selections from their epistolary productions, to be studied by young ladies at the breakfast-table; the names, and residences of the Madame Restell school of medical practitioners, so that "he who runs may read" and bring up at the right place every time; the enchanted way to the shades of sirens and Cyprians? the foul records of the forticidal mania in tashionable life; and the black list of the clergy who have fallen from grace through the power of Satan and the weakness of the flesh. If the wayward youth,'led on by an infernal fascination, has determined to graduate in crime-with all the honors the case admits of-requires any further information, it is just possible he may find it in the Herald "Personals" guide-board to the by-ways of secret mischief and illegimate indulgence.

While the daily journals, as a rule, are careful to express their respect for private virtue and public morals, they are shockingly minute

brings the weight of its powerful influence to tions. It makes a thin, handsome volume, of large the support of the slaughter-house code of crim- | octavo size. Published by E. Steiger, New York. inal law, it does not approve of killing people in a clumsy way. On this point it exhibits a delicate sensibility. Only a few weeks since it em-The New York Herable-Information Wanted—Mistake of the Secular Press—How Criminals are tenerated—Obsolescent Moral Philosophy—Press Exhibitions of Brutality—Daily Hell Directory—The "Personals" Guide-housed—A rope proved to be too long, and the culprit's rection of Borbarism—The Shanghter-house Code —High Art of the Gibbet—Modern—Ethics Improved. New Fight for the Journalist. man's inexperience. The testimony of the witnesses might be cited to prove that dissolution The Herald has of late evinced an increasing was neither unusually protracted nor painful. The simple fact was, that executioner was no expert; and that was what offended the editor of the Herald. It is not to be presumed that the sheriff's deputy had "served his time" at this foul business; and our fastidious journalist would have all such work done in a thoroughly artistic manner. Its displeasure was not excited by the horrible iniquity of destroying human life, with the coolest possible deliberation: but altogether by the bungling manner of the executioner, and the unnecessary length of his tion of the public mind, in its relations to the rope! Verily, our popular journalists appear to estimate a capital execution as they would a physical philosophy and rational religion. Some performance on a banjo; and the fellow who shows the least human feeling, and the most I' meter-it published an editorial inquiry into consummate art, comes in for all the compli-

It was not my purpose to answer the Herabl's queries respecting Clairvoyance in this letter. If, however, the conductors of that journal are really serious in the implied desire for reliable information on the subject, I see no reason why they may not readily command all necessary means and opportunities. With its abundant facilities it can add some one to its editorial staff, competent to discuss, in a rational and philosophical spirit, the grand problems which concern the higher nature and destiny of man. Let us proceed to inaugurate the new moral philosophy which comprehends his whole constitution, end the relations of the human mind to the subtile forces of Nature and the realms of invisible intelligence. Here is a new field of thought, that, with proper culture, must be productive of the most beneficent results. This is far more, important, as a means of education and progress, than the reports of all the forms of villany, and even the stereotyped criticism of the drama, the principal operas, and of the artists of every class, which-with unimportant modificationshave served the purposes of American journalism for half a century. The Herald is, perhaps, just the paper to lead in this new departure equaled financial prosperity places it beyond apply what the pupils learn to every day practical life, the reach of rivalry, and above the narrow prejudices and personal aspirations which often bring disaster to men of small means, and to contain the container of small means, and to contain the container of small means. prises of doubtful popularity.

I had in view some further illustrations of the spirit of the press, but must reserve them for ans, a remnant of the Bannock band, have been sur another occasion. S. B. BRITTAN. 2 Van Nest Place, New York.

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MARRIAGE; As It Was, As It is, and As It Should Be, by Annie Besant, with a sketch of the life of the writer,

of the popular Swedenborg Library, edited by B. F. Bartett. The illuminated author's discourse concerning the Divine Providence is 7, counted one of his most valuable and beautiful ones, whether the depth of its wisdom, the breadth of its thought, or the conclusively in ulcates excellent moral lessons in its editorial columns--employs men to report the siek- crayings at once of the head and the heart. The study of it will work a wide good. Published by Claxton, Remsen and Hattelfinger, Philadelphia.

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ton, is a dainty brochure of verse, some of it rather long-drawn-out, but much of it exceedingly well turned and thoughtful. The several poems are the fruit of the succeeding suggestions of the locality which gives them their name. The author has genuine poetle insight and sympathy, however faulty or tame some of his lines may seem to the cultivated reader. From A.

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The address of D. Hulburt, M. D., is wanted at this

"Oh, had I the wings et a dove,"
She sang, as she set in the choir.

I'd dye them all ge/den and green."
She mused, "for ey bonnet's attire."
Then she blushed, and for penance she vowed,
For the rest of the services, that
Her curious eyes should not rest
On any one's home to that.

An Important point are been-deelded at last? I writer in a scientific publication lately "settles it" in the following plain terms: Whatever may have been written heretofore by a complists, the oryeteropus is in fact digitigrade rather than plantigrade." And yet the "aard-vark" is not satisfied, for we are shocked at and retracting its viscous tongue" it is still creating no end of trouble in the insect world.

Pedestrian (who has desped half-a-crown in front of "the blind": "Why, yet confounded humbur, you're not blind!": Beggar: Not 4, sir! If the card says I am, they must have green me a wrong one. I'm deaf and dumb!"—Funny forb.

A physician, finding all dy reading "Twelfth Night," "When Shakspeare wrote about patience on a monument, did he me er doctors' patients?" she answered, "you do a't find them on monuments,

The American Journ of Education never spoke truer words than when it gave the following advice to

If it is truth, what does it matter who says it? -Mar

A Portland, Oregon, despatch says: "Thirty-six Indiprised and slaughtered in Salmon river mountains. What a splendid Christiem nation this is!

If the wicks of all kinds of lamps were steeped in vinegar, and then well dried before using, the brilliancy of the light would be increased ten per cent.—Millerton Telegram.

The New York Express says he was Rev. Justin Fu ton yesterday, but he is Rev. Justout Fulton to-day.

Compare the consistent, charitable language of Heywood with the mane rantings of Cook, and judge of the Christianity of both men.—Boston Globe.

Learned pundits love to quote,
Though off tiney 're poorly coated,
And men are known to pant for fame
Whose pants for rents are noted.
Investments heavy some do make
Who never had a vest on,
While other men won't venture out
Unless they have their best on,
Trowsers absorb the thoughts of some,
To them atome they low, sirs;
They're a sort of pantaloonities,
With one idea, I trow, sirs.

Ethereal mildness is conspicuous by its absence in minds of the so-called "harmonial philosophers.

We noticed a head in an Indianapolis paper a day or two ago, as follows: "Miscellaneous old world news." We read the paragraphs under this head carefully, for we wanted to find out what the miscellaneous old world was doing.—Columbus (Ind.) Columbian.

The ninety-cent dollar we scarcely ever see, Oh, dear Mr. Sherman, where can it be?

Unquestioning subjection to the *ipse dixit* of the religious priesthood is neither wholesome for the mind that is ruled nor for the character that rules.—Ex.

The Boston Evening Transcript, which is a hightoned, moral paper, says ! "The foolish people who are pitching into the Oneida folks are arousing a good deal of sympathy for and curtosity about that community. They seem to be a very harmless set of people, to say

Mr. Emerson wrote, thirty years ago, of Plato: "Out of Plato come all things that are still written and debated among men of thought. Plato is philosophy and philosophy Plato-at once the gloty and the shaine of mankind; since neither Saxon nor Roman have availed to add any idea to his categories."

Mohammedanism has 150,000,000 followers. In Syrian universities 10,000 boys study nothing but the Koran

THE ITALY OF AMERICA. THE ITALY OF AMERICA.
Land of the caetus and sweet cocoa;
Richer than all the Orient
In gold and glory—in want and woe,
In deeds of valor, in days misspent,
In truth and treason, in good and guilt,
In ivied ruins, in attars low,
In battered walls and blood missplit,
Thou Italy of the Occident!
Glorious, gory, Mexico!—(Jaaquin Miller,

To remove paint from the wall-back up against it before it gets dry. - Bridgeport Standard.

Obituary.

Capt. Edward Hall, formerly of Boston, a veteran of the war of 1812, died at his residence, No. 202 West Thirty-fourth street. New York City, on Sunday afternoon, Feb. 23d, aged 90 years. While one of the oldest in years, he was also among the very earliest acceptors of the Spiritual Phenomena, and remained a warmhearted, earnest, faithful Spiritualist to the end. Mrs. Emma J. Bullene officiated in the most acceptable manner at the funeral exercises; but after these were over, by an inopportune request of other occupants of the house, a reverend gentleman of the Episcopal Church read the customary burial service over the remains, contributing, under the circumstances, nothing to the interest of the occasion except cold formality.

Capt. Hall was born at Danvers, Mass., in the year 1789, and when the war with England broke out, raised and public morals, they are shockingly minute and graphic in the details of capital executions. During the last year observed to death by the authority of law in the United States. The Herald does not object to this: but approxingly publishes the details of each case, however repulsive: notwithstanding the perusal of the terrible record may stanul many an unborn child with the brand of Cain. It is not the business of breaking the necks of criminals per se, and according to the necks of criminals per se, and according to the forms of law, that the Herald objects to. No, never. On the contrary, it approves the law, and sanctions the execution. It has no positive word against this bloody relic of barbarian where the cannot not be contrary, it approves the law, and sanctions the execution. It has no positive word against this bloody relic of barbarian where the contents are educational interests generally, and or the herald has a great respect for art. It should never be forgotten that while it takes a cheerful view of a very dismal subject, and a company at Boston and enlisted under General Scott.

ago he made a trip to England, and one of his favorite anecdotes represented him as having been mistaken for the Duke of Wellington once while walking in a London street. The resemblance was partly in the dress, and when that was changed the Captain suffered no further annoyance. He leaves a wife eighty years of age, to whom he was married late in life. The functial took place from his late residence on Wednesday afternoon, Feb. 26th, at one o'clock; interment in Greenwood Cemetery. Greenwood Cemetery.

Mrs. Pickering's Seances.

On Thursday afternoon, Feb. 27th, another seance was given by this medium to a party from Haverhill, some of whom had previously witnessed the manifestations of materialization as they occur in her presence, and some were there for the first time. The chief importance to a record of these phenomena is to note the peculiarities which attend them, thereby multiplying the details of their history and supplying facts which will be of value to weave into the web and woof of the history of this remarkable power.

The prominent peculiarities of this séance were the harmonious conditions which ruled the occasion and the clearness of the presentations, though not admitting of so strong light as on some former occasions. The full, welldefined forms varied in strength, and some of them, coming out with feebleness of motion and tottering steps, were obliged to retire behind the curtain to gather strength from the medium before attempting to accomplish their full purposes. One of these forms attempted to take some fresh flowers from a table, but was, apparently, unable to, before charging them with magnetism by passes with her hands, assimilating them to her condition.

The variation in the height of the forms was a striking peculiarity, there being full twelve inches difference between the tallest and the shortest forms, while there was a variation of from three to five inches in several of them, and in no instance was there the least sign of "buildbeing told, further on that by "alternately exserting ling up" for effective height, or of "crouching" to show a diminution of stature. The presentations were natural, the movements of limbs the same as ordinarily witnessed with persons in the flesh. In this respect there were stooping, kneeling, and a variety of limb movements which may have been intended to show the existence of entire freedom and naturalness of motion on the part of all, irrespective of difference in stature.

The costumes of the men were more distinctly varied in color and substance than on some other occasions, showing as many as three or four suits which must have been accepted as different by any critic. The dresses of the females were less varied, being of purest white, of fine texture, and faultless in freedom from wrinkles. The hair of the males, in color and in quantity, was in marked contrast with that of the medium, and that of the females possessed the same peculiarity. Near the close, the medium appeared with an infant in her arms and called a friend to sit by the side of the cabinet while she held it in her lap. The features of the form were distinctly seen from that near view, and its sudden fading from sight was closely watched. This was a striking peculiarity of the seance. About twenty forms were shown.

_ Haverhill, Mass.

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