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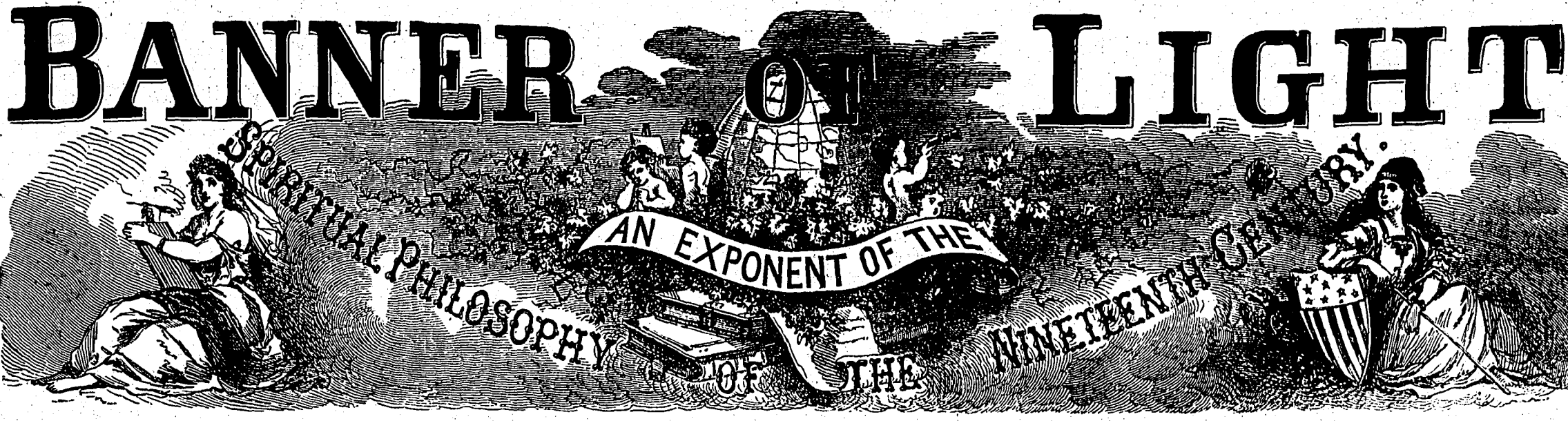
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Biographical.

William Eglington, Physical and Materializing Medium: Sketch of His Experiences; His Work in England; Brief Mention of Remarkable Phenomena Occurring in His Presence in Great Britain, Continental Europe, South Africa, etc.; His Present Tour to America.

In our issue for March 12th we announced that Mr. Eglington—one of the most popular and universally respected among English mediums—after a somewhat lengthy passage of sixteen days, arrived in New York City, per steamer Elysia, from London, on the 1st inst., and reached Boston on the 2d. We chronicled a call received by us from him at our office, described his introductory séance in this city, and announced that he had located at Suite 205, St. James Hotel, where all interested in the spiritual phenomena and their lessons would find his services available on application.

At this time it seems eminently appropriate that we place before our patrons some additional particulars regarding the work he has accomplished, which we now proceed to do, promising that the account—when the extended nature of his travels and efforts are considered—is a brief one, but is all that the crowded state of our columns will admit of. The illustration with which this sketch is accompanied will serve to make the friends in America familiar with his features, as the appended description of all allusions to his sittings and wonderful manifestations will serve to hint at least at the varied character of his remarkable and reliable gifts.

Mr. Eglington was born on the 10th July, 1837. His early life was spent at school, and nothing occurred then to show that he possessed any of the wonderful powers which afterwards developed. He left school at the age of fourteen and entered his father's office to learn the business of printer and publisher.

His father and himself were in the habit of attending Mr. Bradlaugh's lectures every Sunday evening at the Hall of Science, Old street, City Road, London, E.C. When William was about seventeen years of age, a discussion was announced at this hall between Dr. Sexton, then a Spiritualist, and Mr. Foote, Atheist; the subject, "Spiritualism." The future medium had never heard the word "Spiritualism," and was full of eager inquiries about it. His father attended this discussion with some friends, and he did so, too, with some young companions. During one of the periods in which Dr. Sexton spoke, he made the remark that "all persons wishing to test the truth of Spiritualism should try in their own homes, by themselves, rather than with a professional medium." William's father thought this sensible advice, and, turning to a friend, they agreed to "buy a book of rules, and try that very night to see if there was anything in it."

They accordingly bought a circle at the home of young Eglington—he refusing to join through want of faith in the matter. Several sittings were held without results (there being apparently no medium among these new investigators), the young lad refusing to attend the séances, and even going so far as to hold both him and the sitters in derision. Finally his father, incensed at his conduct, said young Eglington must either come into the circle or leave the house during the investigations. To save William's own words:

"I took the former alternative, and, under protest, attended the séances. My manner, previous to this, was that of a boy full of fun; but as soon as I found myself in the presence of the 'inquirers' a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table, determined that if anything happened I would put a stop to it. Something did happen, but I was powerless to prevent it. The table began to show signs of life and vigor, and suddenly rose off the ground and steadily raised itself in the air, until we had to stand to reach it. This was in full daylight. It afterwards answered intelligently to questions which were put to it, and gave a number of test communications to persons present."

After this first experience he was, at the second sitting, entranced—recognized communications, among others, being received from the spirit of his mother. He says of this epoch in his life:

"Then I began to realize how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a measure indescribable in knowing, beyond a doubt, that those who had passed from earth could return again and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvelous manifestations, we enjoyed, to the full extent, our communion with the souls of the departed; and many are the happy hours I have spent in this way."

A few months after our first séance, "he continues, "stronger phenomena gradually developed, one of the guides being a spirit who gave the name of 'Joey' to me, and who has since become the principal guide in all my sances. To his honesty and fidelity I owe the success which I have met with, both in public and private, while his vivacious disposition and common sense render him a general favorite. Another of my guides came to me about eighteen months after the advent of 'Joey.' His soberness, intelligence and kindness make him beloved and respected by all, and I cannot pay too high a tribute to his noble and good spirit-guide. We finally obtained materializations, not as we generally obtain them now—in a cabinet or darkened chamber—but in the

moonlight, while we all sat round the table; and, generally, the figure of my deceased mother appeared, radiant and transcendently beautiful, and looking more as we imagine a spirit to be than any I have since seen. They say that 'Joey' says to me, 'Be true!'

One of the earliest trance-addresses he ever heard was at the Goswell Hall, Goswell Road, E.C.2, the medium being Mr. J. J. Morse. The meeting was under the auspices of the St. John's Association of Spiritualists.

The power of his [E.] mediumship attracting public notice, he received numerous applications for sances, but steadily resisted all efforts to become a professional medium. However, the strain upon him in following his business and giving sances at the same time, proved too much; and, after a rather severe illness, he resisted the calls of the public no longer, and entered upon his career as a professional medium. For some six years he has been continually before the public, giving sances to the most eminent men in London and elsewhere, to many of the highest statesmen and noblemen, and to all the Spiritualistic Societies in London, and many in the provinces. He has, among other work, given over one hundred sances to the Committees of the British National Association of Spiritualists.

In 1877 he gave 204 sances. That year he was hindered by serious illness. From the 1st of January to June 12th, 1878, he gave 146 sances. With the exception of two, none of these 204 sances were given upon his own premises.

Referring to what he has been privileged to accomplish since his development, he is on record as saying:

"I have ever tried to do my duty to the public, notwithstanding the many temptations to swerve from it. I have never, however, given a single one but a medium knows how severe is this duty, and the suffering to be undergone at the hands of unreasonable skeptics. I thank God for the spiritual benefit which my mediumship has been to me, and for the comfort I have derived from it."

Recurrent Phenomena.

From the manifold field of the varied phenomena which the public press has already recorded as occurring in presence of Mr. Eglington, we can of course give but a few and necessarily brief gleanings. It is stated, for instance, in the *Medium and Daybreak* (London, Eng., for 1st 11th, 1875, Part I, James being the author) that for "at a sitting at Mrs. Woodford's, among the materializations seen was the form of an old man with furrowed face, venerable white beard and white hair, the figure clad in the usual white drapery." This was recognized as the "White Warrior," who formerly appeared at Messrs. Bastian and Taylor's.

The most satisfactory part of the manifestation was that this figure frequently appeared at the same time with the medium, in full light. "There could be no possible mistake about this," we repeatedly saw the figure, standing by the side of a portion of this duplicate manifestation. Mr. Eglington was quite conscious. But subsequently he became entranced, and walked out of the cabinet, holding the curtains apart with his widely extended hands, when the materialized spirit-form was visible, standing near the medium's chair. It is to be specially observed that a pretty strong gas-light was on—stronger than I have ever witnessed on such occasions—during these manifestations." It is recorded by R. Linton, in the same paper, that at a séance given at the home of Mrs. W. J. Colby, at 205, St. James Hotel, on the 1st inst., the "White Warrior" appeared, "leading forth his medium, Mr. Eglington. While both were thus out in the room, he approached toward me [L.] and we clasped hands. Retreating toward the curtain, the unconscious medium knelt down; so knelt the spirit-form, and then, after a short pause, he rose up, Mr. Eglington returning to the cabinet alone."

The *Spiritualist* (London, Eng.) for March 3d, 1876, records that an interesting séance, mainly for dark circle manifestations, took place at the residence of Mr. A. Mackenzie, at 10, St. James Hotel, London, E.C. When William was about seventeen years of age, a discussion was announced at this hall between Dr. Sexton, then a Spiritualist, and Mr. Foote, Atheist; the subject, "Spiritualism." The future medium had never heard the word "Spiritualism," and was full of eager inquiries about it. His father attended this discussion with some friends, and he did so, too, with some young companions. During one of the periods in which Dr. Sexton spoke, he made the remark that "all persons wishing to test the truth of Spiritualism should try in their own homes, by themselves, rather than with a professional medium." William's father thought this sensible advice, and, turning to a friend, they agreed to "buy a book of rules, and try that very night to see if there was anything in it."

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the window (myself among the number); and yet, when later on in the evening, we were instructed to give Mr. Eglington a little water, he had not the slightest power to raise himself from his couch, and the attempt to begeth to enable him to reach the glass. A gentleman placed his ring on the ledge of one of the windows, and it was afterwards found on a finger of the medium's right hand. A face, known to one of the ladies present as that of 'Joey,' presented itself a few times momentarily at the window, but Joey said there was not enough power for further materialization.



Miss Kinsbury then asked Joey whether Dr. Wyle could be allowed to stand behind the medium, inside the cabinet, while the materialized hand was shown to the sitters outside. This inquiry was answered in the affirmative; and accordingly, Dr. Wyle entered the cabinet and took up a position behind the medium, who moaned and shivered as though 'power' were being taken from him in the affirmative; and in relation to this test, I obtained the following very brief, but sufficient testimony, bearing in mind the value of evidence obtained on the spot and at the time:

"I saw the hand whilst Dr. Wyle was in the cabinet. It was a right hand, and it was a woman's hand."

Dr. Wyle also expressed himself as being perfectly satisfied with the test.

After a break a second séance was held, at which two or three ladies, and a gentleman, and legs in view. Under these conditions a faint protrusion behind the curtains of the cabinet, being distinctly seen by M. de Velt, Mr. Todd and Mrs. Fitz-Gerald, and was distinctly by the other sitters, including myself.

At another of Mr. Blackburn's free sances Mr. Eglington was seen up in a bag, with Mr. Wyle and Mr. Todd, and was reported in the same journal for May 20th, 1876:

"Mr. Eglington's arms were placed behind him, and his coat sleeves were seen together in front. He was then placed in a bag, and the curtains were drawn close round his neck. In this helpless condition he was placed in a chair in the cabinet, and a tape, placed round his neck, was fastened to the chair. The curtains of the cabinet were then dropped so as to conceal his head and body, leaving his knees and legs outside. On his knees, which were then under the full view of the company, was placed a little stool, known as the 'Oxford Chimes,' and upon this a book was laid. During the sitting this book was seen to be open, and the words 'The Oxford Chimes' were seen on the cover. The book was then closed, and the curtains were drawn round his neck. In this helpless condition he was placed in a chair in the cabinet, and a tape, placed round his neck, was fastened to the chair. 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THE REFORMER'S IDEAL.

I dream of a joy and a glory
That fair for the children of men,
And the light of the seasons is hazy,
That I'll twist the Now and the Then.
The Now is all weary with weeping,
The Then shall be light with delight;
Naught rests on the current on sleeping,
To dawn—from the night!
And I pray a short prayer in my waking,
And I dream the sweet dream in my sleep;
That some day may know no forsaking,
That the heart of the world may get keep,
And I live my life's sacrifice story,
With a heart that, though weary, is strong,
For my path through the night is a glory,
Though rough, is not long!

Spiritual Phenomena.

Prof. Payton Spencer's Report of a Remarkable Seance with Mrs. R. C. Simpson.

To the Editor of the Banner of Light:

The following manifestations are of greater value to myself and to science than all else that I have witnessed in the twenty-five or thirty years during which I have been investigating the phenomena of mediumship. Although it is very true that more startling experiments have been reported by reliable seances, yet none that I have read of were performed under conditions that were more simple and more free from the possibility of fraud, collusion or deception of any kind.

The manifestations to which I refer occurred in the presence of that estimable lady whose indomitable courage and remarkable mediumship so signally triumphed over the scurrilous St. Louis editor some time since. I mean, of course, Mrs. R. C. Simpson, of Chicago. Mrs. Simpson, in order to escape temporarily from the heavy drafts that the constant exercise of her mediumship was making upon her delicate and enfeebled constitution, and to recruit her shattered health, recently made a tour to the East as far as Boston, stopping on her return trip at New York, where I had the pleasure of forming her acquaintance, and where I was favored with the opportunity of making the experiments with her mediumship which I am about to narrate.

Mrs. Simpson, during her brief stay in New York, was entertained by her old friend, Mr. J. H. Newcomb, of New Orleans, Dr. Rivera and his wife. The seance which I shall describe was held at their residence, No. 231 E. 25th street, on the 24th of Feb. At the appointed hour for the seance, Mrs. Simpson and I went to a small room on the south side of the house. As it was between 12 and 1 o'clock we had the full benefit of the glowing moonlight shining in through the large window that faced the sun. Mrs. Simpson and myself were the only persons in the room. At her request I began my investigations by removing first the shades and curtains from the window, and then the table cover. I took and examined it thoroughly, but found nothing. I next examined the table itself, which I found to be merely a single pine board about three feet long, fifteen or sixteen inches wide, and an inch or an inch and a quarter thick. Through each corner an auger hole had been bored, and for table legs the seance was supported by four smooth round sticks that looked like broom handles.

Nothing could be simpler than the above described table; nevertheless, when I related to my friend one of the phenomena which I had just witnessed, it was at once suggested that there must have been some secret cavity or drawer somewhere in that board, opening with a spring or otherwise on its under surface. As such a suspicion was the only one that occurred to those who may say that the phenomena was a trick, and as that suspicion might arise in the minds of many of my readers, I had done no more to put their minds at rest upon that point. I will here state, upon the day after the seance herein described I called on Mrs. Simpson and informed her that I wished to examine the table again, although I had already examined it thoroughly in the first instance. She at once requested me to go alone up to the seance room and make all the examination of the table that I desired. I did so, and, after the most careful and deliberate examination of it the second time, I found it to be just what I have already described it to be, namely, a single pine board with four broomstick legs.

I shall describe the only other manifestations that I witnessed, each one of the three being of a different type from the other two.

1st. Mrs. Simpson seated herself near one of the long sides of the table just described, and myself near the opposite side. I sat with the front of my body toward the table, and my feet and limbs partly under it. Mrs. Simpson sat with her back to the table, and her feet at all times eighteen or twenty inches from the table, and of course, no part of her limbs or person under it. She hands me two slates, the frames of which are bound in red and white cloth, and as I often find them in the shops for sale. I examine their surfaces, and find neither scratch nor mark on them. She hands me a small fragment of a slate-pencil on one of the slates, and having the other slate over it, I saw the two slates together, taking stitches through the cloth bindings of each of the four sides. The stitches, with the table cover, which hangs nearly to the floor on my side, and one third of the distance to the floor on Mrs. Simpson's side. I lay the two slates, thus sewed together with the pencil between them, upon the palm of her hand. She raises the table cover with her left hand, and carries her right hand, with the slates on it, under the table, and pressing the slates against the under surface of the table, draws the table cover over, and replaces her left hand in her lap away from the table. She requests me to pronounce any name I choose. I pronounce first the name of "John," and then "Martin." Immediately she says, "The name is too long," but in a few seconds she corrects herself, and says, "It is written," and raising the table cover with her left hand, she withdraws the slates, and passes them to me. Upon examination I find the stitches all intact, and finding that there is nothing in the matter, I lay the upper surface of the lower one of the two slates, "G. M." each one about three-quarters of an inch long—the initials of the first given name and the surname which I had pronounced.

2d. In the next experiment, Mrs. Simpson places upon the table before me a good sized glass goblet with water in it about an inch deep. At her request I examine carefully the sleeves of her dress, and find nothing there but her arms and the sleeves. I request the privilege of binding her sleeves around the wrists with cords, so that if the cords are pulled, the sleeves, if cannot be taken out during the experiment. At her suggestion, however, I do what is better. I bind tightly around her right wrist (covering the wrist and the sleeve) a handkerchief, which she pulls out entirely to the sleeve. As the left hand and arm are not to be used in this experiment, I am satisfied to leave the handkerchief, especially after having assured myself that the sleeve is not coming out of the arm. At Mrs. Simpson's request, I now go over to her side of the table, and getting between her feet and the table (she sitting as before), I place my right hand, palm up, so that my eyes are on a level with the table and the right edge of the sleeve. In this position I remain until the experiment is concluded, first examining with both eyes and with my left hand the under surface of the table and finding nothing there. I now set the goblet on the middle of one of the slates, and place the slate upon the palm of Mrs. Simpson's right hand. I raise the table cover, and she slowly moves her right hand, carrying the slate, with the goblet on it, toward the edge of the table. I follow the goblet in its whole course, and find it resting on the edge of the table, and still there is nothing in the matter. While thus realizing that I see the goblet with nothing in it, I pull down the table cover, and the hand, slate and goblet are out of sight. I remain in my stooping position with my right hand in the direction of the table, in a few seconds, Mrs. Simpson tells me to raise the table cover, and the moment the table comes into view, I see what, on fuller examination, proves to be a perfectly fresh, full-blown carnation pink, with a small bud on the same stem, standing with the stem downwards in the goblet. I took the flower home with me, and still have it in my possession.

3d. I now return to my own side of the table, and am next shown the clean surface of a slate which lies upon the table. Mrs. Simpson puts a very small piece of slate pencil in the middle of the slate, and requests me to examine it so as to be able to recognize it if I should see it again. She sets the goblet with the water in it on the slate over the pencil, and she slowly moves her right hand, carrying the slate, with the water in it, toward the edge of the table, and the water comes into view. I see what, on fuller examination, proves to be a perfectly fresh, full-blown carnation pink, with a small bud on the same stem, standing with the stem downwards in the goblet. I took the flower home with me, and still have it in my possession.

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E. 16th street, New York. PAYTON SPENCER.

"A TALK WITH HERBERT SPENCER."

To the Editor of the Banner of Light:

In your good old city of Boston dwells and preaches Rev. M. J. Savage, a liberal Unitarian, a man of vigor and breadth as a writer and speaker, of more intellect than insight, perhaps, aiming to do mainly work as best he may.

He is an ardent admirer of the eminent English writer, Herbert Spencer, and a late *Christian Register* comes from your city with an article by him, of which I quote the title at the head of this epistle, and from which I extract, with comments. He says:

"Of all the cities I saw abroad last summer, the one which interested me most was London. And, of all I saw in London, that which interested me most was Herbert Spencer. I was not indifferent to ruins. The memories of Westminster Abbey and the dome of St. Paul's touched my heart, fired my imagination, and kindled my aspiration. The Tower, the Parliament Houses, the Museum, the river, the parks, Nelson's Monument, grander to my mind in its simplicity than the overwrought Albert Memorial—the city underground, the city from the omnibus top—this great world of London filled and thrilled my heart. But I cared more to see Herbert Spencer than all the rest. Not that he is infallible, or his work perfect. But, when all subtractions are made, he is the one man who has made the deepest impression on the earnest thought of the nineteenth century."

They meet at the "United Service" club rooms, in London, and the interview is described as follows:

"I sent in my card, and was ushered into a large, square, neatly-furnished room on the first floor, with its windows looking on the street. I had but a few moments to wait when the door opened and Mr. Spencer came in. Before sitting down for our talk let me describe the man. If any of my readers have seen the small caricature photograph of him—which was the only one I could find in London—I want to assure them that, whatever else he looks like, he does not look like that. If that photograph possessed a conscience and was a responsible being, it ought to be arrested for libel."

As he comes through the door I see a man about five feet nine inches tall—this is only a guess—and inclined to be slight and spare in figure. There is nothing of the typical "John Bull" about him. He is dressed in a simple, dark coat, dark waistcoat, and dark trousers. His forehead is high, and his apparent height is increased by the growing baldness of the forward part of his crown. His hair is thin, light and straight. He has no moustache, but sandy side-whiskers, a little after the English clerical fashion. Though his hair is thin, it has been some years since that he can work only about three hours a day, his face is not much wrinkled, and he does not look his age. His looks would tell you he is fifty, though his real age is just threescore. He was born in Derbyshire, was trained as an engineer, and had no university education, and was not a student, but he has never been married. His life is that of a laborious student; and he has made his strength, that he may complete, if possible, the great scheme which was conceived forty years ago and is still unfinished.

As he steps across the room and takes me by the hand I am straightway at my ease. I feel that here is a man who is as simple as he is great—no airs, no affectations, assumptions, dignities, lofty pedestals, or apparent consciousness of superiority. The one distinguished American that I have met who is to the rest, simple, unassuming and companionable, is Mr. Longfellow. Mr. Spencer is quite as much so, and in this respect made me think of him at once. He does not make me feel that I am intruding; nor give me to understand—as little, even a serious student—of the value of his work, and that he is conferring a favor on me by the bestowal of a fragment. We sit down and chat as easily as though I had known him for years.

The evolution theory was one of the topics of talk, and Mr. Savage says:

"But to most people, the question of chief importance concerning evolution is as to its bearing on our belief in God and immortality. I was therefore specially interested to know what Spencer himself would say on these points. I put the question in two ways: first, as to the implications of evolution; second, as to his own personal belief."

He said he did not regard the philosophy of evolution as necessarily touching the question of either way. Dealing only with natural phenomena and their laws, the problems of God and immortality were at present beyond its scope. He thought there was nothing in evolution that made it irrational to believe in either or both.

Then, as to his own personal belief, he was perfectly frank and open. According to his well-known—though generally misunderstood and misrepresented—doctrine of the "Unknown," God is, in his essence, beyond the reach of the human intellect. And yet, his definition of knowledge—a process of classification—his position is only the simplest common-sense. For God, as being unique, the one, can of course never be classified or compared with any other. But this unknown power, as manifested in nature and life, becomes knowable, and is indeed the only object of knowledge to the human mind. This power and life back of all phenomena, he said, constantly grew upon him in wonder and mystery. That there is such a power, he contends, is the most certain of all our objects of knowledge.

When I asked him if he believed in personal immortality, he said he thought no one had a right to dogmatically deny. No one knew that we were not immortal, and there were rational theories of it that could be held. But he was inclined to doubt. He questioned whether life, thoughts, sensations, and feelings, were the result of organization, as the perfume was the result of organization in a rose, or music in a piano. But he is no dogmatic denier on this point, and thinks that, at present, it is beyond us.

The last thing he pressed on my attention, as a thing having long been his view of the present ethical situation of the world. In common with all thoughtful and observant men, he thinks we are passing through a most critical transition time. The old theological standards of character, the reasons for conduct, are giving way, and he thinks, therefore, that the most important work of all public teachers is to help men see and feel the natural motives and sanctions of righteousness; so that, as old theological headlands fade away, they may not be left all at sea, without chart or compass. Not that he fears any permanent anarchy, or even a serious "moral interregnum," but that men may be forced to avoid paying too dear a price, in sad experience, for the knowledge that the moral laws, rewards and penalties, do inhere in the eternal nature of things. That he might help on this work of readjustment, and for fear that he might not live to reach it in the regular order of his work, he anticipated his plan so far as to write "The Data of Ethics." He has now gone back, picked up his broken cudge, and is working on toward the complete treatment of morals, as based on and growing out of his experiences and laws of life.

No man, living or dead, so far as I know, has ever conceived and so logically and grandly executed a work so magnificent as his. May he live to see the capstone swung into its place! It will then be the monument of one of the immortal. And he will be the first to be the world-wide temple of thought in which the next thousand years of civilization will labor and worship."

Thus we have an interesting idea of the personal aspect and manner of a man devoted to high aims, and carrying on his life-work by his own light, serenely and fearlessly. Such men always help the world.

The glimpses we get of Spencer's personal convictions, while showing his sincerity, do not at all justify the opinion of Mr. Savage as to his influence in the future as a shaper and leader of thought.

His statement that "the problems of God and immortality" are "at present beyond the scope" of the philosophy of evolution, shows, at once, his limitation of that philosophy to the external development of nature and of life. The philosophy of the future is stated by S. J. Finney:

"Function before organ, force before function, power before force, ideas before power, and a unitary and transcendental reason before ideas—rather as the essence, substance and constitution in which ideas are evolved."

In Nature's Divine Revelations A. J. Davis starts with "one great Positive Mind" in all things, and states that in every particle of matter is a representation and evidence of the divine laws which govern the universe. "In the stone you see the properties of the soil, in the soil the properties of the plant, in the plant the properties of the animal, in the animal you see man, and in man you cannot see but you can feel the immortal principle." The laws of nature, guided by the Indwelling Mind, work on and up the spiral pathway whose heights look out toward the spirit's immortal home.

The thought and method of study of Herbert Spencer are limited to evolution in nature and man, in this life on earth, but the spiritualized and more perfect science of the future will start with the Supreme Mind, and carry on the process to an eternal future of personal progress, and growing wisdom and grace.

Mr. Spencer simply thinks it is "not irrational to believe" in God and immortality; the coming thought and philosophy is that we cannot begin to solve the questions of nature or of life without such belief. As Denton well puts it: "I could as soon believe that a boulder rolling down a mountain stream could be transformed into a perfect bust of Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit presides over the universe, and natural laws are its instruments."

As to immortality, Mr. Spencer does not deny, neither does he hold it irrational, but doubts, and "questions whether life, thought, consciousness, were not results of organization, as the perfume is the result of organization in a rose, or music in a piano." He has not decided which goes first, the cart or the horse! This man, a devoted student and thinker for years, no doubt sincere and conscientious, as well as largely gifted, is yet in this region of doubt as to which rules, matter or mind, the fleeting form or the eternal soul of things!

No more striking illustration of the narrow blindness of inductive thought and science can be found.

On *a priori* grounds he refuses to even look at spirit phenomena; his theory has no room for such facts, and therefore they cannot be!

The more perfect philosophy and science, wedded to the intuitive thought of the future, will go back to mind using force and law as its faithful and unswerving servants, working in matter but not derived from it or secondary to it, and that matter plastic as clay in the potter's hands to the spiritual potency which controls it and is inseparable from it.

It will include the central idea of a spiritual genesis, and so enlarge its scope, reverse many of its methods, study man and nature in the light of interior principles, and then test its work by inductive experiment, and it must know the inner life of things.

The English thinker has not reached that great realm. Let us hope that he may.

His aim to teach men, in this transition period, "that the moral laws, rewards and penalties do inhere in the eternal nature of things," is wise and excellent—a needed work.

His friend Mr. Savage, imbued with his views, hopes he may live to finish his work, and says: "I cannot but believe it will be the world-wide temple of thought in which the next thousand years of civilization will labor and worship."

In this estimate I cannot join. The life-work of Herbert Spencer will have a value that I have no wish to depreciate, but not for a single century will it dominate, as his friend thinks and hopes.

The clearer insight, the wider range and the larger methods of a spiritual philosophy will supplant it, and coming thinkers and students, in the light of that philosophy, will gratefully accept what is valuable and permanent in his writings, but will leave his methods behind as imperfect and narrow. Yours truly,

Delroit, Mich. G. B. BRENNIS.

Ellakim Phelps and Spiritualism.

To the Editor of the Banner of Light:

In reference to an article in the *Banner of Light* for Feb. 19th concerning the relation of the late Rev. Ellakim Phelps to the subject of Modern Spiritualism, I desire to say that during a period of several years, briefly subsequent to the then very extraordinary "manifestations" that occurred at his house in Stratford, Conn., I had frequent conversations with him upon that particular subject.

I recollect his account of a pen that, without any visible agency, arose from an inkstand, and wrote upon a sheet of paper, in his own parlor at Stratford. This, in presence of himself and a clerical friend, who were both sitting at the table at the time, while his son, a mere boy, who was considered as the medium, was sitting in a remote part of the parlor, and was the only other person present at the time.

I think this manifestation was neither sought nor expected, but was entirely gratuitous, the two gentlemen being simply engaged in conversation.

I also remember Dr. Phelps's account of his having found various articles of clothing scattered on the floor of the wide entrance hall of his large house at Stratford, upon his return from church one Sunday morning—the house having been securely locked upon going out to church, and no person left in it.

These articles of clothing belonged in a trunk that was kept in a locked closet of a chamber up stairs. They were immediately restored to the trunk in the closet, the door of which was carefully locked upon leaving it, and also that of the chamber. The doctor, with these keys in his pocket, immediately came down stairs, when he found the same clothing again scattered about the entry as before, and which he again packed in the same trunk. They were easily identified, having been marked with both name and number of a son of Dr. P., in conformity with the custom of a boarding-school for which he had been thus equipped.

I also recollect Dr. Phelps's account of his having been informed, through a spiritual medium, that a certain person then living had swindled a relation (Dr. P.'s father, I think) to the amount of about seventy thousand dollars, for which the doctor prepared to bring suit, and would have done so but for contrary advice of legal counsel.

I have no distinct recollection of any specific ascription of these phenomena to spiritual agency on the part of Dr. Phelps, but I always understood him to so believe, and it seems to me to be very certain that such was his opinion when I knew him.

Peacevale, R. I. Jos. P. HAZARD.

[From the Central N. J. Times.]

MARCH SNOW.

There was a wedding here last night, I know it by the trees,
For the bride and groom were in white,
The bride and groom to please,
The little sprites from cloudy land
Were busy through the hours,
Strewing around with generous hand
Kiss and winter's favorite flowers.

The march left his Northern throne
To be the Queen of Spring,
Just as the young flower had blown,
And bird began to sing;
He wrapped her in a fleecy fold,
Her form of grace and pride;
For she was young, and he was old,
And jealous of his bride.

A little sunbeam said: "They say
Our Spring is looking pale;
For winter's over and her realm holds sway,
With frost and northern gale.
"He faint would see our gentle queen
Clothed in the whitest snow,
Although we all have busy been
Making her grand *trousseau*."

"Her robes of violet, blue and white,
Of lilac and crocus bright,
Would steal your heart away.
"The tulip dress is newly spun,
In many a gorgeous fold,
Of these fabrics, from the Sun,
We are generous with his gold.

"The lily-white within her bell
Disbled the rare perfumes;
Arbutus, too, in wildwood dell
Unfurled her choicest blooms.
"We sunbeams all tried hard to shine,
To help the young bride,
And now the king does not incline
To praise the grand *trousseau*."

"The sun his brightest darts shall fling,
His warmest rays sent forth,
Until he drive the stern old king
Back to his frozen north.
"The queen will weep in April showers,
But well I know sweet May
Will banish soon the cloudy hours,
And smile her tears away."

[From the Bristol (Ct.) Press.]

In Memoriam Jennie S. Rudd.

SOUTH SCITUATE, MASS., Jan. 21st, 1881.

To Friends in Bristol, Plainville and vicinity:

As I was prevented from speaking to many of the friends at the funeral services of Mrs. Rudd, on the 11th inst., and was also unable to fulfill my intention of seeing them on the following day, together with several others who could not be present, I have now, as I have desired, taken this opportunity of addressing you. And first let me express my grateful appreciation of the friendship and many acts of kindness extended to her by you all in the days which are gone. I have not forgotten, nor shall I ever forget, that she first came among you, a stranger in a strange place, to do the spirit's bidding, and by her faithfulness to them she won a place in your hearts and in your homes. Her Connecticut friends were ever her dearest and most valued ones, and during the last eight weeks of her earthly life, when more or less delirious most of the time, she often, in fact almost constantly, fancied herself in your midst, and your names were the ones most frequently on her lips—thus exhibiting the strong tie which bound her to you all. When at last the spirit, freed from its worn and suffering body, passed on to join the throng of spirits who, on the other shore, and were left to mourn in sadness and sorrow, such as is known only to those in similar circumstances, it was your words and deeds of sympathy, as the last tribute of affection and respect to her memory, that did so much to assure her that she was not wholly forgotten, and have been well high inappreciable. These memories will be to us as a green spot—an oasis—as we journey on through the world which now seems to us like a dreary desert.

To your worthy President, whose fitting introduction furnished a response in our hearts to the choir, who so kindly and thoughtfully volunteered their services, and whose familiar voices she had so often listened to with delight—to the friends who, notwithstanding the inclemency of the weather, with so much effort, have been so graciously remaining, and those who were prevented from attending the services, but who sent us words of encouragement and good cheer—and to those who so hospitably entertained us during our stay in the vicinity, we would extend our heartfelt thanks, and upon their heads invoke the blessing of God, and may we never again have such a group of spirits for what they have done for us? We recognize their guiding hand at almost every step. The address of Bro. Greenleaf, both at the house and at the hall, seemed to us as voices of loving friends from the spirit world speaking cheerfully to our hearts, and we are again indebted to you to speak for our lives. The remains of our dearly-loved one, whom we almost worshipped, repose far away from us, 'tis true, in the quiet spot selected by her long ago as her last resting-place, where the sun would shine brightly on her grave, and the winds, as they swept through the trees near by, would sing her requiem; but we feel that no spot could have been chosen so truly among friends who sincerely mourn her loss—who will sometimes visit her grave, and perchance drop a tear or plant a flower, and who are again in our once pleasant and cheerful home, now lonely and desolate because the light of the household has gone, the joy of our life has been snatched from our grasp; but there is in this event much for which we are thankful. We who have known her, her terrible suffering, rejoice that it was impossible for her ever to recover, they are now at an end and she is free from pain. We also rejoice that, as partings must come, she was called first, instead of being left alone in the world to fight life's battles—and because we feel our loss, much as we miss her loved presence, her counsels and her example, we would not recall her even if in our power to do so.

And now what lessons shall we learn from such experiences? Unless some practical good results from them they are worse than useless. The hour of bereavement is the one to try our faith. Her faith had long since merged into knowledge, and her last audible words were to her angel mother and boy who were waiting by the bedside to welcome her to the higher spheres. The hour of bereavement is also the one to try our faith, if it will not stand the test it is worthless. At the funeral services here, Bro. Greenleaf saw Jennie, accompanied by friends, and conversed with her, although she was too weak to say much to him; and also saw, sitting close to her two sons, their proper place being in the front of the church, but from his long friendship with us all, and his deep sympathy for us, he felt that any word from her there would prevent him from longer controlling his feelings and proceeding with his discourse; seeing which, she withdrew toward the centre of the hall. If we cannot receive such evidence as this, what can we receive? If we cannot believe our best friends, our life-long friends, how can we credit the testimony of those who lived two thousand years ago, unknown by any one now living? This is our sorrow not without hope, and indeed thus it is mingled with joy.

How perfectly natural and reasonable, as well as pleasant, is the thought and the belief that the companion and mother whose life was wrapped up in her family, whose only thought was of the children, who still have over us, increased interest in them? And what effect should this belief, that she still takes cognizance of their actions, and that they shall one day join her again, have on their lives? Has it not a tendency to make better men and women of us all? Ay, my friends, if we truly realize this,

Anniversary and Election.

To the Editor of the Banner of Light:

The Fifteenth Anniversary of the Chicago Progressive Lyceum took place at the hall 619 West Lake street, on Friday, Feb. 25th, and was a grand success in every particular. The doors were opened at seven, and long ere the commencement the hall was packed, and numbers were obliged to stand the whole of the evening. The exercises commenced with an opening song by the Lyceum Quartette and children, "We'll Help the Cause Along," accompanied on the piano by Miss Ada Briggs; an anniversary address followed by Mr. Z. T. Griffin; then came a recitation, "The Catastrophe," by Miss Emily Spencer; recitation, "Keep It Before the People," Miss Emma Bishop. Next the ring exercise, by a class selected from the different groups, which was the chief feature of the evening and drew forth a hearty round of applause. The quartette sang "Merrily Dances the Stars To-night," with good effect; then we were favored with a recitation by Master Eddie Sawyer, entitled, "The Patter of the Shingle," which caused unbounded merriment. A song by Miss Maggie Ireland; recitations by Misses Minnie Garner, Maudie A. Lord and Kitty Brady, entitled respectively, "Pretty Birdie," "The Smack in School," and "The Curfew Bell," were rendered with credit; a dialogue by Mrs. Maud E. Lord and her pretty little daughter, "The Child on the Judgment Seat," was very fine. The tableaux "The Gates Ajar" and "The Dream of Fairland" were excellent, and drew forth the admiration of every one present. A recitation by Miss Nellie Bishop, "The Deacon and His Potatoes," caused a good deal of laughter. A poem by "Quina," Mrs. Cora L. V. Richmond's control, closed this part of the programme.

The whole concluded with the laughable farce, "An Object of Interest," by the Lyceum Dramatic Club, with the following cast of characters: Mrs. Sydenham Simerson, Mr. Charles Kitter; Major Hildebrand Culverin, F. D. Kayner; Mr. Marmaduke Primrose, Geo. W. Salter; Barney O'Dwyer, Miss Minnie Connors; Mrs. Trevor Vernon, Miss Jessie Murray; Mrs. Major Culverin, Miss Nellie Koehler; Fanny Gibbles, Miss Mamie Crocker; and did wonderfully well, it being the first effort by the club.

On Sunday the Lyceum elected the following officers: Conductor, Mrs. Hattie Davis; Assistant Conductor, Mr. E. T. Gilbert; Guardian, Mrs. Mary Stimson; Assistant Guardian, Mrs. Lucy Herring; Secretary, George W. Salter; Treasurer, Miss Jessie York; Musical Director, Miss Ada Briggs; Assistant Musical Director, Mr. W. F. Peck; Librarian, Alexander Spencer; Watchman, S. D. Andrews; Guards, Messrs. Charles F. Hall, Thomas Yates, Sargent Richmond and Ernest Spicer; Leaders of Groups: Fountain, 1, Miss Mamie Crocker; Stream, 2, Mrs. T. D. Kayner; River, 3, Miss Jessie Murray; Lake, 4, Miss Kitty Blaine; Sea, 5, Mrs. Beatty; Ocean, 6, Miss Lizzie Bushnell; Shore, 7, Mr. A. Densmore; Banner, 8, Mr. E. T. Gilbert; Star, 9, Mrs. Maud E. Lord; Excelsior, 10, Miss Nellie Koehler; Liberty, 11, Mr. A. H. Williams; Summer, 12, Mr. T. D. Kayner; Leaders-at-Large, Misses Minnie Tisdale, Lettie Starks, Jessie York and Mr. Z. T. Griffin.

Respectfully,
Geo. W. Salter, Sec.
71 North State street, Chicago, Ill.,
March 4th, 1881.

New Publications.

THE EASTERN WAY OF HOUSEKEEPING AND COOKING. Adapted to Domestic Use or Study in Classes. By Helen Campbell, Late Superintendent of the Hingham (Ct.) Cooking School. New York: Ford, Howard & Hurlbert.

The author of this book having been very successfully engaged in establishing cooking schools, has in this work, furnished the public, as the result of an experience leading her to determine what is much needed, a work altogether out of the ordinary line of publications for a similar purpose. She begins at a point where no other book of its kind does, at the beginning of the selection of the house, and it is to be one's house, and the arrangement of rooms and their furnishings, with more regard to health and comfort than to display, yet without sacrificing beauty and good taste. It instructs minutely and sensibly the proper course of procedure from the moment the mistress of the house enters its door; furnishes receipts and rules for every form of cooking in a sound, practical manner, and is, on the whole, a manual that should be in the hands of every school-girl as a part of her education, and of every one who is or expects to be a housekeeper, as a means of salvation from many of the ills that are liable to afflict them.

CHITS FROM THE WHITE HOUSE. Selections from the Speeches, Conversations, Diaries, Letters, and other Writings, of all the Presidents of the United States. Compiled by Jeremiah Chaplin. Boston: D. Lothrop & Co., 22 Franklin street.

IN MEMORIAM.

To the parents of *Lella Belle Hopkins*, who passed to spirit life from the residence of her father, Major Hopkins, Thursday, Feb. 17th, 1881, aged ten years and six months.

The lovely flower that fell the frost
Of earth's air, and pallid lies
With petals folded, is not lost,
But blooming under warmer skies,
Watched over in its beauty by angelic eyes.
Our darling only felt the chill
Within the pulse of outer clay;
Love's voice of wooing, soft and still,
Allured her on the shining way
That opened to the Kingdoms of eternal day.
Our angels do not always pause
To estimate our mortal pain;
Obedient to higher laws,
They count the richer, fuller gain
That follows soul-transplanting to a higher plane.
They, like the dwellers on the earth,
Must all obey eternal will;
They watch the germs to higher birth,
And gladly hasten to fulfill;
Seeing the *Perfect Good*, they fear no blight or chill.
The revelations that they bring
Can change our purpose and our God;
But they can antidote the sting
Inflicted by the chattering rod,
Showing our feet the way redeeming Love hath trod.
They can direct our yearning love
To those eternal truths of Heaven,
By which the intellect can prove
That not one soul can be given
To which divine attraction ever has been given:
And that our dwelling soared away
By Nature's holy and true behest,
Yet lingers fondly day by day
Closely beside the parent nest,
Chanting joy's sweetest songs to her loved ones rest.
Haltmore, Feb. 1881. F. O. HYZER.

The Rostrum.

THE VISION OF JACOB.

An Address Delivered by
MRS. NELLIE J. T. BRIGHAM,
Before the First Society of Spiritualists, New York, on Sunday Evening, March 6th, 1881.

(Reported for the Banner of Light.)

Among the many visions recorded in the Bible, this one of mystic significance. When we seek to find its meaning we may be allowed to go through the entire vision. In the journey that Jacob was taking when night came, no home was open to him, and he lay upon the earth with a stone for his pillow; and there in the shade of night came the vision to him. From earth to heaven he saw a ladder reaching, one end resting on the earth and its summit lost in the space above. That ladder was crowded by angels without number. We believe that the vision was full of significance. To-day we are told by those who do not know about it, that the heavens are closed, that our friends say farewell here and are lost to the earth, that their spirits are shining with the angels, and they come not to us again. They tell us that if we are in joy or sorrow the departed know it not; that year after year the grass grows over each grave, and the headstone is moss-covered, and by the effacing influences of time it loses even its record of name, age and deeds; and the place that knew the once known takes no more sorrow; that after a little time the sorrow is healed, and a new friend takes the place of the old friend, till sighs are heard no more when the once loved name is mentioned.

It is not true that humanity can ever forget the true friend. But it is right that the bitterness of the grave should pass away, and these harp strings of the soul, on which tears have fallen, after a time would be rusted, and would break, and life would have no more music in it. But a feeling of need, a longing comes to you at times in your life, and these things do not fade away. Many a man in his crowded life at times has thoughts of the past, and there comes that which fills the eyes with tears: it is a memory of the face that the life can never see again. Memory is eternal, though it may not always be on the surface like a picture hung upon the wall. But when they tell you that there is no communication, they tell you that which is false, that which the Bible disproves; for heaven and earth are forevermore united. Do you imagine that there was communication between the two worlds only for a stated period? When the ladder which Jacob saw in his vision had been placed in position, do you imagine that after that the ladder was no longer needed, and was taken up into heaven? No, it was only a type. What does it mean? It means that the communication always has and always will exist between the two worlds. That from the higher to the lower life these messengers are always moving to and fro; the rounds in the ladder represent the steps of progress, the existing laws by which these things are made plain. The poet tells you that heaven is not gained by a single bound, but speaks of a ladder by which you gain it round by round. It is true that mortals have seen these things dimly, if at all, as through a glass, dimly—they have seen only in part.

There are some who say of Spiritualism to-day, "If there is any truth in it, why do not all men learn of it and receive it?" Here is the true reason that mortals have known so little of it: because they have lived in material things, they have stood on the surface of life, and were not able to go beyond that. You reason from matter to spirit. They believed in a God who could lead armies in the smoke of battle that rolled up like clouds, a God that delighted in the noise of battles, who delighted in bloodshed, in the slaughter of animals as sacrificial offerings. They believed that these offerings were acceptable. Now in that state they could not understand the spirit world, the beneficent life in all space, and whose manifestation is in all force. In those days faith had but little to do in their minds; hope could not fly beyond this earth; it could flutter about them just a little way. Their state was like the state of a little child undeveloped. In the distant days human sight, spiritually, was not clear enough to enable mortals to understand life beyond the grave. Angels came to them with messages, but they thought their friends were asleep, for had they not made their graves in a rock?

After a time the spiritual element began to expand, and when we reach the New Testament we find these new ideas budding and blossoming—as in the north lands, when spring comes, though the snow remains, the little wild flowers come out here and there before the great drifts of snow are melted away. From the ancient days comes the unfolding of spiritual things. When the disciples saw their Lord walking on the water they were afraid, believing him to be a spirit; and when in the garden his spirit appeared there was fear; there was not a perfect understanding of his returning, though it had been prophesied. We find that mortals grew gradually into the belief that there was a spiritual existence. When first it began to be received by religious bodies—the belief of a life beyond the grave—it was crude, coarse, material.

Was all the truth taught in ancient days? In the beautiful truths of the New Testament was it all given to humanity? Yes, one says. Friend, at least we say this: Open the book; do not worship it with covers closed tight; and when you are reading it you may find some teachings that will brighten and refresh the soul. Remember that Jesus, in teaching, said to his hearers on one occasion: "I have yet many things to say unto you, but ye cannot bear them now." Did he mean that humanity could never bear them? That the world would never be in a condition to receive the teachings which he then withheld? Rather did he mean that humanity was progressing, and the time would come when these things would be unfolded and humanity at last could learn and understand?

This temple of religious teaching was not finished; it was left incomplete. To-day, when through the long pathway of the past we look back, we see how gradually mortals have grown. To-day men are not put to death because their religious opinions are not what might be called quite popular. To-day the religion of love is taught, and those who love are serving God. Men to-day can receive spiritual teachings, and are able to grasp the hand of the Father in love. To-day, as in the olden time, if the eyes of mortals were fully opened they would see the angels ascending and descending with messages from the heavenly land, as did Jacob of old. There are some who claim that the angels and the spirits of human beings are not the same; that angels are a separate and distinct race; that they had no birth on earth. How this has been ascertained we do not know. The word angel, as used in the Bible, has been applied to individual spirits, and there are accounts there of the return of individual spirits, as when the spirit of Samuel returned to Saul; also a spirit appeared to Peter upon the housetop, and to Cornelius there came a vision. We find three names applied: in one case it is called an angel, in one case it is called a spirit, and in one case it is called a man. We believe that the angels and the spirits are the same, and are correctly employed. You are familiar with the return of the angel to John on the island of Patmos.

Who would be so likely to return to earth with love and interest as those who have dwelt here? Do those who have never descended from the hunger fully understand what it is? There is a legend of a queen who, when appealed to by the starving multitudes for bread, replied, in her simplicity, "If they cannot get bread to eat, why do they not eat cake?" Those who have never known pain of body are those who have always been strong and vigorous, and on seeing the weak and puny, may have a kind of sympathy, but after all it is mingled with a sort of contempt. But those who have known pain and hunger can look at those suffering from these causes, and understand fully and have the deepest and truest sympathy for the unfortunate. Where sorrow has come to a mother, and her heart is desolate in her anguish, can she who has never known a mother's love fully understand and give the largest sympathy to that sorrowing one? The deepest sympathy comes from those who have known what sorrow is. Sympathy does not need set phrases to express it. It can speak from the eye, in the tender clasp of the hand, in the gentle tone of the voice. When we think of the character of the one who loved humanity, and know, as the Bible tells us, that he was a man of sorrow and acquainted with grief, we can form some idea of what true sympathy is.

Friends, when you think of the mother who gives her earthly life for her child, who would be so likely to be the guardian of the son or daughter as that loving mother, whose heart could never forget what sorrow is? Would she be the wants of that child? When they say they are the angels who do these kindly deeds, ascending and descending, we believe it. When we look attentively into the faces of these angels we see the look of love in their eyes. They are not the angels of the Bible, but the angels of the heart. And when you are told if your friend has been forgiven that friend is dead in heaven, and there is no returning of the dead, we say to you, come back to this vision of Jacob, and remember that not only did the angels ascend, but they also descended, and has always been so.

Take this truth home to your hearts; know that your ascended friends live; that the joy and glory of their love is brightest, deepest, when you place your feet on the rounds of the great ladder of progress, and rise from the condition of selfishness and evil into the light of purity and spiritual development.

Banner Correspondence.

Vermont.

AMSDEN.—Mrs. S. A. Jesmer writes: "With much interest I read in the *Banner of Light* the interesting article from the pen of Abbott Walker, also that of Dr. Hayward on Dr. Phelps, Prof. Phelps to the contrary notwithstanding. The *Banner* seems to be on the march, reaching out to all our minds, and the memorial services of Rosa, David, and Angie Howard, Mr. Bowen criticized a prominent religious teacher who had said, 'We are not to speak of the clearing away of the mists, and the light beyond the river, because we do not know, we are not well assured that the mists of death will ever clear away in the way of the living light.' Spiritualists who have had the most remarkable experiences in the way of tests and manifestations of divers kinds, know to the contrary."

A short time since I received a letter from the Secretary of the Convention being held at Waterbury, in this State, Mr. W. H. Wilkins in which he remarked that at a conference Mr. J. D. Stiles was entranced, and the spirit of a young man came, described the manner of his death, and said he was a stranger to the medium and the medium to him, but that there was one person who would recognize him when he gave the name *Victor*. He then pointed directly to my friend who wrote the letter, and he knew him to be my son, who passed to the higher life by drowning, Sept. 2d, 1877. Who shall say that a return to the spirit world is not possible? Mr. W. says my spirit son spoke of his mother, and of his making his presence known to her, which is very true. That the great Liberator, Death, does bring sadness and gloom, is a fact undeniable, but it may be only a momentary sorrow, and in the past, and to our proneness to forget that we can clasp hands with them, they who so loved us ere they were clothed with the garments of another life. At the burial of this loved child, where I arrived only to meet his body at the cemetery gate, a congregation of divine spirits, in the hand and grasped mine, exclaiming, "It has been my pleasure to try to say a few words of comfort to these mourning souls." My reply was, "Sir, do not talk to me, I cannot bear it. My son lives, and will be with me." On the third night he was given power to show himself to the bedside of one with whom I was staying. Could I live without this great undying belief and knowledge of another world? It might be possible; but now the mists are cleared, I see light."

California.

SAN FRANCISCO.—Under date of February 9th, Mrs. Mary F. Snow writes: "The usually quiet and peaceful residence of our respected citizen and well-known Spiritualist, Mr. George Whitney, who had attained his eightieth birthday, was transformed into a scene of unquieted mourning on Tuesday evening last, as a circle of fifty friends suddenly invaded his domicile. Most effectually was he surprised in reading at his cosy fireside, while near by sat his estimable lady engaged in a story to their little grandson. But speedily was the whole dwelling illumined, and our faithful friend became surrounded by an atmosphere of intellectual activity, for no sooner had the company assembled than R. A. Robinson nominated as Chairman Thomas Gales Foster. After a few preliminary remarks, Mr. Foster, who had early known our host and hostess, was introduced into a scene of unquieted mourning, recapitulating the scenes of their youth while resident in their Eastern home, little dreaming they would be permitted thus to meet again in this distant and more genial clime. Upon closing, the Chairman called upon Mrs. Mary F. Snow, who responded by a brief salutatory rhyme to the aged pair—now seated in the centre of the group—who for fifty-eight years had harmoniously dwelt together.

Other graceful poems and tributes, too lengthy to be recorded here, were offered by Messdames Matthews, Robinson and Annina, and Messrs. Hopkins, Irwin, Matthews and Mayo, also addresses from the accomplished journalists, W. E. Coleman and C. M. Plumb. Upon the call of our Chairman for extemporaneous remarks, able and appropriate addresses were made by Messrs. J. A. Collins and W. H. Mills, who respectively related the life of their father, the late, and H. C. Wilson, the educational professions; and inspirational utterances by Messdames McKinley, Hendee, Wiggin, Mayo and Scales. At the close of the intellectual repast, the guests were summoned to a table laden with delicacies, of which, having abundantly partaken, they

adjourned to the parlors, where, presiding at the piano, was the daughter of our host, who, after the skillful performance of a few weeks, before the guests, gracefully glided into the favorite songs of "Sweet Home" and "Shall we know each other there?" the audience heartily joining in chorus. Soon after the company dispersed, feeling that the joy of those happy hours would not soon fade from their remembrance."

District of Columbia.

WASHINGTON.—Mrs. I. F. Rogers writes: "Spiritualism is working its way very quietly, but effectively in this city. Rev. Samuel Watson, of Memphis, has been with us, and we have been favored with eloquent and instructive lectures from him, relating more especially to the Spiritualism of the Bible, and the teachings of Jesus, the great medium of eighteen centuries ago. We have with us Mrs. W. F. Snow, and consider she has superior to any other medium. The words of her control, Dr. Benjamin Rush, are always laden with wisdom and truth, and cannot fail to convince even the most skeptical that an individualized intelligence, distinct from and independent of the medium, is addressing them, and that the words are not uttered by the medium, but by the spirit of the deceased. We are sincerely to be hoped that Mrs. Snow may be long permitted to remain upon earth to bless and comfort, both spiritually and physically, the many who need the kind ministrations of herself, and the beneficent spirit that controls her."

We have also with us the world-renowned medium, Dr. Henry Slade. Never shall I forget the day, seven years ago this month, when, after the loss of a lovely daughter, I called upon him, then a perfect stranger to me. I was full of grief and sorrow, looking in vain for comfort anywhere. All was dark; the loved one had gone, we knew not where, and a kind friend suggested a visit to Dr. Slade. I followed that friend's advice though knowing nothing of Spiritualism, and after sitting a few moments, my child came, and I saw those loved features, eyes, face, hair, with a sweet smile for her stricken mother. What a test! No more doubts; oh, no, I have lived with her beautiful ministrations about me each day.

"We have had some social meetings at private residences that have been of a very pleasant nature. At Mrs. Snow's rooms, last Saturday evening, a few choice friends gathered, among whom were three mediums, each giving forth of their own peculiar phase."

New York.

PENN YAN.—H. M. Stewart writes: "I recognize the spirit 'STARLIGHT' in her characteristic and beautiful address to you in the *Banner of Light* of Nov. 14th, 1880, and at her request made at our circle since then, I give you a brief outline of her life, as known to us. This bright, intelligent and noble-spirited woman, for about twelve years, she may well be said to have been educated to be a ministering spirit in our circle, talking with us, first, by sounds, then by control of the lettered dial, and finally, several years since, she obtained full control of her medium, and conversed freely. Starlight has repeatedly stated to us that she was wronged, then little more than a child, by falling from her canoe while reaching after water lilies. As a spirit she has always with us assumed the condition of a young Indian maiden, pure as a dew-drop, and as free as the wind. The lady, in a thoughtless moment, gave us a story of love and gentleness, and I think you could not have failed to recognize this, in her communication to you. She is in truth, in the spirit home, a beautiful, bright and mature spirit, but, alas! she comes to us in the form of Indian girlhood. For the last three years, she has, I thought, more or less, materializing circles. I saw her fully materialized at one of Mrs. Markes's circles. She then stood before and spoke to her medium (Mrs. Y.) through whom she had so long conversed with us. It was a conclusive identity."

And so it seems to be true that spirits come to earthly circles to be educated to perform their duties on earth. "Starlight," from the first, claimed that she was under the direction of a "council" in the happy hunting-ground. As I read in the *Banner of Light* of her gentle, love-breathing greetings to you, falling, I doubt not, like the head dew of a summer night on flowers, I pray that light and life from the Infinite Fountain may rest on this child of a wronged race, who returns good for evil—this happy spirit, who is ready to give, and like a gentle breeze on others the light she receives."

TROY.—"Cephas" writes: "Permit me to say a few words relative to the merits of W. H. Vosburgh, 65 Hoosick street, Troy, N. Y., an old-time Spiritualist, who has recently been developed as a leader. He possesses remarkable powers, and is meeting with great success in his extraordinary success. W. E. Cheney, 61 River street, Joseph Nelson, 656 River street, and E. F. Rogers, 5 1/2th street, having received great benefit from Mr. Vosburgh's treatment, furnish certificates to that effect, and recommend him to all who are suffering from disease."

Massachusetts.

PEABODY.—Mrs. David Bailey has suffered for forty years from the effects of a fall by which a knee was injured. The most skillful of the "regular" physicians had exerted themselves in efforts to help her, but no permanent relief was obtained, and she had about relinquished all hope of escaping the almost unbearable distress she was constantly subject to. At length she heard the voice of an invisible attendant, saying, "Do not despair; you shall yet recover. Apply to Mrs. E. F. Rogers, of New York City." She writes: "This reference of my dusky guide to a brother of mine, Mr. Benjamin F. Pickett of Georgetown, Mass., was a great relief to me. I was at once placed under his care, and after a week's time was raised from the shadows of despair into the light of a new and better life. This was the first time, and there has been no recurrence of my former troubles. In the belief that justice requires a public statement of the good he has done myself and others, I write this. And yet the Legislature has been asked to command by law these agents for restoring health to the sick, to desist from their humane labors, but I am sure by man will never subvert the law made by God."

Verifications of Spirit-Messages.

SAMUEL CURTIS.

To the Editor of the Banner of Light:

The communication in the Message Department of the *Banner of Light* of Feb. 19th, 1881, purporting to come from SAMUEL CURTIS, late of Detroit, Mich., has been received. It was, as his beyond any reasonable doubt. I was acquainted with Mr. Curtis for nearly sixty years, and for the last ten or fifteen years of his life I was in the habit of instantiating him as a natural Spiritualist. He was a man of blameless life, most liberal in his ideas, and most kind and noble in his nature, and he had the opportunity to investigate the Spiritual Philosophy to have accepted it with alacrity and joy.

Mr. Curtis was the subject of a remarkable case of healing through the instrumentality of Dr. William Sweet, one of the many natural bone-setters of the name and family in South Kingston, which it may not be amiss to narrate. More than fifty years ago Mr. Curtis was one night bringing a heavy load of pressed bales of wool from Wickford to a manufactory of mine at Rocky Brook, in South Kingston. He was on his way back to his home, at the time the accident I am about to relate occurred, about six miles from his home, which was near my manufactory, and in going down a stony hill at Pendar Lake's Corner, he was jostled from the tongue of the cart and fell to the ground, the heavy cart-wheel passing directly over his thigh, crushing the bone and otherwise lacerating and wounding the flesh and sinews. It was some time before any one came to his assistance and conveyed him home. It was in the month of July, and the weather very warm indeed. His case seemed almost hopeless, as it doubtless would have been, so far at least as saving the limb from amputation, under the treatment of any of the regular diplomatisms. Dr. Wm. Sweet was, however, promptly sent for, who, on his arrival, after a brief examination, took him up in his arms, and after putting every fragment of bone in its proper place, bandaged the limb very skillfully with sole-leather. The doctor then went out into the adjacent fields, as was the general wont of the family in those primitive days, and gathered a quantity of bar roots and bark roots, from which he made a decoction to bathe the

wound so as to allay inflammation and prevent mortification. Mr. Curtis had to remain in his bed a month, for some weeks before the bones knit sufficiently together to admit of the leather splinter being removed. Everything progressed favorably, and in a brief period Mr. Curtis sat up and, and in a very few months was seen as usual driving his team on the road as well as at work, and he showed a slight limp, as it were, owing to the limb being a little shortened through the contraction of the sinews, no longer kept in exact place from the slight shortening of the crushed and fractured thigh-bone.

This is but one of hundreds of cases of bone-breaks and fractures, many of them very, very far worse, that I have known members of the Sweet family to "put to rights," as they used to express it. I lived within a mile and a half of two Sweet families of natural bone-setters for more than twenty years, and was cognizant of hundreds of cases wherein they treated fractured and broken limbs, ribs, &c., successfully, with, to my remembrance, but one exception (which was that of the back bone spine, broken and driven inward beyond the reach of the hand). For a few dollars these simple-minded farmers and blacksmiths, John, William and Job Sweet, have, to my knowledge, healed many compound and complicated fractures, any one of which cures would have given an educated practitioner a world-wide reputation, and a fee of a thousand or more dollars. And these were the cases wherein the doctors succeed in their natural bone-setter to heavy fine and long imprisonment by the provisions of the Doctors' Laws recently enacted in New York, California, and other States, and which have been for several seasons and now are sought to be fastened upon the people of Boston (the enlightened Hub of the Universe) and the State of Massachusetts. In the year 1816 a woman was hung on Boston Common for curing some of her neighbors, free of cost, by the use of "simple remedies." In 1881 women are fined and imprisoned in New York, California, and may soon be hanged if the doctors succeed in their pharmacy-dispensing "dispensing" plot, now before the Legislature of Massachusetts for enacting without the use of any "remedies" whatever, the "laying on of hands," according to the receipt given to his simple-minded followers by Jesus Christ, who was crucified for them.

So history repeats itself! Doctors crucified then for what they line and imprison now.
THOMAS R. HAZARD.
Boston, Feb. 21st, 1881.

REV. E. M. PORTER'S MESSAGE.
To the Editor of the Banner of Light:

I have verified the correctness of the communication from Mr. PORTER in the *Banner of Light*. There was a misprint only in the letter standing for the middle name; it should have been M. instead of W. I had the proof from his nearest relations. Yours truly,
W. G. WOOD.

Providence, R. I., March 4th, 1881.

"SPIRITUAL HARMONIES, A Song Book for Spiritualists." We have received from the *Banner of Light* a beautiful music book, "Spiritual Harmonies," or "Spiritual Teachings, Songs and Hymns, with Appropriate Readings for Funerals," by Dr. J. M. Peck, the well-known lecturer, author and traveler. The beautiful music book of one hundred pages, so needed by Spiritualists at seances, Sunday meetings and for congregational singing, has several pages in the beginning of the book, in a dedicated to the Spiritualists, and the belief of Spiritualists as he understands it; then follow headings appropriate for seances, then nearly one hundred hymns and family spiritual songs, and the whole is beautifully selected, and appropriate to funeral occasions. One interesting item connected with this new book of songs and funeral readings, is its price, twenty cents bound in cloth, and ten cents unbound. It is for sale by Albert Morton, 50 Market street, San Francisco—Light for All, San Francisco, Cal.

The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Passed to Spirit-Life:

From Boston, Feb. 20th, Mrs. Anna M. Hall, wife of Isaac Hall, aged 54 years.

Mrs. H. will be remembered as formerly Mrs. Cowles, proprietress of the "Spiritual Home," Boston. The last several years of her life were spent in suffering from disease. Medical skill and kind friends did all they could to alleviate her sufferings. During her sickness she was attended by her friends, and her death was a relief to all. She was a devoted husband and two sons, who will miss her kind, gentle presence, but they recognize that her change of life was for the best. It is possible for her to return to them in spirit and hold converse. Mrs. Hall was a devoted mother, and her death was a great loss to her family. She was a kind and gentle soul, and her death was a relief to all. She was a devoted husband and two sons, who will miss her kind, gentle presence, but they recognize that her change of life was for the best. It is possible for her to return to them in spirit and hold converse. Mrs. Hall was a devoted mother, and her death was a great loss to her family. 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Spiritualism Abroad.

IN ENGLAND.

Interesting phenomena are reported in the *Herald of Progress*, by John Mould, as having occurred at a séance by Miss Wood, long and favorably known as a medium for the production of physical phenomena. The medium occupied a closet the door of which was fastened from the outside with two screws. In front of this closet was a curtain. At the expiration of about three-fourths of an hour a white-robed form appeared, shook hands with all, and then stood on the scales. The medium had previously been weighed, her weight being ninety pounds. The spirit form weighed forty-nine pounds. The spirit was then asked to come out as far as possible from the curtain, and, on reaching its limits, to vanish from view without receding from the spot. It walked a distance of fully three feet from the curtains, and stood, a palpable and tangible, though diminutive form, and in the course of five minutes there was nothing left of it, a very tall form appearing at the aperture of the curtains as the residual molecules of the small figure were vanishing away. This tall form or columnar mass of drapery then pulled the curtains aside, exposed the closet to view, took out the screws, opened the door of the closet, entered it, and brought the chair out with the medium in it, but apparently in a deep trance. The medium was distinctly visible, sitting in her chair on the outer side of the curtains, when from the inner side movements were going on, and presently the curtain was drawn aside and the tall figure was seen standing about three feet from and to the left of the medium.

Mr. J. Holmes, one of the Vice-Presidents of the National Secular Society of England, and formerly a talented exponent of secularism, who visited this country a few years since, and gave a course of lectures in the Paine Memorial Building in this city, in the interests of Materialism, was at that time induced by Mr. Robert Cooper to attend a spiritual séance. Becoming interested in what he witnessed, he continued his investigations in this country and England in a manner peculiar to himself, the result of which may be judged from the fact that he is now lecturing in advocacy of the truth and reality of Spiritualism, and is holding séances with atheists and skeptics to enable them to test the nature of the phenomena by any method that is satisfactory to themselves.

We are gratified in learning from the London *Spiritualist* that Mr. Robert Cooper, who has resided at Eastbourne since his return from this country, has so far recovered his health as to be able to employ his pen as energetically in behalf of the truths of Spiritualism as formerly. In the same paper appears an article from Mr. Cooper in regard to the Davenport Brothers, whose agent he was during a considerable part of their stay in England, in which he says:

"The direct voice" was the usual means by which the Davenport brothers communicated with their spirit friends. Now and then they would ask a question which would be responded to by raps; but whenever they required to "consult the spirits" they either went into their cabinet or darkened a room, and immediately a voice would be heard. I never knew it to fail. I have always considered this mode of communication to be the most satisfactory of any, and the best to afford proof of the identity of the communicating intelligence, for the reason that every person has his own particular mode of expression, and the voice is his own peculiar individual characteristic, and cannot be so readily simulated as writing or any other mode of communication.

Arrangements are being made in England for holding services commemorative of the advent of Modern Spiritualism, on Sunday, the 27th. It is expected that the day will be observed in several prominent localities.

The editor of the *Herald of Progress* (W. H. Lambell) by invitation recently addressed the Free Associate Church of Sunderland, his subject being "Spiritualism as a Theory of Religion." This church is composed of all shades of belief and unbelief. The services are quite unique. After the singing of a hymn there followed four minutes' silence. There was no prayer nor invocation audibly expressed, but a perfect stillness reigned, and those who chose to allow their thoughts to go heavenward did so, and perhaps more effectually than if the air had been rent by loud exclamations.

An Edinburgh correspondent of the London *Evening Express* writes that at the close of a large meeting in the Free Assembly Hall, a month or two ago, the Lord Provost presiding, a lecture was delivered by the "Rev. Joseph Cook, of Boston, U. S. A.," on the subject "Does Death End All?" after which were given away several hundred copies of *The Spiritualist*, together with American and Australian spiritual literature. The *Evening Express*, taking notice of the circumstance, significantly remarked "that if the accounts given of the spirits in those spiritualistic journals are true, then death does not end all, but is only a rather lively beginning."

The Glasgow Association of Spiritualists presented Mr. J. Morse with an illuminated address on the 11th ult.

IN SCOTLAND.

From the *Harbinger of Light* we glean several items of interest. The "Sydney Progressive Lyceum" is progressing favorably, the attendance at each session being large, and constantly increasing interest manifesting itself. Its Conductor is our able correspondent, Mr. L. E. Harcus.

In Melbourne, Mr. Geo. Spriggs, known in England as "The Clairvoyant medium," who, with his friend, Mr. A. J. Smart, is on a visit under the auspices of the Victorian Association of Spiritualists, is greatly advancing the cause by the presentation of ocular and tangible evidence of spirit-materialization.

The family of that earnest and faithful advocate of Spiritualism and a liberal faith, John Tyerman, having been left in destitute circumstances, a subscription for their benefit has been commenced at Melbourne, Sydney, Auckland and other places. Mr. W. H. Terry, at Melbourne, receives subscriptions, and will see that they are rightly appropriated.

The verification of the message of SAMUEL CURTIS, which Thomas R. Hazard contributes in another column, while embodying a case of the pronounced recognition of a returning spirit, also conveys a practical lesson regarding the so-called legal "regulation" (?) of medicine, which is worthy of attentive perusal on every hand.

A private materializing séance was held on Thursday evening of last week at the residence of Mrs. H. Fay, 14 Dover street, Boston, when twenty-four spirit forms appeared.

Rev. Mr. Watson is in Washington, the guest of Gen. John Edwards.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

The Magazines.

GOOD COMPANY—published at 309 Main street, Springfield, Mass., by a company of the same name—has in the latest issue which has reached this office, an outspoken article on matters in Ireland, from the pen of Dr. G. H. Hepworth; "S. S. Prentiss" is treated of interestingly; modern travel in Egypt finds attractive mention; "The Story of a Lion" is charged with a pointed lesson; the life-lines of "Rose and the Doctor" are further delineated; the methods of dispensing charity are discussed by Octave Thonet; and tales, sketches, poems, reviews, etc., not here noted, combine to make up an interesting table of contents.

THE MEDICAL TRIBUNE—published at 267 Broadway, New York City—is a grand issue of a worthy magazine. The firm from it presents from number to number against the infamous "Doctors' Plot" laws, to be seen, and it should receive in this regard the friendly appreciation of all lovers of health-liberty. Alexander Wilder, M. D., F. A. S., one of its editors has a stirring rebuke this month of those among the "Regulars" who are now "Crying for the Lancet and Blood-flow" of Sangrado in this century of presumed light and knowledge. Other articles of merit are given in the present issue, and "The Mirror" department contains editorial, brief reviews of current publications, etc., which indicate the labor of fearless and thoughtful minds.

THE PHRENOLOGICAL JOURNAL—Fowler & Wells, publishers, 753 Broadway, New York—leads off its March number with a portrait and sketch of Sir Frederick Leighton, R. A., President of the Royal Academy; among other papers of merit in its table of contents may be cited the sixth chapter (illustrated) of "Studies in Comparative Phrenology," "How does he Sleep?" "Overwork and Brain Exhaustion" (both filled with excellent hygienic advice), "The Magnetic Hand," etc. The "magnetic" article takes broad ground in regard to the subject treated, and is worthy of an extended perusal.

THE HERALD OF HEALTH for March—M. L. Holbrook, M. D., editor and publisher, 13 and 14 Light street, N. Y.—has a good showing on health topics; among those treated being "Our Common-Sense Allments" (by the editor), "The Institute of Heredity" (being an endorsement of that useful project), "Healthy Morals," "How Diphtheria Spreads," etc., etc.

THE NURSERY for March—published by a company of the same name at 36 Bromfield street, Boston—is emphatically "a monthly magazine for young readers," as its title page sets forth. The present issue contains sixteen articles, illustrated with the choicest pictures, a "Drawing Lesson," and one musical composition, "Winter," by T. Crampton. A mournful and yet uplifting influence attaches to this month. In that two of its pages are devoted to an exquisitely-illustrated poem by the late Eps Sargent, Esq., wherein the "Snow Drop" is aptly symbolized as the emblem of a life eternal which the frosts and drifting storms of death's winter can never destroy. This cheery-faced magazine deserves the welcoming words and sustaining hands of all lovers of the little ones.

"THE CHILDREN'S MUSKUM" is the attractive name of a new monthly magazine for the young, the second number of which is just published. It is very neat in appearance, contains excellent reading for boys and girls, and is handsomely illustrated with the engravings of Goldard & Gray, Tribune Building, New York, are the publishers.

RECEIVED: VICK'S ILLUSTRATED MONTHLY MAGAZINE for March. James Vick, seedsman and florist, publisher, Rochester, N. Y.

ANDREWS' BAZAR for March—W. R. Andrews, editor and publisher, Tribune Building, New York City.

THE BUILDER AND WOOD-WORKER for March—Fred. T. Hodgson, editor, Charles D. Lakey, publisher, 176 Broadway, New York City.

Movements of Lecturers and Meditators.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

J. Frank Baxter continues his lectures on Sundays of this month in New York City. He was again in East Medway, Tuesday evening, March 15th; in Sherborn again on Wednesday, March 16th. On Thursday evening, March 17th, he goes to Peabody. Week evenings in April can be secured. The only Sundays open for engagements till July, are the last three of May. Address him at Chelsea, Mass.

G. L. Stebbins speaks at Flint, Mich., March 25th-27th; Little Valley, N. Y., Sunday, April 10th, and April 11th and 12th; Byron, N. Y., Sunday, April 17th; Peterboro, N. Y., Sunday, April 24th; Worcester, Mass., Sunday, May 1st and 2d; East Dennis, Sunday, May 22d; Stafford, Conn., Sunday, May 31st and June 7th.

Mrs. L. A. Walters and Mrs. M. C. Gale will be engaged in the lecture-field at New York, N. Y., until the 21st, when they leave to attend the State annual meeting at Flint, Mich.

A correspondent writes that Frank T. Ripley is having good success in Van Wert, O., as a public test medium. Parties who want his services can address him care of W. H. Best, Dayton, O. Terms reasonable.

Mrs. Colby and Smith closed their long successful engagement in Rochester, N. Y., the last Sunday in February, the hall being crowded to its utmost capacity. A reception in their honor was held by their many friends at Amy Post's on Monday, until 2 p. m., at which time they left for Ridgeway, to fill an engagement of three lectures. They were to give the same number of discourses at Gasport the following week, and commence an engagement in Cleveland, Ohio, the third Sunday in March, to continue until the third Sunday of April. Parties desiring their services for funerals or week-evening lectures can address them at Cleveland, care Thomas Leas.

Miss Jennie B. Hagan, after spending January and February in Bridgeport, Ct., very successfully, will speak in New Bedford the Sundays during March. She will answer calls for Anniversary services. Address her during March, No. 242 Aushumra avenue, New Bedford, Mass. Permanent address, South Norbury, Mass. Laura Kendrick will be lecturing at Newburyport, Mass., on Sunday, March 20th.

The many friends of Mrs. Zella S. Hastings will be pleased to learn that this lady, who has been very sick for many months past, is now so far recovered that she desires correspondence for lecture engagements from and after May 1st, 1881. Address her at Bartonsville, Vt.

At the Friday afternoon reception of W. J. Colville, 94 Pembroke street, Boston, Mrs. Julia G. Stickey, of Haverhill, Mass., has lately given original poems entitled: "A Lament for Edgar A. Poe," "The Land of Eternal Silence," and a song called "Bird of Winter."

Mrs. N. J. Willis, of Cambridgeport, spoke in Temple's Hall, Lynn, Mass., last Sunday evening, before the First Society of Progressive Spiritualists. The same organization will celebrate the Thirty-third Anniversary on Friday, April 1st. Capt. H. H. Brown will speak in the evening. Further particulars hereafter.

Dr. H. P. Fairfield has now recovered from a severe attack of the throat, and is anxious to answer calls to lecture wherever his services may be required. Address Stanford Springs Conn., Box 30. Dr. Fairfield is a charming and magnetic speaker. Keep him busy.

Mrs. Clara A. Field lectured in New Era Hall, Boston, March 13th. She would like to make engagements to attend the various camp meetings. Meanwhile she will make engagements to speak wherever her services may be required. Address her at her residence, 19 Essex street, Boston, Mass.

Dr. L. K. Conoley will lecture in Good Templars' Hall, Essex street, Lawrence, Mass., Sunday, March 20th, at 2:30 and 7 p. m., subjects given by the audience, and questions answered. He will lecture in Haverhill the first and second Sundays of April, and hold séances at private residences evenings during the week.

Messrs. John and James Dobson, who are the largest manufacturers of carpets in the United States, are offering some rare bargains at their elegant salesroom, Nos. 525 and 527 Washington street. Their stock comprises everything desirable in the carpet line, and as will be seen by their announcement in another column, their prices are most reasonable.

Spiritualist Meetings in Boston.

NEW ERA HALL.—The Showmen Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 10:30 a. m. J. B. Hatch, Conductor.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum meets every Sunday morning at 10:30 a. m. at this hall, Appleton street, commencing at 10:30 a. m. The public cordially invited. J. B. Hatch, Conductor.

REVEREND HALL.—Free spiritual meetings are held in this hall, 4 Berkeley street, every Sunday at 10:30 a. m. and 3 p. m. Vesper Service first Sunday in every month, at 7:30 p. m. The public cordially invited. President and Lecturer, W. J. Colville.

HIGHLAND HALL.—The Roxbury Spiritual Union holds meetings in this hall, 100 Washington street, every Thursday, at 7:30 p. m. Regular lecturer, W. J. Colville.

EMERSON HALL.—Spiritual Meetings are held at this hall, 40 Washington street, corner of Essex, every Sunday, at 10:30 a. m. and 2:30 and 7:30 p. m. Excellent quartette singing provided.

LADIES' AID PARLOR.—The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 78 Washington street, every Friday afternoon and evening. Business meeting, 10:30 a. m. and 7:30 p. m. C. Perkins, President. Mrs. A. M. H. Tyler, Secretary.

NEW ERA HALL.—A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Jennie B. Hagan, commencing on Sunday, March 13th, at 10:30 a. m. and 3 p. m. The public cordially invited. One of the above-named ladies will be present and conduct the services.

PENROBE ROOMS, 94 Penrobes street.—W. J. Colville holds a public reception in these rooms every Friday, at 3 p. m., and Sunday, at 2 p. m. The public cordially invited.

MECHANICS' HALL—Charlestown District.—Spiritual Meetings will be held regularly at this place, No. 212 Commercial street, every Sunday evening, 7:30 p. m. C. H. Marsh, Manager.

CHURCH.—Spiritual Harmonical Association holds meetings every Sunday at 3 and 7:30 p. m. in Temple of Honor Hall, Old Fellows' Building, opposite Hollingshead's Car Station. The Ladies' Harmonical Aid Society meets every Tuesday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.—The regular exercises of the Lyceum were opened to-day with selections by the orchestra, followed by singing. Silver Chain recitation and Banner March; at the conclusion of which latter Dr. Field practically illustrated with charts the study of election—his remarks being attentively listened to by all. He then read a number of interesting papers, which were then rendered by the following pupils: Haskell Baxter, Grace Burroughs, Emma Ware, Hattie Morgan, Jennie McIntyre, Lizzie Whitney, Charles Fray, Mrs. Augustus Howard, and the young man, presented by Mr. John Hatch; Miss Emma Greenleaf and Mr. George W. Cook read a number of choice selections.

At the time of the last meeting, Dr. Field read a letter from Brother Howard of the Brooklyn Lyceum, and in closing his remarks referred with much feeling to the visit of the New York and Brooklyn Lyceums to the city of Boston, at which time a bond of friendship was formed, and as a time elapsed the chain of friendship was strengthened, and to-day the three in one were firmly united, as the exercises in the different schools prove. The exercises were rendered by the following pupils: at the Lyceum in Republican Hall, New York, on the 13th, Mr. Hatch being detained at home, Mr. Hatch spoke a few words in regard to the acquaintance formed at the time of the last visit, and to-day his spirit was not in Boston, but was present with our friends of the Empire State in the celebration of the anniversary.

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Rev. George McCutchan, the Protestant rector of Kenmare, in a letter confirming the statements made by Mr. Charles Russell, M. P., says: "The fact is, beyond all doubt, that the laws regarding the tenure of land in Ireland permit the people to be degraded into a condition little raised above actual serfdom, where every family relation may be harassed by the interference of estate rulers; where freedom of contract is unknown, and the self-respect of the great bulk of the community is degraded into craven fear of offending those who have the power to make or mar the tenant's fortune."

BROOKLYN SPIRITUAL SOCIETY CONFERENCE MEETINGS. At Everett Hall, 395 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule. J. DAVID, Chairman.

REMOVAL—The Brooklyn (N. Y.) Spiritual Fraternity. Holds Sunday services in Novelt Hall, 611 Fulton street, at 10:30 a. m. and 7:30 p. m. Speakers engaged: March 13th, Dr. Stephen Allen; April 20th, Dr. Stephen Allen; April 27th, Dr. Stephen Allen; May 4th, Dr. Stephen Allen; May 11th, Dr. Stephen Allen; May 18th, Dr. Stephen Allen; May 25th, Dr. Stephen Allen; June 1st, Dr. Stephen Allen; June 8th, Dr. Stephen Allen; June 15th, Dr. Stephen Allen; June 22nd, Dr. Stephen Allen; June 29th, Dr. Stephen Allen; July 6th, Dr. Stephen Allen; July 13th, Dr. Stephen Allen; July 20th, Dr. Stephen Allen; July 27th, Dr. Stephen Allen; August 3rd, Dr. Stephen Allen; August 10th, Dr. Stephen Allen; August 17th, Dr. Stephen Allen; August 24th, Dr. Stephen Allen; August 31st, Dr. Stephen Allen; September 7th, Dr. Stephen Allen; September 14th, Dr. Stephen Allen; September 21st, Dr. Stephen Allen; September 28th, Dr. Stephen Allen; October 5th, Dr. Stephen Allen; October 12th, Dr. Stephen Allen; October 19th, Dr. Stephen Allen; October 26th, Dr. Stephen Allen; November 2nd, Dr. Stephen Allen; November 9th, Dr. Stephen Allen; November 16th, Dr. Stephen Allen; November 23rd, Dr. Stephen Allen; November 30th, Dr. Stephen Allen; December 7th, Dr. Stephen Allen; December 14th, Dr. Stephen Allen; December 21st, Dr. Stephen Allen; December 28th, Dr. Stephen Allen; January 4th, Dr. Stephen Allen; January 11th, Dr. Stephen Allen; January 18th, Dr. Stephen Allen; January 25th, Dr. Stephen Allen; February 1st, Dr. Stephen Allen; February 8th, Dr. Stephen Allen; February 15th, Dr. Stephen Allen; February 22nd, Dr. Stephen Allen; February 29th, Dr. Stephen Allen; March 6th, Dr. Stephen Allen; March 13th, Dr. Stephen Allen; March 20th, Dr. Stephen Allen; March 27th, Dr. Stephen Allen; April 3rd, Dr. Stephen Allen; April 10th, Dr. Stephen Allen; April 17th, Dr. Stephen Allen; April 24th, Dr. Stephen Allen; May 1st, Dr. Stephen Allen; May 8th, Dr. Stephen Allen; May 15th, Dr. Stephen Allen; May 22nd, Dr. Stephen Allen; May 29th, Dr. Stephen Allen; June 5th, Dr. Stephen Allen; June 12th, Dr. Stephen Allen; June 19th, Dr. Stephen Allen; June 26th, Dr. Stephen Allen; July 3rd, Dr. Stephen Allen; July 10th, Dr. Stephen Allen; July 17th, Dr. Stephen Allen; July 24th, Dr. Stephen Allen; July 31st, Dr. Stephen Allen; August 7th, Dr. Stephen Allen; August 14th, Dr. Stephen Allen; August 21st, Dr. Stephen Allen; August 28th, Dr. Stephen Allen; September 4th, Dr. Stephen Allen; September 11th, Dr. Stephen Allen; September 18th, Dr. Stephen Allen; September 25th, Dr. Stephen Allen; September 30th, Dr. Stephen Allen; October 7th, Dr. Stephen Allen; October 14th, Dr. Stephen Allen; October 21st, Dr. Stephen Allen; October 28th, Dr. Stephen Allen; November 4th, Dr. Stephen Allen; November 11th, Dr. Stephen Allen; November 18th, Dr. Stephen Allen; November 25th, Dr. Stephen Allen; November 30th, Dr. Stephen Allen; December 7th, Dr. Stephen Allen; December 14th, Dr. Stephen Allen; December 21st, Dr. Stephen Allen; December 28th, Dr. Stephen Allen; January 4th, Dr. Stephen Allen; January 11th, Dr. Stephen Allen; January 18th, Dr. Stephen Allen; January 25th, Dr. Stephen Allen; February 1st, Dr. Stephen Allen; February 8th, Dr. Stephen Allen; February 15th, Dr. Stephen Allen; February 22nd, Dr. Stephen Allen; February 29th, Dr. Stephen Allen; March 6th, Dr. Stephen Allen; March 13th, Dr. Stephen Allen; March 20th, Dr. Stephen Allen; March 27th, Dr. Stephen Allen; April 3rd, Dr. Stephen Allen; April 10th, Dr. Stephen Allen; April 17th, Dr. Stephen Allen; April 24th, Dr. Stephen Allen; May 1st, Dr. Stephen Allen; May 8th, Dr. Stephen Allen; May 15th, Dr. Stephen Allen; May 22nd, Dr. Stephen Allen; May 29th, Dr. Stephen Allen; June 5th, Dr. Stephen Allen; June 12th, Dr. Stephen Allen; June 19th, Dr. Stephen Allen; June 26th, Dr. Stephen Allen; July 3rd, Dr. Stephen Allen; July 10th, Dr. Stephen Allen; July 17th, Dr. Stephen Allen; July 24th, Dr. Stephen Allen; July 31st, Dr. Stephen Allen; August 7th, Dr. Stephen Allen; August 14th, Dr. Stephen Allen; August 21st, Dr. Stephen Allen; August 28th, Dr. Stephen Allen; September 4th, Dr. Stephen Allen; September 1

Terms of subscription, \$2.50 per annum, in advance. Single copies, 5 cents. Clubs of five or more, per year, \$2.00.
Direct all letters or communications to MRS. ANNIE T. ANDERSON, 717 Olive street (Room 6), St. Louis, Mo.

SPIRIT SKETCH LIKENESSES FRIENDS (or those coming to respond to the call) made by undersigned for \$1 and three 3-cent stamps. Money returned if conditions do not favor execution. **HENRY LACROIX, No. 65 Dubord street, Montreal, Can.** 6w-March 5.

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