

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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## CONTENTS.

THIRD PAGE.—*Children's Department*: Tales of the Everlasting Mother. *Spiritual Phenomena*: Mrs. Maud Lord-Mitchell and the Late Mrs. Hardy-Perkins. *The Reviewer*: Origin, Progress and Destiny of the English Language and Literature. *Banner Correspondence*: Letter from the Pacific Coast, New York, Ohio, Kansas, Iowa, New Jersey, and Rhode Island.

**FOURTH PAGE.**—A Modern Balaam, Demise of William Howitt, etc.

**FIFTH PAGE.**—Short Editorials, New Advertisements, etc.

SIXTH PAGE. — *Message Department:* Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danskin. Spiritualist Convention. *Poetry:* "What is Truth?" etc.

**EIGHTH PAGE.**—*New York*: Special Correspondence, New Englanders, and Political Economy, New York, 1846.

Publications, Brief Paragraphs, Misc. Pickering's Sources, etc.

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 connection, it is not too much to say that never 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 marriage 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,

—“A faithful stay  
In all the world's mischances,”

Lying 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 her.

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 well-grounded 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 endearments.

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 her 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

them to the public; and oftentimes a timely 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 energy which transformed the retiring matron into a saintly heroine. Neither adversity of circumstances nor personal affliction were sufficient to destroy or materially diminish her vital forces. A serious accident had deprived her of the free use of a limb, and for upwards of a third of a century the use of an artificial support was indispensable for 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 of maidenly beauty; another in early manhood had passed to the life beyond; and still another 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 live.

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 her eyes, and she was permitted to realize in no small degree "the substance of things hoped for." Then it was indeed that her sublime faith became to her a living gift, and from that time forward the precious reality 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 the last illness of our valued friend, written only a few days before the spirit forsook its enfeebled tenement :

Upon her weary couch she lies,  
From starry morn to eventide,  
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 *Journal of Light House* issue of Feb. 1st, 1879, was published my reply to the attack made on me by Jonathan Roberts, published in his paper, *Albion 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 he 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 forfeit the money and give my testimony in writing to that effect. Mr. James promptly 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. W. Shumway, all of Philadelphia, and Room No. 29, Lincoln Hall, was secured to hold the séance 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 another 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—wuth 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 slinging, 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 could be done. Thus ended the test séance, and my

one hundred dollars were immediately handed back to me by the committee.

In the *Banner of Light* issue of Feb. 15th, 1879, I 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 forfeit ten dollars each night in which no manifestations occurred under the same strict test conditions; I to forfeit the one hundred dollars as before; the money, if any, forfeited on their part to be given to some charitable object. When Wild Cat had said the power was exhausted, I then asked if the control wanted the test séances continued, as stated above. The answer was, "We leave that to the medium." Mr. James came out and went behind the curtains, and reappeared 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 something to that effect.

One of the gentlemen of the committee thinking it would be best to have the refusal made to them personally, 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. H. Champlin, when Alfred James and Mr. W. Winner, the then conductor of Mr. James's séances, came in, and a new proposition was made to me, on the part of Mr. James, to this effect: Would I be willing to withdraw the money-fortell on both sides, but Mr. James be subjected 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 worn by the medium—no figures at curtains or faces at the aperture to be considered; or I would remain for sésances 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 said 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 showed him the silk garments and other articles taken from Mr. James's coat in Brooklyn—the supplying of which I had been accused of. To my surprise, Mr. Winner said he thought I was a sincere man, and that I had acted very fairly, and that he did not think I had been guilty 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 mediocrity, and said if I could see such manifestations 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 to 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 to one of Mr. James's séances, he would object to my being admitted." Mr. Winner then replied, if Mr. James rejected me, he, Mr. W., would not remain to conduct his séances. During the 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 sometimes 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 opportunity of taking them away again. I asked him if Mr. James was searched after a successful séance 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 would.

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 Brooklyn, 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 séance—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 in 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 séance, 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 notoriety 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. Winner 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 evidently supposed I had not returned to Brooklyn since

The first seance. I told him it was uncertain, possibly I should not leave before the middle of next week. Soon after I had entered, a lady, Mrs. Cora Syms, came in; she took charge of the seance in the absence of Mr. Winner, who had been expected. On this occasion several forms came out, to each of which Mrs. Syms gave names, or obtained her names, from "Wild Cat," among others one appeared representing a female, the Lady Countess of Gordon, they called her, I said to Mr. Gordon, "I was glad she had appeared, as I had a message to deliver to her from Mr. Miller, to the effect that he felt well acquainted with her, having seen her at previous seances, and that he sent his highest and kindest regards for her. I suppose that these and other remarks made by me, such as "What a wonderful supply of drapery they bring," etc., gave the impression that I was satisfied with the manifestation. I had said I would be present on Monday evening and on Sunday evening if possible, but of that I was not sure; I suppose I left the impression by my not commending it there and then that I had been pleased; in fact Mrs. Syms at a seance held at Mr. Gordon's, on Saturday evening, had expressed herself to all present to that effect, so I was told by an attendant at the circle. I was in my own mind fully convinced that it was Mr. James every time with every form that appeared.

The next evening, Saturday, Feb. 22d, being a holiday, I was unable to see Mr. James, Chief of Police, until about 8 p. m. I presented him my letter of introduction, 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 on the residence of the Mayor that evening, but he was not at home. The next day, Sunday, I called again on 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. Westbrooke (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 proposed 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. Westbrooke 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 he had called there, but that he was out—also that I would call again after dinner, and would then call on him (Mr. Westbrooke), who did not reside far distant. As before stated the Mayor was sick, and I could not see him, so I repaired to the residence of Mr. Westbrooke, and told him I feared I would have to endeavor to bring about the desired result by moral suasion—that was, the searching of the medium. I proposed the following plan: To have a few friends present at the séance at James's, and that I thought that ladies would be 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 séance, 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 séance? Such a course would establish the mediumship 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 ensnare those who might be there, though strangers to us, 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. Westbrooke's were willing to be of the company. I then said I would like one more gentleman, as Mr. Westbrooke had said he 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. Serverson, 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 guard the 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; and together with Mrs. Syms, a Mr. Jones and a Mrs. Hunt-er, made quite a gathering. Mr. James must have thought the interest in his services was reviving.

I reached there about 8 1/4 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 seance, 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. Symes, the lady conducting the seance in the absence of Mr. Wiener, (which by the way was the second seance 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 us. 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 Oriental had ceased to appear, then the moderns were to come, so "our Wild Cat" said—that was, that faces would appear at the aperture, which faces would be recognized

as the spirits of some departed friend of some one in the circle. Two such faces appeared, but were not recognized by the ones they purported to be for. There was a delay of some twenty or more minutes, nothing occurring except the momentary showing of these two faces, affording Mr. James ample time for the concealment of paraphernalia, etc.

Soon Wild Cat announced that the power was all exhausted, which I knew meant turn down the light for half an hour. I told him to go up stairs. I then asked Mrs. Symms to wait a moment, as I wanted to say something. She turned the light up again as desired, and I said to her, "Wild Cat, I want you to allow your medium to be searched to night, and if we do not find anything concealed about him I will give him ten dollars, and that I will also establish the medium's credit." Wild Cat immediately replied: "You Tsee him go away; get down your money book and leave." I replied that I only made a reasonable request, and would leave it to their friends present if it was not fair. He retorted: "I do not change my conditions for any one; you go." I refused, saying that as articles were taken from Mr. James' coat in Brooklyn and which I had with me before a seance, it was but right to see if any such things might be found on him *after* a seance. The conductor appealed to all present, including Mrs. Symms, the conductor, personally, and asked if the request was not reasonable, and handed Mrs. Symms the ten dollars to 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 that 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 let her go." He also said: "Give all back their money." He wanted all to leave; he would not break his conditions; but finally so many clamorous for a search, Wild Cat suddenly left the cabinet, and Mrs. Symms and I followed him. He and Alfred James was himself again, for he said: "Mother, go in 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 arrest. 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 net; 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 arose from the floor and retired into the cabinet again. I followed him in, and he gave up of his own accord all he had concealed about him (so he said). He retired 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 reached around his limbs—the bags being square, with strings on each of the four corners. I asked him if he had given all up. He said, "Yes." Then passed my hands up under his shirt and down the legs of his pants, but did not find anything else concealed. I wanted to spread the articles out and take an inventory of them; then, and there, but his mother was so persistent in getting possession of them it was impossible, and we were found to get him up by the neck of his shirt, and he was made to take away; they cost too much money, or something to that effect, when some one replied she had been paid for them by the money received for a mission. She said that was not so. How much more she wanted for them. She replied, "Five dollars each, which I immediately offered to her and asked, "Will you sell them to me for that?" She said, "Yes," and then she showed me the following articles:—one red flannel shirt with silver trimmings; one red flannel blouse, silver trimmings; one pair red cotton stockings; two red aprons; one red cape, bordered with white; one pair red imitation fur black leggings; one pair red cotton stockings, very much colored so as to look like pink ones; evidently being used under the red ones; two yards bischof lawn, white; three yards white Swiss muslin, white and blue; one yard white muslin, white and blue; one yard white muslin robe to cover the body from head to feet, made like the one taken to Brooklyn, only that it was of silk; one cherry-colored long silk cape with white trimmings; one pair white imitation fur black leggings; one black muslin robe, made so as to slip over the head and hang down over front and back like a priest's garment; one light blue silk scarf; one dark blue silk skirt; one and a half yards white lace (wide); one and a half yards silver lace (wide); one yard gold lace; two yards silver lace; one odd blue velvet slipper (not recovered evidently); one pair black slippers, lace trimmings; two square black lace handkerchiefs; one and a half yards of these bags had strings on each corner, evidently to be tied on the limbs; one brown imitation hair switch; one black imitation hair switch, and several yards mus-

The persons present on the occasion were Mrs. Corryns, the conductor, evidently a very sincere lady who thought all was truthful with Mr. James, but who said nothing of the sort; and a number of others who were afterwards present, but could not bring it about: Mrs. Dr. Mary Pratt, of Camden, N. J.; Mrs. S. M. Shunway, Miss L. M. Hunt; Mr. Alfred Baldwin; Mr. Cashmere Jones; Mr. H. C. Brewster; Mr. Pratt, care of Philadelphia; Howard Sermyser, of No. 34 Lafayette Avenue, Brooklyn, N. Y.; W. R. Tice, Brooklyn, N. Y. Spiritualists at large, and the Philadelphia Unitarian Church, took no part in this local banishment. In connection with this matter, I being charged by him,—both as to the Brooklyn *exposé* of Alfred James, and that of a former *exposé* of a well-known medium, with the same results,—I have been asked to state the conditions, and from whom I took a mask, which I now have, while in my own house—with having supplied the paraphernalia for both occasions. "If he had invested in the purchase of the mask, he would have been able to which he so publicly announces in his paper: that of fairly presenting all sides of every question of disputed facts which should arise in connection with the subject of the *exposé* of Alfred James, and that he should not so much expenditure of time and money. Mr. Robert is profuse in theories; the first one he advanced in the Brooklyn matter with Alfred James was, that T. S. gave as much as he could afford to do, and that he was right, W. R. Tice, with Spiritualism, as to expending so much money and time, but learning T. S. gave as much of each as W. R. Tice did, abandoned that theory, and gave up the mask, and did all alone, and that he had been exceedingly true to me, and that he had been instructed to do so by the Brooklyn enemies of Spiritualism. What will be his next theory? I do not know. In *Mind and Matter* of Feb. 15th he says, "I will be faithful to the facts, and not to the theories." W. R. Tice, T. S. Tice, Judge Good, S. B. Nickols, and others, who were concerned in putting up the alleged exposure on Alfred James. We have some information from those men in a position that will teach them a lesson concerning trickery and dishonesty that they will remember as long as they shall live. For one, I should like to see the mask, and to see the man who made it, and hope he will by all means speak out as soon as he can his mind and spine.

I would add that one of the gentlemen of the Committee for the test source of Feb. 18th spoke to me about the Committee making a report on that subject. I said I could not make any report would be made, if I could, but all my intended effort to have Mr. James searched after a season.

The above is a plain, unvarnished statement of the facts in the case, both as to its inception and execution, and is respectfully submitted to the friends of truth and the cause.

WM. R. TICHA  
311 Fulton street, Brooklyn, N. Y.



\*For sale by Colby & Rich, No. 9 Montgomery Place,  
Boston, Mass.











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 Palmer 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 \$4.00 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:

"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 24 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 cannot claim.

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 voiced the practical and saving advice of spirit physicians was Mrs. Maggie Folsom, of No. 6 Hamilton Place.

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.

**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 week.

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. Barnham spoke in East Hartford, Feb. 9th; Hartford, Feb. 16th; East Hartford, Feb. 23d and 24th; Ballston Spa, N. Y., Feb. 27th; Schenck Lake, March 2d, 3d, 5th, 6th, and 7th, and will be there also for the 8th and 9th.

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 10th street, for those wishing his services as a speaker.

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

Cephas B. Lynn speaks in East Dennis, Mass., April 6th.

To the Editor of the *Banner of Light*:

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

F. A. WAY, MRS. E. A. WAY, BENNY LAY, LEWIS ALLBEE, MATTIE ALLBEE, GEORGE AUSTIN.

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 parties under the direction of the board, and marked down to present market values.

Spiritualist Meetings in Boston.

**PARKER MEMORIAL HALL.**—Spiritualist meetings will be held at this hall, in Parker Memorial Building, corner Adams and Berkeley streets, Boston, on Sunday afternoon (at 2:30) during the season. Good lecturers and excellent music. The public are invited to attend free of charge. W. J. Colville will lecture on Sunday, Feb. 28th, at 7:30. Wetherill, Chairman; George A. Bacon, Secretary.

**INVESTIGATOR HALL, PALMER MEMORIAL BUILDING, APPLETON STREET.**—W. J. Colville delivers an instructional discourse on Sunday afternoon, Feb. 28th, at 7:30. Questions in this hall every Sunday morning. Services commence at 10:30. Congregational Singing Practice at 12:45.

**ARMORY HALL.**—Children's Progress Lyceum No. 1, holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10:30 o'clock. The public cordially invited. D. N. Ford, Conductor.

**PHYTHIAN HALL.**—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 171 Tremont street. Services every Sunday morning and afternoon. Good music and speakers. Services commence at 10:30.

**EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday, at 10:30 A. M. and 2:30 P. M. Excellent quartette singing provided.

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

**ABRIMFORD HALL.**—Meetings are held in this hall, Waverley Building, Charles street, Boston, 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," Grace Fairbanks; song, Little Sister, Gone to Sleep, Nellie Thomas; reading, Peter Maguire, or, Nature and Man; Ada Davis; recitations, "Autumn Reflections," Charles Lothrop, "By-and-Bye," Jennie Ricknell; 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 Allen, 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. ROCKWELL, Cor. Sec. Children's Progressive Lyceum No. 1, 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, and in the afternoon 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 them in the audience to whom they were addressed.

The afternoon and evening services consisted of well-timed and interesting remarks by Aggie Davis Hall, Mrs. M. C. Ireland, Dr. A. H. Richardson, and several other speakers, and a large number of positive and satisfactory tests were given through the mediumship of Mrs. Ireland, Mrs. Nelson, Mrs. Bagley and other well known mediums. A good share of the evening was occupied by Aggie Davis Hall and Mrs. Ireland, Mrs. Hall relating some of her experiences in New York during her late course of lectures in that city, and Mrs. Ireland giving some of her experience as a medium for many years past.

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

**Pythian Hall.**—Mr. Crocker opened the morning exercises at this hall last Sunday, by reading from the Bible, and remarks upon the "unfortunate conditions which mediums are subjected to during their lives, the loads unjustly thrown upon them sometimes sufficient to crush them down." Quite a protracted discussion ensued, in which Messrs. E. Brown, Geo. Plummer, D. N. Koss, Dr. Hays, Dr. Charles C. Conner, the manager of the meeting, and others, took part.

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 by the appreciative. Mrs. L. W. Litch made some practical remarks upon mediumship, giving some items of personal experience, and afforded a number of convincing clairvoyant tests, 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."

**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 7:30.

C. B. M.

Stop It!

A NEW DOCTORS' PLOT IN MICHIGAN.

To the Editor 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 act 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. Hereafter is a form of remonstrance against such a bill, 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*:

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 diminution of their own practice—and the success of unlicensed 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 freedom.

Hyde Park, Mass., March 1, 1879.

To Liberal-Minded Spiritualists Everywhere.

Dear Friends: 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. 14th, 1879.

Any one wishing to understand the difference between *Jesús 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 JOURNAL. Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy.

VOICE OF ANGELS. A Semi-Monthly Spiritualist Journal. Published by North Weymouth, Mass. \$5.00 per annum.

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.50.

THE SPIRITUAL OPERATOR. A Monthly Magazine, published in Rochester, N. Y. Per annum, \$5.00; six months, \$2.50. Single copies, 25 cents.

THE SHAKER MANIFESTO. A Monthly Journal of PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. (collected monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A monthly. Price 10 cents.

Subscriptions Received at this Office

MIND AND MATTER. Published weekly in Philadelphia, Pa. \$2.50 per annum.

THE SPIRITUALIST. A Weekly Journal of Psychological Science. London, Eng. Price \$3.00 per year, postage \$1.00.

THE MEDIUM AND DAYDREAMER. A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage \$1.00.

SAINTS, SAVES. A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price \$2.00 per year, postage 25 cents.

SPIRITUAL. 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. Minimum, each insertion.

BUSINESS CARDS. Thirty cents per line. Advertisements inserted in advance.

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

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. B.W.N.C.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th ave., New York City. J.A.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 5-cent stamps. REGISTER YOUR LETTERS. J.A.

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

To Invalids.

S. B. BRITTON, 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 Subtle Agents in the cure of chronic diseases. Dr. Britton 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. cov.Jy.6.

Dr. F. L. L. WILKS will be at the Quincey House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M. J.A.

SEALED LETTERS ANSWERED BY R. W. PLINT, No. 25 East 14th street, N. Y. Terms \$2 and 5-cent postage stamps. Money refunded if letters sent are not answered. Au.10.

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. till 6 P. M. J.A.

BUSINESS CARDS.

Lydia E. Pinkham's Vegetable Compound is a cure for all those painful complaints and weaknesses peculiar to women. Sold by all Druggists at \$1.00 per bottle, 50 cents 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 pamphlet. Sept. 14.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at their shillings per year. Parties desiring to subscribe can address Mr. Morse at his residence, Elm Tree Terrace, Uxbridge Road, Derby, England. Mr. Morse also keeps for sale the *Spiritual and Reform Works* published by us. COLBY & 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 Spiritualist 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 *Banner of Light* for sale at retail each Saturday morning.

ST. LOUIS, MO. BOOK DEPOT.

MRS. M. J. IRGAN, 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. DANKSHIN, 704 Saratoga street, Baltimore, Md., keeps for sale the *Banner of Light*.

TROY, N. Y. AGENCY.

Parties desiring any of the *Spiritual and Reform Works* published by Colby & Rich will be accommodated by the following: Mr. J. H. Rhodes, at his residence, Elm Tree Terrace, Uxbridge Road, Derby, England. Mr. Morse also keeps for sale the *Spiritual and Reform Works* published by us. COLBY & RICH.

SAN FRANCISCO, CAL. BOOK DEPOT.

At No. 319 Kearney street (up stairs) may be found on sale the *BANNER OF LIGHT*, and a general variety of *Spiritual and Reform Works*, at Eastern prices. Also Adams & Co.'s *Golden Pens*, *Planchettes*, *Spencer's Positive and Negative Powders*, *Orton's Anti-Static Preparations*, *Dr. Stearns's Nutritive Compound*, etc. Catalogues and Circulars mailed free.

CHICAGO, ILL. PERIODICAL DEPOT.

"SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill., has the *Banner of Light* and other *Spiritual and Reform Works* always for sale.

NEW YORK PERIODICAL DEPOT.

S. M. HOWARD, Agent, 100 Broadway, East Twelfth street, New York City, keeps constantly for sale the *Banner of Light*.

NEW YORK BOOK DEPOT.

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 BOOK AND PAPER AGENCY.

O. H. SPENCER keeps for sale the *Banner of Light* and other *Spiritual and Reform Works* published by Colby & Rich, at Republican Hall, 55 West 33d street.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 100 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.

HARTFORD, CONN. BOOK DEPOT.

E. M. ROSE, 54 Trumbull street, Hartford, Conn., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

JACKSON & BRIGHT, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT.

WILLIAMSON & HUBBARD, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the *Spiritual and Reform Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

CLEVELAND, O. BOOK DEPOT.

LEES & BAZAR, 16 West Broad avenue, Cleveland, O., circulating Library and depot for the *Spiritual and Reform Works* published by Colby & Rich.

LONDON, ENG. BOOK DEPOT.

W. H. HARRISON, No. 35 Great Russell street, London, Eng., keeps for sale the *Banner of Light*, and all the *Spiritual and Reform Works* published by Colby & Rich. He also receives subscriptions for the *BANNER OF LIGHT*.

LONDON, ENG. BOOK DEPOT.

J. KIRKES, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

AUSTRALIAN BOOK DEPOT.

And Agency for the *BANNER OF LIGHT*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, keep for sale the *Spiritual and Reform Works* published by Colby & Rich, U. S., may at all times be found there.

ADVERTISEMENTS.

Important Announcement!

To all Spiritualists!!

Throughout the World!!!

THAT HOUSE MORE OF YOUR HOMES may be more spiritually adorned and beautified and made still more attractive to angelic visitants through the pure and powerful influence of spiritual art, than the artist's studio, the artist that has brought forth the picture of the "Dawning Light," representing the "Birthplace of Jesus," in his visit to that "Birthplace" of Spiritualism, and engraved on steel in super-fine style by J. W. Watts, a noted bank engraver, and a large number of his surrounding scenes are completely and very artistically painted, and are groups of angels without wings. Materialistic clouds made the horizon, and are receding in the distance, and brightly illuminated by the light of truth from the morning sun. A light for the wayfarer *Phylis* shines from the windows of that room where "spiritual telegraphy" began to electrify the world with its "glad tidings of great joy."

This charming picture was projected through "spiritual art," it has been selected by the world, and entered into the picture stores. We offer it at an exceptionally low price, hoping to sell many thousands of copies and benefit many a soul for the rest of producing it. Published price for *India tinted impressions*, two copies, \$2.50, now reduced to 65 cents. *Printed on paper*, one copy, \$1.00, now reduced to 55 cents; both the same size, sheet 20x24 inches. A Circular is furnished free with each copy, containing names of other retailers. I invite the patronage of all who are anxious to have the best of the new vegetable specialties.

JAMES J. H. GREGORY, Marblehead, Mass.

GREGORY'S Seed Catalogue.



George W. Wood.

My name is George W. Wood. I was three years old when I went away, which is a little

I am Julia B. Hinckley, of Pittsburgh, fifty-four years old. I died in January, 1857. This is the first time I have ever had the privilege of speaking this way. I do not know really what I feel, but I feel better than ever before. I suppose I died because I felt better than ever before. I have come here to get information—to learn if it is possible for me to go away out West. I want to go to Colorado, and see some friends out there. I don't know exactly where they are, but I have a great desire to find them, and I can't rest easy until I do. Now there's George, my nephew, he has a little girl, Sarah, whom I thought a great deal of. I suppose she is grown now to be quite a woman. I learn she is married and has several children. She is away out there. I do not know exactly where. Can you show me the way, Mr. Chairman? [You'll be able to find the way and I'll be willing to go.] I could find the way, I'd be willing to go. I'd be glad to go. I didn't have much to leave, there was the old house, and that did not sell for much. It has all gone out of my hands. I have not any money, sir. [Everything is free here.] That ain't the way with the world generally. Then you think I'll be able to find my way? [You'll find some friends as soon as you leave, who will help you.] That's what they told me to come here for.

Now I've got a nice place up here in the spirit-world, but there seems to be something like a cord—I don't know as I can make you understand, but do you know how I feel in nice places? I have friends with bells attached to them. I can pull the wire and a bell rings. That is just the way it has been with me: the bell keeps ringing, and I do not know where the wire is. I can ever find the end of that wire that has the bell attached, I shall be very glad. Why, dear

in the marriage relation, and in elevating the criminal classes. Her language was of the purest, and without manuscript or note she never hesitated for or mis-

**ROCHESTER, N. Y.**—The Spiritualists meet every

For sale by COLBY & RICH.







## New York.

## SPECIAL CORRESPONDENCE.

*The New York Herald-Information Wanted—Mistake of the Secular Press—How Criminals are Generated—Obscene Moral Philosophy—Press Exhibitions of Brutality—Daily Hell Directory—The "Personals" Guide-board—A Tale of Turpitude—The Slaughter-house Code—High Art of the Glib—Modern Ethics Improved—No Field for the Journalist.*

To the Editor of the Banner of Light.

The *Herald* has of late evinced an increasing and commendable liberality, in opening its columns 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 ultimately 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 an important service in the better education of the public mind, in its relations to the most profound and important truths in metaphysical philosophy and rational religion. Some time since having in view the case of Miss F. Underhill, it published an editorial inquiry into the nature of Clairvoyance, from which I extracted the following passage:

"WHAT IS CLAIRVOYANCE? Must clairvoyance only be studied in the intuitive and unexpected apparatus it makes from time to time? Is it a witness that can never be cross-examined? It seems so. It would be a good thing to know precisely what Clairvoyance is—what, at least, it is conceived to be by those who believe in it. How do they conceive that chain to be bridged which yawns between any object and 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 elucidate 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 humanity demand immediate solution. The people greatly need information on a subject which is destined to materially modify our views of human nature and individual responsibility, at the same time it must refashion the entire metaphysical and moral 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 significant 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 gravity of this mistake. Indeed, this is quite impossible. To obtain anything like a proper comprehension of a great evil, that threatens the most vital interests of society, it should be observed that the *Herald* employs many able correspondents to report a great variety of criminal 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 hideous forms and aspects, but it rudely shocks the feelings of women who are waiting to assume the sacred offices of maternity; by which means criminals are generated and born, who are no more morally responsible for their crimes than the man who inherits the scrofula is accountable for his bad blood. It is our old moral philosophy (?) that in the insulated name of justice sends such people to a dungeon for what remains of this life, and then mercilessly damns them forever after.

I am sorry that the *Herald*, which frequently in unexcelled manner lessons in its editorial columns—employs men to report the sickening scenes of brutality in the prize-ring—to portray the disfigured and ghastly images of manhood—that it sends its paid agents into cock pits and other dens of infamy to uncover before the public gaze the hells that are not fabulous but have a real existence. These sinks of pollution are very near us all; their doors 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 devilry constitute 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 elopements, with pen-portraits of illicit 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 Cypris; the foul records of the ferocious mania in fashionable 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 wags and youths, 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 illegitimate indulgence.

While the daily journals, as a rule, are careful to express their respect for private virtue and public morals, they are shockingly minute and graphic in the details of capital executions. During the last year about one hundred persons have been choked to death by the authority of law in the United States. The *Herald* does not object to this; but approvingly publishes the details of each case, however repulsive; notwithstanding the perusal of the terrible record may stamper 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 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 wickedness. It seems willing to accept the gallows as an appropriate symbol of our civilization, science and religion!

But 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

brings the weight of its powerful influence to the support of the slaughter-house code of criminal 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 employed strong terms of animadversion in relation to the execution of Benjamin Hunter, at Camden, N. J. It will be remembered that the rope proved to be too long, and the culprit's neck was not broken. It did not appear that the mortal struggle was prolonged by the hangman's inexperience. The testimony of the witnesses might be cited to prove that dissolution was neither unusually protracted nor painful. The simple fact was, that execution was an error; 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 rope! Verily, our popular journalists appear to estimate a capital execution as they would a performance on a banjo; and the fellow who shows the least human feeling, and the most consummate art, comes in for all the compliments.

It was not my purpose to answer the *Herald'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 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, and the relations of the human mind to the subtle 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 villainy, and even the stereotyped criticism of the drama, the principal operas, and of the artists of every class, which—with unimportant modifications—have served the purposes of American journalism for half a century. The *Herald*, perhaps, just the paper to lead in this new departure with a positive assurance of success. Its unequalled financial prosperity places it beyond the reach of rivalry, and above the narrow prejudices and personal aspirations which often bring disaster to men of small means, and to enterprises of doubtful probability.

I had in view some further illustrations of the spirit of the press, but must reserve them for another occasion. S. B. BRITTON.  
2 Van Nest Place, New York.

## New Publications.

DO THEY LOVE US YET? By Mrs. Cornelius W. Lawrence, dedicated to the afflicted, who are mourning for their loved ones because they are not, is a compilation in answer to the question above asked. "In the hope that those who may read its pages will be strengthened in the belief that their relatives and friends, who have passed through the change called death, are still living, loving and ministering spirits to their dear ones who are still treading the tangled path of earthly experience." The selections are extremely appropriate, and the personal of them cannot fail to work great good in the heart. Published by James Miller, New York.

MARRIAGE, AS IT WAS, AS IT IS, AND AS IT SHOULD BE, by Anne Besant, with a sketch of the life of the writer, is published in a neat pamphlet by the biographer, Asa K. Burtis, New York.

DIVINE PROVIDENCE AND ITS LAWS, from the writings of Emanuel Swedenborg, is the fourth little volume of the popular Swedenborg Library, edited by B. F. Barrett. The illuminated author's discourse concerning the Divine Providence is counted one of his most valuable and beautiful ones, whether the depth of its wisdom, the breadth of its thought, or the conclusiveness of its reasoning be considered. It satisfies the cravings at once of the head and the heart. The study of it will work a wide good. Published by Claxton, Remsen and Heflinger, Philadelphia.

THE NATIONAL QUARTERLY REVIEW is in its twentieth year, and the last issue now before us is No. 7 of the second series. Its contents are: I. "Ideal Commonwealths"; II. "The Battle-field of England and Russia"; III. "Matter, Life and Mind"; IV. "War Indebtedness—Its Limitations and Dangers"; V. "Voltaire and the French Revolution"; VI. "The Ecclesiastical Question in Italy"; VII. "Condition and Prospects of the Southern States"; No. 2: VIII. "The Development of Art," No. 3: IX. "Alzog's Church History"; X. Bibliography; Reviews and Criticisms. It is an able Review, and edited by David A. Gorton, M. D., who is also the publisher, New York.

THE DARWIN is the name of a new "Domestic Radical Romance," whose author is Mrs. E. D. Slenker, author of "Studying the Bible," "John's Way," and numerous other essays. There is life and stir in this story, which on every page reveals its vigorous purpose. It pursues sham without halting anywhere by the way, and shows up Pharisaism in its real colors. Published by D. M. Bennett, New York.

DEPART, from York Harbor, Maine, by George Houghton, 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 poetic insight and sympathy, however faulty or tame some of his lines may seem to the cultivated reader. From A. Williams & Co.

LINDSAY'S LOCK, A Love Story, by Mrs. Frances Hodgson Burnett, author of "That Lass of Lowrie's," "Pretty Polly Pemberton," and other tales, is a reprint in square form, paper covers, from *Peterson's Magazine*. The characters are all wonderfully lifelike and spirited, and the pictures drawn by this favorite pen are admirable. It is a charming tale, pure in sentiment, a delightfully fresh creation, and abounding in dramatic force and power. For sale by the New England News Company.

ADDS TO FAMILY GOVERNMENT; or, From the Cradle to the School, according to Froebel. By Bertha Meyer. Translated from the second German edition by M. L. Holbrook, M. D. To which has been added an Essay on the Rights of Children and the True Principles of Family Government, by Herbert Spencer. The above title in full sufficiently describes the aim and character of the little manual, made from many minds, concerning the wisest method of bringing forward and developing the minds of young children. The chapters treat upon such themes as The Beginning of Education, The Care of the Body, Mental Development, Moral Development, Froebel's System of Training, The Kindergarten, At Home, and One Hundred Suggestions to Parents. Published by M. L. Holbrook & Co., New York.

STEIGER'S EDUCATIONAL DIRECTORY, for 1878, is a fresh installment of the persistent labors of the author in behalf of all educational interests generally, and of educational literature in particular. It is designed as a reference-book not only for educators but for clergymen, parents, students, and the public generally. Its contents are: Educational Institutions in the United States, British Dominions, Germany, and Austria; a Catalogue of Publications on Education and General Philology; Books and other Articles of Interest to Educators generally; Subject-Index to Books, etc.; and Special Notices of Private Educational Institutions.

It makes a thin, handsome volume, of large octavo size. Published by E. Steiger, New York.

SYNOPSIS BIOGRAPHICAL, A Love Story, by Mrs. E. D. E. N. Southworth, is a small novel in paper covers by a popular author, whose productions at this day need no heralding. From the New England News Company.

JAMES'S DAUGHTER, in the same form and style, by Mrs. E. H. Burnett, is still another of this favorite writer's tales, the little paper-covered volume containing several other stories by the same author. From the New England News Company.

SMITH'S MUSICAL ALBUM, No. 3, contains a choice collection of vocal and instrumental music, all for twenty-five cents. Published by White, Smith & Co., Boston.

RECEIVED: L. B. CARR'S BOTANICAL INDEX, an illustrated quarterly botanical magazine, published at Richmond, Ind.

L. W. GONNELL'S ILLUSTRATED CATALOGUE, Amherst, Mass., for 1879.

YORK'S ILLUSTRATED MONTHLY MAGAZINE, for January and February. James Vlek, publisher, Rochester, N. Y.

## BRIEF PARAGRAPHS.

SHORT SERMON.—When Scandal is busy, and the fame of thy neighbor is tossed from tongue to tongue, if Charity and Good Nature open not thy mouth, let the finger of Silence rest upon thy lips.

The address of D. Hight, M. D., is wanted at this office.

"Oh, had the wings of a dove," she sang, as she stood in the green, "I'd fly thee then all day and all night." She mused, "for my lover's attire." Then she blushed, and for penance she vowed, "For the rest of the service, that Her husband's eyes should not rest On any one's bosom or hat."

An important point has been decided at last: A writer in a scientific publication lately "settles it" in the following plain terms: "Whatever may have been written heretofore by materialists, the arctocyonus is in fact digitigrade rather than plantigrade." And yet the "arctocyon" is not satisfied, for we are shocked at being told, further on, that by "alternately exerting and retracting its viscous tongue" it is still creating no end of trouble in the insect world.

Pedestrian (who has dropped half-a-crown in front of the "blind") "Why, so confounded blundering you're not blind!" Beggar: "Not I, sir! If the card says I am, they must have given me a wrong one. I'm deaf and dumb!"—*Funny Facts.*

A physician, finding a lady reading "Twelfth Night," said: "When Shakespeare wrote about patience on a monument, did he mean doctors' patients?" "No," she answered, "you don't find them on monuments, but under them."

The *American Journal of Education* never spoke truer words than when it gave the following advice to teachers, in a recent issue: "Teach so that there shall be ability developed to apply what the pupils learn to every-day practical life. Educate in some plain, common way, the truth taught, so as to enable the child to grasp its relations and applications."

If it is truth, what does it matter who says it?—*Marcus Aurelius.*

A Portland, Oregon, despatch says: "Thirty-six Indians, a remnant of the Bannock band, have been surprised and slaughtered in Salmon river mountains." What a splendid *Christi* nation this is!

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

The New York *Express* says he was Rev. Justin Fulton yesterday, but he is Rev. Justin Fulton today.

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

Learned pundits love to quote, "Though oft they're poorly coated, And men are known to pant for fame, Who never pants for rent are never made, Investments heavy some do make, Who never had a vest on, While other men won't venture out Unless they have their best on. Traders absorb the thoughts of some, To them alone they bow, sirs; They're a sort of pantaloon, With one idea, I trow, sirs."

Ethereal mildness is conspicuous by its absence in the 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 columns under this head carefully, for we wanted to know what the old world news was doing.—*Columbus (Ind.) Columbian.*

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

Unquestioned submission to the *ipse dixit* of the religious pretensions of the whole world for the mind that is ruled not for the character that rules.—*Ez.*

The *Boston Evening Transcript*, which is a high-toned, moral paper, says: "The foolish people who are plucking into the Quicquid folks are arousing a good deal of sympathy for and curiosity about that community. They seem to be a very harmless set of people, to say the least."

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 glory and the shame of mankind."—*Harvard Magazine.*

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

THE ITALY OF AMERICA, Land of the orange and the sweet cocoa: Richer than all the Orient. In gold and glory—in want and woe, In deeds of valor, in days mispent, In truth and treason, in good and guilt, In battles, in affairs of state, In battered walls and blood mispent, Thro' Italy of the Occident! Glorious, gory, Mexico!—*[Joanquita Miller.]*

To remove pain 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. 292 West Thirty-fourth street, New York City, on Sunday afternoon, Feb. 23d, aged 90 years. While one of the blindest in years, he was also among the very earliest acceptors of the Spiritual Phenomena, and remained a warm-hearted, 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 a company at Boston and enlisted under General Scott. Among other important battles in which he participated was that of Landy's Lane, where General Dix, then in command of the Republic, which Capt. Hall went into business as a auctioneer and commission merchant. Some years later he visited Texas, and became the private secretary of Gen. Samuel Houston. Then in command of the Republic, which Capt. Hall owned a portion of Galveston Island, and carried on the business of a land agent in New Orleans, La. When the civil war broke out he went to New York, and lived there until his death. At first his residence was in Macdonald street, but some eight or ten years since he purchased the pleasant three-story frame dwelling in which his last breath was drawn. For some time he had remained in comparative seclusion, seeing few persons except his friend Maj. Downing, who occupies a portion of the house, and his oldest associates in the field or civil life. Among the latter was Capt. Hall's old friend, a veteran of 1812. Gen. Dix remembered Capt. Hall as another in that war, and the acquaintance was revived by a call from the latter some three years ago, since which, however, the two had met but once or twice. Capt. Hall was about five feet ten inches in height, slender, erect, with bright black eyes, intelligent expression, and an exact and ready memory. His hair, mustache, and beard were white as snow. Years

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 funeral took place from his late residence on Wednesday afternoon, Feb. 26th, at one o'clock; interment in 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 seance 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, well-defined 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 "building 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. E. P. H.

Haverhill, Mass.

## Mrs. M. A. King's Works.

**The Principles of Nature.** As discovered in the Development and Structure of the Universe: The Solution of the Problems of Life, Development, Earth, History of its Development; Exposition of the Spiritual Universe. Price reduced to \$1.75, postage 12 cents.

**Real Life in the Spirit-Land.** Being Life-Experiences, Scenes, Incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price 10 cents, postage 10 cents.

**Social Evils—Their Cause and Cure.** Treats on Diet—its influence upon civilization; Effects of certain articles of food in man among civilized and savage nations, and of certain beverages and stimulants in common use among the American People; "The Social Evil"—Liquor—Drugs—etc. Price 25 cents, postage free.

**The Spiritual Philosophy vs. Dinabolism.** Two Lectures. A positive and able argument against the theory of evil spirits, and their influence in producing diseased and abnormal conditions of the human mind. Price 25 cents, postage free.

**What is Spiritualism? and Shall Spiritualists have a Creed?** Two Lectures. These discourses admirably present the fundamental principles of Spiritualism, as discerned by the author, with the solution of the organization of Spiritualists to advocate and develop them. Price 25 cents, postage free.

**God the Father, and Man the Image of God.** Two lectures, showing the principles of nature to be the only revelation of God's nature, and man's nature to be the organic embodiment of those principles. Price 25 cents, postage free.

**The Brotherhood of Man, and what follows.** In two lectures, which treat of Man the agent of the Deity on every plane of life, to supervise and forward nature's work; Original Number of Races of Men, and Where Appointed; The Brotherhood of Man, and the Law of Cooperation of Forces for the Maintenance of Life, etc. Price 25 cents, postage free.

**Fruit and Bread: A Scientific Diet.** BY GUSTAVE SCHLICKESEN. Translated from the German by M. L. Holbrook, M. D., editor of the *Banner of Light*, to which has been added a letter by James C. Jackson, M. D., giving his experience in abstaining from animal food. As an original contribution to the all-absorbing subject of food, it will prove more interesting than any novel, and we believe more profitable reading.

In addition, also, the work contains a complete and readable treatise on the science of the construction of the human body and diet, written by CHARLES O. GUDON NATHAN, F. G. S. Cloth, pp. 250, Price \$1.00, postage free.

For sale by COLBY & RICH.

## VARIOUS REVELATIONS;

With an Account of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the leaders of the wandering tribes. From the Age of Enosh, Seth, and Noah, to the Birth of Jesus of Nazareth, as related by Mary, his Mother, and Joseph, the Foster Father, with a continuation of the history of the Resurrection, as related by Plato and the different Apostles. Also, an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has been issuing a third edition at the *Banner of Light*, Boston, Mass. Cloth, pp. 250, Price \$2.00, postage free.

For sale by COLBY & RICH.

## ART MAGIC;

Or, Mundane, Sub-Mundane, and Super-Mundane Spiritism. A Treatise in Three Parts and Twenty-Three Sections describing Art Magic, Spiritism, the Different Orders of Spirits in the Universe known to be related to or in communication with Man; together with Directions for Invoking, Controlling, and Discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art. This work is supplied to the public at the *Reduced Price of \$3.00 per Volume*, postage 10 cents.

Mrs. Britten says that ART MAGIC has been translated into German and Hindustani, and that it is in course of translation into French and Italian.

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## "GHOST LAND;"

Or, Researches into the Mysteries of Occult Spiritism. Illustrated in a series of autobiographical papers, with extracts from the records of

MAGICAL SEANCES, etc., etc. Translated and edited by EMMA HARDINGE BRITTON.

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