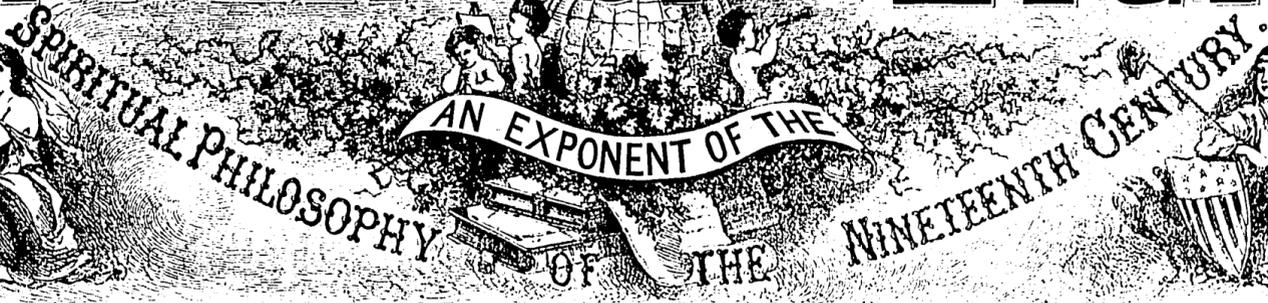


BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 2, 1874.

\$3.00 Per Annum,
In Advance.

NO. 5.

Banner Contents.

First Page: "The Mission of Spiritualism," a lecture by Mrs. Tappan. Second: Poem—"I Love the Angels Here and Here," by William Brewster. "The Heavens Land," by G. W. Kendall. "Singular Phenomena," "Manifestations in Havana, N. Y.," by G. C. Hibbard. "Reminiscences of La Marquise de Bussy (the Countess Guiccioli)," "What is Truth?" by B. B. Hill. Third: Poem—"To Day and To-Morrow," by Gerald Massey. Banner Correspondence from various localities. "Evidences of Progress in our Cause," "Born Again," etc., by Warren Chase. "The American Free Dress League," List of Spiritualist Meetings, etc. Fourth: Leading Editorials on "Secret Believers," etc. Fifth: Short Editorials, Brief Paragraphs, New Advertisements, etc. Sixth: Spirit Message Department: "The Story of Julia King—Impressional Retentions by Disembodied Spirits," "Judge Edmunds and Bishop Hughes," by Henry J. Horn. Seventh: Book and other advertisements. Eighth: "Pearls," "Review of Foreign Spiritualist Literature," by Dr. G. A. Olson. "Have we a Free Religion?" a lecture by Mrs. Nettie L. Palmer. "What the Secular and Religious Press Say," etc.

The Rostrum.

THE MISSION OF SPIRITUALISM.

MRS. TAPPAN'S ORATION AT CLEVELAND HALL,
LONDON, SUNDAY, MARCH 29TH, 1874.

INVOCATION.

Our Father and our Mother God! Thou Infinite Spirit of all life! Thou divine and perfect Soul! Thou light and glory of immortal life! Thou undying Flame set in the midst of time and space and eternity! Thy presence is in all forms of being; thou art within every soul. The light of thy spirit abides in every heart, and thou hast fashioned man in thine image, a little lower than the angels, and endowed him with highest aspirations, that are immortal because of thee. We would praise thee for that life which is fraught with thy breath: for life we praise thee; for every form of being that tokens thy presence and power; for those wonderful laws that control and govern the universe, the starry firmament above us, the earth beneath, the rolling orbs that fill all space, the light that shines even amid the darkness of space—the light of suns and worlds unquenchable. Oh thou most mighty, from eternity unto eternity does thy soul abide; thy life and love; thy laws and thy creation, performing everlasting cycles of eternal being! Oh, the soul of man worships, praises, loves thee, aspires to know thy truth, would be governed by thy divine goodness, would know thy surpassing knowledge! We praise thee for those revelations that thou hast given in all ages, whereby the minds of men know of thee, have that spiritual aspiration which is allied to thee, kindled with that immortal flame of knowledge that may not be quenched. We praise thee for those aspirations that come to us upon the waves pure and divine of imagination, whereby we are made one with the holy, pure and good. Oh thou Spirit, we praise thee for all living things, for the day and night, for the changes of the seasons, for the revolutions of the earth, for the productions of the harvest—the seed time and the glad garnering of the fruit. We praise thee for the mind with its storing treasures of knowledge, with its searching and striving for wisdom, with all that endows and enkindles. We praise thee for the spirit surpassing all material things—greater than suns, brighter in its light, stronger in its majesty than orbbed spaces because filled with the light of thine immortality. Oh, the soul of man praises thee! We stretch our thoughts as arms of praise; we uplift our voices in thanksgiving. We would have life and all that is in accordance with thy laws. We would wish that the nature of thy spiritual life be established on earth, even as it is in heaven. We would glory in the presence of that charity, that loving-kindness, that forgiveness, that kindly love that beautifies and ennobles the spirit. May thy children hope for this! May they strive for this! May they see, behind the shadow and gloom of the material, the spiritual and immortal, enkindling their fervor even upon the very ruins of earthly existence! Let us no more fear death, since life itself is revealed to man, since eternal life is his destined and his immortal habitation. Let us strive only for that knowledge, that love, that truth that shall transcend error, and cause death and fear and darkness to cease to be. Our Father, we praise thee evermore!

We shall give you this evening a commemorative address on the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism. Next Tuesday it will be twenty-six years since the first sounds were heard in an obscure town in America, whose vibrations have now reached the uttermost parts of the earth, whose gentle tinnabulations, like a bell striking upon the atmosphere, have reverberated to every land beneath the sun. Spiritualism, as such, may perchance date its existence from that period, although a little preceding that time, clairvoyance had revealed an inner sight not connected with man's material nature; and almost simultaneously with this appearance, or with these sounds, there was in Poughkeepsie, on the banks of the Hudson River, a young man who has since become known as the "Poughkeepsie Seer." His name is Andrew Jackson Davis. He has given the world a system of Harmonical Philosophy, the revelations of his visions during periods of unconsciousness to external things. We say these two occurrences happened almost simultaneously; and while the seer revealed the spiritual essences of material things, and held conversation with angels and spirits in their abodes, these sounds were at the same time spelling out, by alphabetical signals, the names of departed friends, and the one message, "We are not dead, but are alive, and are permitted to hold intercourse with you." From that time upon the pre-

ent, sounds, manifestations of various kinds, and, too numerous to be here recorded, all forms of physical vision and of spiritual vision, various sights—the seeing of spirits, the apparitions of those deceased, the visions of their celestial habitations—have been made manifest in many parts of the world.

We shall not tell you that this is true because of the frequency of its occurrence, nor because of the many who believe in it. Numbers is no evidence of the truth of any proposition; masses of men may be deceived; great numbers of human beings may be mistaken where it is a mere question of belief; but when any considerable number of persons agree, without previous concert, or without previous knowledge, upon the witnessing of individual forms or facts, their testimony is to be believed; and when any considerable number agree that these demonstrations invariably occur under such and such circumstances, and they invariably convey the same message, the probabilities are strongly in favor of receiving their testimony. The truths revealed by Modern Spiritualism are therefore to be considered, not in the light of the number of witnesses, nor in the light of the appeal that it makes to individual wishes or desires of humanity, nor in the light that if people desire to have it true it must be true, but simply and solely in the light of fact.

No religion in the world aside from this—if we may call it a religion, it is such—no other religion is predicated upon fact. All religions are predicated upon belief, upon faith, upon superstition, upon hope, upon that which has been supposed will be true by the private tenure of individual belief and fervor. In this respect Spiritualism is not a religion, but a science; since it builds up no faith, it asks no belief, it requires no obedience but that which is born of knowledge. In this respect Spiritualism differs from the religion of the churches, inasmuch as they require a moral conviction of something that has taken place thousands of years ago, and which must have been, to say the least of it, in some degree misinterpreted.

Spiritualism does not claim, therefore, to be a religion in that sense; and if religion, that has appeared in the world in various forms of theology—if true religion consist in the belief in that which is not seen, and in faith in something you have no knowledge of, then Spiritualism is not a religion; for it is a belief in that which is seen; it is a faith concerning that of which people have knowledge and testimony. It is predicated upon facts as palpable as those that form the basis of any material science, as demonstrable as problems of mathematics; and, if true, forms the basis of a new system of philosophy which, if it do not usurp religious belief, will at least take the place of material skepticism and infidelity in the world.

We shall, therefore, relate to you to-night some facts concerning what Spiritualism has really done toward removing the doubts of men concerning a future state of existence. Despite the revelations of Christianity, and notwithstanding the existence of large ecclesiastical bodies in every civilized country, you are all aware that the cry and tendency of the nineteenth century has been toward skepticism and unbelief; that the Christian Church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, left upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that no additional wave of inspiration has been kept alive.

You are aware that the influence of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralization of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it better to know the truth, however unfavorable, than to believe or have faith in a future that is impossible.

The growing skepticism of the youthful mind of to-day in the very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual and studious men from taking orders for the ministry; even after they have obtained their consciences will not permit them to defend theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century, who refuse to minister in the church, because they cannot believe on faith that which a knowledge of science seems to overthrow; and you are aware that this growing skepticism in the world has been so strong, and of such a nature, that it holds open the very doors of belief. Even the masses who go every Sunday to their worship, do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned aesthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshiper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repent and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these

things; it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discovers, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then humanity believe something that to the man of science becomes a contradiction—the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed; there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church has pronounced it false. When the facts can no longer be denied, it is not of heaven, but of Beelzebub. "The great cry of the Church in this country to-day is not that Spiritualism is untrue; not that it is not the work of spirits; but that it is the work of demoniac influences. The great cry of science was, "It is false; it is impossible!" After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with the determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is, that the intelligence emanates from departed spirits. But this science is so clear, that an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Prof. Crookes has prepared his statement concerning the phenomena, and is still investigating them. Prof. Hare, carefully and studiously, even to the last day of his life, pursued the investigation, at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply time and the exercise of their reason and judgment to determine in what manner and in what way these manifestations take place.

We have said that the voice of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts who testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were there testimony to be adduced on any other subject in the world, concerning modern faith in phases and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because science has declared that the realm of a spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is another region than that one science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction; it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if,

after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two propositions must be true. The first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge is incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge is incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone.

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that reveal this to the senses, and those sights that are occurring daily and hourly are not to be credited, the testimony of age is naught, and tradition becomes superstition, and the world is left without a proof of immortal life.

The conflict in this can be between science and religion. To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man die shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief in Spiritualism or knowledge of Spiritualism. It has not in itself a work that started with man. It has no organized functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organization whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, uncalled for by mortals, unwillingly received by most of them, fought against by most of them until conviction becomes an absolute necessity, forced upon their attention by its frequent occurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not covet, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years—involuntarily as far as mortals are concerned—expressed a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organized body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so, if to organize is to make a creed.

If to carry forward the movement is to bind man down to any particular shackles—if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source; that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes those who were adapted to be its instruments. It has taken its place by the fireside. It enters their oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligence of dearly-loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit, and with a voice fraught with the spirit of the nineteenth century, has made the man of God declare that he believes in the presence and influence of departed spirits; has moved upon him so that the astonished congregation has said, "Why, this is Spiritualism!" But, all unknown to himself, he has said to the mourner, "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crevice of letters, and the man of mind, of learning and science, declares that, with all his art and with his experiments and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has seized the hand of the painter, and made him depict the presence of guardian angels of a spirit

bearing away the dear babes of your firesides to the realms of higher light and knowledge; a power that has whispered unobtrusively to the blind materialism of to-day, and made mankind believe, whether they will or no, that this life is not final, not the concluding, not the destiny of man.

This, we say, has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organized bodies, a work could have been thus carried on, and thus potently, without an intelligent guiding power. Howbeit, if that intelligence is invisible and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to-day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic Bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but that they are learned and skillful, and even those that have an avowed belief in the Christian religion, are strengthened by it. He says, of course, it is not of God; but had it occurred within the pale of the Roman Catholic Church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it the less a distinct manifestation? It has been the custom of the Roman Catholic Church, whenever a singular manifestation occurred to any one of its members, to investigate the matter, and if it were found credible, to enroll it upon the records of the church as one of the evidences of that church. Because these evidences have penetrated beyond the pale of the church, because it is outside the church, a maiden has been visited, does it illustrate a fact, and especially when it may not be true in heaven, that the Catholic Church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican?

It is a belief of ecclesiastical Christians that God used all his messages in ancient times; yet Protestantism was as distinct a revelation as ever came in time past, and if God used his revelations with the early Christian church, Luther, Calvin, Melancthon and Knox should not be followed. It has been customary in the Protestant Church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came, you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? And if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply—you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences in favor of religion and immortal life, rejects it and refuses it because it does not come within the pale of the church, does it not prove that every age is alike; and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowy form?

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms the most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with those that have occurred in former days. Materialism denies their occurrence in former days. "Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing; and the power of prophecy in all classes of people, to what is it so important as to that Church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet they are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most willfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity? The chief question of to-day is, Is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird dies. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for we all believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the Church itself, the dissensions that rend it asunder

TO-DAY AND TO-MORROW.

BY GERALD MASSEY.

High hopes that burned like Stars sublime
Go down in the Heavens of Freedom,
And true hearts perish in the time
When the world is dark and dim.

to produce such beautiful pictures, we say let
him keep at work. Mr. and Mrs. Blair are plain,
common-sense folks, who will be sure to make
friends wherever they go, and lead many to an
investigation of the great truths underlying
the philosophy and phenomena of Spiritualism.

Nevada.

VIRGINIA CITY.—I have a score or more of
letters from lecturers, asking "What of Vir-
ginia City—the place, people, and prospect for
speakers?" Here is the reply: The city is not
set upon hills, though the place is made up of a
mass of hills—brown, verdurous hills. Mount
Davidson, like an old king, rises grandly above
the long string of hills, keeping it may be
"ward and watch" over the underground dwell-
ers who live in these desolate hills, even there is
a sunny side. King Sol, in his daily round,
sprinkles the darkest nook with his golden
sprinkles with a marvelous brightness. I have watched
rejoicingly the burning of brown patches and
the setting of all the waste places ablaze with
the sheen of the upper world. Upon some of
these hill tops "only snow and sunshine dare to
tread," but we may dare to watch and wonder at
the far-away splendor. The houses here are
mostly small and comfortable, they are tucked
into cliffs and cañons. Men here, like limpets,
hold where they can find a good foothold, and
they build chimney hearths, like birds, they are
migratory; few Virginians wish to die and be
buried in these holy mountains.

Texas.

AUSTIN.—O. A. Burgess writes: The number
of A. L. S. in Spiritualism here is as yet small,
but many of the people, those of the Orthodox
church not excepted, being ardent in matters of
religion, are casting about for some basis upon
which to rest. Though young in years, I have
had frequent applications for instruction in re-
gard to Spiritualism. The result of my endeav-
ors to impart the scanty knowledge I possess,
convince me that we need good lecturers and
good mediums here to unfold spiritual truths. The
hearts of many are ready to receive them. I shall
make inquiry with a view to ascertain if there
can be any inducement held out to some lecturers
to come among us.

A Dream.

My friend, Mrs. B., said to her husband
this morning: "I had such a terrible dream at
twelve o'clock last night! I thought I was in
Mr. B.'s saloon, and saw two men in a desperate
quarrel. Both had pistols, and both fired. One
was killed." Mr. B. assured his timid wife that
such dreams were the result of ill health.

Western Correspondence.

BY WARREN CHASE.

EVIDENCES OF PROGRESS IN OUR CAUSE.—The
local and secular press of the Western States is
bearing unmistakable evidence to the progress of
our cause. Its tone of opposition is greatly soft-
ened, and its constant presentation of tests by
healers and seers, prescriptions and descriptions
and the favorable notices of our speakers and
their discourses, all show plainly why the
wind blows. Add to this the frequent jokes and
severe reprimands of the clergy and the churches
as evident signs of their growing unpopularity
with the masses, and we have evidence enough
to convince any careful observer that Christiani-
ty is the outgoing, and Spiritualism the incoming
religion of our country. Certainly we have never
been so well appreciated nor so well paid before,
and never had so many calls and recalls as dur-
ing the past winter and present spring. The pul-
pit is also waning. Its votaries are falling off;
its pay is difficult to collect—taxing a few too
heavily and getting less and less from outsiders,
and hence resorting to tests and fairs and vari-
ous kinds of disreputable schemes to collect
funds to support its pulpits. Preachers have
found it necessary to leave their creeds and doc-
trines out of their sermons, and put in more of
Nature and of passing events, and many of them
purposely or inadvertently put in much of our
philosophy and the facts we have proved and
given to them by the phenomena and the mes-
sages from our spirit-friends. The politicians
also feel the necessity of keeping clear of the
churches, since the selections made and secured
by the Young Men's Christian Association have
so largely proved defaulter or rascals unworthy
of trust and confidence.

It is now certain that the Church and State
cannot be united and made to draw the people
into Christianity. Every sign is favorable to our
Philosophy, and none to the churches. Revivals
have been a failure in the West the past winter;
even the great one in St. Louis has caught noth-
ing but little and worthless fish; it did not pay,
even to the churches that took part in it.

BOYS AGAIN.—On the 23d of March, our Bro-
ther Safford Savory, of Des Moines, Iowa, on-
tered upon his new life among the angels, with
whom he had long been acquainted. He was
born in Massachusetts more than half a century
ago, and trained by his reverend father into the
Calvinistic faith, which he preached and taught
to his family; but Safford, as well as the other
brothers—of whom two live in Des Moines—be-
gan to doubt, when reason was developed, and
used on religious matters, as all intelligent per-
sons do, and the honesty and integrity of his
heart led him to openly dissent from the faith of
his father. He early took hold of Spiritualism
to see what evidence it afforded of existence after
death, and soon found what the church could not
give—evidence the reason and senses could both
accept, and for several years he has held com-
munion with spirits, and so firmly was he ground-
ed in our philosophy that he left orders for us to
preach his funeral discourse, which we did on the
5th of April, in the Spiritualists' Hall, to a full
house of Spiritualists, Christians and skeptics,
and a more attentive audience we have never ad-
dressed.

Bro. Savory was universally esteemed by all
who knew him, whether they agreed with him or
not, for he was upright, honest, frank and bold
in defending what he believed right and true,
and was never afraid to change error for truth,
when he found it on the side he opposed. He has
left a large circle of friends here; but they do not
mourn as those who know not of the other life,
for he has already given repeated evidence of his
presence and happiness, and assured us he was
not unconscious for a single moment during the
change, but watched it all—and he told us,
through a medium present at our meeting, to tell
his friends to be of good cheer, for he had found
the spirit-life all he anticipated, and was happy
and pleased with the change. The medium saw
him on the platform while we discoursed upon
life, death and immortality, as brought to light

through our phenomena and philosophy. "Bless-
ed are they that mourn, for they shall be com-
forted," but not by Orthodoxy. This is one of
the many evidences we have of the blessed effects
of our Philosophy, which is good to live by and
still better to die by, and lastly superior to so
called "Christianity" for both life and death.

USELESS PROPERTY.—One hundred and fifty
thousand dollars in church property, which in
the little city of Lawrence, Kansas, and not a
particle of evidence that a single human body or
soul has been saved by it, nor even benighted,
except the paid laborer that built the structures.
The property is consecrated and ostensibly given
to the Lord to exempt it from taxation. It stand-
s all the week, except a few hours on Sunday,
and when the angels want it to give messages to
mortals, they cannot have it, as it is too holy
to be taxed, too holy to be used for or by
men or angels, except in time of war; then
it can be taken by soldiers for warlike purposes,
and God will not complain; but all other "sacri-
legious" uses are forbidden. Well, there is a day
of reckoning coming, when the Lord's property
will be taxed, even his cattle on a thousand hills,
to help pay the war debts.

REVIVAL.—In a little schoolhouse near where
we are stopping in Colfax, Iowa, the Methodist
saints in the neighborhood are trying to save
souls by a revival of their dying creed. They
have got two or three half-grown persons (chil-
dren) under conviction, for sin which they never
committed, but which Adam committed for them,
and for which Jesus died, as the teachers say,
and washed it away with his blood. They sing
about a "fountain filled with blood, drawn from
Emmanuel's veins," and ask these children to come
and be washed white in this fountain of blood.
They pray earnestly for the Lord to "draw
near"—as if he were distant—and the whole of
the performance seems to us—judged to such
scenes—as a most ridiculous farce.

The American Free Dress League.

Believing the present state of Woman's Dress to be
destructive to the Physical, Mental and Moral welfare of
the race, that it is not only a badge and a perpetuation
of the degradation, slavery and inferiority of the
female sex, but also a source of national weakness,
and a hindrance to the progress of civilization, we
have organized a League for the purpose of
abolishing the present state of Woman's Dress,
and substituting in its place a dress which shall
be simple, comfortable, and in accordance with
the laws of health and common sense.

ARTICLE I.—The Association shall be known as THE AMERICAN FREE DRESS LEAGUE.
ARTICLE II.—The object of the League shall be to
teach women the need, and
advocate for in the use of a system of dress conducive
to the highest Physical, Mental and Moral development,
and comfortable rather than Fashion in the matter of
Dress.

SPIRITUALIST MEETINGS.

CHILMARK, MASS.—The Bible-Christian Spiritualists hold
meetings every Sunday in Hawthorn street chapel, near
Bellevue street, at 3 and 7 P. M. Mrs. M. A. Baker,
President; Mrs. D. J. Baker, Secretary.

EAST AMHERST, MASS.—The Progressive Lyceum
meets every Sunday at 7 P. M. in Phoenix Hall, E. J.
Hart, President; L. H. Shaw, Treasurer; Brainerd
Curtis, Secretary.

HAWTHORN, MASS.—The Children's Progressive Lyceum
meets at Social Hall every Sunday at 12 P. M. G. F.
Smith, President; Mrs. E. J. Baker, Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

LYNN, MASS.—The First Spiritualist Society meets
in Wells Hall, Lectures at 2 and 7 P. M. A. R. Plympton,
President; John Marshall, Jr., Corresponding Secretary;
M. J. Marshall, Jr., Recording Secretary; Mrs. M. J.
Marshall, Jr., Treasurer; Mrs. M. J. Marshall, Jr.,
Secretary; Mrs. M. J. Marshall, Jr., Secretary; Mrs.
M. J. Marshall, Jr., Secretary.

Banner Correspondence.

SACRAMENTO.—Mrs. F. A. Logan writes,
April 21th: I find of course an grown ear-
peted earth, I find many stanch and noble
reformers. Spring, with its birds and flowers, in-
vigorates us for the task before us; and the smiling,
happy faces of children, youth and middle
aged repeat us for reorganizing their Lyceum
here, which will prove a success.

The Free Thinkers' Society, as it is called, oc-
cupy Turneyen Hall, and maintain a free plat-
form, where all and all can express their best
thoughts. Our large audiences, not only here
but in adjoining towns, assure us that we are
among appreciative minds.

Soldier, Finney, or "Senator Finney" as he
is called, has in the Legislature this winter I
believe labored for the best good of the people,
being strictly temperate, and in favor of the
local option bill (just passed), as well as the
equality of the sexes. Still it seems that a
wrong exists somewhere, when we contrast the
magnificent Capitol with many a poor widow's
home, taxed to support Legislators in cushioned
seats, with scores of waiters to attend to every
want or caprice, while they make laws to govern
women, and keep women still in subjection to their
selfish and vindictive plans.

I will say, however, for California, that wages
for women are far better than in the Eastern
States. Female teachers of common schools aver-
age from forty to eighty dollars per month; for
housework from fifteen to thirty dollars. A
power-behind the screen is working, and justice
will eventually be had. The millionaire will
sometime discover his poverty of spirit, and be
obliged, ere he can progress, to make restitution
to those he has wronged.

But I did not get to sermonize in this letter.
I look up the non simple to say to my dear
friends in the States, that California is all I
anticipated. As we came from the snow-clad fields
and mountains, on the 17th and 18th of March,
down into the valley of sunshine, to find roses
and trees in blossom, I could but exclaim in the
language of the Dutchman, "I wash glad I wash
here!"

I leave Sacramento to-day to lecture in towns
on the Central Pacific Railroad—Stockton, Mo-
desta, Merced, Turlock and other places—before
arriving at San Francisco.

I come here to work, and since my commence-
ment, have lectured every evening but one. The
people are generous, hospitable and kind, and I
shall hope to get many subscribers for the Ban-
ner. Present address, San Francisco, Cal.

Ohio.

NORWALK.—A correspondent writes, April
9th, as follows: During the past winter the
Spiritualists and liberal-minded people of this
village and vicinity have enjoyed a rich treat in
the way of lectures. A. B. French, Esq., of
Clyde, has been the speaker, visiting and lectur-
ing here on each alternate Sunday. For sound
argument, clear and logical, perceiving of what
constitutes true religion, and eloquence and clear-
ness in elaborating his subject, his friends in
these parts think he has but few equals, and no
superiors. Mr. French is troubled with a throat
difficulty, which precludes him from constant
speaking, much to the regret of the Spiritualists
and their sympathizers in Norwalk, who would
like to hear him every Sunday. Such a lecturer
in the field does great good. In addition to the
welcome visits of Mr. French, the friends here
have been greatly strengthened by the spirit-pictures
drawn of Vermont, who came here in January,
and remained nine to ten weeks. You
have, no doubt, published accounts of the man-
ner in which the pictures are produced. She
gave a public exhibition in painting at St. Charles
Hall, in February, on an evening of Mr. French's
visit. Her eyes were tightly bandaged, so as to
preclude the slightest possibility of her being
able to see with her natural eyes, and in less time
than a skillful artist could get fairly started in
making outlines for a picture, she had three sepa-
rate pictures of beautiful flowers painted and
passing around the hall for inspection. During
her stay in Norwalk, Mr. Blair painted about
thirty family pictures. Of course in every in-
stance those who had a sitting with her were en-
tire strangers, yet in not a single instance did she
fail to have every member of the family, both
living and dead, represented in the picture. The
pictures were all splendid in design, and beauti-
ful in execution. Such an exhibition of "spirit
power" you can readily imagine dumbfounded
and confounded the believers in Old Theology,
whose followers are ready to believe that Jonah
swallowed the whale, or vice versa—it being
about as reasonable a story in that shape as it
would be transposed. The poor old Devil has
had to be dragged in to help them out of the
dilemma; but in this instance an appeal to His
Satanic Majesty has afforded but poor consolation.

The story related of President Lincoln during
the war applies first-rate to the case in hand. On
being told after a severe battle (resulting in vic-
tory to the Union arms) that the General in com-
mand was drunk, Lincoln was anxious to know
where he got his whiskey, as he wanted to get
some of the same kind for the rest of the Gener-
als. So we see of those paintings, if the Devil
can take possession of mortals and cause them

to produce such beautiful pictures, we say let
him keep at work. Mr. and Mrs. Blair are plain,
common-sense folks, who will be sure to make
friends wherever they go, and lead many to an
investigation of the great truths underlying
the philosophy and phenomena of Spiritualism.

They are ready to believe that Jonah
swallowed the whale, or vice versa—it being
about as reasonable a story in that shape as it
would be transposed. The poor old Devil has
had to be dragged in to help them out of the
dilemma; but in this instance an appeal to His
Satanic Majesty has afforded but poor consolation.

Under the judicious management of the Presi-
dent, Col. J. C. Smith, the literary societies
have been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

been so conducted during the past winter
as to become a favorite resort for intellectual
entertainment, while at the same time they have

