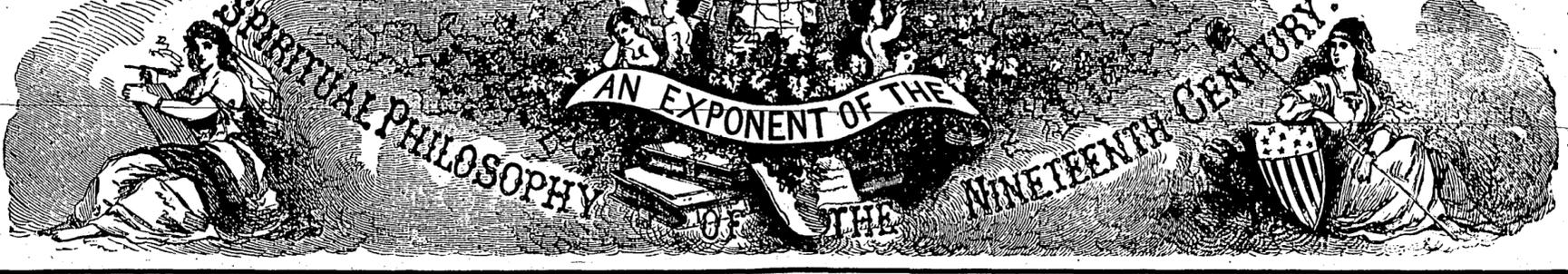


BANNER OF LIGHT.



VOL. XXXI.

{WM. WHITE & CO.,
Publishers and Proprietors.}

BOSTON, SATURDAY, APRIL 27, 1872.

{\$3.00 PER ANNUM,
In Advance.}

NO. 7.

Written for the Banner of Light.
LOVE PRESENCE.

BY MRS. CORA L. V. TAPPAN.

There is no ray of golden sun,
Nor splendor of the azure sky,
But tokens thy dear presence nigh,
Soul of my soul, beloved one.

No gentlest zephyr softly swings
The trailing moss on vernal tree,
But seems thy breath, carelessly
To move me 'mid its murmurings.

No rapturous song of mocking-bird
Thrills and enchains its loving mate,
But in my heart, with joy elate,
Thy soul of sweetest song is heard.

No fragrance from the blooming groves
Is wafted to my ravished sense,
But breathes of Love's omnipotence,
And bids me own that I am Love's.

The singing palm and murrain pine
Repeat the anthem of my soul,
Sweet, swayed by thy supreme control,
The blending of thy life with mine.

On whatsoever distant strand,
Beneath what stormy skies or fair,
The feet of my beloved are,
They only wait one blest command.

Far out upon the moon-lit sea
A bird of beauty beats its breast,
By holy passion-pulses pressed,
Toward the shore and unto me;

Cleaving hope's hallowed atmosphere
With wing of wonderful delight,
Revealed alone to my love-sight—
The spirit of my love is here.

Florida, April, 1872.

Original Essay.

THE PROPERTIES WHICH FIT ONE FOR MEDIUMSHIP.

BY ALLEN PUTNAM.

Perhaps some readers of the Banner may have queried, What is it that makes some persons mediums, while others are not? This inquiry is natural and proper; and though few, if any, may be able to give a satisfactory answer, yet something may be said and quoted in reply that may not be entirely devoid of instruction and interest.

We know that one person, when an interest in Spiritualism was first awakened in him, was possessed of a sort of vague apprehension that any one through whom information would be given from the other world must possess some peculiar faculty; that he or she would be selected on some moral or religious ground to be an honored proclaimer of glad tidings upon earth. Possibly, similar apprehensions may have existed and may still linger in some other minds; and if they do, they constitute barriers to free and successful converse with spirits. We fail to meet our departed friends as they desire to be met, unless we are as calm and easy with the mediums as we are with near friends and intimate acquaintances.

Observation soon shows that, apparently, mediums are not much better or worse in morals and religion than the average of people. An investigator will soon doubt whether mediumship is a reward for sanctity. Still the question will recur, Why is one taken, and the other left? Nearly seventeen years ago, Franklin was asked what properties fitted one for mediumship, and answered, "Organization and temperament." Such a reply dispensed with moral and religious properties, but was too broad and general to be satisfactory.

Once we heard it stated, through a medium, that those only could be used by the spirits whose muscular, vascular and nervous systems were of the same, or very nearly the same, health and strength, so as to hold the whole system in good equilibrium. Whether the system was strong or weak, diseased or healthy, mattered not, provided all the different sub-systems were on about the same level. Such a statement fails to meet the inquirer's wants.

Mediumship and clairvoyance may be very distinct capabilities, yet they are very often found in the same person, apparently closely allied, and may be discussed in the same article.

An uncultured, simple minded woman, in whose veins ran a mixture of Spanish, Indian and negro blood, was a good clairvoyant. She said she saw one as he was at his very entrance into the light of earth, and noticed that his face was then partially veiled. From that fact she argued that that person ought to be clairvoyant, and that if he were not so now, he would be before the day of his decease. Her views, so far as we could extract them, were substantially as follows, viz: that each human body was furnished, while yet in embryo, with something which we must describe as a sort of inner lining to the skin, which lining was of such nature as to be impermeable by spirit light, or that medium of vision which the inner or spirit eye requires in order that it may see. If that lining remained entire—if it were nowhere disrupted—the spiritual or inner eye remained in darkness. Yet when, as is sometimes the case, that lining, before birth, works through the skin from its inner to its outer surface, and there becomes a veil or caul, and is removed, then a window or rupture exists for the admission of the light or medium of sight needful to clairvoyance; which window will be larger or smaller proportionally to the amount of living tissue disposed of. Such were the notions of this very devout, and yet very simple-minded woman.

The statements thus made reminded us that several years before, when testing the clairvoyant powers of a mesmerized subject by repeatedly asking him to tell the position of the hands of our watch, which we from time to time varied, that

he would put the watch sometimes on the right side and back part of his own head, and at other times on the left side of his head above the ear. We asked him why he did that? His reply was, that the light came in at those spots. Such facts remembered, caused us to inquire of clairvoyants from time to time as we met them, whether there was any particular part of the system at which light seemed to enter. Generally they have answered, yes. Some receive it, as they say, at or near the external eye, others at the forehead two or three inches above the eye, some at one spot, some at another; but a greater number of those whom we have questioned receive it at the pit of the stomach, than at any other point.

The result of all our inquiries is that generally a clairvoyant seems to him or herself to have some window for the admission of apparent light by which the inner eye is enabled to see. Should such persons make public their several experiences, they might give us some very curious facts, which would possibly indicate that the seemingly fanciful notions of the simple-minded Nuns had a substantial basis. There are many clairvoyant children in the community, and it would be interesting to learn whether such generally are born with a caul upon any portion of the outer surface of the body. The fact that different clairvoyants have the inlet of light at different points on the physical body is a curious one, and probably has come to the notice of only a few people. Its possible significance may be very interesting. Therefore, reader, keep it in mind, and make such observations and inquiries concerning it as your opportunities will permit.

The first two of the following quotations show what spirits have communicated in reference to the properties of mediumship. The subsequent ones are from the pen of one who says, "Mine is the task of an amanuensis, writing that which is revealed to me."

"In order to produce the physical manifestations, it is not by any means requisite that the mediums should be possessed of a good moral character or well-balanced mind, as an individual of small mental calibre would answer our purpose equally well."—Robert Hays, Spirit, 1855.

"Mediumship is a result of the chemical combinations of the spiritual body. That spiritual body is a result of the chemical combinations of the physical body. So, then, spirit manifestations or revelations are governed by the chemical conditions of this inner and outer body, and they can be no possibility be governed by any other outside condition or power."—Emmanuel Swedenborg, Banner of Light, Feb. 18th, 1871.

"The number of persons organized for mediums of necessity is small."

"Mediumship, both for physical manifestations and of a psychological character, is purely constitutional. It cannot be bought or sold. It does not depend on moral or intellectual development. What is the peculiarity of organization, and how acquired? It would be difficult to tell what it is. It is often, and usually is, possessed at birth; or may be slowly or suddenly acquired. Impossibility may be either natural or induced. Fasting, the use of narcotics, stimulants, sickness, loss of sleep, are favorable to the manifestation of the spirit power. Whatever weakens the body increases impressibility, and thus allows the nearer approach of the spirit world. The state may be induced by various means, but the most reliable is the normal organization, which bestows sensitiveness and health at the same time. Sensitiveness is common to all individuals; it only varies in degree. It appears in intuition, discrimination of character, and many other forms. It depends on the delicacy of the nervous system—the more delicately this is toned, the greater is its liability to disease; and hence the majority of sensitive suffer more or less from pain. Perfect health is essential to the highest order of impressibility.

The body must be pure. When inflamed with an improper diet, or saturated with stimulants and narcotics, the mind, reciprocating the physical condition thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do pure spirits approach to it. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity, that they might allow the invisible world the closer approach to them. Be assured that, although for want of better, all mediums are employed, sooner or later, those who are not lifted out of the moral sloughs into which they have fallen will be discarded, and only those who possess an upright character will be reserved for the noble office."—Arcana of Spiritualism, by Hudson Tuttle.

All that we have observed and learned tends to show that the properties of mediumship are mainly of the body, and that they are, to a considerable extent, hereditary. Precisely what those physical properties are, does not yet appear. Great sensitiveness is found with them, if it be not of them; but we have not learned that all extremely sensitive persons are mediumistic. Impressibility may be used as but another name for mediumship, yet many a person most highly impressible by many and varied influences, as music, oratory, painting, natural scenery, the spheres or aura of individual persons, &c., may not have the properties for mediumship.

Whether highly mediumistic properties are a desirable endowment may admit of question. Observation does not teach that our mediums live more quiet and cheerful lives, or that they become more abundantly possessed of either worldly or spiritual goods than other persons—in fact, in this world they seem to have more than an equal share of "tribulation." Perhaps a great amount of unrest is needful to a maintenance of that amount of delicate impressibility which makes them facile implements for spirit operations. Their own sufferings may fit them to be rendered more useful to their fellow beings; also may conduce to their own enlightenment. The suffering which now is "not joyous, but grievous," may be working out usefulness and a glorious reward in the far-reaching future. But whether results shall be to the glory or the shame, to the happiness or the misery of the mediums, we believe will turn upon the wisdom and fidelity with which they severally care for and control their whole being, body and spirit.

An exchange has found out when Adam was married; of course it was on his wedding Eve; most everybody knew it before.

Spiritualism.

TWENTY-FOURTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Exercises at Cleveland and Cincinnati, O., Waukegan and Chicago, Ill.

Reported for the Banner of Light.

Cleveland, Ohio.

We are informed that on Sunday morning, March 31st, a union meeting between the Spiritualists and the Shakers from North Union was convened at Halle's Hall, Superior street. The exercises consisted of brief addresses from members of both societies. James Lawrence was the first Spiritualist speaker; he bore witness to his most implicit faith in the doctrine of spirit-communication, and considered that it constituted, in its revelations and teachings, the only true religion. Elder James S. Prescott followed, for the Shakers. This gentleman, being one of the most prominent members of his sect, is authorized, if any one is, to speak for his brethren, and give an idea of the views entertained by that order concerning modern Spiritualism. We therefore give his remarks at length, as a matter of future reference:

It is with pleasure we accept your kind invitation to meet with you to commemorate the twenty-fourth anniversary of "American Spiritualism." Its rapid spread through the world reminds us of the little stone cut out of the mountain without hands, which is beginning to roll, and will continue to roll, until it fills the whole earth, and no human being can stay its onward march or arrest its glorious and triumphant achievements, because it is in the hands of a superior and higher power. The message we have been given to us of this fact is from a more sure word of prophecy, whereunto we do well to take heed, and of which we shall speak more fully in the sequel.

The term "Modern Spiritualism" implies ancient Bible Spiritualism, and if the former be true, so is the latter. This is being demonstrated beyond all controversy, and is no peculiar to the United States, it is becoming universal. It is spreading throughout Europe, Australia, and the Islands of the Sea. Its present form or phase is like the rising of the sun. It shines on the evil and on the good, on the just and on the unjust, without regard to nationality, age, sex or color. We have known some whose moral characters were quite exceptional, who have been subjected to extraordinary spiritual gifts, and account of their physical organization being adapted to a particular form of spiritual development. But this is more to raise up fallen humanity to a higher plane of existence, and to show the divine impartiality and beneficence of the all-wise Creator, than the dispensation of his gifts, otherwise. True Spiritualism leads its subjects up to a plane as much higher and above the animal, the low, sensual, (i. e., free lust), as the Christ heavens are above the earth.

The advent of modern Spiritualism to the world is the fulfillment of "the testimony of Jesus, which is the spirit of prophecy." We well remember some anxious words to have it take place. It was prophesied among us some years previous to its advent, that when the "spirit manifestations" had gone through every society of ours in the United States, they would go to the world, in a form and phase adapted to the world, in a way and manner sufficient to convince the most profound skeptic. This prediction has been fulfilled to the letter for the past four years, in a most marvelous manner. The work commencing with the alphabet and with the tiny raps was very significant; it showed conclusively that it was progressive, something similar to a Lancasterian school.

But the end is not yet—the work is only begun. The law of progression is still its basis, and will be its final crowning glory. There is another prophecy still more important, the fulfillment of which has been running parallel with modern Spiritualism for the last twenty-four years, which no one can gainsay or resist; whereunto, "we do well to take heed as unto a light that shineth in a dark place;" for this world, theologically considered, is a very dark place. We allude to the uncommon and unparalleled disasters and calamities visited upon the world, foretold in the Sacred Roll, given in 1844. We may call them the judgments of God, or what we please, the facts we cannot deny. But one thing we do know; that many of the awful calamities which are taking place in our day are brought about by outside influences, over which man has no control.

This prophecy that these calamities would come, was given at North Union, March 15th, 1844—four years prior to the advent of "modern Spiritualism" to the world—although "spirit manifestations" had been going on among us six years previous, commencing at North Union in the summer of 1838. We shall show this prophecy, in this connection, only to show its fulfillment, and not its cause. These calamities are growing more serious every year; the awful destruction of human life and property is now almost without a parallel in history. We are no alarmists, but we cannot shut our eyes to facts which are staring in the face in almost every newspaper we take up.

In going over the burned district in Chicago, last fall, we were solemnly reminded of the fulfillment of this prophecy, and the language of Jesus: "Think ye they on whom the tower of Siloam fell were sinners above all men? I tell you, Nay! Except ye repent, ye shall all likewise perish. To repent is to 'cease to do evil, and learn to do well'—cease to violate Nature's laws, the laws of our being, which are the laws of God. If God governs this universe through his immutable laws by which we are surrounded, then whoever violates those laws must expect to suffer the penalty annexed for transgressors, whether they proceed from his own voluntary acts, or from outside elements over which man has no control; both are employed in the punishment of crime. Therefore obedience to law is obedience to God; disobedience to law is disobedience to God. The law of Nature is the law of God; and where is the law of Nature more violated than it is in the reproduction of the human race, and the 'social evil' connected therewith, under the specious pretext of fulfilling the first great command of God, i. e., 'to multiply and replenish the earth'—when we have evidence to believe that this is not their object at all, with but very few exceptions?

Were there any crimes committed in ancient times that brought ruin and desolation upon towns, cities and kingdoms, that are not committed in our day? If the laws of God are unchangeable, and like causes produce like effects in all ages of the world, what may we expect will be the fate, yet, of other large cities in America and in Europe, not excepting Asia and Africa, but more especially where the glorious sunbeams of "Spiritualism" are beginning to shed their genial rays?

It is written that "God is love," and "Whom he loveth he chasteneth." And this God of love has a controversy with the inhabitants of earth, who are living in constant and perpetual violation of his sacred laws of Nature in regard to the disorderly way of bringing human beings into the world, and great will be that controversy before it is ended. What is called the wrath of God is his chastisement, or penalties due to crime. This is what makes the way of transgressors hard. If sin did not go unpunished in ancient times, how can we expect to escape in this day, when the same laws are violated under the superior light of the nineteenth century? We believe in being saved by the blood of Christ, not literally, but by living his life—"the blood is the life thereof"—becoming personally righteous ourselves by doing right.

"Did Jesus beat the cross alone,
And let the wayward world go free?"
Nay, we must for our sins atone,
And bear the cross as well as he.

We believe that God spoke to our fathers by the prophets, and subsequently by his Son, who revealed God as Father; and in these last days has spoken to us by his Daughter, who revealed God as Mother; and it is her maternal influence that moves the world to-day in behalf of woman's rights. Woman is man's equal the world over; and there is no reason why she should not enjoy equal rights and privileges. She, as a free citizen of the United States, has a right to vote and help make the laws. And we say let her vote, if she wants to give her ballot, the sooner the better; there will be no peace for the world until she gets it and is made equal.

In all ages of the world God has manifested himself through agency, and that agency is human beings, men and women, brethren and sisters, subject to like passions with ourselves, and he is to-day speaking through thousands of mediums of both sexes, to spread abroad the glorious gospel of Spiritualism through the world; to dispel the gloom of bigotry and superstition; and to shed the light of immortality upon the darkness of the tomb; and to bring the nations from the altars of devils to the feet of the living God.

The question is asked, "Will the spirit phenomena cease in the world?" We answer in the negative. They will not cease; but will increase until they have accomplished the work whereunto they are sent. They may cease with certain individuals, and in certain localities, when they have done their work; but they will break out in other places and with other individuals.

D. A. Eddy then followed. After some opening remarks of a general character, he declared that Spiritualism was able to demonstrate beyond the shadow of a doubt that our friends gone before were with us still. It was to be regretted that some who had been "touched with angel hands," to whom the wonderful truths of Spiritualism had been revealed, had abandoned the Society because they feared what the world would say of them. They were afraid to be Spiritualists because it was unfashionable. They must go to churches magnificently furnished with velvet cushions and inlaid ornaments.

They had read in the papers of a munificent offer by a citizen of Cleveland to build and endow a Unitarian church. He said Unitarianism was good as far as it went. It was outside of Orthodoxy, and had accomplished much for the cause of truth. But why did this gentleman, who knew the truths of Spiritualism, and in former days met with this Society, bestow his princely liberality upon a church that was far behind Spiritualism in its principles and doctrines? If Mr. Wals, or any other person, would donate five thousand dollars, the speaker would give bonds that he would convert the city of Cleveland to a belief in Spiritualism within one year. He believed nothing could resist the forward movement of this new gospel of fact. In two or three years more Spiritualism would be the all-absorbing subject of the day. The facts and truths developed within the past few years were such that the mouths of skeptics and unbelievers were almost entirely stopped. Spirit photographs, taken by hundreds and thousands all over the country, of whose genuineness there could be no shadow of doubt, were having a telling effect. They furnished an argument that could not be controverted, and even the uncharitable criticisms of the press upon Spiritualism were being in a great measure mollified.

Mr. Eddy narrated some of his own experiences with Rogers, the clairvoyant artist, who, while in a trance state, under the guidance of the spirit of Benjamin West, the great painter, produced in forty minutes a perfect painting, finished in oil, of his (the speaker's) wife's sister, and in forty minutes a life-size portrait of Galileo, the philosopher. Spirit photography was a still further development, which he had noted with peculiar interest and care. He said W. H. Mumler, when in New York, was engaged in taking spirit photographs, and was arrested at the instigation of Mayor Hall, and tried for fraud—obtaining money under false pretenses—but was honorably acquitted. The Cleveland newspapers had greedily seized and published the whole trial, but not one of them noticed the fact that he was acquitted. In conclusion, the speaker instanced several cases which had come under his personal knowledge, where correct spirit photographs had been taken. At the close of the exercises, he exhibited a number of specimens of this department of photographic art.

Watson Andrews, speaking next, for the Shakers, said they were met, on the present occasion, as friends of the cause of reform. The aims and ends in the Spiritualists and the Shakers were the same, and why should they not unite and work together? Other systems of religion had been of great benefit to the world, but they had had their day, and were dying out and giving place to others. Himself was a living illustration of the power of true Spiritualism to save the fallen. He was once given over to dissipation, but had been saved by the Shakers.

Harriet Robinson, a Shakeress, then spoke for a few minutes with great earnestness. She said she was born in Florence, Erie Co., O.; and that, a few years ago, driven from home by persecution, being then a Spiritualist, she had taken refuge among the Shakers. She eulogized the earnestness, self-consecration and purity of those people. She spoke strongly in favor of placing woman on a perfect political and social equality with man.

Waukegan, Ill.

We learn per Present Age of April 13th, that a Convention, of which Col. Dorus M. Fox was chosen President, and W. F. Jamieson, Secretary, was held at this place, Friday, Saturday, and Sunday, March 29th, 30th and 31st, at which the goal of the cause was considered, and many spicy debates took place—one of the objects of the occasion being a commemoration of the twenty-fourth anniversary of the advent of modern Spiritualism. On Friday evening, the organization was completed by the election of the presiding officer and scribe above named, and A. S. Waterman, Eli Gage and Mrs. Samuel Jones were selected to act as Business Committee. Music by the choir, and remarks in conference by W. F. Jamieson, Mr. Lawson, Prof. E. Whipple, Lyman C. Howe, James Wickham, and others, comprised the session.

On Saturday morning Mr. Burr Simmons, of Konosha, Wis., and Miss Nettie M. Pease were elected Vice Presidents, and F. H. Porter, W. F. Jamieson and Mrs. Eddy were appointed a Committee on Resolutions; after which Prof. E. Whipple delivered an able scientific address upon "The Universality of Progress." On the afternoon of same day, music by the choir, also by J. W. Porter, of Volo, Ill., and a discourse by W. F. Jamieson on "The Lord's Prayer," filled out the time. In the evening, the appropriate Committee reported a preamble and eight resolutions, the most important of which bore on organization for work, and read as follows:

Resolved, That we suggest to this Convention the organization of a County Society, to be called "The Lake County Association of Spiritualists."

Resolved, That we recommend the appointment of a committee of five to draft a plan of organization to report to-morrow morning, at 10 o'clock.

The report was accepted, and the "organizing" resolutions adopted.

Messrs. D. M. Fox, F. H. Porter, S. J. Avery, W. C. Howard, and John Stearns, were chosen to act as committee on plan. The remaining resolutions were laid on the table for future action. Lyman C. Howe delivered a discourse upon the "Power of Liberty, and Religion of Love."

On Sunday morning, Col. Fox, Chairman of the Committee to draft a County Constitution, read the following report:

CONSTITUTION OF LAKE COUNTY CIRCLE.
Name.—Article 1.—This association shall be called the Lake County Circle of Spiritualists.
Object.—Article 2.—Sec. 1. The objects of this Circle shall be the promulgation of the Spiritual Philosophy, the cultivation of all the powers of the soul, and the investigation of all subjects pertaining to man's physical, mental and spiritual being.
Sec. 2. This County Circle shall encourage the organization of local circles in every town of Lake County, and this society will cooperate with any other association organized for a like purpose.
Membership.—Article 3.—Sec. 1. Any person desirous of becoming a member, may do so by signing his or her name to the constitution of this association, thereby manifesting a desire to hold a true life.
Sec. 2. No affirmation as to belief or test of any kind shall ever be required of any person desiring to become a member of this County Circle, and such person may at any time withdraw his or her name without being questioned therefor.
Officers.—Article 4.—Sec. 1. The officers of this Circle shall be a President, Secretary, Treasurer, and five Trustees, to be elected annually, and to serve until their successors are elected. The President, Secretary and Trustees shall constitute the executive board for the transaction of all business. Four shall constitute a quorum.
Sec. 2. The President of every local Circle in Lake County shall be ex-officio Vice President of this County Circle.
Sec. 3. The duties of the officers shall be such as usually pertain to organizations of similar character.
Meetings.—Article 5.—Sec. 1. Meetings shall be held on the first day of March of each year. Special meetings shall be held on the second Saturday and Sunday of September of each year.
Sec. 2. Special meetings may be called, at any time, by a majority of the Executive Board.
Sec. 3. The annual and semi-annual meetings shall not be held in the same town the same year.
Work.—Article 6.—In carrying out the objects of this Circle, as contemplated in Article 2, the Executive Board may employ the services of any person, and may, for this purpose, cooperate with any associations outside of Lake County.
Amendments.—Article 7.—This Constitution may be amended at any regular meeting, by a majority vote, except as to the articles requiring a test of membership.

After considerable discussion upon using the name "Circle" instead of "Association," in which Messrs. D. M. Fox, F. H. Porter, L. C. Howe, Miss Nettie M. Pease and others participated, the word was retained, and the whole constitution, as submitted, adopted. Miss Nettie M. Pease then followed with an address. The afternoon session was consumed in discussion and adoption of resolutions. Among those endorsed was the following:

Resolved, That as Spiritualists and reformers, we recognize the Children's Progressive Lyceum as our hope for the proper education of our children, and that we will sustain these unsectarian schools as far as our means and influence will permit.

This was written by Dr. S. J. Avery, of Chicago, and its adoption by the Convention was advocated in an eloquent and convincing speech. Especially did he urge upon Spiritualists the importance of this work, insisting that the maintenance of the Lyceum was a duty devolving upon our Societies everywhere. The audience responded with applause to the sentiments he advanced, seeming to feel the truth that the great hope of our cause indeed rests with the coming generation. Owing to the lateness of the hour when the discussion closed, W. F. Jamieson requested to be excused from giving his proposed lecture on "Jesus," and a few remarks were made by Mrs. Sada Bailey, of Laporte, Ind.

The closing session, on the evening of Sunday, was specially devoted to commemorative exercises. Miss Anna Herbst read an "Anniversary Ode," written by herself, with excellent effect, and Lyman C. Howe delivered an eloquent address appropriate to the occasion. Mr. B. Simmons, of Konosha, Wis., by request, also gave an account of his experiences at Moravia, after which the meeting closed.

During the Convention the hall was tastefully decorated with evergreens by the ladies of the society, to whom too much praise cannot be awarded. As the season of the year made it impossible to obtain bouquets of flowers, always so acceptable on such occasions, Mrs. F. Porter and Mrs. E. Upham kindly procured the use of a fine collection of house plants in bloom, which were arranged on the rostrum under the appropriate motto: "Flowers, the alphabet of

angels." A large number of paintings (landscape and portrait), pencil sketches, spirit paintings, and photographs of some of our speakers embellished the walls. There were several oil paintings by Hayward, formerly of Chicago, burnt out by the great fire. Numerous appropriate notices were placed conspicuously in view of the audience.

Much credit is due the Spiritists of Waukegan for their activity and enterprise. The Convention was regarded by all attending as a success, despite the unpropitious weather. Such meetings are a great source of pleasure and mental profit to all participants.

Chicago, Ill.

We learn, per Present Age, that the First Society of Spiritists observed the anniversary in a very appropriate manner. Miss Susan M. Johnson delivered an eloquent and impressive lecture in the morning, and at 7 o'clock P. M. Judge Holbrook read a treatise prepared expressly for the occasion.

It was said they had met together to talk on the twenty-fourth anniversary of the life of modern Spiritualism. He defined what this meant, and traced the progress from the spiritual world as far back as the history of man. The world had groped in darkness on the subject of religion. Nature had early taught humanity there was a life hereafter. Now they felt there had a light arisen. The prayer for more light had been answered at last; the veil had been rent; the heavens were open, not for one alone, but for the hosts. We have communion with the spirit-world.

The new revelation was first made in Rochester, twenty-four years ago. It was by far the greatest blessing that had come to humanity. It made a science of religion. It taught them that the present annals of our lives are even after death. It stands and will prevail against all other religions. The spread of this spirit religion had been unprecedented. Even now its numbers were millions. It had its followers in every land. The speaker prophesied its glorious future. It was bound to become a universal religion, and under its benign influence would come the time foretold when the lion and the lamb would lie down together, nations no longer war, and all should worship God in spirit and in truth.

In the evening the Children's Progressive Lyceum gave a concert and exhibition, commencing with an anniversary song and chorus, and closing with a tableau. There were piano solo, violin solo, recitations, songs, and dialogues, and best of all, a series of calisthenics, conducted by Mrs. Ridgway. There was a recitation about the Court House Hall, by Jennie Merrill, and a dramatic piece, "Meet me Alone by Moonlight," by Eugenia Dresser. The poor were remembered by the Williams family and a little child said "What the Bird-Song," then Louie Fuller sang, "You are the Trial of My Life." After that came the gymnastic ring exercises, with six young girls, and four boys, forming a class. They were dressed in a costume which gave every muscle full play. The entertainment was very good.

Cincinnati, O.

A large audience assembled in Madison Hall, Friday evening, April 26th, to celebrate the twenty-fourth anniversary of the coming to earth of the present phase of spirit inter-communication. The occasion was one of joyousness in the extreme. The execution of the following programme consumed the evening:

Part First—Short Address, by the Lyceum Conductor; Song, "Sing All Together," Lyceum; Invocation, Mrs. Dr. M. A. Mottrell; Musical Reading, "Best for the Weary," Lyceum; Recitation, "Be Kind to Each Other," Miss Emma Pollard; Recitation, "Call for Volunteers," Master E. S. Quinby; Dialogue, "The Contradiction," Misses Salter and Chandler; Song, "Robin Red Breast," Miss Hattie Hosmer; Recitation, "Lyceum Invocation," Miss Mary Pollard; Recitation, "The East Young America," Master Willie Shideler; Song and March, "Marching on," Lyceum.

Part Second—Recitative Tableau, "Abou-Ben-Adhem," Master E. S. Quinby; Piano Duet, "Rocking Chair Polka," Masters D. and C. Watts; Recitation, "Spirit Hunger," Miss L. Chandler; Dialogue, "Keep to the Right," Masters Mottrell and Watts; Tableau, "Flower of the Family," Miss L. Chandler; Duet, "Would I Were With Thee," Misses Chandler and Stewart; May-pole Dance, Lyceum Members; Recitation, "On the Shores of Tennessee," Master Charles Mottrell; Recitation, "The Maniac," Mrs. Julia Steelman; Piano Solo, Miss Lou Gooding; Recitative Tableau, "After Death," Mrs. L. A. Chandler; Song, "Little Barfoot," Miss Tillie Fisher; Tableau, "Guardian Angel," Lyceum.

Part Third—The laughing in farce of raising the Wind, by members of the Dramatic Club; Play-way, G. W. Kates; Fainwood, T. C. Fainwood; Jeremy Diddler, A. B. Smith; Sam, C. B. Fouto; Richard, G. W. Helwig; Walter, William E. Kates; Peggy, Mrs. Julia Steelman; Miss Durah, Mrs. E. L. M. Kates; Jane, Miss Belle Stewart. The entertainment concluded with song and tableau, "Our Lyceum, 'Tis of Thee."

El Cerrito del Perro—The Revue Spirituelle—Spiritistisch-rationalistische Zeitschrift, Leipzig.

Prepared expressly for the Banner of Light. BY DR. G. L. DEBSON.

I have received several numbers of the "Courrier de Perre," and, though it is not a Spiritualistic paper, it is so attractive in appearance and so progressive in its tendencies that I have thought it worthy of our notice. Its articles on education seem to be sound and judicious; and if they could be heeded as they ought to be, a bright future for Perre might reasonably be expected. All those old Spanish possessions were, for centuries, over-ridden by a dissolute priesthood, whose principal object appeared to be to keep the people in ignorance; that they might, with little trouble, be led as desired; but when that incubus was partially lifted from those South American States, a purer light burst upon them, and a dawn of better things began; and there must be a strange retrograde tendency in humanity if they ever return to their recent state of religious or religious-political bondage. No. 5 of the Courrier contains a fine engraving of a bronze equestrian statue of the liberator, Simon Bolivar, which adorns the Square of this Washington of the South. One paragraph says: "From the Orinoco to the Potosi his name is written on a hundred battle-fields. Without officers, without arms, by his valor and his faith, he conquered the tyrants of America, and of five Spanish colonies he made five free independent republics which to-day are the hope of this world of Columbus." The Frontispiece of the Courrier is of an exquisite design. A delicate female figure represents the past. Under her left arm, which is raised to point out, in the distance, among the volcanic hills, the trains of cars that are there thundering along, with a steamer below in the harbor, are seen the fallen, ancient monuments and crude figures that once adorned the land. On the other hand is another female form, larger and more energetic, and at her side are seen balles of merchandise, cog-wheels, a steam-engine, and such things as betoken a new life; industry guided

by intelligence; in a word, progress without creeds or priestcraft.

The Revue Spirituelle contains a translation of the article which appeared in the Banner on the 25th of Oct. last, by Mr. Graves, concerning some singular phenomena that had occurred at Richmond, Ind. Under this head, *Un Miracle*, it gives an account of the standing, by unseen hands, of house and people, as recorded in the *Gazette de Louvain*. This nineteenth century, with justice of not, has been recorded in history as an age of light-science would explain everything, and thinks that it can find a plausible solution for the different phenomena which, from time to time, manifest themselves on our planet. Hence it is with confidence, yet with humility, we come to demand of science an explanation of the facts which for some days have disturbed the quiet population of the retired canton of Cadours. On a little farm, while a poor woman sat by her fire, awaiting the return of her husband, a stone came down the chimney into a pot that was hanging there, while a strange noise greeted her as if at her side. A second, then a third stone came, and as the husband entered the house, these missiles fell from the very ceiling, that remained whole and unbroken. Seizing his gun, the farmer rushed out, expecting to encounter some mischief-maker and demand of him a reason for his acts; but he discovered no one, and, on re-entering his cabin, was greeted as before, at intervals, with flying stones or pieces of tiles—such debris as might have been taken from a church, about three hundred paces distant, in the process of demolition. These poor people passed the morning and night in much trepidation, scrutinizing their consciences to ascertain, if possible, the cause of this evil visitation. In the morning, as the same phenomena continued, the farmer, sought the priest, who, with his brother and other witnesses, repaired to this place of marvels. On their way, while yet a hundred paces distant from the cottage, they were assailed by stones from every quarter. Some fell perpendicularly; others came horizontally, and, though they did no harm, they were projected with a precision and velocity that indicated power and forethought. Within the house all was reproduced as before, and though every place was carefully searched, no explanation of the mystery was reached. Prayer was the most natural auxiliary of the priest, and this caused an almost immediate cessation of the troubles; but when the priest left the farmer and his wife went also, and during their journey, they were assailed as before, the farmer receiving one heavy blow upon the back. Finally, the 11th of October was decided upon to make special effort to relieve that region of this diabolism. Three priests and many assistants went to the spot and began their sacred ceremonies; but, though less numerous, the stones still fell around them; one priest was hit by a tile, and a stone fell at the foot of the cross before which they were kneeling. The family sought refuge in the house of the proprietor of the place, but the stones pursued them. They sought still another habitation; yet they were the victims of this strange persecution. They were even violently beaten; and on the woman's face were to be seen spots of blood. Such is a brief history of these remarkable proceedings, according to the testimony of many persons. Some went doubting, but when they demanded of the devil, as they, in their simplicity, called the mischief-maker, that a stone might be thrown at them, the words were hardly uttered ere the missile arrived. The laws of gravitation are understood; these phenomena were completely in contradiction to them; so we await a solution of the difficulty; we demand of science that it make a serious study of this thing. A gentleman of distinction, visiting the place, by request, with a medium, received from the spirit-world a communication to this effect: "Spiritism does not consist in a belief in manifestations; but manifestations serve to make people believe in a future life. * * * The manifestations which have taken place will have a marked influence on the vulgarization of Spiritism in this country; do nothing to stop them; leave to the spirits, who have charge of this thing, the realization of their designs, and to God to bring out of it the good he wishes."

The remarks which these phenomena suggested to Mr. Debson, and which follow the notice in the *Revue*, are extremely lucid, and manifest a knowledge of Spiritism truly profound. I regret that I have not space in which to give them in full.

The *Revue* says that in the village of Perro there is a man who predicts the death of persons with the greatest exactitude. At 11, an air of the like nature has recently (Feb. 3, 1872) taken place. A young man, Moal, about fifteen days since going up the street Cloux, saw (as a vision) at the door of a house a funeral cortege. That same evening a young woman was taken ill in that house, and died, six days afterward. Moal, passing there on the afternoon of the funeral, noticed that the group was exactly the same as had been prefigured to him eight days before.

I will also translate a pleasing instance of the deep sympathy that may exist between near relatives. A couple of young ladies (twins) lived at *Valine et Loire*, whom all regarded as having great affection for each other. One of them getting married, moved to the town of V., fourteen kilometres from L. There was naturally frequent intercourse by letters; but the remarkable feature in this case was the physical and moral suffering which they endured simultaneously. When the married sister at V. was afflicted—some chagrin, some cloud more or less sombre passing over her spirit—the sister at L. experienced on the instant the same discontentedness, and wept without knowing the cause. Finally the young married lady became a mother; the sister at L. suffered the same abdominal pains, and was obliged to take to her bed. This account was given to the writer by the former, who not long after passed to the spirit-world, desiring, ere her departure, that her husband would take her sister in her place. This wish was complied with, and to day so tender a mother is she that the child does not perceive that he ever lost his own.

I have received two notices from Marseilles of the wonderful cures performed there, a la Dr. Newton, the Zouave Jacob and others, by a Dr. Strong. It seems by the *Journal de Marseilles* of the 13th of March that, though Dr. Strong operates gratuitously, some miscreant has assailed him—some fellow has been found low enough to attack his motives, his methods, his powers. Dr. S. very nobly says that he can employ his time better (doing good) than in replying to his slanderers. He, however, very properly gives the names and residences of a number in Marseilles who have been cured by him—a Mr. Maréchal, an epileptic for seven years; a Mr. Varangod, Captain of Marines, cured of paralysis of the tongue; a Mr. Espaze, treated at a distance, and a number more.

A monk, writing in the same "journal," complains (a most favorable sign of the times) that there was never so much irreligion as at present. "Never in any age," he says, "in no other country has there been carried to so high a degree a belief in nothing. Look the wide world over,

even in the past, no such incredulity can be found as now reigns in France!" An ignorant credulity in the priests has at last reached, through more general intelligence, consistent reaction; and, a higher step on the ladder of progress, as in Peru, is counted, very justly, a step out of the shackles of the Church.

A new magazine, charming in all its features, has just appeared at Leipzig. It is entitled *Rational Spiritualism*. Mr. J. E. Seman, an eminent German scholar, has kindly made from it the following extract: "As we shall frequently have to approach religious systems and dogmas, we do pledge ourselves beforehand that we shall not fail to appreciate the diamond kernel which is contained in every religion, be it Christian, Jewish, Mahometan, or Heathen; we shall not try, even by a single word, to obscure its brilliancy; on the contrary, we shall aim, with unsparring diligence and severity, to remove and destroy the unclean coverings, the dirty crust which surrounds that precious jewel so obnoxiously that it can hardly be recognized. At the same time you may rest assured that that incensed jewel is so solid and indestructible that neither the hand nor any other means used for putting off its offensive covering, will in any way affect its lustre."

"The vehement and bitter opposition of the Orthodox clergy is not so truly directed against Spiritualism, as it is against the attack on their authority and the usurpation of their privileges. In their terrible anger against their opponents, they go so far as to rail and shake the very foundation of their institutions, disavow the very principles they themselves have promulgated, and hope thus to save themselves."

Dr. C. has given a long and able article on Spiritism and materialism, bringing in a host of the writers who have illuminated our literature. This is followed by Reflections on Darwin's Theory of Selections, and a notice of spiritual literature. I hope and trust that this pleasing periodical will long live to throw its new ray of light even where there is much that is luminous and brilliant.

Albany, N. Y., April 26th, 1872.

Some forms of artistic mediumship are so extraordinary that they cannot be credited without personal observation or corroborative instances. But when a number of similar results proceed from the same person, in different degrees of culture, then the cumulative testimony becomes overwhelming, and those who may not have the opportunity of witnessing the phenomena, can, with safety, believe in the facts recorded. The great interest which has been excited by Mr. Duguid's trance paintings, has recently been supplemented, in the most extraordinary manner, by the performance of Charles Swan, a boy, fourteen years of age, nephew of Mr. Thomas Wilson, Ironmonger, Market Square, Aylesbury. We shall allow Mr. Wilson to give an account of the development and history of the medium, in his own words:

The mediumship of my nephew commenced about seven years ago, in an accidental manner. He was suffering very much from tooth-ache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, to my wife—that I would try my healing powers on the boy. Accordingly I placed one hand on his head, and with the other commenced striking his face on the side, where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but, having read Barkas's "Outlines of Spiritualism," given me by a relative from Newcastle-upon-Tyne, I had made myself acquainted with some of the signs of mediumship—that of writing amongst the rest. I accordingly put a pencil into his right hand, and immediately he began to write rapidly on the paper before me, as if he were fully awake. "Let the boy alone; he is all right," I said. I asked the lad what he meant, when he replied through the pencil: "It is not the boy who is writing, but I, your sister, dead now about twenty-two years." After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. "Did so, and he will be able to do the best work he was." "Where is that lad who has been laying hold of my hand?" I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he has written the various communications which I have here translated, and which follow the notice in the *Revue*, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he has written the various communications which I have here translated, and which follow the notice in the *Revue*, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself.

Spiritual Phenomena.

From London Human Nature for March. ANOTHER PAINTING MEDIUM.

Some forms of artistic mediumship are so extraordinary that they cannot be credited without personal observation or corroborative instances. But when a number of similar results proceed from the same person, in different degrees of culture, then the cumulative testimony becomes overwhelming, and those who may not have the opportunity of witnessing the phenomena, can, with safety, believe in the facts recorded. The great interest which has been excited by Mr. Duguid's trance paintings, has recently been supplemented, in the most extraordinary manner, by the performance of Charles Swan, a boy, fourteen years of age, nephew of Mr. Thomas Wilson, Ironmonger, Market Square, Aylesbury. We shall allow Mr. Wilson to give an account of the development and history of the medium, in his own words:

The mediumship of my nephew commenced about seven years ago, in an accidental manner. He was suffering very much from tooth-ache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, to my wife—that I would try my healing powers on the boy. Accordingly I placed one hand on his head, and with the other commenced striking his face on the side, where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but, having read Barkas's "Outlines of Spiritualism," given me by a relative from Newcastle-upon-Tyne, I had made myself acquainted with some of the signs of mediumship—that of writing amongst the rest. I accordingly put a pencil into his right hand, and immediately he began to write rapidly on the paper before me, as if he were fully awake. "Let the boy alone; he is all right," I said. I asked the lad what he meant, when he replied through the pencil: "It is not the boy who is writing, but I, your sister, dead now about twenty-two years." After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. "Did so, and he will be able to do the best work he was." "Where is that lad who has been laying hold of my hand?" I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he has written the various communications which I have here translated, and which follow the notice in the *Revue*, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself.

When his mediumship had continued about two years, he, by the aid of his sister, who writes about the house or town. I have known him to describe as many as six different spirits on his passage from the shop to the bedroom. I have seen a table in the parlour dance about very considerably, no one being nearer it than, at least six feet. About two years ago he commenced to draw with the lead pencil, and produced very curious sketches. One of these I send you, which is a strange-looking animal, with short descriptions, stating that they belonged to one or the other of the planets. He attended school, at Bexley Heath, for twelve months—part of 1870 and 1871. In the early part of last year he again sat at the table, and the drawing proceeded as before. Water-colors were then used, and he painted many little things, as done in getting better from day to day, until about May last, when all colors were required. Since then, the subject-list of pictures, fifty-one in number, in water and oil colors, have been produced.

Here follow the titles of the paintings and the names of the spirit artists.

I have known my spirit sister if the painters who influenced the boy would sign their names, when the list now handed to you was given. Vandyck produced a sketch opposite each name, indicating the class of subjects treated by each particular artist: thus, fruits by Rembrandt; hands and other parts of the body, by Van Dyck; the water-fall by Ruyssdael; a landscape, by Turner; a negro's head, by Simpson; a moonlight scene, by De Credi; portrait, by Worthing; the head, by Hogarth. It is a very curious list, and if the signatures are *fac similes*, then it is one of the most remarkable tests I have heard of in Spiritualism.

We visited Mr. Wilson during the early part of last month, and saw his collection. The sitting-room is literally smothered with drawings and paintings in various styles, handsomely framed, in massive frames, and hung upon the walls in a very peculiar manner. This work has all been done by the boy while in the trance, and while the door has been locked upon him. Some of the paintings are large, and some are very small, being four or five feet square; and no single person would like to undertake the task of hanging them unassisted. A painting of the human foot hangs horizontally, close to the ceiling, ten feet high, and without any steps to reach it, except the furniture of the room. It is supposed to have been painted in that position, as it occupied several nights, and was seen in various stages from day to day, in the same place on the ceiling. Some of the paintings are very striking, indicating great power of conception, though the treatment cannot be expected to be of the highest order.

At nine o'clock in the evening, the medium put on his painting costume, and prepared himself for the trance. We saw him entranced on a visit. He simply sits down in a chair before the

case, and leans his head back on a cushion, which is supported from behind, Mr. Wilson then places both his hands upon the medium's head, and with a few convulsive twitches, he becomes at once unconscious. He cannot paint while strangers are present, but he can do so well in Mr. Wilson's presence, although he has seen the work going on. He can even write with difficulty, while there is any stranger in the room. He wrote a few short sentences, one of which was to request us to leave the room. As soon as we did so, the door was locked from within, and the medium and the spirits went to their work with a comfortable flow and a laugh. The principal controlling spirit says "good-night," by raps of different degrees of loudness. John Wilson, who does the arranging and framing of the pictures, gives three tremendous knocks, while Hogarth gives a whistle. Hogarth is a very jolly fellow, and in concert with his fellow-spirits, John Wilson, then makes merry, far into the night. The thumpings and dangers are sometimes tremendous, and the tin whistle and concertina are sometimes played both together, showing that some powers are at work on the instruments besides the hands of the boy.

A number of pictures are in progress, by Sir Charles Eastlake and W. Hogarth. The former is engaged on a portrait of a man, and the latter is very characteristic of John-n-and-ink sketches, one of which is a head. Others are equally comic in their treatment.

The medium comes out of the trance about four o'clock in the morning, after which he goes to bed, and sleeps until he has had sufficient rest. The leisure time is spent out of doors, in the open air, but he does not go into the trance again during the day, for a short time. All his movements, in this respect, are dictated by the spirits, who give instructions as to when he is to be entranced, and for how long. The spirits can entrance him themselves, by sitting for, perhaps, twenty minutes; but, as it exhausts the power to do so, he has requested Mr. Wilson to operate as described above. Several spirits control the medium besides the painters; and their autographs have been given, as well as sketches indicating their identity. The spirit, who gives all the instructions, who was a doctor, and used to carry a skull and cross-bones depicted on a card, and fixed in the top of his hat, Mr. Wilson was carpenter, and does the framing, fixing, and other mechanical operations. If Seymour was the son of a former employer of Mr. Wilson, who thus describes the symbol opposite that name: "The £5 note in front of H. Seymour's signature, I consider an excellent proof of identity. The writer of that signature went to the late Brighton for a time, and during his residence there, he wrote to me to loan him £5. I did so; and the first time I saw him afterwards, he honorably returned it. I had forgotten the transaction until I read the meaning of the symbol drawn opposite his name; for I could not understand the meaning of it for myself. The boy knows nothing of the transaction, as it had never been mentioned before him, or even brought to my mind; as the money was honorably paid to me, and I had therefore no longer need to entertain thoughts of the transaction."

Henry Angus was a relative of Mr. Wilson's, who used to tease him for a tin teapot; and, in memory of the joke, he had it placed opposite his name. William Angus, another relative, was an undertaker, and he has revealed his identity by the coffin. However, all of these signatures are recognized by Mr. Wilson and others as genuine, and *fac similes* of the writing produced while in earth-life by the persons whom they represent. Mr. Wilson has also had the signature of Wm. E. Channing, who frequently writes lengthy communications; also, the signature of Dr. Gall, Sir Isaac Newton, Charles, and Robert Hare. That of the latter is an exact *fac simile* of Prof. Hare's signature as appended to his engraved portrait; hence it is not such a good test as the others, of which neither the boy nor Mr. Wilson had seen or known anything. On our visit to Mr. Wilson, we read communications in Cuvier's peculiar handwriting; and, messages from Prof. Hare, revealing his philosophy and mental culture, by Dr. Gall. Sometimes, during the night, as much as fifteen pages of foolscap of this writing will be given, in addition to the painting. At present, this writing has been so abundant that it has somewhat interfered with the painting. On the occasion of our visit, Mr. Wilson wrote some questions on a sheet of paper, and in the morning they were answered by the spirit. They were kind enough to allude to our visit in pleasing terms, and added that success would attend all our enterprises for the extension of Spiritualism.

The set of portraits of inhabitants of the planets are described at great length. Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his picture to London, and see whether his spirit communications were a hoax or the truth. At that time, he had not received so many tests as now, and his faith was necessarily not so strong. Accordingly, he came to London, and looking over the Turner collection, he at once found the original, the copy of which, done by the medium, was found to correspond with it exactly in every particular, even to a dead branch that appears among the foliage of the tree in the foreground. Whilst Mr. Wilson was verifying this picture, he discovered another, which he has given at various times, which is all carefully preserved in a set of books. On the morning after the little copy of Childe Harold's Pilgrimage was produced, it was found written, "Mr. Turner has been doing a little painting. When you go to London, he wishes you to take it with you to the National Gallery, and compare it with one which is on view there." Mr. Wilson has been given a very small picture, which he has further information was afforded him; so he had no alternative but take his

Biographical.

ACHSA W. SPRAGUE.

Prepared expressly for the Banner of Light, BY BETSEY C. (PETERSON) GOSLIN.

Spirit of power, pass on! Thy homeward wing is free. Earth may not claim the victor's won— She hath no chain for thee! Toil might not bow thee down, Nor sorrow check thy race, Nor pleasure win thy blisful crown— Go to thine own blissful place!

The subject of this sketch was born in Plymouth, Vt., Nov. 17th, 1827. She was the daughter of Betsey and Charles Sprague. Her father's avocation was that of farmer, though at one period of his life he was an inn-keeper. He was possessed of good natural abilities and intellectual tastes. He was conversant with, and plead law—many preferring him to a professional lawyer. He was several times elected to public offices, and was Town Clerk at the time of his decease, Jan. 21st, 1858. His wife's maiden name was Betsey Moore. She was a daughter of Ephraim Moore, one of the first settlers of Plymouth. She was as well deserving of praise for her amiable qualities, as her husband was for his intellect, being possessed of refined tastes and feelings, an even temperament, and harmonious organization. She will ever be remembered with respect and veneration by her friends and acquaintances. Her sorrows were many, and her trials great, but now she has laid down her burdens, for the angels have taken her home.

Achsa was the sixth in a family of eight children. Situated upon a small knoll, on the southern side of the pleasant village of Plymouth Notch, once stood a small farm tenement. In that rude dwelling Achsa was born. Though not the heiress of glittering external pomp and vanity, yet she was the inheritor of her father's wealth of intellect, and her mother's goodness. She was never beautiful, but always interesting. From the earliest dawn of breathing life, hers was an active form, and apparently an active mind. She was considered a very sprightly child, and was healthy till two years of age, when she was attacked with a slow, bilious fever. Colic was freely administered, which, together with inherited scrofula, made sad inroads upon her strength. Her mind was early bent upon attending school, and she was the favorite of both scholars and instructors. Though her progress in her studies was rapid, she was herself dissatisfied with the rate of advancement. Her intelligence interested, while her amiability won all hearts. In childhood she was a sweet singer. An old apple-tree (which grew on the south side of the house) still stands, amid whose branches Achsa loved to hide, stuning upon some strong limb, crowned from the sun by the leaves, busily engaged in the contents of some interesting volume, or in singing. So much did Achsa love this leafy retreat that some called her "the bird."

At seven years of age she read "Woman's Life of Washington." Novels were no favorites with her. She delighted in histories, fraught with the relation of a nation's struggles, and with the glorious deeds of heroes; in biographies, giving to the world the life-line of the noble workers in God's vineyard; in poems, lifting heart and soul into the regions of aspiration and inspiration, making us, by the loveliness of Nature, to know of the goodness of God. At twelve years of age she assisted her teachers in their duties in the common schools, and at fourteen she taught school herself, continuing her labors for eighteen "terms." She was successful in winning the respect and affection of her pupils, as well as in promoting their intellectual progress.

Achsa was always strongly attached to home. Who that ever visited the scenes of her early days could wonder at it? The dwelling lay cradled in a vale of loveliness. East and West, North and South, near or seen in the dim distance, clustered the mountains as its guardians. How the eye rambled over rivers, streams, knolls and meadows! There the trees waved their long arms in gladness; birds sang and rills murmured; there heaven's artillery thundered in the storm, and the rising sun rested on the hilltop like a coronet of glory. The "Notch" was so called because it was so half-enclosed by East Mountain that it seemed a notch chiseled from the side of the mountain by Nature, in some unremembered time. Reared among such scenes, Achsa's soul grew pure as the flowers, firm as the mountains, and free as the winds from the trammels of fashion and the evil of utter selfishness. She loved to climb the rugged sides of East Mountain, to gaze from its cliffs, and stretch forth her arms toward the Great Invisible. Her mother told me that the poem entitled "Mountains" was written while on one of her visits to it.

The writing of poetry quite early in life became her pastime. The family being in indigent circumstances, Achsa was anxious to do her share in fighting the battles of life, not only for herself, but for the family. Sometimes, crippled by disease, she taught her school on crutches. Pleading with her father—who was addicted to intemperance—and arousing him to manhood by her own example, we see him in his later years reformed. The family were obliged, in 1845, to remove from the old dwelling. Achsa, when in the vicinity of twenty-two years of age, was seized by a fever, which followed the taking of a slight cold. The fever left her a very cripple, with weakened nerves. She complained so of the light that they were forced to exclude it from her apartment. Noise she could not endure, so that the sounds of the kitchen were muffled as much as possible, in order that she might be at peace. Her physicians said there was no hopes of her recovery, and on several occasions she was thought to be dying. All available human skill was exerted, but in vain. After living there some five or six years, the family were compelled, by the obdurate owner of the building, to remove. Achsa's physician declared her removal dangerous in the extreme, but, nevertheless, she was with the utmost care conveyed to the house of her uncle, Thomas Moore, who has since passed on, in full faith, to meet the risen spirit of his dearly loved niece. There she remained a fortnight, and then was carefully carried, on a bed placed in a wagon, to Penny Hollow, whither the family had removed. It was not expected that she would outlive the journey; but she did, though greatly wearied. A dam and sawmill, at no great distance from the house, so tortured her by the noise that the family lived in the hollow but six months, and then returned to the "Notch." Again the utmost caution required to be exercised in her removal, and again she survived beyond expectation. The building into which they then became domiciliated was just at the outskirts of the village, though neighboring to it. The three windows of her sick-room were curtained with thick material, which created midnight on no day. There in her "prison," or "living tomb," as she was wont to call it, she was doomed to lie till angels, with their healing power, gave her to the world again.

During the winter of 1850 the family first heard of the "Rochester Knockings." Led so little into the wide world as they were, only an occasional rumor of what was occurring in scientific or philosophical circles reached them. Thomas Moore and family, however, soon became interested in Spiritualism, and Clara (afterwards Mrs. Cheney) commenced her development as a medium. Little circles of investigation were being held, and several found themselves possessed of mediumistic organizations. When Achsa began to understand the subject, she said that health would come, if at all, through its instrumentality. Ere long manifestations commenced in the sick room. They rapt were heard upon the pillows of Achsa's couch. Thinking the sounds produced by flies, she would call to her mother to brush them away; but the spirits could not be put aside so easily; they continued till the sufferer became accustomed to them. The first sensation preceding her cure, which was produced by the same invisible source, was an almost imperceptible, yet peculiar thrill in the thumb of her left hand, which had for sometime been benumbed and useless; its action was completely restored. Then an arm or limb began to be thrilled and exercised; though for a time said member was capable of being moved only when influenced, yet, after a greater period, it became subject to her own volition. Afterwards her whole body became exercised. Sometimes she would be influenced to read a few sentences, till she could do so of her own accord. She was gradually influenced to walk. On the first occasion, a little circle of mediums met there, and, under spirit-direction, magnified her. They really strengthened her till she could support her own weight on her feet. Then they told her to walk. Fearing much, she made the effort, and, by spirit-help, succeeded, though her steps were like the first uncertain footsteps of a lit le child. She walked across the entry into the kitchen, across to the shed door, then back to the cellar door, across the kitchen and entry, ending her journey in her own room again. After the complete restoration of the use of her arms, she was wont to magnetize herself. She grew stronger day by day. Language cannot express the joy of the family during the period of her restoration. There was no longer the hushed household and curtained windows. No longer was there a hopeless and helpless invalid as the exacter of their constant watchfulness. Again her form took the elasticity of life and the rounded development of health. Again she could enjoy the music of birds, the murmur of rills, and the diapason of the thunder. She had been a great sufferer for seven years, two of which had been passed in total darkness. In her earlier years she sets forth the misery she endured in the two years of her despairing and inactive existence. In other poems we are thrilled by the unstinted outpouring of her gratitude for the blessings which the angels conferred on her.

After she was on the road to future usefulness, and happiness, she was influenced to write and to speak. Her earlier communications were mostly of a personal character, having reference to her daily life, or giving prophetic glimpses of the future. After her complete restoration to health she gave spiritual guidance to others, and her labors were for the benefit of humanity. Occasionally little circles were convened, in different places, and presided over by her. She gave her first public discourse at South Reading, Vt., July 6th, 1851. From that day there was a busy life. Ere long she accepted an invitation to visit Boston, Mass., and, a little later, Burlington, Vt. I would that from thenceforward I could delineate the places she visited, the audiences she addressed, the lectures she delivered, and the incidents of her journeyings; but I find it impossible to do so. She usually lectured from three to six times a week, traveling almost constantly in order to lecture in places out of the line of her Sunday appointments. Now and then she would arise from a sick-bed in order to fulfill some engagement. She was an indefatigable worker, and under the immediate guardianship of the angels. As a woman, she was pure and true; as a thinker, she was deep and philosophical; as an orator, she was earnest and eloquent; and as a poetess, her imaginings were chaste, rich and beautiful. She was a true reformer, and her influence went hand-in-hand with every good work. Bigotry and superstition found no kinship with her nature. She visited prisons to give discourses to their inmates, and penitentiaries to converse with the unfortunates therein confined. She gave benefit lectures, the proceeds of which were for charitable purposes, and often freely dispensed of what means she had at command to the poor. She left the price of each lecture to be determined by the people, scorning to set a pecuniary valuation upon what she considered sacred, or to make her glorious gifts the stepping-stone to riches. She was of a modest and retiring disposition; only duty and gratitude, rather than inclination, forced her to take the public forum, but having done so, she was firm and invincible in defence of what she considered truth and justice. She was liberal in her views, unsectarian and whole-souled. M. E. Goddard truly says:

"Her influence as a public speaker was remarkable. She spoke habitually upon the highest themes, with a scope and vigor of thought, and a fertility of illustration rarely equalled. Some of her periods were very grand, and will not soon be forgotten by her listeners. Her manner partook of the elevation of her thought, and enforced it by appropriate and vigorous action. There was no studied elegance of posture or movement, but a native majesty of presence—the natural expression of the body possessed and animate with the informing soul. Multitudes, who never distinctly accepted spiritual intercourse as a fact, were wont to listen to her with unaffected delight."

She never forgot to care for the loved at home; providing for the wants of the family, and giving them a comfortable abiding-place. Her father desired the angels through Achsa to deliver his funeral discourse, and it was given in accordance to his wishes. It seemed to her affectionate nature that the task was too difficult to ever be accomplished, but the influence that controlled her gave her so clear a perception of the condition of that freed spirit, and engirded her so completely with spiritual strength, that it was far less difficult than she had anticipated.

She was acquainted, either personally or through their writings, with many of the leading minds of the age. She was the admirer of the impassioned poetry of Mrs. Browning, whose "Aurora Leigh" was a book of especial significance to her. With the rich imaginings of Milton and the characterful delineations of Shakespeare she was familiar. In her little library were gathered together the choice gems of literature. There were few romances upon its shelves, though she admired "Jane Eyre" and "Consuelo." In her wanderings she had gathered together a little cabinet of curiosities and memorials of places she had visited. Paintings wrought by her own hand, in frames of her own construction, hung upon the parlor walls of the little cottage that she had provided for her mother. One volume of her poems, bearing the imprint of "William White & Co., Boston," had been issued, but many choice productions of her pen yet remain in manuscript. Many of her effusions were very rapidly composed. In relation to this fact M. E. Goddard

says: "The 'Poet,' containing, as written, four thousand six hundred lines, was finished within three weeks from the time of its commencement, and actually required not more than seventy-two consecutive hours in being committed to paper. 'The Child of Destiny,' a dramatic poem of about three thousand lines, (still unpublished) was completed in five and a half days. Such facility, it is thought, is hardly surpassed in the whole history of literary composition. From two to three hundred lines were usually thrown off at an evening sitting."

J. H. Crawford, in a letter to myself, dated June 11th, 1867, says: "Achsa possessed remarkable mediumistic powers, and was by nature a wonderfully organized person. Naturally a poet, imaginative, truthful, firm and conscientious, with strong mental application, and acute and sensitive intuitive perceptions, she was the natural receptacle for influences of a high order. I respected her for her purity and for the earnestness with which she devoted her life to the great work in which she was engaged."

In reference to her character, M. E. Goddard says: "I am anxious that Achsa should be better known to the world at large. Her mind was catholic in its spirit, her aims were so comprehensive, she was so charitable toward every organ, thought acted or uttered, that by the best men and women of our time she ought to be known and appreciated. She was their peer in intellect and goodness. She possessed great qualities of mind and soul, that about her collected with a free hand. The history of her life is interesting to the world only as it rises above the level of common humanity in excellence."

Sometimes a star blazes forth in full glory, appearing even at mid-day; then it vanishes from the glorious retinue of the heavenly orbs, and is discovered no more. In January, 1862, as she was recovering from a fever at the residence of Mr. J. H. Crawford, of Oswego, N. Y.—being obliged to rest for a season from her public labors—she devoted her time to the writing and repeating of poems. Sometimes she would walk the room in a high state of mental exaltation, dictating for an amanuensis, who often found it difficult to keep pace with her rapid recitation. In this manner was given "The Child of Destiny." Although there Achsa found a pleasant home and many friends, especially esteemed Mr. and Mrs. Crawford as brother and sister, yet she longed to visit the loved ones in Vermont; she therefore made the journey in spite of the entreaties of her friends. She was not, however, destined to recover her physical strength; it was still low, but she continued to write at the rate of five hundred lines per day. She seemed impelled by an irresistible power to undertake new projects, and then to complete what had been commenced. On the 10th of June, in a letter to a friend, she said that her health was decidedly better, that she was getting much engaged in writing, that it rested her, and that she enjoyed it as a pastime.

Near the end of the month she rode to Rutland and back in a carriage, from which time she declined rapidly until a brain fever set in, and on the 6th of July, 1862, the last earthly change took place. I have no need to tell how the news of her departure from the lower to the higher existence caused her friends far and near to sorrow or will. I portray the grief of near relatives, though they knew that the material presence was all that had left them, and that her messages from the Summer-Land would be new revelations of God's goodness.

The funeral was held in the church at Plymouth Notch. The services were conducted by a dear and esteemed friend of Achsa's, Mr. M. S. Townsend, now Mrs. Howley. She delivered a grand discourse (ending with an inspirational poem) which bore the balm of Gilead to wounded hearts; it portrayed the freed spirit in the commencement of its eternal journey, and was fraught with glorious precepts for the government of mankind. The church was crowded to its utmost capacity by those whose acquaintanceship and friendship had called them thither to pay their respects to these earthly remains. Her form was interred in the little cemetery, not far from her mother's dwelling. A plain slab of Italian marble marks the grave. Again and again her utterances from spirit-life inspire the mediums of the land, and from the demonstrations received, we know that her labors in behalf of humanity are not yet finished. For her tolls and sufferings she has received her reward, for she walks in the light of a blissful immortality. May our lives, like hers, be fraught with efforts that the angels shall record with pleasure.

M. E. Goddard, in concluding his introductory to her volume of poems, uses the following language:

"I have not sought to pass an indiscriminate eulogium upon her, but what of space compels me rather to pass over in silence many admirable traits. Hence I may not speak of her steadfast earnestness of purpose, her tireless industry, her indomitable energy—whether teaching school on crutches, or rising from a sick bed to fulfill an appointment to lecture—her ardent love of Nature, that opened every sense to the perception of the beautiful and sublime in mountain and lake, in stream and dell, in wood and waterfall. In her public ministrations she was earnest yet liberal, zealous but tolerant. With a large vein of mysticism in her composition, she would have the truths of Religion made clear to the understanding also. She left a name upon which detraction sought in vain to find a blot; and though much admitted she had too much good sense to be spoiled by flattery. Beholding life a victim of poverty, in youth a child of suffering, she was, lastly, in her adult years, a dispenser of benefits to many a grateful mind. The writer of these pages first made her acquaintance when he was a young legislator, full of the conceits of knowledge without the reality. Heretofore inclined to crave after the unseen, to pry after the ideal, she quite revolutionized his estimate of woman. She was the noblest woman I have been my lot to know, and the impress of her spirit is left too deep upon my memory ever to be obliterated. What ever changes may come, however low I may fall, I can never quite forget that in the impressive years of my youth I knew and walked for a while in the radiance of a pure and lofty character. And now that she has closed her earthly career, and is added to that ever-gathering host that have passed beyond the dark valley, she is well entitled to the hospitality and fellowship of those master spirits who have labored to impregnate the minds of men with bold and lofty conceptions, who have taught the men of their generation to crave after the unseen, to pry after the ideal, and rise above the visible world of sense."

"Four out the fullness of thy soul In anthem strong and deep, And other hearts shall catch them up, And all their sweetness keep. 'T will be one voice among the rest, To sweep in one eternal tone And echo round the laud!"

At a social party, where humorous definitions was one of the games of the evening, the question was put: "What is religion?" "Religion," replied one of the party, more famous as a man of business than a man of wit, "is an insurance against fire in the next world, for which honesty is the best policy."

NEW HAMPSHIRE. Spiritualism in Dover—Manchester Convention.

DEAR BANNER—Having taken up the "carpet-bag" once more, I have followed its wanderings propitiously up into New Hampshire. Dover was my first place of sojourn. A kind friend met me at the depot, and carried me to a place known as Sawyer's Mills, in the Fourth Ward (suburbs) of the city, where I was speedily domiciliated in the pleasant home of Mr. Frank. A nice cup of tea, and a hearty welcome, made me feel that I had come to a friendly abode. I lectured the evening of the Fourth Ward House, to a small but attentive audience, the traveling being so very bad that few could get out. At "The Mills" they have had many lectures in times past, and there are quite a number of good, staunch, and devoted friends of the cause there.

The spirit artist, Mrs. E. A. Blair, had just come away from this lecture, leaving many beautiful floral tokens, an emblem of the presence of their dear ones in the higher life, in the possession of the hearing. Sister Blair's mediumship is constantly growing better. The language of the angels seems to be expressed in these charming flowery symbols. Lecturing, I think, must seem tame and commonplace after such pleasurable and interesting scenes. I did what I could in Dover, in my little way, and bidding them good-by on Friday, 18th for the

MANCHESTER CONVENTION. Did not arrive until the evening of the first day. Found Bro. Brown in the chair. Those present were being entertained by the ladies. Sister Brown, Fletcher, from Wood, Mass., was called to the platform during the day, and passed pleasantly in free conference. In which Bro. S. Washburn Shaw, of Providence, had taken a very active part. I was unexpectedly called upon to occupy the platform during the day, and I was obliged to decline, to the displeasure of another speaker, who, unfortunately, did not put in an appearance. The meeting then adjourned. At the close of the services many friends looked about me, who stood with each other, and who should extend to me entertainment in their hospitable homes.

Such scenes are encouraging indeed. If the Spiritualists could always realize how much kind words and friendly greetings of the heart do to cheer and comfort their poor, exhausted mediums when they step from the rostrum, I am sure they would never fail to extend so cheap a manifestation of sympathy. I was at length carried off a glad picnic to the city of Lowell, where some of our most noteworthy friends for the outward man prepared me for a good night's rest in the cozy chamber that was assigned me.

Morning Session.—The time was spent in conference, with remarks from Mrs. Brown, S. Shaw, Mrs. A. Rogers, A. E. Carpenter, and Bro. Brown. Sister Brown's remarks were of a character to give considerable light upon spiritual relationships. Sister Brown thought Spiritualism had "paid" her, in every sense, from the time she first enlisted in the cause up to the present. Sister Rogers also spoke earnestly and ably. The Convention was called by the officers of an organization lately formed under the auspices of the State Association, distributing the State into divisions of two counties each, and holding quarterly meetings. This was the first meeting of Hillsboro' and Chester Counties. This arrangement I believe to be an excellent one, worthy of imitation in other States. One of the objects of the Vermont Spiritualists' Association has already been engaged in active work, having a missionary in the field, for the past winter, whose labors have accomplished much good.

Afternoon Session.—The conference was opened by Bro. Brown, who spoke briefly in favor of a detested effort to show to the world, in their true light, the false dogmas that deceive the people. This young man gives rich promise of becoming one of the most effective workers among us. Possessing a truly devoted, self-sacrificing, and unselfish spirit, with considerable culture, he is eminently calculated to become an efficient, as he certainly is a devoted, advocate of our cause. I sincerely hope he will meet with that encouragement which will enable him to continue his noble work. A few remarks were offered by your reporter, founded upon statements made by Calvin in regard to total depravity. Bro. Shaw read some axiomatic statements written by himself, under spirit control. Then came a lecture by Mrs. M. E. Sawyer, bearing upon the "Logic of Interest to Humanity." The session closed, with a short discourse by Mrs. A. P. Brown, who earnestly called upon Spiritualists to do their duty according to their highest perceptions of right. Each of the speakers was followed by a prayer, which was given by the sweet songs executed by Mrs. Sawyer and Messrs. White and Foss.

Evening Session.—After a short conference, Mrs. E. A. Rogers spoke to the effect of the public subject of "The Willingness of the Human Soul." She was followed by your reporter with a short address in continuation of the same subject; at the close of which, an earnest appeal was made for the "Banner of Light." To my surprise, no response was made. On the following morning, I found that all the news agents kept the "Banner" on their counters. The people purchase from them, and large numbers are sold every week. This I find to be the case in most large towns. I had a very interesting conversation with the Convention on the 10th of July, at 10 o'clock Sunday morning.

Sunday Morning Session.—Meeting opened by singing, followed by a report from Mrs. M. E. Sawyer of her labors in Merrimack and Hillsboro' counties during the past winter. She was followed by the welcome words of your reporter with a short address upon the "Influence of the Spirit World." Some of the places had never been visited before by any Spiritualist speaker, yet she was most cordially received. She kindly and graciously invited us to come again, even, in one case, by a Methodist minister. She felt that seed had been sown in these places that would one day spring up and bear fruit.

God speed and bless those earnest workers in our cause, who thus unselfishly devote their lives to the good of suffering humanity. Bro. Shaw took the floor, and made some fine statements in relation to the "Influence of the Spirit World." He said that the trance was a covering up of the outer senses, to intensify the action of the inner. Mrs. Brown made some strong and pointed remarks in favor of mediumship, saying that many people complained that they could not understand anything through mediums, but such persons were of the class who thought they "knew it all," and were therefore incapable of being taught. Bro. Morgan said that the mediums ought to speak whenever they were influenced, and he believed that the spirits had good judgment enough not to interfere with the proper order of the meeting. He said that the movement in Merrimack and Hillsboro' counties was a great success. Mrs. Sawyer had done her work nobly as her recent, and he believed that the cause of Spiritualism stood fifty per cent better in said counties because of their efforts through their organization. He closed by saying that he had done all he could to encourage and assist the mediums, and he should continue to do so.

Would we had many more workers such as Bro. Morgan! Next came Bro. N. S. Greenleaf, of Lowell, who spoke in his usual pleasant and interesting manner, giving his remarks with illustrative stories and comparisons aptly drawn, which kept the interest of the audience deeply excited, and occasionally awakened their risibilities. He said that mediums were strange beings, and that he would like to see one could tell what they would do next. Their extreme sensitiveness made them subject to the highest enjoyment and the keenest suffering. They were extremists from necessity, and should therefore be leniently judged. The session closed with the choir singing a sweet song, entitled "The Gates Ajar."

Afternoon Session.—The meeting opened with a short conference, followed by Mrs. M. E. Sawyer and your reporter. Bro. Brown and Mrs. Rogers were present, and marked attention was given to the words of the speakers. Mrs. Sawyer, Mrs. Brown and Mrs. Rogers all spoke and tried various, and each did excellent service in adding interest to the convention. Evening Session.—The evening session was attended to, and some resolutions passed. Two fine addresses from Bro. Greenleaf and Sister Brown were pronounced, and the meeting adjourned, subject to the call of the Secretary at the time of the next meeting.

This terminated the first convention of Hillsboro' and Chester Counties. Harmony and good feeling predominated, and not a jar of discord disturbed the deliberations of truth, but the friends of the cause were united in the hospitality of the friends in entertaining the strangers from abroad, made the occasion pleasant memory to those attending, and contributed much to the good of the cause in which interest was so generally manifested. A. E. CARPENTER. Manchester, N. H., April 26th, 1872.

The Temple of Akropanamede. MENTAL DISORDERS; or Diseases of the Brain and Nerves, with full Directions for their Treatment and Cure. By Andrew Jackson Davis. Boston: William White & Co., 12mo, pp. 487.

The man who writes a dozen volumes, on subjects connected with philosophy and religion, which have forty thousand readers, must have something to say that people want to read, or a wonderful facility in saying what they do not believe and are not interested in. It was quite as much to learn what it is in the philosophy or the style of Mr. Davis that ensures such a reception for what he writes, as with the expectation of learning anything on the subject of insanity that we examined his *Diagnosis of the Brain and Nerves*. The book has a half-dozen introductions, and with the skeptical reader until it interests him with the awful word, "Akropanamede." But the terror is dispelled when it is explained as the name of an institution founded on the nature and substance of the human mind, its laws, sensibilities, phenomena, and destiny. According to Mr. Davis, our condition of progress, as it is marked shall build their "Healthy Temple" upon principles which all men of common sense and common knowledge to be true, universal, and eternal. This is the poetry of a simple truth which, when put in plain prose, seems exquisitely commonplace. But then poetry is the natural dialect of mankind; prose is an invention, which it requires unusual common sense or culture, if not both of them, to appreciate. Mr. Davis is three-quarters poet; but unlike the self-styled poets, their place in verse, he sets his poetry in prose, and goes abroad like a man of fashion in a Quaker's garb. Certainly Mr. Davis is every way worthy of his popularity to an imagination and fancy of remarkable opulence, which are constantly dropping their creations into his writings, now illuminating his simplest words with a strange light, and now twitting a grotesque conceit or cunning device around the plainest statement of fact. How much of his religion is imagination, and his philosophy fancy, we are not prepared to say. To explain is a higher function of criticism than to condemn, and in accounting for the popularity of his works, the active imagination and rich fancy of the author's mind, and the extreme simplicity, variety and engagingness of his style must be acknowledged.

Mr. Davis has managed to put a good deal of popular and some valuable information into his book. A gleaner at the libraries, he has gathered wheat nevertheless. And it is because he manages to say so much and so well what others put in a dry and uninteresting way, that he catches the attention and holds the interest of his great constituency. This goes further to account for his circle of readers than the "Harmonical Philosophy" of which he is the exponent. True this "Philosophy" has a certain degree of fascination even for worldly, hard faced, materialistic people. They love to be told that they are souls, and belong to a spiritual world, and that they are upon angelic influences, even though their own consciousness and experience give not the remotest hint of any such thing. And where these grand and fine things are stated in connection with palpable, hard facts, and seem to furnish a natural and consistent setting thereof, they are believed in, and are entirely true, and in their phenomenal and ordinary life have a spiritual foundation, immortality is a fact, and things unseen are eternal. It is very easy for the critics to pounce down upon Mr. Davis and the whole school of thinkers of which he is one of the most conspicuous representatives; plenty of phrases can be found in this book for them to fasten upon; but he has not only having, but by abundant facts, that his philosophy is a wonderful spiritual aptitude and aspirations, and that the spiritual in him legitimates belief in, and perpetually responds to, the solicitations of the spiritual around and above him; so that even the coarsest and most grotesque representation of invisible things touches his fancy, if it does not satisfy his faith. It would have been wonderful had his teachers, had his teachers, pointed the real significance of Spiritualism, and instead of ridiculing its absurdities and denouncing its adherents, had developed more spiritual faith and insight.

But, in accounting for the popularity of the book, we have to ourselves in space to review his book, which is a subject of mental disorders of all kinds. It tells what the physicians do not know, and turns their own confessions, like so many guns, against the medical faculty and its ways. When a distinguished anatomist was asked why, when he knew every bone, muscle, cartilage, and ligament in the human body, he could not cure every disease, he replied, "I was a student of this great city knower, street lane and avenue, but they cannot tell what is going on inside the houses." Even Hippocrates, the Greek, taught that not the solids but the fluids of the body are the causes of its disease. Not much further has our knowledge gone. Even the medical delusions of insanity are a strange composition of organic and psychical forces, and are attributed to conceal a want of knowledge it would be fatal to confess. The causes of the multifarious diseases and disorders of the brain and nerves are too numerous to specify in detail; but they may all be referred back to a violation of the laws of physical existence, and the disturbance of that beautiful harmony which should subsist between the soul and mind, and the body. The Devil is evil, spewed with a "D." What the old religions called possession by evil spirits was epilepsy, hysteria, and other disorders. Spiritualist mediums have sometimes developed madness; but generally because it was already latent as a possibility in the subject; and other forms of religion are equally if not more prolific of insanity. The organization of the laws of the human body, development of body and mind, the unnatural indulgence of appetites and passions, the terribly destructive conditions in which so many human beings live, the artificial excitement and unceasing strain of modern life, all tend to destroy the equilibrium of the faculties and produce mania. In dealing with the disorder, when once produced, Mr. Davis is precise in suggestion. In fact, development of the faith in Spiritualism, has proved confidence in Nature as the great miracle worker. Prevention is the great remedy, and what prevents tends also to cure. It is here that his "Harmonical Philosophy," the poetry of his science, comes in and plays a conspicuous part. He and our readers will excuse us, however, from crossing the line into "Summer Land," the ground of confidence in Nature as the great miracle worker. Prevention is the great remedy, and what prevents tends also to cure. It is here that his "Harmonical Philosophy," the poetry of his science, comes in and plays a conspicuous part. He and our readers will excuse us, however, from crossing the line into "Summer Land," the ground of confidence in Nature as the great miracle worker. Prevention is the great remedy, and what prevents tends also to cure. It is here that his "Harmonical Philosophy," the poetry of his science, comes in and plays a conspicuous part. He and our readers will excuse us, however, from crossing the line into "Summer Land," the ground of confidence in Nature as the great miracle worker. Prevention is the great remedy, and what prevents tends also to cure. It is here that his "Harmonical Philosophy," the poetry of his science, comes in and plays a conspicuous part.

Stand by your Mediums!

DEAR BANNER—How astonishing, when we pause to consider it, is the growth of Spiritualism in the last twenty-four years! not only in the number embracing the faith, but in the new phenomena constantly being developed; till as from the acorn the mighty oak, so from the tiny raps have sprung the almost numberless modes of communication between the two worlds—writing, trance, and inspirational speaking, seeing, hearing, and all the various physical manifestations, culminating in the marvels of Moravia, which we are promised shall soon appear elsewhere. Scarcely less wonderful is the recent discovery in healing—that certain substances may be charged with spiritual magnetism, in a manner analogous to that in which Leyden jars are charged with electricity, thus storing it up for use at any time. I know of one household which has good reason to bless the spirits and their medium for the healing thus brought to a sick-bed. No wonder the old school practitioners quail, no wonder their fearing the result of fair competition with mediums and "quacks," are trying to call oppressive legislation to their aid—as lately seen in New York. Spiritualists stand by your mediums, who, by the aid of the blessed spirits, are doing such good service to sick and suffering humanity. See to it that the efforts of those who seek to put under the ban of the law our confessions, with confusion; else we deserve to lose the blessing of their ministrations. Yours for truth and freedom, P. L. SAVERY. Pawtucket, R. I., April 8, 1872.

Now let there be prayers and fastings in all the churches, and a special day set apart for lamentation and sackcloth. For Amherst College, the training school for Orthodox ministers, is to have its professional course increased by the addition of a dancing-master.—Golden Age.

Funeral attended by—Y. P. GREENLEAF.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications of our correspondents.

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, APRIL 27, 1872.

Office in the "Parkway Building," No. 15 WASHINGTON STREET, ROOM NO. 4, ST. MARKS.

THE AMERICAN NEWS COMPANY, 15 NASSAU ST. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COBBY, ISAAC B. RICH, Editors.

Editorial communications pertaining to the Banner of Light should be sent to the Editor, at the office of the publishers, at the address of the office, 15 Nassau Street, New York.

The Organization Question.

In our issue of the 6th, we made a very brief reference to the new Spiritualist organization in Boston, and took occasion to commend the platform on which it stands to the attention of societies of Spiritualists elsewhere and everywhere throughout the country.

There are many points—and all of them of importance—to be regarded carefully in connection with the subject of organization, before it is possible to arrive at anything like a just and enduring conclusion; and hardly any two individuals in our ranks, with all their convention speeches and resolutions to enlighten them, have as yet been able to agree upon anything as a permanent basis of action.

Mr. Owen said "he was opposed to having Spiritualists subscribe to any set creed, whether heathen or Christian. In the words of a modern Scotch divine, men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir."

Mr. Owen said "he was opposed to having Spiritualists subscribe to any set creed, whether heathen or Christian. In the words of a modern Scotch divine, men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir."

Mr. Owen thus briefly sums up his view of the situation: "What may properly be called Spiritual Epiphany is spreading as fast as its wisest friends desire; but it is spreading not as a sect—not ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors."

Mr. Owen thus briefly sums up his view of the situation: "What may properly be called Spiritual Epiphany is spreading as fast as its wisest friends desire; but it is spreading not as a sect—not ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors."

The sober truth is told, and well told, in these impressive words. We ask Spiritualists everywhere to pay heed to them. But to refrain from the assumption described and reprobated is one thing, while to unite in the formation of local associations for business purposes is quite another.

briefly stated. Let a platform be laid down, after the spirit if not the form of the Boston Spiritualists' Union platform, by the Spiritualists of every city, town, hamlet and village of the nation. Let delegates from these primary assemblies and associations in every State be sent to some central point, by the full authority of such local associations, for the distinct purpose of forming a State Association of Spiritualists, to be subordinated to proper rules and regulations for its regular government.

In this way the Spiritualists of the country will build up their organization on natural principles, and from the bottom instead of the top. The process of autonomy, too, will be in perfect harmony with our own healthy republican system, which springs from the people in their several localities, derives all its authority directly from them, and is steadily inspired by their will.

Woman's Equality.

The remedy proposed for the Social Evil—so-called—in a speech made by A. U. Riddle, Professor of Law in the University at Washington, before the meeting of the Woman's Club, on the subject above referred to, is the elevation of woman to an equality with man. He goes over and through the whole subject, until new faintly-eschewed in public by those who are most familiar with it in private, and comes at last to the conclusion that "if you would redeem woman, if you would redeem man from the greatest curse of the earth, release woman from bondage, place her upon an equality with man, and the brotrel vanishes."

This is humane and sensible, and goes to the heart of the discussion. As for introducing the European regulations for making vice safe, instead of seeking to correct it at its source, viz, the heart of man, the speaker scents it as cowardly and base; yet, if it is to be done, he consents to turn away his face in disgust while the proposed stringent statutes are impartially applied to both sexes alike. He would have them treated equally.

A Pious Assault.

We learn from the Indianapolis Evening News of April 5th that Prof. T. B. Taylor, formerly of that city, but now pastor of a free church in Topeka, Kansas, and author of a work entitled "Old Theology Turned Upside Down," was recently assailed in a most unbecoming manner by a "puffin" by the name of Collingsworth, who travels with Rev. Mr. Hammond, the revivalist, in the capacity of a reformed gambler. Prof. Taylor gave a lecture in his church on psychological influences, in which he professed to explain the conversions that occur under Hammond's preaching, and on his way home, at ten o'clock at night, this Collingsworth followed him and attacked him with a heavy club, knocking him senseless and laying the skull bare for a space of three inches, following up with several other heavy blows upon the prostrate form.

Concerning the "Religious Amendment."

The Boston daily press records the fact that meetings in the interest of the God-in-the-Constitution "ring" have been recently held in our city, whereat the magnates of the movement have endeavored to prove the necessity of the success of their pet scheme to the further extension of the nation. These priestly efforts at incipient political power have, however, to judge by appearances, fallen very far short of reaching the heart of the masses, who, despite the assertion of Prof. Seelye that "liberty of conscience can never be allowed to interfere with the public weal," believe in the widest freedom, and have no fear that error will conquer if truth be left untrammelled to grapple with it.

Music Hall Free Spiritualist Meetings.

Mrs. Emma Hardinge-Britten addressed the Spiritualists of Boston and vicinity at this place, Sunday afternoon, April 11th. After her invocation she said that on the former occasion (April 7th) she had considered the question as to whether the elements of a vital and practical religion could be evolved from Spiritualism; and at the present time she should inquire as to whether it was possible to evolve therefrom a science, or a scientific religion as well. We do not stand here to tell the new, simply, but the true, and one of the noblest gifts ever given to man. There was no other religion except Spiritualism that would enable us to evolve a scientific religion.

Science means a definition of the fundamental principles that underlie the universe. Scientists tell us that all understood science is comprehended in matter and force, and that motion is evolved from force. We ask the scientist, whence mind? No response; if any, it is placed in the department of forces. This is the standpoint of scientists. Modern Spiritualism answers the question, it is of the spirit; it answers also, in doing so, the question asked by scientists: "Why do not these rappers tell us something new?" by opening a totally new page for the investigation of these men who claim to know all.

The speaker then seemed to take the listener on a voyage of discovery, through the human system, and gave glimpses also of the other world, showing up points in one and revelations in the other, wholly outside of the discoveries of the scientist. She instanced the simplest form of manifestation—the little rap—and said that the disembodied man making it, whose fine and my of brain had been left behind in the grave, whose organs of sight and hearing and touch had also been left in the transit, and who yet had a brain, had the power of seeing and hearing and feeling, in fact all that he once possessed, and was more capable, more enduring, of wider range of power and object than before—solved the whole question of continued conscious individual existence beyond death. In the presence of the rapper or medium, the un bodied could give us knowledge of undeveloped power in us; could give us glimpses of that world which, though unseen, is around us, filling every space in the universe with life and beauty. In this voyage of discovery (which this lecture might be called) she showed new and instructive pages in anatomy, in "physiology and medicine, illustrating and proving her declaration by citing cases in point, where novel and unrecognized remedies had given sight to the blind, and health to the dying; and by telling us of that life-emanation that may and does come from some uneducated, unlettered people, far surpassing in effects for human good the emanations of death which are so often found among the world's medical practitioners.

The speaker then referred to the stellar orbs surrounding our own, and told of worlds more effulgent than astronomers ever dream of, thus showing additional points for the scientist to ponder in geography, geology and astronomy.

She referred to Franklin, who had intuitions concerning electricity, and at the risk of his life, gave his light to the world; to Morse, who took that light and made it our post boy. Thousands of earth's inhabitants used and were benefited by the invention to-day, who hardly gave a thought to the great souls who discovered it and showed us the way; but she thought Spiritualists would never forget those who had opened up a telegraphic communication with that other and better world, so that it could be truly said, "Behold a new heaven and a new earth!" Modern Spiritualism teaches us a new religion, but with it a scientific demonstration. More than ever I cry with this light: "Lord, I am fearfully and wonderfully made."

In this lecture some of the points were so forcibly and effectively stated that repeated applause was evoked. In closing she recapitulated the subjects treated on in her two discourses, the evolution from Spiritualism of a religion and a science—or a scientific religion—and said if she should speak further on the subject she should consider a third division, viz.: the evolution of a new idea of a life.

No meeting will be held in this course, on April 21st, on account of the hall being occupied by a fair.

PROF. WILLIAM DENTON. This celebrated advocate of our scientific religion will address the Spiritualists, at this hall, April 28th and May 5th, to be followed by Lizzie Denton, the well known inspirational speaker and poetess. The Professor's subject for April 28th will be "The kind of God proposed for our National Constitution."

"Sealed Over to the Devil."

The very Rev. and Hon. Mark Trafton, a jolly soul out of the pulpit—but the straightest of his sect in—delivered a sermon before the Methodist Conference at Worcester the other day, in which he dilated richly upon the utter hopelessness of reasoning with "out-and-out rationalists" to reclaim them. Such persons, he said, were "sealed over to damnation"—given over (to use the very words of scripture) to believe a lie that they may be damned—"whose damnation is just." Yes, yes! he exclaimed, rising enthusiastically to the height of his subject, "there is that persistent Unitarian Tract Distributor, who has been circulating his miserable, dangerous and delusive publications even at our doors, flouting them defiantly in our very faces—that man's soul is lost, my brethren, lost, I assure you, just as surely and certainly as if he were already locked up in hell!"

This being so (and we suppose there can be no question about it—this lofty man of God, Trafton, being understood to be "a dead shot"), we would suggest to Bro. Hatch that he come down at once, like Crockett's coon, and make no more trouble.

Spiritualism in Indiana.

We publish elsewhere a call issued from the office of the Secretary of the Indiana State Association of Spiritualists, wherein the Sixth Annual Convention of that body is announced as about to be held at Anderson, Madison County, Friday, Saturday and Sunday, May 21st, 22nd and 23rd. Our brothers of the liberal vineyard in Indiana are awake to the stirring demands of the times. Hon. Robert Dale Owen and other good speakers will be in attendance, and a profitable meeting may be expected.

"Nature's Laws in Human Life."

By reference to an announcement in another column, it will be seen that William White & Co. have recently issued a new work by the author of "Vital Magnetic Cure," bearing the above title. The matter treated of in this volume cannot fail to interest the reflecting and provoke thought in the skeptical.

The trial of young O'Connor for assaulting Queen Victoria has ended, and he was convicted and sentenced. The jury was satisfied that the prisoner was sane, and the penalty imposed was one year at hard labor and twenty lashes.

A Rift in the Clouds.

Every now and then a chain of circumstances seems to run across the sober-bued breast of theologic society, which lights up the whole scene, like a burst of sunshine through a storm wreath, and shows that slowly yet surely the human mind is reaching after light wherever it may be found, totally regardless of the consequences, if so be the seal of verity is stamped upon the antecedents. Not long since, so we are informed per the Boston Daily Herald, the Darwinian theory received able treatment, pro and con, in a debate affirmatively opened by Mr. Pratt, followed by Mr. Davis, at the hands of the members of the Young Men's Christian Union, and shortly after, some honest heart, though still devoutly attached to the church, astonished the credulists by an unexpected speech before the Young Men's Christian Association, at Tremont Temple. The account, as contained in the Herald, runs after the following fashion:

"A middle aged man arose in the noonday prayer meeting at the Young Men's Christian Association rooms recently, and said that he had a word of testimony to offer respecting Christianity. He had traveled much in foreign lands and distant countries, and he had found that wherever Christianity came, as an established institution, it brought with it, invariably, certain vices and crimes which had not been known before, and, on the whole, so far as he had been able to see or learn, the influence of the popular style of Christianity had been everywhere and always demoralizing. The reason he would not attempt to give, but such were the facts."

Here we see the corroboration of what we in common with thousands of liberal minds at the present day—have labored to impress upon the consideration of the people, viz, that the foreign missionary work, wherein polemic Christianity and commercial greed inevitably go hand-in-hand, is a stupendous failure. As we have frequently said of Spiritualism, so do we demand of Christianity: let it demonstrate its title to widespread acceptance by the purer and better lives of its votaries as compared with those of other religions. But Christianity has proved itself powerless, as regards the great mass of humanity, and freely confesses that the blazing conflagration of an endless hell must be the abiding place of the major part of the race. And yet the world goes on, and the hearts of men outside the church are led to look upward in faith to the coming of a brighter day, when the brief night of physical existence shall end; and here and there brave doubts will steal into the soul, and, in time, rise to the lips of honest men and women in the church, telling, as in the case narrated above, that the glitter of ecclesiastical pomp is not up to the standard of truth's virgin ingots. The right to question involves the total subsidence, in time, of all church authority, and the hour of its decease cannot come too soon.

Judge McKean's Work Undone.

In our issue of April 13th, we briefly alluded to the illegality of the late proceedings against the Mormons, and in previous issues we discussed at length the Mormon question, from the standpoint of justice simply—not in favor of polygamy by any means—and were terribly criticised, publicly and privately, for our temerity in so doing. The Methodist press congratulated itself in the meantime in having so wise a man as Judge McKean in the interest of Methodism, and asseverated that to that sect exclusively belonged the glory of inaugurating the legal(?) course pursued by the Chief Justice in Utah against the Mormons. Now we have to record the sequel to the farce which bigotry inaugurated. In the Supreme Court at Washington, April 14th, in the case of Clinton versus Engelbrecht, which involved the legality of the system of dragging juries pursued by Chief Justice McKean in Utah, the Chief Justice delivered the unanimous opinion of the Court reversing Judge McKean's decision, and deciding that juries there must be empanelled according to the territorial laws, the names of jurors being returned by the territorial officers. This upsets all the Utah convictions and pending trials. The case creates no surprise at the department of justice, as this decision has long been expected there, and its correctness is not questioned. The Court in its decision went even further than the necessities of the present case required, and also decided that in all Territories since their first organization, the Territories had the same powers over local matters as States, and that all juries, grand as well as petit, drawn in Utah in violation of territorial laws were illegal—and upon these grounds the entire decisions of Judge McKean and his Court for the last twelve months were reversed. As a result of this decision all the defendants now in custody in Utah under indictments found by the illegal juries, are entitled to immediate discharge, and all pending civil cases in which exceptions have been taken are wiped out. The question now becomes interesting as to who is to pay the bills—about \$20,000—incurred in these illegal prosecutions?

Death in Squalor.

It is not the very poor alone who die in a state of wretched squalor, but from time to time, we read of rich misers, as of Mr. Hobby, in Greenwich, Conn., whose last hours are a most impressive commentary on the misery that may often be found in the midst of wealth and plenty. This man had been a successful cattle-trader, and died possessed of a hundred thousand dollars, and nothing more. He kept pigs, chickens, and animals in the very hovel which he made his home, and the papers fell to moralizing on the state of a man's mind that could be content with such a life of starvation and wretchedness, when a better one was within reach. But the paucers have not got hold of the whole story. There are plenty of rich men, richer than even poor Hobby, who, though supporting equipages and fine houses, and living sumptuously every day, are nevertheless in as bad a state of spiritual squalor and starvation and wretchedness as he was. The only difference is that they put on a showy coating for their lives, while he cared nothing either for the exterior or interior at all.

Born Again.

April 6th, Mrs. Eliza N. Lynn, of this city, passed to the spirit-land, after a short illness. Mrs. Lynn was a woman of more than ordinary spiritual worth. She has been a devout student of Spiritualism for many years. She has watched with a mother's pride and love the progress of her son, "Cephas," in the duties of lecturer and writer. We tender our young brother our heartfelt sympathies. May the memory of his mother be a continual inspiration to him.

The man who advertises, shows not only a business talent above his neighbors, but he may be at once reckoned among the independent, generous, and public-spirited of the community. He who hides his light under a bushel when such advantages as those at present afforded are so freely offered him, does not deserve to succeed. And decidedly the best paper to advertise in is the Banner of Light, for it circulates in every State and Territory of the Union, the North American British Provinces, England, France, Italy, Germany, Spain, Australia, etc., etc.

Warren Sumner Barlow's "Voices."

The fourth edition of this popular metrical volume is rapidly finding a sale, and the demand for it seems unabated. Those who are not afraid to exercise reason on all subjects of belief will find this work to be a perfect magazine of thought, and will meet everywhere in traversing its pages the sweet flowers of poetic imagery, more cheering to the intellect, and leading to a higher view of God the Father, and Man the child, than the barren words of the logic can afford. We transcribe, as peculiarly appropriate to the season, the author's "Song of Spring":

"Lo! fettered spring-time breaks her icy bands, Lanes forth with gladness, liberates her hands, Spreads verdant carpets o'er the wintry lawn Clothes naked forests, beautifies the morn; Brings forth the flowers from their long repose, Paucils with beauty, and perfumes the rose; Cheers feathered songsters to a gladsome lay. While showers and sunshine gild the genial day.

The changing seasons of earth's broad domains, Bring wealth and gladness in their daily trains; Thus Nature works in all her varied forms, Through joyous sunshine, and in wintry storms; While every thing in water, air, or earth, Performs the will of Him who gave them birth: All things cooperate, and ever blend, To serve each other for a noble end.

Thus Nature's law directs, and all obey; Her laws are just and have triumphant sway; All law is love adapted to each sphere, And thus controlled, the law is not severe; Each has its line of life distinct to run, All plainly marked—as plainly white to shun; All heed God's law, can choose no other way; This truth is clear, to act is to obey."

A New Book of Four Hundred Pages.

"FLASHES OF LIGHT FROM THE SPIRIT-LAND, THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT," is the title of a work in the press of William White & Co., which will be issued at an early day. They have contemplated publishing this work for a long time; in fact, many of our patrons have written, from year to year, asking why we did not embody in book form the most important questions and answers given at our Free Circles and published in the Banner; for, they assured us, such a book would have ready sale, as the questions discussed were of vital importance to the human race. Owing to these solicitations, and endorsing the requests of our spirit friends in the same direction, we have come to the conclusion to issue such a book to be followed by a second volume in due time. It is perhaps necessary to here state that we did not at first contemplate the publication of a Book of Questions and Answers, until a Biography of Mrs. Conant's Mediumship had been given to the world. But the pressure has been so great upon us from all quarters for the issue of the former work, that we have suspended the publication of the latter for the present. See announcement in another column.

ALL SORTS OF PARAGRAPHS.

"We shall publish in next week's Banner a lengthy review of the 'REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY,' from the pen of A. E. Giles, Esq., of this city, which will, no doubt, be perused with interest by a large class of our readers."

"OLD THEOLOGY."—Read the tabular statements concerning this taking book by Prof. T. B. Taylor, A. M., M. D., contained in another part of this issue. "A new edition of the work has just been issued by William White & Co."

Rev. Henry Morgan, of this city, has been lecturing on "Fanaticism," at his church in Indiana place. He understands this subject much better than others he has of late discussed, and it is pleasant to know that he has at last got down to bed-rock. He says fanatics are the scourges as well as the saviours of mankind. Bro. Morgan is truly an original genius, and deserves great credit for his ingenuity—in the lecturing field—in drawing peace from his hearers to establish his church.

The following pointed aphorism should be committed to memory by certain people we wot of: "It is because we are dissatisfied with ourselves that we are so anxious to have others think well of us." Here is another: "Some people are positive just in proportion to their ignorance. Mark that."

THE LYCEUM BANNER for April 13th is a gem for the little ones. Its illustrations are attractive, its short stories interesting, and its editorial reviews of the situation, both as regards the prosperity of the paper and the Lyceum cause in general, encouraging. Circulate it among the children.

CHRISTIAN CIVILIZATION SPEAKS REGARDING THE RED MAN.

"Those bronze barbarians of the past, Cast in the molds of hell, are gone; Their world was wadded; far and fast We drove them toward the setting sun, As—had if future need should be, We'll drown them in the western sea! With iron nets we hold their trail; They find us where they'er they ro; Though fierce they cannot make us quail. Nor touch the rifle with the bow, We'll give them graves, and let them try The 'happy hunting-grounds' on high!" —[Aldine for February.

Two anti-Infallibilist preachers in the diocese of Bordeaux—Canon Monts and the priest Junqua—have been ordered by the Archbishop to lay aside their ecclesiastical dress. M. Junqua's offense apparently was the address in favor of a Church reform, which he published a few weeks ago.

ADAMS & CO.'s, 25 Bromfield street, Boston, Mass., have issued a neat pamphlet, "Sports and Games for April," which contains a laughable farce, directions for several tableaux, plans for indoor and outdoor amusements, magic tricks, &c., &c., calculated to interest both young and old.

FEMINE DEVOTION.—A Cincinnati woman recently balled her husband out of the station-house, to which he had been consigned for drunkenness, with the proceeds of her hair, which was unusually long and beautiful. Could feminine devotion go further?

The steamer Oceanus, from Red River to St. Louis, when near Brooks Point, twenty miles above Cairo, at 4 o'clock A. M. Thursday, April 11th, exploded her boiler, tearing the boat fore and aft, and making her a complete wreck. Of a hundred or more souls on board only about thirty are known to be saved, the others having been scalded to death or drowned.

THE BANNER OF LIGHT.—Spiritualists are now counted by the million, and can no longer be classed as humbugs. If it can be exposed as a delusion, it is high time for our scientific men to go to work at it, or it will surely lead to the whole lump, and that quickly. If any one desires to believe Spiritualism a humbug by any way, let heaven's sake do it take the Banner.—Hornellville (N. Y.) Tribune.

Jean Paul says of children: "The smallest are nearest God, as the smallest planets are nearest the sun."

Message Department.

Each Message in this Department of the Banner of Light was written by the Spirit whose name it bears through the instrumentality of...

Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life...

The Banner of Light Free Circles.

These Circles are held at No. 135 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Friday Afternoon...

Invocation.

Then said our souls—then, from whence we are and to whom we must return, thou wondrous Power, whom no soul can analyze nor expect to comprehend...

Questions and Answers.

CONJUGAL SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them. Q.—James Cooper, M. D., of Bellefontaine, Ohio, presents the following circumstances for explanation...

Katy Steinway.

I am Katy Steinway, of New York. I was thirteen years old. I have been gone three years. I died of pneumonia. The last words I said here were, "It is light—all light!" and my mother has, in her own mind, been anxious to know what I meant...

Tim Connaughty.

It is such a queer thing to be back here in this way, I do not know what to say. My name was Tim Connaughty. (Went you spell your name?) You'll have to make it out yourself. Faith, I was n't good at spelling, at all. I never wrote my own name at all.

Aunt Phillis.

I want to send a word to Mrs. Harriet Bent, in Boston. Tell her that Aunt Phillis is dead—died yesterday in Lexington, Ky. I lived with her from the time when she was a baby—brought her up myself, until she was home; then we got separated. She lost everything, and could n't take me North with her; so I stayed in Kentucky. I got something together; trying to get North and find missus, I took the fever, and I died. I want her to know about it; that's what I come here for.

Jack Mendum.

[How do you do?] I'm all right, I take it. (To the Chairman.) You do n't know me, do you? I've talked to you through another medium. I am Jack Mendum. Know me now, do n't you? [I don't know as I do.] Well, you ought to. [I've heard of you, I think.] Did you ever hear any good of me? [There is some good in you, I'm sure.] Yes, very likely. Do n't treat to cigars here, do you? [No.] You've treated me before, when I came.

A friend of mine, whose name is Abe Robinson, has challenged me to come back here and tell what I know about him. If I can do that, he says he'll believe in Spiritualism. Tell what I know about him! Well, I know this: he cheated me out of two hundred dollars. That's one thing. Another thing is: he tried to make trouble for me when I was here staying, but I tripped him up, and he got the worst of it. That's enough to know about him, and probably it's those two circumstances he refers to. If there's anything else wanted, let him call on. I'll settle up, and salt him, sure. Jack Mendum. Good day, Jan. 30.

Séance conducted by Rabbi Lowenthal; letters answered by C. H. Crowell.

Invocation.

Thou Source of perpetual help in every need, we pray thee to deliver us from the ignorance of education, and we pray thee to unite us more firmly to the wisdom of inspiration. We ask thee to let the sun of thy righteousness shine so perfectly into our soul-lives that we shall understand thy way, and stumble no more in the darkness of our ignorance. Leave us not in temptation, but deliver us from all evil, for thine is the kingdom and the power and the glory, to day and forever. Amen. Feb. 1.

Questions and Answers.

QUES.—(From a correspondent.) If the attraction of the North Star causes the magnetic needle to point toward the North, what attraction, if any, causes it to point toward the South? It is said by some sailors that as soon as the Equator is crossed traveling southward the magnetic needle will change polarity, and the north pole of the needle point toward the south. Is this true? ANS.—Such a theory is believed by a large number of minds, and is disbelieved by a still larger number. For myself, I believe that the north and the south poles are the great magnetic powers governing the conditions and motions of the earth; that the one is no more magnetic than the other, and, therefore, when the sailor crosses the Equator, and is nearer the south pole than the north, the needle will turn to the magnetic centre of the south pole.

Q.—What is the cause of what is called the Inclination, or dipping of the magnet? A.—That is doubtless produced by the magnetic forces at work at the earth's centre.

Q.—What is the cause of the Auriga Borealis, or Northern Lights? A.—There are various theories with reference to this subject, but the latest one extant is this: that they are caused by an accumulation of microscopic animalcules in the air, proceeding from one of the great magnetic centres of the earth, either from the north or from the south pole. It is a known fact in science, that similar exhibitions or manifestations are observed in what you call Northern Lights, are observed often by the sailor upon the ocean, in the water. Science has demonstrated that the manifestation which occurs in the water may be attributed to microscopic animalcules—phosphorescent animalcules, that swarm in the waters, and that are repelled from one point and attracted to another in immense swarms. Leaving the ocean, science has scaled the air, and has determined the same concerning this beautiful phenomenon which is so often seen, particularly in northern latitudes.

Q.—(An individual in the audience quoted from memory a passage from one of Hudson Tuttle's works, inviting tourists.) "Light is a compound of numberless elements. The laws of our being are in hell and misery until we place ourselves in harmony with them. When we meet those who sympathize with them, are they molested by the rained? They fear not the intrusion of those who would be disgusted with their individuality; they cannot intermingle. The man of intellect alone, though impelled with the morality of a God, is incapable of evil. He can never exert influence or power; he is discouraged by the slightest opposition, and one by one, sees his most cherished plans forsaken. His voice is held, and stifled by the louder blasts of Error, which voice rings with the force of combative energy."

A.—In that idea there is a great truth, although very verbally put, and therefore very hard to be understood, and on account of its verbosity, the reader is apt to think that after the soul has reached a certain high altitude, it either cannot or does not wish to descend into lower conditions—which is not a truth. The idea desired to be conveyed is this: that high intelligences do not come down to the level of the lower, but bring the lower up to a level with themselves. This does not presuppose that the high cannot descend to lift up the low. Oh, no; but they cannot or do not descend to dwell permanently in lower conditions, in order to become levers to those who are thus lowly situated, and to lift them up. They are attracting forces, drawing the lower higher, and still going upward and forever upward, attracting the lower after themselves in their flight. This is the mission and the work of elevated intelligences. This is the truth that the attending spirits desired to convey through their medium, Hudson Tuttle.

Q.—(From the audience.) I would ask whether the spirit, in its functional power, develops by a certain law of progress hereafter—whether these senses and their functions are sublimated and carried on to higher uses in the spiritual realm, or otherwise.

A.—All the senses that you have here are duplicated there; for you will find that you have a necessity for them there, for a time, at least, but not throughout eternity. You will find, also, that others, which were in embryo here, have sprung into being, into use there; and as these others unfold, some of the lower will become no longer a necessity to the soul, therefore they will be laid off, as the child lays by its toys. Feb. 1.

My son has desired me to come here and tell him what I think about his joining a certain religious sect known as Perfectionists. He wishes to know if I believe in their tenets. No. [That's decided.] There's not even a foundation for truth there. It is a monstrous falsity from beginning to end, which Nature—displays, unravels and analyzes at every step. We all know it is absolutely impossible, at the present stage of this planet, for any living soul to create the qualities that are said to be in existence, by this sect, through the body. We know it is absolutely out of the realm of Nature; and if my son subscribes to any such faith, I shall write him down "a fool"—in that, at least.

I earnestly hope that he will turn his attention to something more worthy of his time and of his mental efforts. I should be very sorry to know that he was so blindly led, for I should know that the end would be anything but pleasant, anything, but agreeable, anything but satisfactory. It is only the other extreme of eternal damnation—just that, and nothing more. One is quite as safe as the other. That such a condition will exist in future ages, when this planet shall have attained its majority, we know; but in its present green state, such a thing cannot be. I am James K. Burt. I am here to reach my son, William Burt. Feb. 1.

I wish to reach my friends in Kittery, Me. My name was Mary Willey. I was seventy-three years old. I have been gone twenty-two years. I have something of importance to communicate to my friends, but I do not care to communicate it here. Good-day, sit. Feb. 1.

I am Pauline Edgeworth. I was born in Bath, Me. I died one week ago, in Nashville, Tenn. I wish to find my brother Nathan—I wish him to know that all the stories of scandal which have been circulated with reference to, me were false. If he will allow me the privilege of communicating with him, I will prove them to be false. Feb. 1.

Séance conducted by Bishop Fitzpatrick; letters answered by "Vaasht".

MESSAGES TO BE PUBLISHED.

Monday, Feb. 5.—Invocation; Questions and Answers; Mrs. John Davis, of Worcester; Willie Clark, of Cincinnati; Eliza Vemery, of Nashville, Tenn.; Edmund Lewis, of Central City, Vt.; to be published. Tuesday, Feb. 6.—Invocation; Questions and Answers; Augusta Stearns, of Hartford, Conn.; to her parents; Alexander McGowan, to his son; Frederick, Capt. Thomas Hall, of Boston, to his daughter Elizabeth; Eben Somers, of Lexington, to his son. Wednesday, Feb. 7.—Invocation; Questions and Answers; Eliza Davis, of Barnstable, Mass.; Joseph Calmus, of St. Paul, Minn.; Mary Ellen Gray, to her daughter Ellen, of Boston. Thursday, Feb. 8.—Invocation; Questions and Answers; Aunt Catherine, of Willsboro, N. Y., to her father in California; Antonio Novell, of Lisbon, Portugal, to his son James; Mary Elizabeth Harris, of Waterbury, Mass., to her son James; James Lewis, of Nashville, Tenn., to his family. Friday, April 9.—Invocation; Questions and Answers; James A. W. of Portsmouth, N. H., to his son Sam Head, in his own; William H. Fane, of Boston, to his daughter; her mother. Saturday, April 10.—Invocation; Questions and Answers; Luke Wells, of Boston; George Walker, to his brother in Boston; Deacon Taylor, of Derry, N. H.; Michael Daly, of Boston, to Patrick Daly; Nellie Abbott, of Exeter, N. H., to her mother.

SPIRITUALIST MEETINGS.

ALBANY, N. Y.—The Spiritual Society of Spiritualists meets every Sunday at 7 P. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

ADRIAN, Mich.—Regular meetings are held on Sunday, at 7 P. M., at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

ANDOVER, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 A. M. J. S. Morley, Conductor; Mrs. J. C. Case, Secretary; Mrs. J. C. Case, Assistant Conductor; Mrs. J. C. Case, Secretary.

BOSTON, Mass.—See fifth page.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evening at 7 P. M., at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

St. Joseph, Mo.—Spiritualist meetings are held every Sunday at their hall, John C. Bender, President; Mrs. C. P. Bender, Vice President; W. B. Swan, Esq., Secretary; George Seibert, Treasurer.

St. Louis, Mo.—Lectures every Sunday during the winter, in Avenue Hall, corner of 5th and Washington avenues, at 11 A. M. and 7 P. M. seats free; application to the lecturers.

SPRINGFIELD, ILL.—The Children's Progressive Lyceum meets every Sunday morning at 9 o'clock in Capital Hall, between Congress and Adams streets. W. H. Plank, Conductor; Mrs. E. G. Plank, Guardian.

SAN FRANCISCO, CAL.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon at 2 o'clock at Dashway Hall, 101 E. Street.

SACRAMENTO, CAL.—Spiritualist hold meetings every Sunday at 2 o'clock, in Pioneer Hall, 7th street, Mrs. F. W. Stephens, Conductor.

STAMFORD, ILL.—The Children's Progressive Lyceum meets at the Universal Church every Sunday at 11 A. M. Harvey A. Jones, Conductor; Mrs. Agnes Brown, Guardian; Agrippa Jones, President; Curtis Smith, First Vice President and Treasurer; Mrs. Sarah D. Jones, Corresponding and Recording Secretary.

STAMFORD, MASS.—Children's Progressive Lyceum meets every Sunday at 1 P. M. E. T. Whittier, Conductor; Ella Spiller, Guardian.

TOWSON, MD.—The "First Society of Spiritualists and Friends of Progress" meets every Sunday morning and evening. Lyceum meets at 9 A. M.; lectures commence at 11 A. M. and 7 P. M. Seats free. Application to the lecturers.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case, 100 Broadway, near the corner of Broadway and State streets.

TOWSON, MD.—The Children's Progressive Lyceum meets every Sunday at 11 A. M. at the residence of Mrs. J. C. Case

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the corner of Belmont and Liberal Streets, No. 14...

JUSTICE.

We are pained to record what most Spiritualists know to be true...

We have no money nor charity to cover the faults of one another...

The Catholics have charity for their own poor, however low and miserable...

ATTACKS ON MEDIUMS.

We have never been surprised that a venal press should employ reporters to get up sensational articles for the sake of their papers...

IMPOSTORS.

It is about time Spiritualism was relieved from such gross impositions as the following circular loads it with a circular which was freely distributed through the business part of our city...

IMPROVEMENT.

We have received from our old friend, J. M. Allen, of Ancon, N. J., copies of his Universal, International, Normal Alphabet, and his Nomo-Graphy, for spelling, &c.

now in use, both of which combined can scarcely be made to give way to a new system...

VALUABLE STATISTICS.

During the month of March, in St. Louis there were twelve hundred and thirty-nine arrests on city complaints...

Our lectures in St. Louis are to be continued on the free platform at Avenue Hall...

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

Manifestations in Cleveland—Spirits Appear in Tangible Form—They Talk, &c.—Notes.

This is, indeed, an age of marvels. Wonders are transpiring on every hand. The phenomena of Spiritualism startle people into inquiry.

These marvelous productions of mediunistic power occurred at the residence of Edward Robbins, Esq., 200 Detroit street—Mrs. Lizzie Davyport Blandy...

Mrs. Blandy has been boarding at Mrs. Robbins's for some time. Naturally enough, séances have been held frequently...

[This statement Mr. Robbins personally gave the Banner reporter, who stands ready to vouch for that gentleman's veracity.]

The spirit-voices gradually grow louder and louder. The statement was finally made that, on a specified night, the spirits would appear in actual physical bodies.

At a séance last summer it is asserted that one of the spirits, while walking around the room in which the friends were assembled...

Mr. Robbins declares that there were no geranium leaves near the garden.

Parties desirous of questioning Mr. Robbins on this subject can find him at his residence, No. 30 Bridge street, West Side, or at his residence, as specified above.

C. I. Thacher, formerly Conductor of the Children's Progressive Lyceum, of Cleveland, is a young man of marked ability.

Mrs. S. E. Warner is succeeding well in her six months' engagement with the friends in Milan and Wakeman.

Rev. A. J. Fishback preached against "Clyde R. Woodhull's Free Love doctrine" in Cleveland, a short time ago.

The Cleveland Society intends to resume worship in Lyceum Hall. The Lyceum, which meets in Temperance Hall, is in a flourishing condition.

loging, we believe; Miss Susan M. Johnson as lecturer before the Spiritualist Society.

Dumont C. Dake, the great healer of the West, is doing an immense business.

Sunday, April 7th, the Spiritualist Society, of Chicago, held its meetings, as usual, in the West Side Opera House.

Mrs. Mary Weeks, 1253 State street, Chicago, about whom Dr. Dake recently made a statement, expressed to us her gratitude to the Banner publishers for their services in her behalf.

A. Cuganlon keeps a spiritual bookstore at 310 Market street, Louisville. Give him a call.

Dear Old Banner—A dozen times since my last letter was published in your columns, I have resolved to write, but find myself so full of business that I can hardly find time to chat even with such friends of the cause as you have proved yourself to be.

The reading, thinking, reflecting Spiritualist has more reason to take courage now than ever before. Never in historic times has any religion spread as has Spiritualism within the last year.

The platform handed out by the Spiritual Union of Boston is just the thing needed. Our work of quarrying out materials for the great spiritual temple, has gone so far now that we can begin to lay the foundations.

Speaking of Mr. Parker, I may be permitted to say that I have just concluded a very successful debate with him.

For this I gave him such a thorough castigation that he stood in fear of me throughout the entire debate, and conducted himself decently—

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

Mr. Parker of course had the last twenty minutes. In that speech, in order to affect thousands who had not heard the discussion, he read what he called a recapitulation, in which he touched upon points he had not before alluded to, usually stating at the end of each point, "To this, Mr. Hull made no reply."

in which you show your good judgment to better advantage than in refusing to retail the wholesale slanders started by the New York Sun.

Before confiding, permit me to say our cause is onward in Louisville. Congregations are very large and deeply in earnest.

From this land of "ho-eaters" I go to the land of "wooden nutmegs." I spend May in Bridgeport, Conn., where I should like to hear from friends, and those who want week-day evening lectures or Sunday meetings during the hot weather.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

Office of Secretary of Indiana State Association of Spiritualists.

MEDIUMS--BLASPHEMY--MORAVIA.

THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

MEDIUMS AND MEDIUMSHIP. A valuable treatise on the laws governing mediumship...

BLASPHEMY: Who are the Blasphemers?—The "Orthodox" Christians, or "Spiritualists"?

ELEVEN DAYS AT MORAVIA. The wonderful experiences of the author at Moravia...

Office of Secretary of Indiana State Association of Spiritualists.

VITAL MAGNETIC CURE: AN EXPOSITION OF VITAL MAGNETISM, AND ITS APPLICATION TO THE TREATMENT OF MENTAL AND PHYSICAL DISEASES.

Contents: Introduction. The Gift of Healing, Animal and Spirit Magnetism...

Office of Secretary of Indiana State Association of Spiritualists.

TACHYGRAPHY. THE ELEMENTS OF TACHYGRAPHY, OR LINDSEY'S PHONETIC SHORTHAND.

This is the latest and most successful effort to provide a style of brief and rapid writing for the use of literary and business men...

Office of Secretary of Indiana State Association of Spiritualists.

SKETCHES FROM NATURE, FOR MY JUVENILE FRIENDS.

A new edition of this fine book for children which has been out of print for some years...

Office of Secretary of Indiana State Association of Spiritualists.

LOOKING BEYOND.

A most beautiful book, written in the author's own English style, and with spiritual illuminations and aspirations.

Office of Secretary of Indiana State Association of Spiritualists.

THE HOLLOW GLOBE; OR, THE WORLD'S AGITATOR AND RECONCILER.

A TREATISE ON THE PHYSICAL CONFORMATION OF THE EARTH.

Presented through the Organism of M. L. SHELMAN, M.D.

Office of Secretary of Indiana State Association of Spiritualists.

POEMS OF PROGRESS.

Author of "Poems from the Inner Life." In this book will be found all the beautiful Inspirational Poems.

Office of Secretary of Indiana State Association of Spiritualists.

SOCIAL EVILS; THEIR CAUSES, AND WOMAN'S CLAIMS.

The proceeds of the sale of this book will be given to Messrs Joseph Baker and Austin Kent.

Office of Secretary of Indiana State Association of Spiritualists.

PRAYERS.

A collection of forty of the most beautiful prayers by this noble man, delivered in Music Hall and the Melodion, Boston, from 1850 to 1859...

Office of Secretary of Indiana State Association of Spiritualists.