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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, caressingly To move me 'mid its murmurings.

No rapt'rous 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 murm'ring pine Repeat the anthem of my soul, Swept, awayed by this 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 give. from the other world must possess some peculiar sanctis; 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 festation of the spirit power. Whatever weak-still linger in some other minds; and if they do, ens the body increases impressibility, and thusthey constitute barriers to free and successful allows the nearer approach of the spirit-world. 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 sys em in good equilibrium. Whether the system were strong or weak, diseased or healthful, mattered not, provided all the different sub-systems vere on about the same level Such a statement fails to meet the inquirer's wants.

Mediumship and clairvoyance may be very distinet capabilities, yet they are very often found physical properties are, does not yet appear. 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 mediumship, yet many a person most highly imsaw one as he was at his very entrance into the pressible by many and varied influences, as light of earth, and noticed that his face was then music, oratory, painting, natural scenery, the partially veiled. From that fact she argued that spheres or aura of individual persons, &c., may that person ought to be clairvoyant, and that if he not have the properties for mediumship. 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 Observation does not teach that our mediums each human body was furnished, while yet in live more quiet and cheerful lives, or that they embryo, with something which we must describe become more abundantly possessed of either as a sort of inner lining to the skin, which lining worldly or spiritual goods than other persons-inwas of such nature as to be impermeable by spirit deed, in this world they seem to have more than light, or that medium of vision which the inner or an equal share of "tribulation." Perhaps a great spirit eye requires in order that it may see. If amount of unrest is needful to a maintenance of that lining remained entire-if it were nowhere that amount of delicate impressibility which disrupted—the spiritual or inner eye remained in makes them facile implements for spirit operadarkness. Yet when, as is sometimes the case, tions. Their own sufferings may fit them to be renthat lining, before birth, works through the skin dered more useful to their fellow beings; also from its inner on to its outer surface, and there may conduce to their own unfoldment. The sufbecomes a veil or caul, and is removed, then a fering which now is "not joyous, but grievous." window or rupture exists for the admission of the may be working out usefulness and a glorious relight or medium of sight needful to clairvoyance; which window will be larger or smaller proportionate to the amount of lining thus disposed of. Such were the notious 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 married; of course it was on his wedding Eve;

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 Nuna 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

"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 constant of small mental calibre would answer our capality and " Palest Hays Saisti 1855 purpose equally well."-Robert Hare, Spirit, 1855. "Mediumship is a result of the chemical combinations of the spiritual body. That spiritual binations of the spiritual tody. 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 by no possibility be governed by any other outside condition or power"—Emanuel Swedenorg, 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 acceptance of complete or manifestation and What is this recalliarity 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.
Impressibility may be either natural or induced. Fasting, the use of narcotics, stimulants, are favora The state may be induced by various means, but the most reliable is the normal organization,

which bestows sensitiveness and health at the same 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 paiority of sensitives suffer more or less from 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 secting 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 hey might gain immortal inspiration: they orhe invisible world the closer to approach them. Be assured that, although, for want of better, all mediums are employed, scoper or later, those who are not lifted out of the moral sloughs into which 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 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

Whether highly mediumistic properties are a desirable endowment may admit of question. ward in the far-reaching future. But whether results shall be to the glory or the shame, to the hanniness 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, hody and spirit.

An exchange has found out when Adam was watch, which we from time to time varied, that most everybody knew it before.

Spiritualism.

TWENTY-FOURTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Exercises at Cleveland and Cincinnati, 0., Waukegan and Ohicago, 111. 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 momers of both societies. James Lawrence was the first Spiritualist speaker; he bore witness to his most implicit faith in the doctrine of spirit-communion, 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 with-out 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 high-er power. The assurance we have had given to us of this fact is from a more sure word of prophe-cy, 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. It is not peculiar to America alone; 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 exceptionable, who have been subjects of extraordinary epiritual gifts, on account of their physical organization being adapted to a particular form of spirifical development. But this is more to raise up fathen humanity 55, higher plane of existence, and to show the divine impartiality and beneficence of the all-wise Creator, in the dispensation of his gifts, than otherwise. True Spirisualism leads its subjects up to a plane as much higher and above the animal, the low, sensual, (i. c., 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 how anxious we were to have it take place. It was only and had accomplished much for the cause of truth. But why did this gentleman, who knew its advent, that when the "spirit manifestations" the truths of Spiritualism, and in former days. had gone through every society of ours in the met with this Society, bestow his princely liber-United States, they would go to the world, in a ality upon a church that was far behind Spiritform and phase adapted to the world, in a way and manner sufficient to convince the most pro-found skeptic. This prediction has been fulfilled to the letter, for the last twenty-four years, in a most marvelous manner. The work commencing with the alphabet and with the tiny raps was very progressive, something similar to a Lancasterian

But the end is not yet-the work is only begun. The law of progression is still its base, and will be its final crowning glory. There is another prophecy still more important, the fulfillment of which has been running parallel with modern which has been running parents which springlish for the last twenty-four years, which makes can gaineau or resist; whereunto, "we do 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 yet. We allude to the of doubt, were having a telling effect. They furuncommon and unparalleled disasters and calaminished an argument that could not be controitles 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 combined elements, over which man has no con-

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 "antity modern Spiritualism" to the world-although "spirit manifestations" had been going on among us six years minutes a life size portrait of Gallieo, the pulloso-previous, commencing at North Union in the summer of 1838. We speak of this prophecy in velopment, which he had noted with peculiar inthis 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 us in the face in almost every newspaper we take

fall, we were solemnly reminded of the fulfill of them noticed the fact that he was acquitted, ment of this prophecy, and the language of Jesus: In conclusion, the speaker instanced several cases "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 dowell"—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 viclates 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. 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 obect 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 un-changeable, 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

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 viola-tion 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 be-fore it is ended. What is called the wrath of God is his chastisements, 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 supe rior light of the nineteenth century? We believe in being sayed by the blood of Christ, not literaly, but by living his life-"the blood is the life hereot" - becoming personally righteous ourselves by doing right.

"Did Jesus bear 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 spake 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 born citizen of the United States, has a right-to-vote and help make the laws. And no any let her vote, if she wants to—give her the 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 hu-man beings, men and women, brethren and sis-ters, subject to like passions with ourselves, and he is to-day speaking through thousands of me-diums of both sexes, to spread abroad the glorious gospel of Spiritualism through the world; to dis-pel the gloom of bigotry and superstition; and to pel the gloom of bigotry and superstition; and to shed the light of immortality upon the darkness of the tomb; and to bring back the nations from the

altars of devils to the temple of the living God.
The question is asked, "Will the spirit phenor ena cease in the world?" We answer in the neg 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 abandoued the Society because they foared 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 tipseled 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 Orthonalism in its principles and doctrines? If Mr. Wade, or any other person, would donate five thousand dollars, the speaker would give bonds The work commencing | 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 months of skentics 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 verted, and even the uncharitable criticisms of the press upon Spiritualism were being in a great measure modified.

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 philosovelopment, 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 In going over the burned district in Chicago, last seized and published the whole trial, but not one 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

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 good of the cause was considered, and many spicy debates took place-one of the objects of the co ivocation being a commemoration of the twentyfourth amiversary 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, Ell. 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

On Saturday morning Mr. Burr Simmons, of Kenosha, Wis., and Miss Nettle-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 f a confinitee of five to draft a plan of organiza-

ion to report to-morrow morning, at 10 o'clock. The report was accepted, and the "organizing' escintions adopted.

Messrs. D. M. Fox, E. H. Porter, S. J. Avery, W. C. Howard, and John Stearns, were chosen to act as committee on plan. The remaining resoutions were laid on the table for future action. Lyman C. Howe delivered a tine discourse upon he " 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 CINCLE.

Name—Article 1.—This besociation shall be called the Lake County Circle of Spiritualists.

Objects—Article 2—Sec. 1. The objects of this Circle shall be the promulgation of the Spiritual Philosophy, the cultivation of all the powers of Jean, and the investigation of all subjects portaining to man's physical, mental and splitted.

BRO, 2. This County Circle shall encourage the organiza-tion of I cal circles in every town of Lake County, and this society will conjectate with any other association organized tion of freaterfeles in every town of Lake County, and this secloty will ecoperate with any other association organized for a like purpose.

Membership—Article 3—Sec 1. Any person desirous of becoming a member-imay do so by signing his or her name to these articles of association, thereby manifesting a desiro

o lead a true life.

Szc. 2. No affirmation as to belief or test of any kind shall

Sec 2. No affirmation as to belief or test of any kind shall over be required of any persag desiring to become a member of this County Circ e, and such person, may at any time withdraw without being questioned therefor.

**Officers—Articlet—Sec I: The officers of this Circle shall be a Prosident, Secretary, Treasurer, and five Trustees, to be cleeted annually, and to serve until their supcessors are elected. The President, Secretary and Trustees shall constitute the executive beard for the transaction of all business. Faur shall constitute a quotum

ess. Four shall constitute a quorum.
Sec. 2. The President of every local Circle in Lake County. BEC 2. The President of every local Gircle in Lake County shall be *z-officio Vice President of this County Gircle.

SEC 3. The duties of the officers shall be such as usually portain to organizations of finding character.

Meetings—Article 5—SEC 1. Meetings shall be held on the Sixt day of March of each year. Semi-annual 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

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.

Bark—Article 6—In carrying out the objects of this Circle, as contemplated in Article 2, the Executive Board may employ one or more agents, and they may, for this purpose, cooperate with any associations outside of Lake County.

Amendment—Article 7—This Constitution may be amended at an accordance weekler. ed at any regular meeting, by a majority vote, except as to the provision 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 Nettle 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 unsectaria schools as far as our means and influence will. permit. This was written by Dr. S. J. Avery, of Chica-

go, 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 purposed 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 Herbert 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 Kenosha, 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. B F. Porter and Mrs. E G. Upham kindly proffered 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 and portrait), pencil sketches, spirit paintings, a fine painting of Henry Ward Beecher, and photographs of some of our speakers' embellished the walls. There were several oil paintings by Hayfire). Numerous appropriate mostoes were placed conspicuously in view of the audience.

Much credit is due the Spiritualists of Wanker gan 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 Samualists observed the anniver-ary in a a very appropriate manner, Mass Susio M. Johnson delivered an eloquest and impressive lecture in the morning, and at 3 o'clock' P. M. Judge Holbrook read an a lifress prepared expressly, for

He 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 manifest mons from the spiritual world as far back as the lestory of man. The world had groped in darkners on the subject of religion. Nature had carly taught humanity there was a life hereatter. Now they felt there had a light arisen. The prayer for more light had been answered at last; the veri had been trent; 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 Roches-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 rolg on. It taught them that the present animate so at lives on, even after death. It stands and will prevail against all other religious. The spread of this scientific religion had been suppressioned. Even now its numbers were millions. It had its followers in every Find. 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 the down together, nations no longer war, and all should worship God in spiret and

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 plane sclos, victor solos, feritations, songs, and dialogues, and best of all, a series of calisthenics, conducted by Mrs. Ridgways: There was a recitation about the Court House Bell, by Jennie Merrill, and a desire to Meet me Alone by Moonlight, by Eugenia Dresser. The poor were remembered by the Wilhams family and a little child told ! What the Bird- Sas, Then Louis Fuller sang, You are the Triat of My Life. After that came the gymmastic ring exercises, with six young girls, and four boys, forming a class. They were dressed ina costume which gave every muscle full play. The entertainment was very good."

Cincinnati. 0.

A large audience assembled in Melodeon Halk Friday evening, April 5th, to celebrate the twentyfourth anniversary of the coming to earth of the present phase of spirit inter-communion. The oceasien was one opjoyable 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; Invocasion, Mrs. Dr. M. A. Morrell; Musical Read-

"The Fast Young America," Master Wellie Shide-ler; Songand March, "Marching on," Lycoum.

Part Second - Recitative Tableau, "Abou-Ben-Adhem," Master E. S. Quinby; Piano Duet, "Rocking Chair Polka," Masters D. and C. Watts; Rediction, "Spirit Hunger," Miss L. Chandler; Dialogue, "Keep to the Right," Masters Morrell and Watts; Tableau, "Flower of the Family," Miss L. Chandler, Duet, "Would I Were With Albert Stewart; May-pole Dance, Lyceum Members; Recitation," On the Shores of Tennessee," Master Charles Morrell; Piano Solo, Miss Loa Goodin; Recitative Tab. Piano Solo, Miss Loa Goodin; Recitative Tableau, " After Death," Mrs. L. A. Chaudler; Song, "Little Barefoot;" Miss Tillie Fisher, Talleau, "Guardian Angel," Lyceum.

Part Third-The laughable farce of Raising the Wind, by members of the Dramatic Club; Plainway, G. W. Kates; Fainwould, T. C. Fahnestock: Jergmy Diddler, A. B. Smith; Sam, C. B. Foote; Richard, G. W. Helwig; Waiter, William E E: Kates: Peggy, Mrs. Julia Steelman: Miss Durable, Mrs. E L. M. Kites, Jane, Miss Belle Stewart. The entertainment concluded with song and tableau, "Our Lyceum, 'T is of Thee."

El Correo Del Perru-The Revue Spirite-Spiritisch-rationalistische Zeitschrift, Leipzig:

Prepared expressly for the Banner of Light, ; BY DR. G. L. DITSON.

I have received several numbers of the "Courier" of Peru," 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 Peru might reaso ably be expected. All those old Spanish posse sions were, for centuries, overridden by a disso ate 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 religio-political bondage. No. 5 of the Courier contains a fine engraving of a bronze equestrian statue of the liberator, Simon Bolivar, which adorns the Square of the Constitution. Annexed is a spirited sketch 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 Courier 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 bales of merchandise, cog-wheels, a steam-engine, and

angels." A large number of paintings (landscape | by intelligence; in a word, progress without creeds | even in the past, no such incrednilty can be found

ir priesteraft. 28th of Oct. last, by Mr. Graves, conderning some higher step on the ladder of progress, as in Peru, wood, formerly of Chicago, burnt out by the great - singular phenomena, that had 'occurred at Rich- is counted, very justly, a step out of the shackles mond, Ind., Under this head, Un Miracle, it gives tof the Church. an account of the stoning, by unseen hands, of house and people, as recorded in the Gazette du Language "This nineteenth century, with just tional Spiritualism. Mr. J. F. Seman, an emi-Tage of light signesses would explain everything, the following extract: "As we shall frequently and thinks that it can find a plausible solution for the different phenomena which, from time to it is with confidence, yet with humility, we come to demand of science an explanation of the facts, Jewish, Makometan, or Heathen; we shall not which for some days have disturbed the quiet. population of the retired canton of Cadours., Ona 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 surrounds that precious jewel so obnoxiously her side. A second, then a third stone came, and time you may rest assured that that incased as the husband entered the house, these missiles jewel is so solid and indestructible that neither fell from the very ceiling, that remained whole the hand nor any other means used for putting off and unbroken. Seizing kis gun, the farmer rush- its offensive covering, will in any way affect its el out, expecting to encounter some mischief- lustre. maker and demand of him a reason for his acts; but he discovered no one, and, on reentering his Orthodox clergy is not so truly directed against hundred paces distant, in the process of demelition. These poor people passed the morning and foundation of their institutions, disayow the very night in much trepidation, scrutinizing their con- principles they themselves have promulgated, sciences 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 itual literature. I hope and trust that this pleasquarter. Some fell perpendicularly; others came horizontally, and, though they did no harm, they of light even where there is much that is lumiare projected with a precision and velocity that indicated power and forethought. Within the ouse 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 this 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 traordinary that the cannot be credited without. October was decided upon to make especial effort, personal observation or corroborative instances. 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 own words: is a brief history of these remarkable proceedings, according to the testimony of many perions. Some went doubting, but when they demanded of the devil, as they, in their simplicity, called the ing, "Rest for the Weary," Lycerin; Recitation, "Be Kind to Each Other," Miss Faunie Pollard; Recitation, "Cull for Volunteers," Master E S. Quimby: Dialogue, "The Contradiction," Misses Hattie Hosmer; Recitation, "Contradiction," Lycering Recitation, "Contradiction," Misses Hattie Hosmer; Recitation, "Lycering Recitation, "Contradiction," Lycering Recitation, "Lycering Recitation, "Contradiction," Lycering Recitation, "Contradiction, "Lycering Recitation, "Contradiction, " cation to this effect; Spiritism does not consist in a bollef in manifestations; but manifestations but manifestations but manifestations after the property of the stations and the serve to make people believe in a future life. The manifestations which have taken place will 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 spiritism in this country; do nothing to stop them;

place. A young man, Moal, about fifteen days table. One of these friends, Mr. Parker, has constituending up the street Cienx saw (as a vision) tinued to sit with us very regularly; from the first since going up the street Cieux, saw (as a vision) at the door of a house a functal cortege. That the various phases of mediumship have been pro-

ously. When the married sister at V, was at the market for and a great many little things thicked—some chagrin, some cloud more or less about May last, when oil colors were required, sombre passing over her spirit—the sister at L. Slicerther, the subjoined list of pictures, filty-one or particularly the subjoined list of pictures. sombre passing over her spirit—the state of the paintings and the experienced on the instant the same discontent produced.

[Here follow the titles of the paintings and the Finally the young married lady became a moth-er; the sister at L. suffered the same abdominal

A short time ago I asked my spirit sister if the er; the sister at L. shillered the same abdominal pains, and was obliged to take to ber 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, g.d to day so tender a mother is she that the chird does not perceive that he ever lost

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 robly 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. Mareus, 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

as now reigns in France!" An ignorant creduli-The Rayne Spirite contains a translation of ty in the priests has at last reached, through more the article which appeared in the Banner on the general intelligence, consistent reaction; and, a

A new magazine, charming in all its features, has just appeared at Leipsic. It is entitled Ratice or not, has been recorded in history as an nent German scholar, has kindly made from it have to approach religious versions and dogmas, we do pledge ourselves beforehand that we shall time, manifest themselves on our planet. Hence not fail to appreciate the diamond kernel which is contained in every religion, he it Christian, try, even by a single word, to obscure its brilliancy; on the contrary, we shall aim, with unsparing diligence and severity, to remove and destroy the unclean coverings, the dirty crust which there, while a strange noise greeted her as if at that it can hardly be recognized. At the same

"The vehement and bitter opposition of the cabin, was greeted as before, at intervals, with Spiritualism, as it is against the attack on their flying stones or pieces of tiles-such debris as authority and the usurpation of their privileges. might have been taken from a church, about three In their torrible anger against their opponents, they go so far as to rattle and shake the very and Lope 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 spiring periodical will long live to throw its new ray nous and brilliant.

Albany, N. Y., April 8th, 1872.

Spiritual Phenomena.

From London Human Nature for March. ANOTHER PAINTING MEDIUM.

Some forms of artistic mediumship are so ex-But when a number of similar results proceed from persons of different ages, positions and 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 sup-plemented, in the most extraordinary manner, by the performances of Charles Swan, a boy, fourteen years of sze, nephew of Mr. Homas Wilson, ironmonger, Market Square, Aylesbury. We shall allow Mr. Wilson to give an account of the development and history of the medium, in his

The mediumship of my nephow commenced about six years ago, in the following accidental manner: He was suffering very much from toothache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, mischief-maker, that a stone might be thrown at them, the words were hardly uttered ere the mischief bead, and with the other commenced stroking. leave to the spirits, who have charge of this thing, again wrote, giving meinstructions how to awake the realization of their designs, and to God to did, so, and the first question the boy ask-same evening a young woman was taken ill in duced-table moving, rapping, seeing spirits in

that house, and died, six days, afterward. Moal, the trance, and so on.

When his mediumship had continued about two 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 hear relatives. A couple of young ladies (twins) lived at I. (Maine et Loire), whom all regarded as have the lead pencil, and produced very crude sketches are affected by the lead pencil, and produced very crude sketches are affected by the lead pencil, and produced very crude sketches are affected by the lead pencil, and produced very crude sketches ing great affection for each other. One of them regularly, for some time. Then strange-looking animals, with short descriptions, stating that they getting married, moved to the town of V., four belonged to one or the other of the planets. He teen kilometres from L. There was naturally attended school, at Bexley Heath, for twelve frequent intercourse by letters; but the remarks | months—part of 1870 and 1871. In the early part ble feature in this case was the physical and of last year he again sat at the table, and the moral suffering which they endured simultane there asked for and a great many little things

painters who influenced the boy would sign their names, when the list now handed to you was given. Mandyck produced a sketch opposite each given. Yandyek produced a sketch opposite each name, indicating the class of subjects treated by each particular artist; thus, fruits by Prento; hands and other parts of the hody, by Vandyck; the waterfall, by Ruysdael; a landscape, by Tarner; a negro's head, by Simpson; a monlight scene, by De Credi; portrait, by Worthing; the headle, by Hogarth. It is a very curious list, and If the signatures are fac smiles, then it is one of the most remarkable tests I bave 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, bandsomely 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 done by the boy while in the trance, and while the door has been looked upon him. Some of the paintings are large, Turner's "Childe Harold" being four feet by two feet four; 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, tenfeet 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. 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 treat ment cannot be expected to be of the highest

order. At nine o'clock in the evening, the medium puts on his painting costume, and prepares him-self for the trance. We saw him entranced on our such things as betoken a new life; industry guided | belief in nothing. Look the wide world over, | visit. He simply site down in a chair before the

easel, 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 twitchings, he becomes at once unconscions. He cannot paint while strangers are present, and even not 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 had the spirits were left to themselves, with a comfortable fire and a lamp. The principal controlling spirits say "good night," by raps of different degrees of londness. John Wilson, who does the extreet aring and framing of the pictures, gives three tre-mendous knocks, while Hogarth gives a whistle. Hogarth is a very jolly fellow, and, in concert with his fellow-spirit, John Wilson, often makes merry, far into the night. The thumpings and dancings are sometimes tremendous, and the tin whistle and concertina are sometimes played both together, showing that some powers are at worl 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 politraits, and the latter is very characteristic in pen-and-ink sketches, one which is a beadle. 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 hed and sleeps until he has had sufficient rest. His leisure time is spent out of doors, in the open air; but occasionally he goes into the trance again, during the day, for a short time. All his move-ments, 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 en-trance him themselves, by sitting for, perhaps, twenty minutes; but, as it exhausts the power to twenty minutes; but, as it exhausts the power to do so, they have requested Mr. Wilson to operate as described above. Several spirits control the medium bosides the painters; and their autographs have been given, as well as sketches indicating their identity. Mary Wilson is the writing spirit, who gives all the instructions. Wm. Wilson was a doctor, and used to carry a skull and areas leaves desired to a gard and fixed in the cross bones depicted on a card, and fixed in the top of his hat John Wilson was a 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 it front of H. Saymour's signature, I consider an excellent proof of identity. The writer of that signature went to reside at Brighton for a time; and, during his residence there, he wrote to me to loan him 25. 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 knew nothing of this transaction, as it had nover been mentioned before him, or even brought to my mind: as the money was honbrably 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, be had it placed opposite hi name. William Angus, another relative, was an undertaker, and proves 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 nas also had the signature of Wm. E. Channing, who frequently writes lengthy communications; also, those of J. Wedgewood, Dr. Gall. Sir Isnac Newton, Chyler, 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 hand-writing; also, messages from Prof. Hare, and essays on phreuology 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 piece 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

morning after the little copy of Childe Harold's Pligrimage 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, tried in vain to get the name of the picture, but no 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 brought the small picture with him: and, on looking over the Turner collection, he at once found the original, the copy of which, he at once found the original, the copy of which, he at once found the original, the copy of which, he at once found the original, the copy of which, he at once found the original, the copy of which, he at once found the original, the copy of which, he are offered to his brother Spiritualists for their approval or otherwise. 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 plature, he discovered another, the discovered another, the discovered another, the discovered another of the discovere "Crossing the Brook," which the boys medium had faithfully reproduced in like manner. Thus was Mr. Wilson thoroughly confirmed in the truthfulness of the spirit communications as he was entirely ignorant of the existence of such pictures until he verified the statement of the spirits by examining the originals in the National Gallery.

tional Gallery. Such is only a slight view of this wonderful instance of mediumship. Quite a number of pieces are now on hand, but the spirits do not permit the paintings in progress to be looked at. At one's stage of development, a number of chalk and crayon drawings were produced. The portrait of Dr. Robert Geeley, a gentleman living in Aylesbury, has also been painted, and is at once recognized. We the greater proportion of these painted and is at once recognized. bury, has also been painted, and is at once reorginized by the greater proportion of those who see it and know the gentleman. The medium is now engaged in painting the spirit of Mary Wilson, who departed this life upwards of a quarter of a century ago.

Mr. Wilson states that he has had one instance

of direct spirit writing; and, about four years ago, the boy wrote about twenty pages of poetry.

A great number of people have seen these

paintings, and two eminent artists have likewise points of excellence. The composition of the pieces is considered of a kind far beyond a schoolboy's conceptions, or, indeed, any but a painter of considerable ability.

Mr. Wilson begins to see spirit lights about the adjoining room in the dark, and he told us of a

great number of instances of psychological power which are gradually manifesting themselves.

The works are done in quick time. The large copy of Childe Harold's Ptigrimage, four feet by two feet four inches (balf the size of the original in Turner's collection), was done between the 14th and 24th of December last, and eight other smaller ones were done in the same time. Tur-

empler ones were done in the same time. Turner said he painted them to use the paint on his
brushes after working on the large picture.

The mediumship of Charles Swan, when compared with that of David Dugaid, presents many
dissimilarities. In Charles's case it is highly abnormal, as the organism of the medium seems to
he need almost automatically without any indehe used almost automatically, without any inde-pendent intellectual effort on his part, and he does not speak in the trance, but acts like a machine. In the case of David there is an apparent exaltation of the faculties of the medium, an approximation to normal action. He speaks in the trance, his face indicates various emotions, and the process of control is understood to exercise an educational influence on him as a me-

Truth and love in the soul spiritualize this earthly life and its cares, so that they shall minister immediately to this growth. We may so walk our earthly ways that they may be heavenly ways .- Rev. Elizabeth M. Powell.

The Committee on Ways and Means, April 4th. decided on a specific duty of twelve cents per pound upon imported books, and six cents per pound upon imported periodicals.

THE STRANGE COUNTRY BY ROBERT BUCHANAN.

I have come from a mystical Land of Light To a strange country; The land I have left is forgotten quite

In the land I see. The round earth rolls beneath my feet,

And the still stars glow; The murmuring waters rise and retreat, The winds come and go. Sure as the heart-beat all tliings seem In this strange country; So sure, so bright, in a glow of dream,

All things flow free. It is life, all life, all awful and plain, In the sea and the flood, In the beating heart, in the wondrous brain,

In the flesh and the blood. Deep as death is the daily strife Or this strange country; All things move up till they blossom in life, And tremble and flee.

Nothing is stranger than the rest, From the pole to the pole—
The world in the ditch, the eggs in the nest, The flesh and the soul.

Look in mine eyes, oh man I meet In this strange country! Come to mine arms, oh maiden sweet, With thy mouth kiss me!

Who goes by with a crown on his brow? King Solomon? He is a stranger, too, I yow,

And must journey on! Oh wondrous faces that up start. In this strange country! Oh identities that become a part Of my soul and me!

What are ye building so fast and fleet, We are building cities for those whose feet

Are coming behind. Our stay is short, we must fly again From this strange country; But others are growing, women and men,

Eternally." Ay, what art thou, and what am I, But a breaking wave? Rising and falling, swift we fly

To the shore of the grave. I have come from a mystical Land of Light To this strange country;
This dawn I came, I shall go to-night,
Ay, me! ay, me!

I hold my hand to my head and stand 'Neath the air's blue are, I try to remember the mystical Land,

And all around me swim shapes like mine.

In this strange country; They break in the glamour of gleams divine, And they moan, "Ay, me!" Like waves in the cold moon's silvern breath,

They gather and roll; Each crest of white is a birth or a death, Each sound is a soul. Oh, what is the eye that gleams so bright

O'er this strange country? It draws us along with a chain of light, As the moon the sea! [From Good Words for March

ENGLAND.

Co-operation vs. Monopoly.

EDITORS BANNER OF LIGHT-The writer heref, personally a stranger to you, desires to make known to the Spiritualists of America his intention to pay his first visit to your country in the month of May next. It may seem highly egotistic to herald the visit in this way; but that can be afforded in view of the ulterior and chief object in paying the visit. The most closely reasoned analysis of the natural relations of the two countries. United States and England, results in the conviction that these two nations are destined to our enterprises for the extension of Spirtualism.

The set of portraits of inhabitants of the plants are described at great length.

** Indeed, a great deal of explanation has been given at various, times, which is all carefully preserved in a second form. On the morning after the little copy of Childe Harold's all countries—our own included. The riches of Ellipsinger was produced it was found written.

approval or otherwise.

selfism of our capitalists is stoutly barring the struggle is certain to go on for a considerable time.

The rapidly increasing intelligence of the men. and the comparative case of combination for mutual support, make it a matter only of time, when they will have to be consulted in whatever is undertaken by the capitalist manufacturers; and this will eventually give place to the ultimate and natural condition of things, wherein the men will be themselves capitalists, and when they will form themselves into large cooperative bodies, whose interests will be one, and not competitive with those of capital as at present. Draw-ing the analogy from all things in the organic woulds, these organisms of production must needs find the outlet for their wares; and what so natural as that some similar forms of organization will be inaugurated in your country to receive and to consume the wealth so produced. present tariff is a barrier to this process, but will not always remain.

The natural force of truth will kill that tariff. It will be seen by your people and enforced upon your statesmen that the more they consume of wear truth and the statesment of wear truth the more they consume of wear truth. our productions, the more we must, of necessity, consume of yours. It has ever been so. The great Cobden Treaty with France not only multiplied the trade between the two nations, but his trade was so profitable to both, that war had become an almost impossible contingency be-

tween them.

The ulterior object of the writer in visiting America, is to open to some of the progressive minds with whom he may come in contact the philosophy of mutual interchange of commodities, as between the actual producers and consumers. We have already in England many large societies of consumers who could take and consume vast quantities of American produce if brought into contact with the actual producers thereof; and, on the other hand, we have numerous coopera-tive manufacturing societies which need to be correlated to consuming societies in your country, (as they are already with many such socie-ties here) thereby wiping out the cumulative profits of British merchant, American importer

and retailer.

The details of such a system can only be thoroughly explained viva voce, and by question and answer; and this the writer hopes to do, should e find, as he expects, minds ready for the thoughts.

The mighty tide of progress is assuredly rolling on, and is rapidly overturning all barriers of individual selfism. The brotherhood of men and of nations is coming to be seen to imply material interests as well as moral amity; and the millennium of perpetual peace is only possible when all international interests shall be so mutually blended as to make war impossible.

ROBT. HARPER. Soho Hill, Birmingham, March, 1872.

Biographical.

ACHSA W. SPRAGUE.

Prepared expressly for the Banner of Light,

BY DETSEY C. (PELTON) SOULS. Bpirit of power, pass on I
Thy homeward wing is free.
Earth may not claim—the vict'ry's won—
She hath no chain for thee!
Toil might not how thee down,
Nor sorrow check thy race,
Nor pleasure win thy birthright crown—
Go to thine own blost 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 frame tenement. In that rude dwelling Achsa was born. Though not the heiress of glittering external pomp and vanity, yet was she 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. Calomel 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 Achea loved to hide, sitting upon some strong limb, curtained 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 hird."

At seven years of age she read "Weem's Life of Washington." Novels were no favorites with her. She delighted in histories, fraught with the rela tion 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 vineyards; in poems, lifting heart and soul into the regions of aspiration and inspiration, making us, by the leveliness 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 herearly 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 sung 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-encircled 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 grow pure as the flowers, firm as the mountains, and free as the winds from the trammels of fashion and the evil of utter selfishuess. 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 schools 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 Noise she could not endure, so that the sounds of the kitchen were model of the kitchen were mod the kitchen were mussled as much as possible, in | She never forgot to care for the loved at home; order that she might be at peace. Her physicians said there was no hopes of her recovery, and on them a comfortable abiding-place. Her father several occasions she was thought to be dying. desired the angels through Achsa to deliver his All available human skill was exerted, but in funeral discourse, and it was given in accordance vain. After living there some five or six years, to his wishes. It seemed to her affectionate nathe family were compelled, by the obdurate owner | ture that the task was too difficult to ever be acof the building, to remove. Achea's physician de-scamplished, but the influence that controlled her clared her removal dangerous in the extreme, but, gave her so clear a perception of the condition of nevertheless, she was with the utmost care con- that freed spirit, and engirded her so completely veyed to the house of her nucle, Thomas Moore, with spiritual strength, that it was far less diffiwho has since passed on, in full faith, to meet the | cult than she had anticipated. risen spirit of his dearly loved niece. There she remained a fortnight, and then was carefully car- | through their writings, with many of the leading ried, on a bed placed in a wagon, to Penny Hol-, minds of the age. She was the admirer of the low, whither the family had removed. It was not | impassioned poetry of Mrs. Browning, whose expected that she would outlive the journey; but | "Aurora Leigh" was a book of especial signifishe did, though greatly wearied. A dam and cance to her. With the rich imaginings of Milton sawmill, at no great distance from the house, so and the characteral delineations of Shakspeare tortured her by the noise that the family lived in | she was familiar. In her little library were gaththe Hollow but six months, and then returned to ered together the choice gems of literature. the "Notch." Again the utmost caution required | There were few romances upon its shelves, though to be exercised in her removal, and again she she admired "Jane Eyre" and "Consuelo." In survived beyond expectation. The building into her wanderings she had gathered together a little which they then became domiciliated was just at cabinet of curiosities and memorials of places the outskirts of the village, though neighboring she had visited. Paintings wrought by her own to it. The three windows of her sick room were hand, in frames of her own construction, hung curtained with thick material, which created midnight at noonday. There in her "prison," or she had provided for her mother. One volume of "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 composed. In relation to this fact M. E. Goddard is the best policy."

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. Cheny) 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. Tiny raps 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 inoved 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, magnetized 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 poems 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. Ozcasionally little circles were convened, in different places, and presided over by her. She gave her first public discourse at South Reading, Vt., July 6th, 1854. From that day hers was a busy life. Ere long she accepted an invitation to visit Boston, Mast, 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 inuence 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 steppingstone to riches. She was of a modest and retiring disposition; only duty and gratitude, rather than inclination, forced her to take the public rostrum, 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 equaled. 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 distinctively accepted spiritual intercourse

providing for the wants of the family, and giving

She was acquainted, either personally or upon the parlor walls of the little cottage that her poems, bearing the imprint of "William White & Co., Boston," has been issued, but many choice productions of her pen yet remain in manuscript. Many of her effusions were very rapidly

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 naner. 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 nowers, and was by nature a wonderfully organized person. Naturally a poet, imaginative, truthful, irm 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 ongaged.'

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 so catholic in its spirit, her aims were so compre-hensive, she was so charitable toward every genmensive, such was so that the total average errors 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 should be sketched 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 ofter 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 esteeming Mr. and Mrs. Craw ford 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 con tinued 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 chused her friends far and near to sorrow. nor 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 revealers of God's goodness.

The funeral was held in the church at Plvmonth Notch. The services were conducted by a dear and esteemed friend of Achsa's. Mrs. M. S. Townsend, now Mrs. Hoadley. She delivered a grand discourse (ending with an inspirational noem) which bore the balm of Gilead to wounded hearts: it portraved 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 capaci ty by those whose acquaintances in and friendship had called them thither to pay their respects to those 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 om the demonstrations received. her labors in behalf of humanity are not yet finished. For her toils and sufferings she has received her reward, for she walks in the light of a blissful immortality. May our lives, like hers: he 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 want 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 theless industry, her indomitable energy—whether teaching school on crutches, or rising from a sick bed to fulfill an apcrutches, 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 Radictor made aleast to the waterfall. 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 admired, she had too much good sense to be spoiled by flattery. Beginning 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 c liegian, full of the conceits of knowledge without the reality. Heretofore inclined to despise the intellectual capacities of the gentler sex, she quite revolutionize i his estimate of woman. She was the noblest woman it has 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 impressible 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-greatening host that have passed beyond the dark valley, she is well entitled to the b. spitality and fellowship of those master spirits 'who have labored to impregnate the minds of men with hold and lofty conceptions, who have taught the men of their generation to crave after the unseen, to pine after the ideal, and rise above the visible world of sense."

"Pour out the fullness of thy soul In anthems strong and deep, and other hearts shall catch them up; And other nexts shift state them.

And all their sweetness keep.

'T will be one voice among the rest,

A diapason grand;

To sweep in one eternal tone

And echo round the laud!

Brave soldier! In that brighter clime Unto thy hand is given.
The snow-white banner-flag of truce— Oh bear it back from heave And join our ranks and let it float
Till all shall turn to thee,
Till white-robed Peace within our midst
Joins hand with Liberty!" -[Achsa.

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

NEW HAMPSHIRE.

LIGHT.

Spiritualism in Dover-Manchester Convention.

Convention.

Dear Banner—Having taken up the "carpot-bag" onco more, thave followed its wandering propensition up into New Hampshire. Dever was my, first place of sojourning. 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 circ, where I was speedly domicolinated in the pleasant home of Bro Pray. A nice cup of tea, and a hearty welcome, made me feel thankful that I had come.

I lectured two ovenings in the Fourth Ward House, to small but attentive audiences, the traveling being so very bad that few could get out. At "the Mills" they have had many lectures in those past, and there are quite a number of good, staheli, ontspeken advocates of the cause there. The split artist, Mrs. E. & Blair, had just gone away from this beality, leaving many beautiful floral tokens, as emblems of the presence of their dear ones in the higher life, in the possession of the people. Slater Blair's mediumship is constantly growing better. The language of the angels seems filly expressed in these charming flowery symbols. Lecturing, I think, must seem tume and commonplace after such pleasing tokens of spirit guidance and love. I did what I could in Dayer, in my h mble way, and bidding them good-by on Friday, I left for the MANCHESTER CONVENTION.

Did notarrive until the evening of the first day. Found Bro. Story in the chair. There present were being entertained and instructed by our young Bro. Fletcher, from Wostford, Mass. I was told that the time during the day Westford, Mass. I was told that the time during the day had passed pleasantly in free conference, in which Bro. S. Washburne Shaw, of Providence, had taken a very active part. I was unexpectedly called upon to occupy the platform at the close of Bro. Fletcher's carnest address, to fill the place of another speaker, who, unfortunately, did not put in an appearance. The meeting them adjourned. At the close of the services many friends flocked about me, who yield with each other as to who should extend to me enter-terment in their heartship hence.

yied with each other as to who should extend to me enter-tainment in their hospitable homes.

Such scenes are encouraging indeed. If the Spiritualists could always realize how much kind words and friendly graspings of the hand do to cheer and comfort their poor, ex-hausted mediums when they step from the rostrum. I am sure they would never fall to extend so cheap a manifesta-tion of sympathy. I was at, length carried off, a glad pris-oner, to the genial home of Bro, Page, where some refresh-ments for the outward man prepared me for a good night's rest in the cosy chamber that was assigned me. rest in the cosy chamber that was assigned me

SECOND DAY. Morning Session.—The time was spent in conference, with remarks from Mrs. Brown, S. Shaw, Mrs. S. A. Regers, A. E. Carpenter and others. Bro. Shaw's remarks were of a character to give considerable light upon spiritual relationship. Sister Brown thought Spiritualism had "pand" her, in every sense, from the time she first enlisted in the

her, in every sonse, from the time she first enlisted in the cause up to the present. Bister Regers also spoke earnestly in favor of the new dispensation.

It seems that the Convention was called by the officers of an organization lately formed under the amplees of the State Association, districting the State into divisions of two counties each, said counties being expected to hold quarterly meetings. This was the first meeting of Hillsboro' and Cheshire Counties. This arrangement I believe to be an excellent one, worthy of imitation in other States. One of the districts—Merrimae and Sullivan Counties—has already been energed in active work having a missionary in the been engaged in activo work, having a missionary in the field, for the past winter, whose labors have accomplished

much good.

Afterneon Session—The conference was opened by Bro.

Richerneon Session—The conference was opened by Bro.

Richer, who spoke briefly in favor of a determined effort to show to the world, in their true light, the falso degmas that decaive the people. This young man gives rich promise o becoming one of the most effective workers among us. Pos sessing a flucty developed mediumistic organization, with considerable culture, he is eminently calculated to become

considerable culture, he is eminently calculated to become an efficient, as he certainly, is a devoted, advocate of our cause. I showerly hope he will meet with that encouragement which he so richly deserves.

A few remarks were offered by your reporter, founded upon statements made by Calvin in regard to total depractly. Bro. Shaw read some axiomatic statements written by himself, under spirit control. Then came a lecture by Mrs. M. E. B. Sawyer, hearing upon various topics of interest to humanity. The session closed, with a short discourse by Mrs. A P. Brown, who carnestly called upon Spiritualists to do their duty according to their highest perceptions of right. Much interest and pleasure were added to the meeting by the sweet songs executed by Mrs. Sawyer and Messrs, White and Foss. White and Foss.

Evening Session.—After a short conference, Mrs. S. A.

Rogers spoke to us ably upon the prolific subject of "The Birthright of the Human Soul." She was followed by your Birthright 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 earning appeal was made for the "Banner of Light." To my surprise no response was made. On inquiry into this strange mystery, 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 flad to be the case in most large towns I visit. After a flucly-rendered song from the choir, the Convention adjourned until 10 o'clock Sunday morning. the Convention and the many 10.7 clock sunday morning. Sunday Morning. Session—Meeting opened by singing, followed by verbal-report from Mrs. M. E. B. Sawyer of her labors in Morrimac and Sullivan Counties during the past winter, where, notwithstanding the inclement weather, she had been greeted by goodly numbers of people at her meetings. Some of the places had never been visited before by

lings. Some of the places had never been visited before by any Spiritualist speaker, yet she was most cordially received and kindly treated, and carnesty invited to come againeven, 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 angels help these carnest workers in our cause, who thus unselfishly devote their lives to the good of suffering humanity.

Bro. Staw next took the floor, and made some fine statements in spiritual ethics. Among other things, he sillened that the trance was a covering up of the outer squeez, 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 obtain anything new through mediums, but such persons were of the class who thought they taught. taught.

t. Morgan said that the mediums ought to speak over they were influenced, and he believed that the spirits ever 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 Merlinge and Sullivan Counties was a great success. Mrs. Sawyer had done her work moby as their agent, 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 saving 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!

Would we had many more workers such as ire. Morgan Next came Bro N. Greenleaf, of Lowell who speaks in his usual pleasant and interesting manner spicing his remarks with illustrative stories and comparisons april drawn, which kept the interest of the audience deeply excited, and occasionally awakened their risibilities. Ho said that mediums were strange and unaccountable beings, and no one could tell what they would do next. Their extreme ensitiveness made them subject to the highest enjoyment sensitiveness made them subject to the highest enjayment and the keenest suffering. They were extremists from necessity, and should therefore be leniently judged.

The session closed by the choir singing a swoot song, entitled "The Gates Ajar."

Alternoon Session — The meeting opened with a short conference, followed by Mrs. M. E. B. Sawver and your reporter. The audience was larger than at any previous session, and matter authority was diven to the words of the scene.

or. The audience was larger than at any previous gegslen, and marken attention was given to the words of the speakers. Mrs. Sawyer, Mrs. Brown and Mrs. Rogers are all gided and tried workers, and each did excellent service in adding interest to the convention.

Evening Session—In the evening some business was attended to, and some resolutions passed. Two fine addresses from Bro. Greenloaf and Sister Brown were pronounced, and the meeting adjourned, subject to the call of the Secretary at the end of three months.

Thus terminated the first convention of Hillsboro' and Cheshire Countles. Harmony and good feeling predemi-

Thus terminated the first convention of influence and Cheshire Counties. Harmony and good feeling predominated, and not a jar of discord disturbed the deliberations of the meetings. This fact, combined with the generous hospitality of the friends in entertaining the strangers from abroad, made the occasion a pleasant memory to those attending, and contributed much to the good of the cause in hose interest it was called A. E. Carpenter.
Manchester, N. H. April 8th, 1872

Massachusetts

CHATHAM.—Passed on to spirit-life, March 14th, Mr. Heman Eldridge, aged 55 years and 8 months

Mr. Eldridge had been for many years a liberalist, and, for some years, an honest and earnest heliever in the truths of modern-Spiritualism. Decided and outspoken in his honest conjections of truth, he and his worthy companion lived in the enjoyment of the religion of Spiritualism. It cheered them amidst the trials and cares of life, and did not forsake them when Bro. Eldridge was prostrated by disease; but, through his suf-feriogs, though of brief duration, yet very severe, its light cheered him to the last, and he triumphed over even death and the grave

In his last hours, his spiritual sight was opened, and he often saw his loved ones around him—at last fulfilling a long cherished desire to see and know for himself. It so cheered his soul and filled it with gladness, that he shouted for very jby and peace, in the full consciousness of the spiritual light and knowledge that had dawned on him; and he passed to his home with the angels, with the faith and knowledge of the reli-gion of Spiritualism—which had been his religion of life for so many years—unchanged in a thought or sentiment, though some make the claim that he was converted from the faith of his life to Ohristianity; yet his own words are sufficient to confirm the fact that, as his faith in Spiritualism was good to live by, it was equally good to die by.

In the passing on of Bro. Eldridge, the community has lost in the outward a good citizen, and the poor and needy, one of their best friends.

But may all realize the fact that he is "not lost, only gone before;" while his presence in the home circle may, as ever, be the assurance of the con-

tinued love and watchfulness of an indulgent companion and father. I. P. GREENLEAF. Funeral attended by

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 sub-ects connected with philosophy and religion, which have forty thousand readers, must have something to say that people want to read, or a wonderful felicity in saying what they do not be-lieve 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 training anything on the subject of insantly that we examined his Diseases of the Brain and Nerves. The book has a half-begulling introduction, and wins the skeptical reader until it intercepts 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 dusting According to Menomena, thes, phenomena, and destiny. According to Mr. Davis, one condition of progress is, that mankind shall build their "Health Tenu le" up on principles which all men of science and common sense acknowledge to be true, universal, and eternal. This is the poetry of a simple truth which, when put in plain prose, seems exquisitely common-place. 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 who put their prose in verse, he sets his poetry in prose, and goes abroad like a man of fashion in a Quaker-agarb. Certainly Mr. Davis owes very much of his popularity to an imagination and fancy of remarkable opulence, which are constantly drop-ping their creations into his writings, now illuminating his simplest words with a strange light, and now twisting a groteeque conceit or cunning device around the plainest statement of fact. How much of his religion is imagination, and his phi-losophy fancy, we are not prepared to say. To explain is a higher function of criticism than to ondemn, 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 nck nawledged.

Mr. Davie 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 have put in a dry and uninviting way, that he catches the attention and holds the interest of his catches the attention and holds the interest of his great constituency. This goes further to account for his circle of readers than the "Harmonial Philosophy" of which he is the exponent. True this "Philosophy" has a certain degree of faccination even for worldly, hard-faced, materialistic people. They love to be fold that they are souls, and belongs to a spiritual order, and are played many by a regular influences, even though that upon by angelle 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 soom to furnish a natural and consistent setting therefor hey are three quarters, if not entirely convinced, t in their phenomenal and evanescent life has a triat their pure minimal and avanescent tree has a soliritual 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 tenresentatives; plenty of phrases can be found in this book for them to flesh their blades in this beard they have vital-ly apprehended the fact that man has being of wonderful spiritual appetites 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 lears, if it does not satisfy his fatth. It would have been vasily her for religion had its feachers pondered the real significance of Spiritualism, and, instead of ridiculing its absurdities and denouncing its adherants had developed more suirtual faith and inents, had developed more spiritual faith and in-

aight.
But, in accounting for the popularity of the nighor, we have left ourselves no space to review his hook, which is less of a scientific treatise than a popular brochure on the subject of mental dis-orders of all kinds. It tells what the physicians do not know, and turns their own contessions, like so many gins, against the medical faculty and its ways. When a distinguished anatomist was asked why, when he know every bone, muscle, cartilage, and ligament in the human hody, he could not cure every disease, he replied, "The watchmen of this great city know every 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 definitions of insanity are a strange comcal deflottions of insantry are a strange com-pound of ignorance and pretension; learned words are invoked to conceal a want of knowledge it would be fatal to confess. The causes of the mul-tiform diseases and disorders of the brain and nerves are too numerous to specify in detail; but they may all be referred back to a yiolation of the laws of physical existence, and the disturbance of that beautiful harmony which should sub-sist between the soul and mind and body of man. The Devil is ovil spelled with a "D." What the old religions called possession by evil spirits was collepsy, 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 ty. The ignorance of the laws of life, the imper-fect development of body and mind, the unnatu-ral indulgence of appetite and passions, the terriby destructive conditions in which so many hu-man beings live, the artificial excitement and un-ceasing strain of modern life, all tend to destroy the equilibrium of the faculties and produce ma-nia. In dealing with the disorder, when once produced, Mr. Davis is prolific in suggestion. In a word, he has little faith in avylums, but profound 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 "Harmonial Philosophy," the poetry of his science, comes in and clays a conspicuous part. He and our readers will excuse us, however, from crossing the line into "Summer-Land." eral reader will find many good suggestions scattered through a volume which is needlessly diffuse, somewhat chaotic, and open to the charge of stating as fact what needs—more corroboration than the author has thought necessary to give.— The Golden Age.

Stand by your Medium !

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 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 quake in their shoes, and, 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 would put them to it that the efforts of those who would put them under the ban of the law are covered with confu-sion; else we deserve to lose the blessing of their Yours for truth and freedom, .. ministrations. Pawtucket, R. I., April 8, 1872. P. L. SAVERY.

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 corps increased by the addition of a dancing-master.-Golden Age. . . .

ding from the Banner of Light, care should when by divinguish between editorial articles and the nuntrations (windersed or otherwise) of correspondents, columns are open for the expression of free thought, drugs to personal; but of course we cannot undertake induced the varied shades of million, to which our cor-

By This paper is bound every Suturday Morn-ng, one week Ja advance of date.

For Spirit Message Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, APRIL 27, 1872.

Office in the "Parker Building," No. 15 WASHINGTON STREE ROOM NO. 4, UP STAIRS

THE AMERICAN NEWS COMPANY, 119 NASSAU ST WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LATHER CORBY, ISANG B. RICH. Entron. Assistant.

All letters and communications appertaining to the interest Department of the season must be order to receive around attention be at trivial what further to the interest and to deep and of the attention to the bitter, but never 1 of the Attention of the butter, but never 1 of the William William Communication to William White A. Co., the publishers of the Banner

The Organization Question.

In our bone 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 elsowhere and everywhere throughout the country. We both endorsed its declaration of principles, and advised believers in Spiritualism to join in similar organizations in their respective localities. We further asserted that the history of the National Association of The statement was put forth in the most general terms, that it might of course apply only to general, and not specific, much less personal facts. What was our surprise, however, to discover, a little time subsequently, that we were understood to be calling in question the character for ability and usefulness of the officers of that Association for the current year, and that our remarks were bent to a personal construction, rather than accepted in their broad and only true meaning. It surely must be unnecessary for us to disavow any such intention as has been mistakenly used to create personal dissatisfaction and unpleasantness. It was to the fact of organization itself that we spoke with such candor, and not at all to the worth of those who are temporarily the guides: of its purposes. There is something of far higher that the consideration of this matter tends to call forth.

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 endurable 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. Hence, in looking over the whole field to-day, and observing the diversity of views and alivergence of feelings that prevail, it is morally impossible that we should have come to any other conclusion than we have, as already stated and now reiterated. And we have the assurance that many prominent Spiritualists are of precisely similar views in this particular. We will go no farther, for our present purpose, than to cite the recent impressive speech of Robert Dale Owen, at Terre Haute, Ind., on the occasion of the observance of the Twenty-Fourth Anniversary of Modern Spiritualism, a report of which was published in-the last issue of the Banner. He upholds our own deliberate views in the most striking and forcible manner, sustaining them with argument, and illustrating them with fact in the most cogent style and with unquestionable effect. At the risk of repetition, we shall proceed to extrast a few of the more pertinent and convincing points of that speech, satisfied, as we are, of their thorough soundness and timely utterance.

Mr. Owen said "be was opposed to having Spiritualists subscribe to any set creed, whether heathen or Christian. In the words of a modern Scottish 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." And Mr. Owen proceeded to caution Spiritualists against undertaking to set up and fill a sidelitual reservoir. " No general convention of the Spiritualists of the United States, numbering perhaps some two or three hundred-no, nor if it numbered ten times as many thousands-can, by resolving this or that for the millions who are at home thinking for them<u>selves, do aught but mischief.</u> We neither question their zeal nor impagn their motives, but we do deny their authority." The speaker thought there was another danger incident to these self-constituted conventions: "they are sometimes tempted to assume the right to endorse, for all Spiritualists, either in ferms or virtunlly, principles and opinions-both fust and important perhaps - which are not essentially connected with Spiritualism." Among the instances to which he specially made reference, he mentionad livorce and woman suffrage, upon both of which he held the most liberal views; but he would himself oppose the arbitrary adoption of his own views even, by any convention, as finalities for Spiritualists. He would have the widest range of subjects to treat upon, and the largest liberty of speech consistent with decorum: but that did not, in his view, imply that it was either -right or expedient for the believers in the Spiritnal Philosophy in the United States to elect a set of persons empowered to act and speak for them.

Mr. Owen thus briefly sums up his view of the situation: "What may properly be called Spiritual Epiphanism is spreading as fast as its wisest friends desire; but it is spreading not as a sect-nor ever, I trust, to become such-not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads sitently, through the agency of daily intercourse, in the privacy of the domestic circle, It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. . Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions."-

The soher 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. The latter are legitimate and the outcome of natural causes; the former are but artificial, presuming and arbitrary. They will come in time, but not in the way that has been till now vainly at-

tempted. L Our own views in the premises may be very

briefly stated. 1st, let a platform be laid down, Music Hall Free Spiritualist Meetings. after the spirit if not the form of the Boston Spiritualists' Union platform, by the Spiritualists of Spiritualists of Boston and vicinity at this place, every city, town, hamlet and village of the na- Sunday afternoon, April 14th. After her invocation. 2d, let delegates from these primary as tion she said that on the former occasion (April) semblages and associations in every State be 7(h) she had considered the question as to whether sent to some central point, by the full authority the elements of a vital and practical religion of such local associations, for the distinct purpose could be svolved from Spiritualism; and at the of forming a State Association of Spiritualists, to present time she should inquire as to whether it be subordinated to proper rules and regulations, was possible to evolve therefrom a science, or a for its regular government. 31, when such State selentific religion as well. We do not stand here Associations shall have actually matured into to tell the new, simply, but the true, and one of established and permanent institutions, then let the noblest gospels ever given to man. There them a I delegate authority to open a mutual cor- was no other religion except Spiritualism that respondence, with a view to the formation of a would enable us to evolve a scientific religion. broad, deep, and abiding National Association.

build up their organization on natural principles, tell us that all understood science is compreand from the bottom instead of the top. The pro- hended in matter and force, and that motion is cess of autonomy, too, will be in perfect harmony evolved from force. We ask the scientist, whence with our own healthy republican system, which mind? No response; if any, it is placed in the springs from the people in their several localities, department of forces. This is the standpoint of derives all its authority directly from them, and scientists. Modern Spiritualism answers the quesis steadily inspired by their will. On a basis so tion, it is of the spirit; it answers also, in doing fair, liberal, and enduring as this, no objection so, the question asked by scientists: "Why could be reasonably urged against a National As- do n't these rappers tell us something new?" by ociation; on the contrary, it would speak by au- opening a totally new page for the investigation thority always, and, its voice would be decisive, of these men who claim to know all. because it would be heard to the uttermost parts. The speaker then seemed to take the listener on of the land. Nor would there be any occasion to a voyage of discovery, through the human system, apprehend, in that case, that authority would ever and gave glimpses also of the other world, showoppress perfect individual liberty of thought and ing up points in one and revelations in the other, aspiration, for there would; be no more of it ap- wholly outside of the discoveries of the scientist parent than the individual might choose to im- She instanced the simplest form of manifestation pose, through his delegate. Doubtless modifica- - the little rap-and said that the disembodied tions to so simple and natural an outgrowth of man making it, whose fine anat my of brain had Spiritualistic faith in this country may be pro- been left behind in the grave, whose organs of posed, but this is the consistent outline of the true sight and hearing and touch had also been left process of developing and building up a National in the transit, and who yet had a brain, had the Association of Spiritualists, as it lies in our power of seeing and hearing and feeling, in fact thought and has matured with patient reflection. all that he once possessed, and was more capable, This, as it seems to us, is the only feasible method more enduring, of wider range of power and obof bringing to pass those permanent results for ject than before-solved the whole question of Spiritualists had demonstrated it to be a rathure. Spiritualism, in this country, which it has been continued conscious individual existence beyond our carnest and devoted labor to perfect, for so death. In the presence of the rapper or medium, many years in the past.

Woman's Equality. called-in a speech made by A.G. Riddle, Pro. and beauty. In this voyage of discovery (which dessor of Law in the University at Washington, this lecture might be called) she showed new and before the mass meeting of the Woman's Club, on instructive pages in anatomy, in physiology and the authlect above referred to, is the elevation of in medicine, illustrating and proving her declarawoman to an equality with man. He goss-over tion by citing cases in point, where novel and unand through the whole subject, unt. I new dainti- recognized remedies had given sight to the blind; ly eschewed in public by those who are most fa- and health to the dying; and by telling us of that millar with it in private, and comes at last to the life-emanation that may and does come from some conclusion that "If you would redeem woman, if uneducated, unlettered people, far surpassing in you would redeem man from the greatest curse of effects for human good the emanations of death the earth release woman from bondage, place her upon an equality with man, and the brothel cal proficients. interest than the differing views of individuals vanishes." The manner in which he handles this question is at once delicate and courageous, discreet and bold. Speaking of the evil itself, that so fatally infects modern society, he justly observes that "None visits upon its votary such awful consequences as that of sensual license. When once a man falls under the sway of this passion, it subordinates all the elements of his gave his light to the world; to Morse, who took nature to its purpose. Intellect, instinct, ambition. aspiration, physical energy and vitality are all corrupted and made to minister to its appetites. He | the invention to day, who hardly gave a thought lives but for one purpose; restraint, morality, and to the great souls who discovered it, and showed religion are less than names. God vanishes from up the way; but she thought Spiritualists would the heavens, and his soul perishes within him. For him woman performs but one office." And graphic communication with that other and bethe adds most appropriately—" Do not say to me | ter world, so that it could be truly said, " Behold that woman, through any sin, can fall below man; and if there can remain in him elements that claim sympathy and toleration, how much more should we hopefully seek for them in the persons of his victims."

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 scouts it as cowardly and base; yet, if it is to be done, he consents to | -or a scientific religion-and said if she should turn away his face in disgust while, the proposed stringent statutes are impartially applied to both sexes alike. He would have them treated equally., In no way would be have it implied that woman is to be kept subordinate in vice, however she may be placed socially. In point of fact, he insists that the whole evil lies or originates in the nequality, in the subordination, the subjection of one entire sex to, the other;" and he solemnly declares that "until this is changed, until they occupy a common plane, with equal rights and equal freedom, so long this evil will curse the human race." It is quite true, too, as he remarks, that" the vulgarity and depravity of the average male mind is wholly incomprehensible to the pure mind of woman, as her purity is incomprehensible to him." But her release from social thralldom will change all that. In the hones of eradicating so deep seated an evil as that which has its life in sensual induigence, it is well worth the while to make the experiment of enfranchising woman, that she may deal with it as her sad experience suggests. Man will then find the conditions entirely changed.

A Pious Assault.

We learn from the Indianapolis Evening News 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 negaulted in a most murde ou -- manner by ruffian by the name of Collingsworth, who travels with Rev. Mr. Hammond, the revivalist, in the capacity of a reformed gambler. Prof. hell!" Taylor gave a lecture in his church on psycholog ical 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. He dropped his bludgeon and ran, but he had been seen by an officer, who pursued and arrested him. He is now under bonds awaiting trial for assault with intent to kill. The Professor is recovering quite rapidly, the wounds being but external

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 endeavoged to prove the necessity of the success of their pet scheme to the further existence of the na ion. These priestly efforts at incipient political power have, however, to judge by appea ances, tallen very far short of reaching the heart of the masses, who, despite the asser tion 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 un-I trammeled to grapple with it.

Mrs. Emma Hardinge-Britten addressed the

Science means a definition of the fundamental In this way the Spiritualists of the country will principles that underlie the universe. Scientists

the unbodied could give us knowledge of undeveloped power in us; could give us glimpses of that world which, though unseen, is around us, The remedy proposed for the Social Evil-so-litting every space it, the universe with life which are so often found among the world's medi-

> 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 pon-

> der in geography, geology and astronomy. She referred to Franklin, who, had intuitions concerning electricity, and, at the tisk of his life, that light and made it our post boy. Thousands of earth's inhabitants used and were benefited by never forget those who had opened up a telea new heaven and a new earth!" Modern Spiritunlish teaches us a new religion, but with it a sejentific 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 speak further on the subject she should consider a third division-viz the evolution of a new idea of social life.

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

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 Lizzle Doten, the well known inspirational speaker and poetess. The Professor's subject for April 28 h will be "The kind of God proposed for our National Constitution."

"Scaled 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 damied'—' whose damnation is just.' Yes. yes!" he exclaimed, rising enthusiastically to the of April 5th that Prof. T. B. Taylor, formerly of 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, flaunting them defiantly in our very faces-that man's soul is lost, my brethrell; lost, I assure you, just as surely and certainly as if he were already locked up in

> This being so (and we suppose there can be no question about it—this left v man cf God-Trafton, being understood to be "a dead shot"), we would suggest to Bro. Hatch that be 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 24th, 25th and 26th. 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 neeting may be expected.

"Nature's Laws in Human Life."

By reference to aunouncement in another columu, 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, exercise reason on all subjects of belief will find and shows that slowly yet surely the human this work to be a perfect magazine of thought, mind is reaching after light wherever it may be and will meet everywhere in traversing its pages 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, rome honest heart, though still devoutly attached to the church, astonished the creedists 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 distent countries, and he had found that wherever Christianity came, as an established institution, it brought with it invariably, certain vices and 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 Chris-tianity had been everywhere and always demor alizing! 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 so hand-inhand, is a stupendous failure. As we have frequently said of Spiritualism, so do we demand of Christianity: let it demonstrate its title to widespread acceptation by the puter 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 confines 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 theregrave 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 pemp 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 is decease cannot come too roon.

Judge McKeau'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 torribly criticised, publicly and privately, for our temerity in so doing. The Methodist press congratulated itself in the mean time 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 drawing juries pursued by Chief Justice McKean in Urah, the Chief Justice delivered the unanimous opinion of the Court reversing Judge McKean's defision, and deciding hat juries there must be empanelled according to the territorial laws, the names of jurymen be-truly an original genius, and deserves great credit ing returned by the territorial officers. This upsets all the Utah convictions and pending trials. ing pence from his hearers to establish his church. The case creates no surprise at the departmen 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 fo who is-to-pay the bills-about-\$30,000-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 a Mr. Hobby, in Green. wich, Conn., whose last hours are a most impressive commentary on the misery that may often he found in the midst of wealth and plenty. This man had been a successful cattle trader, and died possessed of a hundred thousand dollars, but 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 man's mind that could be content with such a life of starvation and wretchedness, when a better one was within reach. But the papers 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. Etiza 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 ouce 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 fluding a sale, and the demand for it seems unabated. Those who are not afraid to found, totally regardless of the consequents, if so | 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 wolds of the logy can afford. We transcribe. as peculiarly appropriate to the season, the author's "Song of Spring:"

Lol fettered spring-time breaks her icy bands, -aps forth with gladness, liberates her hands, Spreads verdant carpets o'er the wint'ry lawn Nothes naked forests, beautifies the morn; Brings forth the flowers from their long repose, Pencils with beauty, and perfumes the 10se; theers 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 wint'ry storms: While every thing in water, air, or earth, Performs the will of Him who gave them birth: All things copperate, 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, Each has its line of life distinct to run, All plainly marked—as plainly what 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. Co-NANT," 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 Bography 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 lengthy review of the "REPORTION SPIRIT-UALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY," from the pen of A. E. Giles, E.q., of this city, which will, no doubt, be perused with interest by a large class of our read-

"OLD THEOLOGY."-Read the tabul ted tatements 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 the subject much better than others he has of late discussed, and it is pleasant to know that he has at last got down to hed rock. He says fanatics are the scourges as well as the saviours of mankind. Bro. Morgan is for his ingenuity-in the lecturing field-in draw-

The following pointed aphorism should be comnitted 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

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 chil-

CHRISTIAN CIVILIZATION SPEAKS REGARDING. THE RED MAN.

Those bronze barbarians of the past, Cast in the molds of hell, are gone; Their world was wanted; far and fast We drove them toward the setting sun, Ay—and if future need should be, We'll drown them in the western seal.

With iron nets we hold their trail: They find us whereso 'er they go: Though fierce they cannot make us quail. for match the rifle with the how. We'll give them-graves, and let them try The 'happy hunting-grounds' on high!"
—[Aldine for February.

Two anti-Infalliblist 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 offence apparently was the address in favor of a. Church reform, which he published a few weeks

ADAMS & Co., 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

FEMININE DEVOTION .- A Cincinnati woman . recently bailed her husband out of the stationhouse, to which he had been consigned for drunkeupess, with the proceeds of her nair, which was unnaually 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 milion, and can no longer be classed as humbugs. It 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 leaven the whole lump, and that quickly. If any one desires to believe Spiritualism a humbug anyway, inchesven's sake do d'ttake the Banner.—Hornellsville (N. Y.)

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

Card from Dr. Slade.

EDITORS BANNER OF LIGHT-Ill health and the constant drafts upon me for manifestations, have prevented an earlier acceptance of the kind excited, released his hands from mine, and fore offer of the use of your columns for a refutation away the curtain with this remark, "See if any of the base slanders originated solely by Mrs. C. L. Case, my former housekeeper, and published in the Sun of Feb. 22d. The unsolicited testimony to the genuineness of the spirit manifestations occurring in my presence, which has been given to the public through the spiritual papers by such prominent workers in the cause as Prof. William at the opening in the cloth, and I recognized it at Denton, Thomas Gales Forster, H. T. Child, M. D., Thomas B. Hazard, F. L. H. Willis, M. D., J. M. Poebles, Moses Hull, Emma Hardinge-Britten, Morton, and many others, ought to be sufficient then a third time made its appearance. This time, to stamp such a statement as false, and consign it to the silent contempt which it merits. I have given much time free, frequently at a sacrifice of pecuniary interests, to the representatives of the press, including the Evening Post, Times, Tribune, World, Telegram, Sun, Home Journal, Golden Age, and many others. Not one of those writers who have had sittings have insinuated even a suspicion of duplicity on my part, excepting the Bohemian who wrote the last article in the Sun, and, I am credibly informed, he has since admitted he "did not believe the statements when made to him by Mrs. Case, but wrote the article for money." Duty to those friends who have so nobly stood

firm through the storm of denunciation, leads me to answer the "points," briefly as possible, without using your columns for a repetition of them. Charge First: I never visited "The Cayuga County Mecca," (Moravia,) or saw Mrs. Andrews, the medium through whom the manifestations occur. Second: The "bill of charges conspicuously posted" has never been in my house, and four of the seven articles given are not on the bill which is posted in my reception room. A reference to my patients is my only reply to the insinuations against my medical practice. Third: "The first ghost" appeared long before the time named, and in the presence of another person. The "ghost' referred to was truthfully described in your colnmns by Mrs. Case, sometime in October or November last. Fourth: There is no "hitch in the ghost manufacturing shop of Slade & Simmons." On the contrary, the manifestations are increasing in power, and I demand of every sitter a thorough investigation of the rooms and the closest scrutiny; under no other conditions are strangers admitted to a scance. Fifth: My guide, Owasso, not only controls me, but has frequently shown his materialized body to others. Sixth: The discovery of articles claimed to have been used in my scances is a fabrication. The only articles used at any time during materializations are a thin cambric curtain and a table whereon sitters are obliged to place their hands with my own. Seventh: "Col. Fisk's ghost" appeared but once, then he show his head face and hands in a variety of positions, without the uniform so minutely described in the article, but in his shirt sleeves. During this scance we saw flashes, accompanied with the smell of powder, and heard the report of a pistol, as described by Dr. Palmer and Mrs. Daniels, the persons present. Eighth: "The telltale spool" of silk was left in my room by the woman who discovered it; the only connection it had was, that she used it to repair my pants. Ninth: "The great discovery" was made by Mrs. Case, "the committee of investigation." The demijohn contained no medicine but alcohol, and is used for no other purpose. The "several masks corresponding to the faces, shown as spirits" are reduced to one, and that a visor or domino, bought for a party, and bearing but little resemblance to spirit or mortal face. Col. Fisk's uniform existed only in imagination, and of the two Indian costumes, one had been worn by the woman-Mrs. .Case—at a masquerade in Michigan, several years ago. The box of tinsel, &c., had been in my possession for years, and is the remnants of the Indian costumes. Tenth: My room has never been guarded by any person. On the contrary, Mrs. Case, with her lady visitors, frequently slept in the room, and had every opportunity for investipaper, and was drawn by spirits through my in- fested I deem it a duty to either explain or construmentality. Trusting the foregoing explana- fess. tions will satisfy the enemies of mediums that relying upon my spirit-guides and the integrity of my own motives and actions, I invite those who desire evidence of spirit presence and power to subject my mediumship to the most rigid investigation.

DR. HENRY SLADE. New York, April 12, 1872.

Our Late Fellow Townsman, Mr. Moses Brouner, seen by one of our Citizens in the City of New York, at the Rooms of Dr. Henry Slade.

From the Rochester (N. Y.) Evening Express of April 9th.

I feel an obligation to make an exact statement of facts as seen by me when in the city of New York, some three weeks since, at the rooms of the spiritual medium, Henry Slade. Though exposed by the reporter of that bright luminary, the New York Sun, some time previous to the facts which I will now relate, with a friend I visited the medium in the day time, and each one of us received a communication through what is called the slate manifestation. To be more explicit, Slade gave me a slate, also a small bit of pencil, which was placed on the slate. I placed the slate under the tabl) and pressed it upward against the table leaf-the small bit of pencil being between the slate and the leaf. Slade's hands, in the meantime, were on top of the table, and he did not touch the slate. One long since dead gave me a communication in writing. The friend with me also received a communication from his wife, while he held the slate beneath the leaf of the table. Satisfied with the results of our meeting in the day time, we left. In the evening I visited the rooms of the Doctor the second time, for the purpose of seeing spirit-faces. Dr. Slade gave me every facility for close scrutiny, and that which took place should forever silence those who have tried to expose Dr. Slade-at least with every man and woman laying claims to common honesty, and who will not ignore the testimony of their own senses. Every part of the room I examined, moved every article of furniture, and I know that there was not a wire, neither any pasteboard faces, as stated by one Mrs. Case. I had the management of preparing the room for the manifestations. The same table used for the slate manifestations was used in the evening. Let me state that the room was not dark. It was lighted with gas, and I could see to read. At Moravia Mrs. Andrews retires into what is called a cabinet. Mr. Slade sits at the table. I took a piece of black cloth, about a yard long and threefourths of a yard in width, and suspended it in the centre of the room by a narrow tape. The position in which I placed it enabled me to see-

with Dr. Slade, took hold of both his hands, and very toon something about the rize of my hand appeared at the opening. Dr. Slade, very much one is behind the curtain." I knew no one was there, for I took the precaution to lock the only door in the room when I examined it. For the second time we took our seats at the table as before. Soon a full-sized face appeared, and as soon vanished. A second time the face appeared once as Mr. Moses Bronner, late a merchant of the city of Rochester. Being well acquainted with him, I know I was not mistaken. 'I even Victoria C. Woodhull, A. A. Wheelock, Albert saw a mole on his face. The face vanished, and to be more positive, I asked if he was not such a oné, and he shook his head. I asked, "Are you Moses Bronner?" and the head-bending forward three times, I was satisfied, and will take my oath to-day in any court that the facts, as stated, are true. In conclusion, let me say that whoever says I was deceived, and that Dr. Slade used trickery-wires, pasteboard faces, or had the assistance of others-they do what the boy did when M. G.

Abraham Lincoln.

IThe following message was given at our Public Free Circle, April 15th, with a request that it be published in ad-

By the thoughts of my friends I am forced to take counsel with the little cabinet of sacred things that I have treasured in my memory-of hours that were my last on earth; and the same wise law that calls upon me to re-read this record of the past, calls upon me to return and participate for the moment in the scenes of the earthly life. In answer to those hearts that are querying as to the wisdom of my removal, I would say, was needed in the spirit land, and they who were made agents with reference to my removal were made such by God himself-and knowing this, I am satisfied, and ever have been! It is not for us to lead the car of Infinite Life-to determine which way it shall wend its course: but it is for us to learn to how submissively to the decrees of God-to feel that all is well.

To those who suppose that I have gone far from the earth and its scenes, and take no more pleasure or pain in what is transpiring here, I would say, I never was more intensely alive to the things of this life than at the present moment. I never was called upon to act to forcibly in the things of this life as at the present time. The loss of the body does not rob us either of the power to live or to do, nor does it rob us of our earthly attractions, provided there is a necessity for us to return to earth. One great necessity for my return exists in the hearts of the people, and whether I will or no, I must return in obedience to the call which has been implanted in the hearts of the people by Infinite Wisdom.

To those near and dear to me, who have struggled with the dark side of fortune (and how well their own souls and the Infinite alone can tell) I would say, Persevere, struggle on, be faithful in the things of this life, overcome all evil with good, and your happiness is sure in the life to come; and never, for one hour, deem it possible. that you are alone, or that you are deserted by those who love you-whose business it is to care for you.

It has been said by an ancient writer that they who have gone most deeply into the shadow, when they emerge from it-which they surely will-enjoy the sunlight all the better for having entered the deep shadow. This is true; so, then, they who are overshadowed with the sorrows of this life, will enjoy all the more keenly the sunlight of the other life.

I am, as I was when here, Abraham Lincoln. The day calls me back; the hour is a fitting one, for at this hour of the day, during that last day of my life, I said, If it so happens that I go to the spirit-land while this spiritual theory is in vogue, I will return, bearing my testimony in its favor.

Explanation.

DEAR BANNER-I always wish to preserve gation. Lastly: The portrait of my dear wife is course entirely free from even the appearance of not an "oil painting on canvas," but pastille, on deception; and when such appearance is mani-

In a recent issue of the Banner, the Call for a they have made a poor case in this instance, and Convention in May, signed by myself and others, was published. It contained one or more names of persons who had not authorized such use of thom.

> Although it is not wholly my fault, I deem it proper to state how the matter occurred. In making arrangements for the Convention, I, with others, submitted the names of several persons whom, from previous conversation, it was supnosed would join in making the Call. It was understood that each of the persons named was to be furnished with a copy of the Call, and their response awaited before any use should be made of their names. And thus the matter passed from my hands to others.

When the list of names intended to be appended to the Call was finally sent to the printer, it was understood that no name was retained that was not authorized. But it seems there were some overlooked, and also that there were slips, printed from the type before it was finally revised by me, one of which reached the Bauner, instead of a revised slip. This will be evident if the Call, as printed in the Banner, be compared.

with it as it appears in the Weekly.

I beg leave to assure those who feel aggrieved at the appearance of their names in that connection, that it was purely unintentional, and that I regret it more than they possibly can. But I do not wish to escape any responsibility or any con-demnation which is deserved, and have stated the case as it occurred.

Permit me, in conclusion, to say that the Com-

mittee have more than a thousand names, from all parts of the country, which they find it impo-sible to publish. Most of these come accompanied by leiters exhibiting the deepest interest and the most emphatic enthusiasm, which are pro-phetic of success for a Human Rights Party, if not immediately, then at an early date. The people are ready for a free republic

Yours very respectfully,

VICTORIA C. WOODHULL.

44 Broad street, New York, April 15 1872.

Movements of Lecturers and Mediums.

D. W. Hull has recently held a highly successful debate with Rev. W. R. Jewell (Orthodox), at Crawfordsville, Ind. W. F. Jamieson is in Chicago, engaged in superintending the publication of his book, "The Clergy a Source of Dan ger to the American Republic." He will speak Sundays in the towns adjacent to Chicago during April, May and June. Address No. 10 North Jefferson street, Chicago, Ill. Abby N. Burnham's present address is No. 52 Tremont

treet, Charlestown. N. Frank White entered upon a three months' engagement in East Saginaw, Mich., Feb. 1st. Two months have passed, and increasing interest is still manifest. Brother

White goes to Port Huron for the month of May, thence east to fill engagements for the summer. C.-Pannie Allyn will speak in Plymouth the two first, and

n Lowell the two last Sundays in May. Miss Susie A. Willis lectures in Vineland, N. J., during April. She will speak the last two Sundays'of June in Plyunder, over, and both sides of the cloth. Out of mouth, and the first two of July in Essex, Mass. Any Suthe centre of the cloth was a piece removed about ciety desiring to engage her for the first and third Sunday sixteen inches square. I sat down at the table of June should apply immediately.

MERTINGS IN BOSTON.—Music Hall.—Free admission,—The Flith Series of Lectures on the Spiritual Chilosophy commenced in this slegant and spacious hall last October, and will be continued overy sunday, at 24 FRECISELY, (except April 21.) Prof. Wm. Benton will lecture April 28, to be followed by Miss Lizzia Doten.

Eliot Hall, corner Eliot and Tremont streets,—The Boston Spiritualists Union hold the Tregular meetings every Thursday evening at 7½ o'clock. The public are conduity invited to attend. Dr. It F Chardner, President; Mrs. — Kittredge, Secretary—The Children's Progressive Lyocum meets at 10½ A. M. every Sunday.

John A. Andrew Hall, corner of Chauncy and Essex streets.

-Test circle at 10 A. M., Mrs. Mary Cardyle, medium. Lecture and answering questions at 2% and 72 P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture;

Boaron,-Eliot Hall -The regular exercises, enlivened by singing from Maria Adams and Hattle C. Richardson, declamations by some fifteen members-mostly young ladies-an instrumental selection by Alice Cayvan, and music of an extra quality from the orchestra-T. M. Carter, Director-occupied the time at the ression of the Children's Progressive Lyceum at this ball Sunday morning, April 14th. The attendance, both of scho ars and visitors, was very large. Among the notable features of the occasion was the presence in the grand banner march of eighteen colored children, showing that Spiritualism is carrying on its work more thoroughly than ever among the people of this race.

Lecture - We are informed by a correspondent, "B. B., that on "Bunday evening, 7th inst., B. F. Underwood, Just" from the West, gave a lecture in Elfot Hall. It was well attended, in spite of bad weather and limited notice, and was pronounced by scores present-Spiritualists included-as a liscourse of unusual merit. It was, in my opinion, the most logical, argumentative and powerful lecture on the problem of a God that I ever heard. I, a Spiritualist, say this, although Mr. Underwood is a materialist."

CAMBRIDGEFORT. -" M. L. F." writes: "J. Hamlin Dowey, M. D., of Boston, lectured in Cambridgeport, Sunday evening, April 14th, to a highly interested and appreciative audience. Subject: 'Spiritualism sustained by Science,' Dr. Dewey brings the latest discoveries of science to the clucidation of the great problems of the spiritual philosophy concerning man and his desitny, which become luminous under his glowing inspirations. He is a bold and comprehensive reasoner, and an earnest and most efficient. speaker, lising at times into strains of thrilling eloquence, Though a new speaker he is destined to become more wide y known, and take a prominent place among the champions of our truly scientific and free religion. Let him be kept constantly at work."

MILPORD .- Washington Hall - Henry Anson, Secretary, wiltes : "Bunday morning April 7, the Children's Progres sive Lyceum assembled at the usual hour. In addition to the regular exercises, Master Freddie Read, Misses Stella Worger, Anna Masterson, Winnie Hale, Gracie Cook, Minnie Wilson, Miss Mary Read, and Ada Hill, gave readings and recitations, and a poem was improvised by the blind medium, B F. Richardson, of Providence, R. I. After sing ing by the choir, and grand banner march, in which forty took part, the session closed B. F. Richardson lectured for us on the afternoon and evening of Bundays 7th and 14th.

GROVELAND .- At the sixth annual meeting of the Spiritual Bociety, the following list of officers was chosen: President, James L. Wales; Secretary, Charles B. Somes; Vice Charlotte M. Poster."

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under take to return or preserve communications that are not used L. E. M., NORTH HAVERHILL, N. H .- "The Spiritual Analyst," about which you inquire, is discontinued.

RATES OF ADVERTISING.

Each line in Agate type twenty cents for the irst, and fifteen cents for every subsequent inection.

APECIAL NOTICES.—Forty cents per line, Minion, each insertion.

HUSINESS OARD 5.—Thirty cents per line,
Agate, each insertion.

Payment is all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion. Manual Bates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Clairyoyant, is now located at 210 West 43d street, New York.

CHARLES H. FOSTER, Test Medium, 16 East

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York Terms. \$5 and four 3 ct. stamps. Register-all letters. A6.

Si IRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w.A13.

J. WILLIAM VAN NAMEE, M. D., Eclectic Clair-voyant and Magnetic Physician, 404 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. — A6.

SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Example for the Ladies.

MRS. M. L. SLOPER, Cotton wood Falls. (formerly of Leavenworth,) earned in dressmaking, with Wheeler & Wilson Machine, in 651 months \$13.340; in 1866 she earned \$4,250; in December 1867 \$435. The machine has been constantly em ployed since 1861, without a cent for repairs.

BUSINESS CARDS.

A GREAT MYSTERY.

In all the crowds upon the street. .Two just alike we never meet: Some diff.r. nee there will always be.
This fact will every one admit.
While many think quite strange of it.
And each one in the crown a reces
'Tis one of life's great mysteries;
But 't is n.t strange when Roys neet "Clorings,"
Coat. Pants. Vest. Has and Shoes complete,
That they should buy at George Ferno's,
Corner of Beach and Washington street.

Apr. 21.—1w Though some resemblance we may see,

ROCHESTER, N. Y.

D. M. DEWEY, Bookseller, Arcade Hall, Ro, hester, N. Y., keeps for sale the Spiritual and Reform Works published by William White & Go. Give blur a call.

DENVER, COLORADO, BOOKSTORE.

B. A. GRANT & CO...

333 Larimerstreet, Denver Col., keep for sale a supply of the Spiritual and Reform Books published by William White & Co. Also the Banks or Light. HERMAN SNOW,

IIERMAN SNOW,

319 Kearney street (up stairs) San Francisco, Cal., keeps for said the Banner of Light, and a general variety of Spiritualist and Reform Books at Eastern prices Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circular malled free EP Remittances in U.S. currency and postage stamps received at par. Address, Herman Snow, P. O. Box 117, San Francisco, Cal.

LECTURE IV.—A Philosophical Examination of the Translation (so-called) of Enoch and Elight, and of the Resurrection of Jesus.

LECTURE IV.—The Doctrine of a Spiritual Elight, and of the Resurrection of Jesus.

LECTURE VI—The chermican connected with the History of Jesus after his Crucifixion, and before his Ascension—Did he eat Fish, etc.?

HECTURE VI—The rhenomena connected with the History of Jesus after his Crucifixion, and before his Ascension—Did he eat Fish, etc.?

HAD CRUISE VII.—The Question of Christ's Second Coming considered, and shown to be an Absurdity, according to the Popular Interpretation.

WARREN CHASE & CO.,

No. 614 North Fifth street, St. Louis, Mo. AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the Banser of Light
W. H. TERRY, No 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, published by William White & Co., Boston, U. S., may at all times be found there

RICHARD ROBERTS,

Bookseller, No. 1926 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Banker of Light, and s full supply of the Spiritual and Reform Works published by William White & Co.

Spiritualist Lycoums and Lectures. FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER,

24 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANKER of Light and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Pa-

GEORGE ELLIS, Bookseller, No. 7 Old Levic street New Orleans, La., keeps constantly for sale the BARKE of LIGHT, and a full supply of the STREFURAL AND REFORM WORKS published by William White & Co.

ADVERTISEMENTS.

Will be Issued May 1st.

FLASHES OF LIGHT Spirit+Land,

Mrs. J. H. CONANT,

COMPILED AND ARRANGED BY

ALLEN PUTNAME

Author of "Spirit Works;" "Saity, a Spirit; ""Mesmerism, Spiritualism, Witcheraft and Miracle;" etc., etc.

Useful Information, Scientific Disquisition, Theologic Explication,

SPIRITUAL REVELATION.

Geographic Description,

THE DISEMBODIED MINDS OF

THEODORE PARKER, WILLIAM ELLERY CHANNING, THOMAS PAINE, REV. HENRY WARE,

BARON VON HUMBOLDT JESSE B. FERGUSON, And many other Distinguished Lights of the past,

$\mathbf{HERE}\ \mathbf{SPEAK}$

To the Embodied Intelligences of To-day. Their atterances, as given through the lips of MRS. J. II CONANT, recorded by the pen of the phonographic scribe Prosident, Gilbert P. Hardy; Executive Committee, Abner and published from time to time in the MESSATE DEPART-Hardy, Ira S. Woodman, Jonathan Balch; Treasurer, Mrs. MENT, on the Sexth Page of the BANNER OF LIGHT, have awakened the greatest interest in society concerning

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[W*-Apr 27.]

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** *

Message Department.

Bach Message in this Department of the Banner of Light unconscious we claim was spiken in the Spirit whose name it bears in the form? through the instrumentably of A.—Thar w

Mrs. J. H. Conant. while in an abnormal concition called the trance. These Messages indicate that spires carry with them the characteristics of their existing to that beyond—whether for good or exit. Buftheds who leave the earth-sphere in an underveloped state, eventually presents into a higher condition.

We ask the reader to twelve no doctrine put forth by apirits in these columns that does not compost with his or her reason. All express as much of truth as they perceive —no recon-

The Banner of Light Free Circles.

These Circles are held at No. 155 Washington STREET, Reem No. 4, (f) states,) on Monday, Tussian and Thursman Affrenous. The Circle Room will be open for visitors at two o'clock, services commence at precisely three o'clock.

at two o'clock, services commence at precisely three o'clock, a ler shich time no one will be a imitted. Heats reserved for strangers. Donations solicited.

Man. Comant receives no visitors on Mondays, Tuerdays, Weinesfays or Thorselays, until after six o'clock r. st. Hhe gloss maprivate sittings.

Tonations of flowers for our Circle-Room are solicited.

The questions answered a those deances are often projounded by in hydrals among the sufferne. Those road to the controlling intelligence by the chairman, are sent in by carrespondents.

It should be distinctly understood that the answers to Questions in proportion to answers to questions in proportion but for the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place betters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

William Wairr, Chaizman.

Invocation.

Thou Sun of our souls-thou, from whence we are and to whom we must return; thou wondrous Power, whom no soul can analyzo nor expect to comprehend -- we are here, this hour, in obedience to thy law; and we pray thee for wisdom with which to exercise the gifts which thou hast bestowed up in re; we pray thee for power with which to overcome all the evil of our natures, and to assist those weaker than ourselves; we prhy thee that we may find strength to gather those riches that thou hast deposited in our souls, to Tiring them to the surface and exhale them in good deeds and in hely thoughts; we praise then, oh, Infinite Spirit, for all thy loving-kindness toward us and all thy creations. Looking abroad upon thy wondrous man of Nature, we see the exhibitions of thy love everywhere, and we are property praise thee therefor. Everywhere we find thine altars, oh thou, the living God, and we will bow before them, recognizing thy presonce, and feeling that thou art there to receive our prayers and our praises. We ask, oh Mighty Spirit, that while we shall return, clathed upon with the decaying elements of mortality, we may feel satisfied with our labors, and that we may hear within our own souls if powhere else, the echo of our good deeds. May the approbation of angels higher than ourselves come to us and become a strength unto us-a power that shall lead us onward and upward, and inspire us to still grander deeds, still holier works in thy name, oh L. Lord, our Ged! Amen. Jan. 30.

Questions and Answers.

CONTROLLING SPIRIT -If you have questions,

Mr. Chairman, Lam ready to hear them.

Qu. - James Cooper, M.D. of Bellefontaine, Ohio, presents the following circumstances for explanation: "Several times during my life my double has been seen. But a few years ago Bro. Rix, of Dayton, Ohio, was lying very low with disease of the heart; the attending physician, a homeopathist, was unable to control it, and but little hope of his recovery was entertained. when one night about twelve o'clock, Mrs. Rix, a good chairveyant, was sitting up with act husband, when she saw me walk in, place my cane. lu a corner, carry a chair to the side of the lounge upon which her husband lay, and seat, myself. I felt his pulse, made a few passes over him, and then went to a stand at the head of the lounge where two caps of medicine steed, pushed one of the cups back against the wall, and, taking a small yial from my vest pocket, I dropped a few drops from it into the other cup, from which she understood that the medicine from that cup alone was to be given and acted accordingly. I then left, and, the called to her brother-in-law, who was lying down in the next room, to come in and see the chair as I had left it. Mr. Rix commenced improving from that hour, and is still a dweller among us. The most singular part of the whole is that she accurately described a suit of clothes I was then wearing every day that she had never seen; and that I was at home, in bed. and sound asleep, not knowing that Mr. Jix was sick. I was seen under the same circumstances another time; but the above statement is sufficient for my purpose of inquiry, and I hope the controlling spirits of your circle can explain what is a mystary to me.

Ass.-A mind such as his need not remain mystified by such a sluple occurrence in Nature. He has only to study that department which refers to these phenomena. It is quite as capable of analysis and of elucidation as any other study in Nature, and contains as many facts, if not more than almost any other. Now, it is a known fact in physiological science that it is possible for some spiritual bodies to leave their material bodles at will, and to carry a sufficient material covering with them, so as to be recognizable by their friends in the body; I say it is a well known fact in physiological science, and so it is. This man is largely gifted in that direction, and might become more so by overcoming all his ignorance and prejudice-if he has any-upon that subject. This phenomenon of the double was well understood: by ancient philosophers, and it was of more common occurrence in ancient days than at the present day, particularly in North Germany. There were scarcely two persons to be found there that one of them was not largely gifted in this respect. All in that region were more or less so.

Q .- What is the connecting link between the material and spiritual body, in that case, which draws the spiritual, body back, into the material body?

A.-There is a link similar to that which connects the infant with the mother-a spiritual umbilicus, that is never severed except at death;

O .- Suppose it was severed in that state? A .- Then death would ensue.

Q .- Would the spiritual body retain any recollection of its earthly life? The material body retained no recollection of its midnight visit.

A .- The spiritual body has senses vasily more acute than has the material body. The spiritual body has senses that are capable of penetrating the past, present and future. The senses of the material bidy are subject to the limitations of crude matter, while the senses of the spiritual body are almost unlimited, being spiritual.

Q.-Are not media, in the course of their development, subjected to the control of undeveloped spirits, in order to bring them into a higher

A .-- Yes; it is just as necessary as it is neces-

lower conditions of life or matter.

always a parasite upon humanity. Jan. 30.,

Katy Steinway.

I am Katy Steinway, of New York. I was clination, or dipping of the magnet? 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. Well, when I was dying, I lost my eyeconduct me there. So then I said, "It is lightthis life, but I saw the light which they pro inced. Alice, and my two cousins, Edward and George, my grandmother Hills, and grandfather, and a great many other friends that I had lost-some,

ine, when she comes to the spirit-world, just as I swarms. Leaving the ocean, science has scaled was when here; for L've changed a good deal, the air, and has determined the same concerning Jan. 30. day, sir.

Tim Connaughty.

It a such a queer thing to be back here in this Tun Connaughty. [Won't you spell your name?]

that she 'll be just as well off, and better, when is the state of position, and one by one, sees the gots through with this world. Tell Mr. Harris I thank him very much for what he did for me when I was sick, and for the body, after I left it; and if ever I get a chance to do him a kind turn, ergy."

then, if he happens to fall, in being sorry for it and still going onward and forever onward, atsorry enough to look out next time. I was thirty- tracting the lower after themselves in their flight. four years in the body. Good-day to you.

Aunt Phillisa.

Jan. 30.

I want to send a word to Mrs. Harriet Bent, in Boston. Tell her that Aunt Phillisa is deaddied yesterday in Lexington, Ky. I lived with her from the time when she was a baby-brought | senses and their functions are sublimated and her up myself, until the war come; then we got separated. She lost everything, and could n't take or otherwise. me North-with her; so I stayed in Kentucky. I got missus, I took the fever, and I died. I want her Was she a Spiritualist? Yes, yes, and so was here about three months; so I'll eatel; her here, off, as the child lays by its toys. Jan. 30.

Jack Mendum.

· [How do you do?] I'm all right, I take it. (To the Chairman.) You don't know me, do you? gions sect known as Perfectionists. He wishes good of me? [There is some good in you, I'm here, do you? [No.] You 've treated me before, when I came. A friend of mine, whose name is Abe Rabinson.

has challenged ine 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 dut of two hundred dollars. Tant's one thing. Another thing is: he tried to make trouble for me when I was here staging, 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.

OMr. Mondum came to us some ten years ago, controlling Mrs. Conaut's brother, and requested us to furnish him a eigar. A gentlemen, new a clerk in one of our city courts, was present, and remarked: "It won! the to allow the spirit was precent, and remarked: "It won't to to allow the spirit to smoke, as you know the medium he is controlling detects tobacce." We replied: "Probably the spirit was a great smoker, and now that he has been re-incarnated (if only for a few moments), his strong desire to use the weed again is naturally uppermost in his minol, from force of habit." We sent for a cigar, which the spirit smoked with apparently great sitisfaction, remarking at the time: "Colly, you understand the law much better than your friend, who didn't wish me to gratify my desire, for fear of injury to the medium. I am satisfied now; shan't want to smoke again; and the medium won't know he is had any tobacce in his mouth, unless you so inform him." This statement proved to be-correct, for the medium assured us, in reply to a question we put to him several months afterwards, that should he use tobacce, in any shape, it would cause him to vomit. And when we informed him that a spirit, "Jack Mendam," hads smoked through his (the medium's month, he pronounced the stytement untrue, and would not be better to be seen to be contacted the other of medium's him that a spirit. he pronounced the statement untrue, and would not believe us until we, produced our friend as confirmatory evidence.—[En. B. or L.]

Scance conducted by Rabbi Lowenthall; 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. 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 Thursday, Arrill 11, proceeding, Questions and Anwers:

Thursday, Arrill 12, Invocation; Questions and Anwers:

sary that human bodies should be evolved from larger number. For myself, I believe that the north and the south poles are the great magnetic Q -Are not these undeveloped spirits often powers governing the conditions and motions of unconscious that they are in rapport with bodies the earth; that the one is no more magnetic than the other, and, therefore, when the sailor crosses A .- That very often is the case. Ignorance is the Equator, and is nearer the south pole than the north, the needle will turn to the magnetic centre of the routh pole.

Q-What is the cause of what is called the in-A .- That is doubtless produced by the magnet-

ic forces at work at the earth's centre. Q.-What is the cause of the Aurgra Borealis,

or Northern Lights? A-There are various theories with reference sight; but after I had passed a certain point, I to this subject, but the latest one extant is this: saw electric lights produced by the spirits who that they are caused by an accumulation of inferohad come to welcome me to my spirit home and scopic animalcular in the air, proceeding from one of the great magnetic centres of the earth, either all light." I did not mean that I saw the light of from the north or from the south pole. It is a known fact in science, that similar exhibitions or My sister Augusta came to meet me, and Aunt manifestations as are observed in what you call Northern Lights, are observed often by the sailor upon the ocean, in the water. Science has dem-Sent in by correspondents.

Senten Leves - Visitors at our Frenchireles have the particles have the privilege of pluring scaled letter grant he table for an Werby of the spirits. First, write out Werby have been animal cube, that I did not know.

I want my mother to be happy in thinking of animal cube — phosphorescent animal cube, that the manifestation which occurs in the water may be attributed to microscopic animal cube — phosphorescent animal cube, that the manifestation which occurs in the water may be attributed to microscopic animal cube — phosphorescent animal cube, that the manifestation which occurs in the water may be attributed to microscopic animal cube — phosphorescent animal cube, that the manifestation which occurs in the water may be attributed to microscopic animal cube — phosphorescent animal cube, that the manifestation which occurs in the water may be attributed to microscopic animal cube — phosphorescent animal cube. This, because, if she is, I shall be more happy. Swarm in the waters, and that are repelled from one point and attracted to another in immense on the chasples. At the close of the scance the Chambard waters are the charpet in the water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube animal cube. The water may be attributed to microscopic animal cube animal cube. The water may be attributed to microscopic animal cube. The water may be attributed to microscopic animal cube animal cube. The water may be attributed to microscopic animal cube anim onstrated that the manifestation which occurs and I do n't want her to be disappointed. Good. this beautiful phenomenon which is so often seen, particularly in northern latitudes.

Q - (An individual in the andience quoted from memory a passage from one of Hudson Tuttle's

works, inviting remarks:) way, I do n't know what to say. My name was

The laws of our being are in hell and misery until we place ourselves in harmony with them. You'll have to make it out yourself. Faith, I we meet those who sympathize with them, are was n't good at spelling, at all. I never wrote they molested by the refined? They fear not the my own name at all. I want to send word, if I can, to my wife, Mar inan of intellect alone, though impelled with the garet, to tell her about how woll off I am, and morality of a God, is incapalle of effort. He can

I shall do it. And to my brother John, who is a A .- In that idea there is a great truth, although great loafer here in Boston, I 've just this much very verbosely put, and therefore very hard to be to say: If he has a mind to turn straight round, understood, and on account of its verbosity, the and try for himself to do better, I'll help him, reader is apt to think that after the soul has and he 'Il get out of his trouble; but if, as soon, reached a certain high altitude, it either cannot as he gots one step out, he falls back again, it a or does not wish to descend into lower conditions no use for anybody to help him. Now, if he il -which is not a truth. The idea desired to be try, and stick to the try, I 'll help him; but if he conveyed is this; that high intelligences do not do n't, I can tell him that, just as sure as he 's on come down to the level of the lower, but bring the the earth, running the wrong way, the State's lower up to a level with themselves. This does Prison will take him up. Now, all he has to do not presuppose that the high cannot descend to lift up the low. Oh, no: but they cannot or do Two days agone, he got absolved from the doy- not descend to dwell permanently in lower condi-Ament he 'd been in: but he 'd better understand tions, in order to become levers to those who are that the best kind of absolution is what comes thus lowly situated, and to lift them up. They from himself, from well doing-trying to do right; are attracting forces, drawing the lower higher, This is the mission and the work of elevated intelligences. This is the truth that the attendant 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 carried on to higher uses in the spiritual realm,

A .- All the senses that you have here are dusomething together; trying to get North and find plicated there; for you will find that you have a necessity for them there, for a time, at least, but to know about it; that's what I come here for, not throughout eternity. You will find, also, that others, which were in embryo here, have sprung . She knows all about it. She's here in Bos- into being, into use there; and as these others ton. I had a letter from her about a week before unfold, some of the lower will become no longer I died, and she told me she was going to stay a necessity to the soul, therefore they will be laid

My son has desired me to come here and tell. him what I think about his joining a certain reli-I ve talked to you through another medium. I to know if I believe in their tenets. No. [That's am Jack Mendum. Know me now, don't you? [decided.] There's not even a foundation for [I don't know as I do.] Well, you ought to. [I 've truth there. "I is a monstrous faisity from beginheard of you, I think.] Did you ever hear any ning to end, which Nature disproves, unrayels and analyzes at every step. We all know it is sure] Yes, very likely. Don't treat to cigars absolutely impossible, at the present age 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 carnestly 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 dampation -just that, and nothing more. One is quite as true 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.

Mary Willey.

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, sir.

Pauline Edgeworth.

.I.am Pauline Edgeworth. I was born in Bath, Me. I died one week ngo, 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 ta, me were false. If he will allow me the privilege of communicating with him, I will prove them to be false. Feb. 1.

Seance conducted by Bishop Fitzpatrick; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Feb. 5.—Invocation? Questions and Answers;
Mrs. John Davis, of Norcester; Willie Clark, of Cinfinnati;
Lizzle Vemeriey, of Nashville, Tenn.; Edmund Lewis, of
Central City, Cel., to his wife.
Tuesday, Feb. 6.—Invocation; Questions and Answers;
Augusta Steams, of Hartford Conn., to her parents; Alexander, MacGowan, to his son Frederick: Capt. Thomas Hall,
of Boston, to his daughter Erizabeth; Eben Somers, of Boston, to his son.
Thursday, Feb. 8.—Invocation; Questions and Answers;
Ellin Davis, of Barnstable, Mass.; Joseph Cadmus, of St.
Faul, Minn.; Mary Ellen Gray, to her daughter Ellen, of Boston.

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 heron Tavier, of Derry, N. H.; Michael Daly, of Boston, to Patrick Daly; Nellig Abbot, of Exeter, N. H., to her mother.

BPIBITUALIST MEETINGS.

Albany, N. Y.—"The First Bodiety of Spiritualists" meets every Sunday. President, Dr. G. L. Ditson; Secretary, Bar-rington Lodge, Esq.; Thesaurer, Dr. Ditson, ADRIAN, MIGH.—Regular meetings are held on Sunday, at 10% A. m. and 7 r. M., at Berry's Hall, opposite Masunic is in-ple, Manine street. M. Tuttle, President. C. immunications should be addressed to C. H. Case, Secretary, Box'164, Adrian, Mich.

ADMAN, MIGH.—Regular meetings are held on Sunday, at 10 A. M. and T. P. M., att Berry's Hall, opposite Masume 1 imple, Manmeestreef. M. Tuttle, President. C. manufeators should be addressed to C. H. Case, Secretary, Iox 164, Adrian, Mich.

Ashover, O.—Children's Progressive Lyccum meets at Morley's Hall every Sunday at 11 S. M. Morley, Conductor; Mrs. T. A. Khapp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—See fifth page.

Baltimore: In Dayton, Secretary.

Boston, Mass.—Lyrie Hall.—The "Pirst Spiritualist Confecence and discussion eyery Sunday at 2 o'clock, in Pioneer Hall, Baltimore: Including on Sunday and Wednesday evenings.

Lyriam Hall, Baltimore: Street, opposite Post-order-arenne.

The Harmonial Association of Spiritualists hald meetings but this hall. Levi Weaver, President; Charles C. Bootley, Secretary; Giorge Broom, Treasurer, Children's Progressive Lyccum meets at the Brooklyn Institute, corner Washington and Control streets, every Sunday at 19 p. M. Seats from; Collection for expenses.

Sphisopirito, I.L.—The Children's Progressive Lyccum and January and Janua

tye Lyceut a No. 4 meets every Sunday morning at 93 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, (pinardian. Brooklyn, N. Y.—Brooklyn Institute —The Children's Progressive Lyceutin meets at the Brooklyn Institute, our ner Washington and Con and streets, every Sunday, at 104 A. M. J. A. Wilson, Conductor: A. G. Kipp, Assistant Conductor: Mrs. Ada E., Cooley, Guardian of Groups. Lec ture at 71 p. M. by Mrs. E. F. Jay Bullene.

Butdogrowth Cosm.—Children's Progressive Lyceum meets every Sunday at 1 p. M. at Lyceum Hall. J. S. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Pogter, Jabratian; Edgar G. Spinning, Musical Director.

Battle Caper, Mrch.—The First Society of Spiritualists hold/meetings at Stuart's Hall every Sunday at 19 S. M. M. and 75 p. M. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Christian Mrs. A. P. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Christian Mrs. Hardinge, mrs. Christian Spiritualists are held every Sunday at Granite Hall.—Results more held every Sunday in the Association should be addressed to br. B. H. Cranden, 4 Treir out Temple, Roston, Hardinger, Prof. Denton, Br. Willis of New York, Miss Jennie Loston, Hardinger, Prof. Denton, Br. Willis of New York, Miss Jennie Loston, Hardinger, Prof. Denton, Br. Willis of New York, Miss Jennie Loston, Hardinger, Prof. Button, Br. Willis of New York, Miss Jennie Loston, Hardinger, Prof. Br. Hardinger, Prof. Br. Chapel, gent Bellingham street, At and 7 p. M. Mrs. M. A. Rigker, regular speaker. Seats free. D. J. Ricker, Sup't, CARBRIDGEROUT, Mass,—Children's Lyceum meets, every Sinday at 104 A. M. at Eyerctt Hall, Hyde's Blook, Charles 1

Rellinghem street, 4 it and 7 p. M. Mrs. M. A. Righer, regular sneaker. Stats free. D. J. Ricker, Sup't.

Cambriolity of Mass.—Children's Lyceum meets every Sunday at 104 a. M., at Everett Hall, Hyde's Block. Chorles R. Gullid, Conductor: Miss A. R. Martian Guardian; Mrs. Mrs. Alkins, Assistant do.; D. I. Pearson, Eliberian; M. A. A. R. Martian; M. A. dersen, Secretary: Mrs. E. Murray, Treasurer; Charles Wigh, Musical Director; airs. D. I. Pearson, Assistant do. Cheveland, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall 298 Superior street, opposite the Post Office, morning and evening, at the usual hours. D. V. Pratt, President; — Lown, Vice President, Dr. M. C. Parker, Treasurer; Joseph Offison, Secretary. Children's Lyceum meets in the morning and at Temperance Hall, 124 Superior street. (J. Thatcher, Conductor; Miss S. J. File, Guardian; E.-W., Olds, Witel man; Meetings every Sunday in Halls, Children's Lyceum meets in the morning and strengenace Hall, 124 Superior street. (J. Thatcher, Conductor; Miss S. J. File, Guardian; E.-W., Olds, Witel man; Morring and evening in Thomps on's Music Hall. (S. W. Kates, P. O. box Ses, Secretary.

Cartinge, Mo.—The friends of progressive Spiritualists hold meetings every Sunday in Wills Hall. (Children's Progressive Lyceum meets in Kline's New Hail at H. A. B. S. M. Terry, Conductor; J. Dewey, Guardian.

Des Monkes, Iowa.—The First Spiritualist Association will meet regularly each Sunday at Good-Templar's Hall, West Sidle), for lectures, conference, and music, at 104 A. M. and J. P. M., and the Children's Progressive Lyceum meets the Misses of t

DELAWARE, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street over Sunday at 7]-r. M. Children's Lycoum meets at 104 A. M. Win. Willis, Conductor; Mrs. It M. McPherson, Guardian,

DEAMSVILLE, S. Y .- Spiritualist meetings are held the first Foxnoro', Mass.—Progressive Lyceum meets every bun day at Town Hall, at 10] A. M. C. F. Howard, Conductor Mrs. N. F. Howard, Guardian.

ars. N. F. Howard, Guardian.
Gravita, G. Moetings are held every Sunday in the Spirit unlists Hall, at 104 A/M. and 14 F-31. B. Webb, President E. W. Eggleston, Secretary, Progressive Uyeeum meets as sume hall, F. W. Eggleston, Conductor; Mrs. A. P. Frishee Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martio Johnson, Librarian;

HAMMONTON, N. J.—Meetings hold overy Sunday at 103 A. M., at the Spiritualist Hall on Third street. P. N. Parkhurst, President; Gerry Valentine, Secretary. Lyceum at 1 P. M. Morrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian. Juardian. Hingham, Mass.—Children's Lycoum meets every Minday

Hisgham, Mass.—Childron's Lycoum meets every fainday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian: Halwiten Port. Mass.—Taia. Children's Progressive Lycoun meets at Social Hall every Suilhava I 124 p. M. G. D. Smalley, Conductor; T. B. Baker. Assistant Conductor; Mrs A. Jenkins, Guardian; W. B. Kelley, Maskeal Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

Habrisserg, Pa.—The Spiritualists hold meetings every Sunday evening, in Barr's Hall. H. Brenerman, President.

Habris City, Mo. Juceum Hall.—The First's, elety of

KANSAS CITY, Mo - Lyceum Hall. - The First Society of philipalists meets in Lyceum Hall. Mrs. S. J. Crawford, Secretary.

Hood Templars: Hall.—Meetings are held in Good Templars.
Hall, corner 5th and Main streets. J. L. Morton, Moderator.
Dr. E. F. Perkins, Treasurer; T. B. Johnson, Secretary.

Dr. E. E. Perkins, Treasurer; T. B. Johnson, Secretary.

Lynn, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall Louisviller, Ky.—Society and Children's Lyceum hold their services in Weisiger Hall, 4th street, E. R. Spurier, President of Society; A. Cuscaden, Secretary, Regular lectures every Sr nday morning at 11 o'clock, and evening at 13 Speaker engaged:—Moses Hull during April Children's Lyceum meets in the afternoon at 3 o'clock. The Young People's Spiritus! Association meets every Thursday evening, Nannie Dingman, Corre ponding, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Weils Hall. Lectures at 23 and 7 P. M. A. B. Pillu plon, President; John Marriott, Jr., Corresponding Sec'ey N. M. Greene, Treasurer, Children's Progressive Lyceum meets 104 A. M. George, R. Goodale, Conductor; Mrs. Mary J. Perrin, Guardian.

LAPORTE, IND.—The Association of Spiritualists hold meet.

LAPORTE, IND. —The Association of Spiritualists hold meetings every Sunday at Huntsman's Hall. Lycoum at 101 A. M. Conference at 4 P. M. Warren Cochran, Cor. Sec. Losa Lake, Mish. The 'Medina Society of Progressive Spiritualists' hold meetings in the North School-House the fourth Sunday of every month, at 102 A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

fourth Sunday of every month, at 102 a. M. and 2 P. M. Mrs. Mary J. Colbura, speaker.

Lawrence, Kan — Tho. Children's Pregressive Lycoum meets every Sunday, in Eldridge Hall, at 3 o'clock P. M. A. B. Bistol, Conductor; Amelia R Bristol, Guardian; Mrs. Partridge, Secretary: Mrs. Cuther, Musical Director; A. Jones, Librarian. Noclable every Thursday evening.

Mornisahla, N. Y.—First Society of Progressive Spiritualists—assembly Rooms, corner Washington avonue and Fifth street. Services at 3M. p. M.

*Manchester. N. B.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyceum Hall. H. C. Sullivan. President: F. H. Saunders, Secty.

Millodd, Milley, Guardian: Mrs. Masterson, Musical Direct or Henry Anderson. Secretary:

Town Hall.—The Millord Spiritualist Association hold meetings at Town Hall,—The Millord Spiritualist Association hold meetings at Town Hall,—The Millord Spiritualist Association hold meetings at Town Hall, that has and third Sundays of each month.

ings at Town Hall, the first and third Sundays of each month, at 2 and 7½ v. M. L. B. Felton, President; J. L. Smith, Cor.

Sec.

MIDDLERORO', MASS.—Meetings are held in Soule's Hall
overy other bunday at 1½ and 6½ P. M.

MILAN, O.—Society of Spiritualists and Liberalists and Chil
dren's Progressive Lyceum, meets at I.A. M. Hudson Tuttle,
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Conductor: Emma Tuttle, Guardian.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templats Hall at 10\forall A. M. and 1\forall P.M. Progressive Liceum meets at the same hall on the first and third Sunday at 1\forall P. M. D. J. Bates, Conductor: Deborah N. Merritt, Guardian; M. C. Morris, Screetary. Speakers engaged:—Mrsl.A. P. Brown, April 28; N. S. Greenleaf, May 12; Mrs. A. Byrnes, May 26; Miss S. A. Willis, June 9; Mrs. N. J. Willis, June 30. New York City.—Apollo Hall.—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall. Corner Broadway and 28th street. Lectures at 10\forall A. M. and 7\forall P. M.; Conference at 2\forall P.M. P. E. Farnsworth, Secretary, R. O. box 5879.

tary, R. O. box 5579.

Nonwalk, O.—The First Spiritualist Association hold meetings every Sunday at 18 and 7 o'clock P. M., at St. Charles Hall, Main street. J. V. Vredenburgh, President; A. Joslin, Secretary; Ira Lake, Treasurer. NEWBURTPORT, MASS.—The Children's Progressive Lycoum meets in Lycoum Hall every Sunday at 2 g. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-retary; A. Lane, Treasurer; D. W. Green, Librarian.

NEW ORLEANS, LA.—Lectures and Conference on the Philosophy of Solitinalism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller: President: J. H. Horton, Secretary.

MRW ALBANY, IRD.—The Society of Progressive Spiritual-lats hold meetings every Sinday at 2 and 7 r. m. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Record-ing Secretary; A. G. McFadden, Corresponding Secretary; J. W-Hartly, Treasurer.

W-Hartly, Treasurer.

Natick, Mass.—The Friends of Progress meet every Sunday at Templar's Hall, at 2 and 6 r. m.

OSEO, MINN.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 10 A. m. Mrs. Mars J Colburn, Conductor; Mrs. Susic Thayer Curtis, Guardian of ONAHA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Postable Confessions.

OMAHA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, entrance on lith street, every Sunday. Conference at 2 r. m. Lecture at 7½ r m. Admission free.

PORTLAND, MR.—The Spiritual Association meets regularly at Temperance Hall, 341½ Congress street. Children's Sunday Institute meets in the same ball every Sunday at 1:30 r. m. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary

M. Joseph B. Itan, President, and D. Braternity theefs every Army and Navy Hall.—Spiritual Fraternity theefs every Sunday, at 3 and 7 r. M. James Furbush, President; George C. French, Segretary, Children's Lyceum meets at same place each Sunday, at 10 a. M. Wu. E. Smith, C. nductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrar, Sec-

PLINOUTH. MASS.-The Spiritualist Association hold meet-Ing severy Sunday in Leyden Hali. L. L. Bullard, President; Sarah A. Bartlett, Treasurer. Children's Progressive Lyceum meets in the same hali. L. L. Bullard, Conductor; Sarah A, Bartlett, Guardian; Allen Bradford, Librarian; Mrs. Lydia Benson, Musician.

PUTNAM, CONN.—Meetings are held at Central Hall overy sunday at 1½ p. M. Progressive Lyceum at 10½ A. M. PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E, Dewey, Guardian. RENSSELARE, IND. "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10} A. M. I. M. Stackhouse, Secretary.

Rockford, Ill.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 societs. Browner and the control of the contr

Denton during June.

Salem, Mass.—Lyceum Rail.—The Spiritualist Society hold
meetings every Sunday, at 24 and 7 p. m. Walter Harris,
President; Henry M. Robinson, Secretary; Mrs. Auby Tyler, Treasurer.

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Trogressive Spiritualists every Sunday, at 54 p. m.

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

George Scheit, Francisch, St. Locis, Mo.-Lectures every Sunday during the winter, in Avenue ifall, corner of 4th street, and Washington avenue, at 11 A. M. and 7½ P. M. Seats free; collection for expenses.

Spiller, Ginarilian.

TOPEKA, KAN.—The "First Society of Spiritualists and Priems of Progress" meets every Sunday morning and evening. Lycoum meets at 9/A. M.; hecures commence at II A. M. and T. M. President, Dr. F. L. Crane; Vice President, Prof C H. Haynes; Secrétary, Wrn N. Peck; Treasmer, John V. Byrou; Organist, Miss Alice Hall; Lecturer, T. B. Taylor, A. M. M. D. Place of meeting, old Constitutional Hall, ox Topeka avenue.

Topeno, O.—Meetings are held and regular speaking in Old Masonic Hall, Summat street, at 74 P. M. All are invited free. Children's Progressive Lycum in same place every Sunday at 10 A. M. W. M. Smither, Conductor; Mrs. Smithers, Guardian; Musical Director, Mr. Whitten.

Thoy, N. V.—The Progressive Spiritualist Society hold

es, tharman; anisted referred, at Whiteher, at 194 A. B. and 74 p. B. Speaker engaged:—Miss Jennie Leyscutting April. The Children's Progressive Lyccum meets at 24 p. B.

Leysouring April. The Children's Progressive Lycoma meets 24 P. M. Vinkland, N. J.—Friends of Progress meetings are held in Plum-street Hall-overy Sunday at 10½ A. M., and in the evening. President, Mrs. Ellen Bickinson: Vice President, John Gage: Recording Secretary, Mrs. McLinda Ladd: Corresponding Secretary, Mrs. Mary F. Tillotson: Treasurer, C. B. Campbell. The Children's Progressive Lycoun meets at 12½ P. M. Dr. D. W. Atien, Conductor: Mrs. H. H. Ladd, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner Assistant do.; B. F. W. Tanner, Litearian; Henry Wilbur, Assistant do.; B. F. W. Tanner, Litearian; Henry Wilbur, Assistant do.; B. F. W. Tanner, Litearian; Henry Wilbur, Assistant do. Speckers desiring to address said Society should write to the Corresponding Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday in Harmonial link, at 11 A. E. and 73 P. M. Wilson Miller, President, C. L. Herting, Vico President of R. Wolfing, Secretary; R. John, Robert, Treasurer, Friends visiting the city will obtain all needed information by calling on any of the above named officers.

Woocester, Mass.—The Spiritualists hold meetings every

Drowned at sea, March 28th, Granville Spafford, aged 33

Fineral services were held at the Baptist church, Essex, Mass., Miss Susie A. Willis officiating. From his residence at No. 30 Park street, Cambridgeport,

Mass., March 23th, David J. Pearson, aged 40 years Il months. (Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

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SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY

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- Зивтиск.

We are pained to record what most Spiritualists know to be true, viz, that our own people have less regard for one another, less charity for each other's faults, less sympathy, and give less support and encouragement than any class of vamong the Irish, and that the Americans exceed people or sect of Christians in the world. As a the Germans, and that it is whiskey and not layer sect, the Catholics patronize and encourage each other, and so do the Protestant sects; but Spiritualists generally will sconer trade with some one opposed to their belief than with one of their own religious belief, because they thereby gain a little applause instead of censure for the business transaction, while they would incur the latter for dealing with the Spiritualist. Catholies and other sects have charity for their own members in matters of dereliction, scandal, or accusation; but let a story, false or true, start about a Spiritualist, and none will be found so ready to take it up and increase it and circulate it as, the Spiritualists. We notice this remarkably demonstrated in the case of the President of the American Association of Spiritualists, against whom we have never heard a word of gossiping scandal from any lips but those of Spiritualists, and these are prolific in the ridbentons seandal that might be expected from abouter source, from which nothing is heard; if it was true. But we are a jealous people, like, the Jewish God, and have to sacrifice some of our hest workers, as he did his son to appease his own wrath, Judging this person by the rule of the clubbed apple tree in the orchard, we must conclude that there is where the best fruits grow, The gossiping tirades of reporters and newspaper critics are of no importance to us, as we have long since learned that nothing is too shad or too mean; to be said of the best man or woman, if he or she happens to be of an opposing party in a contest where there is an issue pending, or where a sensation is to be worked up to work off a large edition of a paper.

We have no mercy nor charity to cover the faults of one another, as the churches have, but, on the contrary, are the most severe and worst origies on our own spiritual kindred. Perhaps this is best for the subjects, as it inakes them stronger if not better; but it is a sail picture and condition for those who have not even the good qualities which the publicans had in the days of Jesus, who loved one another, but not their ene-

The Catholica have charity for their own poor, however low and miserable, and the Protestants for their poor who are retined and have been rich, but, until very recently, our poor have generally theen left to the tender mercles of the Lord of the church. But we are happy to say, of late the Spiritualists have been forced, by the pressure from both worlds, into a little charity for the destitute that have been east out of the religious charities on account of a belief in our glorious religion. It seems to us but simple justice that we should aid each other all we can honestly and fairly in every way that nature requires of kindred beings. We would not be clannish nor partial to the pre-Indices of others, but would at least wait, in case of accusation, till there was some ground beside suspicion, before, we attacked a brother or a sister in our own belief, that even our enemies had not condemned.

ATTACKS ON MEDIUMS.

We have never been surprised that a venal. press should employ reporters to get up sensational articles for the sale of their papers, composed of falsehoods and slanderous and scandals moon popular mediums. The more popular and successful, the better for the purpose. Of this kind we at once suspected the attack on Dr. Slade when it appeared in the New York Sun, as we knew the character of that paper to be like many others, that had done scores of such dirty jobs to gratify a public prejudice against Spiritualism. But we have been surprised at the eagerness with which Spiritualists catch up such articles and call for explanations, excuses and confessions, as if they were really honest charges, or made by honest persons to expose deception. The rogues who get them up and the common enemy of mediums alike enjoy the fun created by the fluttering and commerten they produce in our ranks by such slander and foolish charges. The truth is, it needs no reporter, detective nor enemy of our cause to detect the cheating mediums, as our friends have ever been most capable and always certain to detect and expose the tricksters. When any medium has run the gauntlet as long as Dr. Blade has, such ridiculous accusations as those reported of him are not worthy the least notice, unless they appear in a more reliable paper than the New York Sun, which is not only made to "shine for all," but to sell to all, and practice a sell on Spiritualists when it can do so.

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. St. Louis. The call should have been preceded with loud, at it is not caul. We will leave out the name and street-lest some fool and his money should be separated by our notice—and caution every reader of the Banner against all such impostors who steel the livery of heaven-Spiritualism-to serve the unrose of evil. Who can wonder at the edium the ignorant cast upon the name where such is represented as Spiritualism &

such is represented as Spiritualism 2.

\$150,000 Ikwam for Any One who can Equal Mas.

Mrs.

Mrs.

Street which daughter, born with a call. The great unrivaled business and medical clairvoyant and Spiritualist, late from New York City, whose talented powers, have no equal reveals your whole life, from the craile to the grave, tells your I ame and the hame of the one you will marry, at othevery complexion of your it neded companing. She has that great Peruvian charm and amulet which will cause you to make the one you wish immediately. It never falls in bringing together those long reparated. This is no deception; neither does she wish to Impose upon the unsurery. If you have trouble, no matter how serious, she can allay it for you.

Consult her for all kinds of business matter or secrets, or for success in all undertakings. Information positive. Sat-

for success in all undertakings. Information positive. Sat-

isfaction given or no pay.

IMPROVEMENT.

We have received from our old friend, J. M. Allen, of Ancora, N. J., copies of his Universal, International, Normal Alphabet, and his Normo-Graphy, or new system of shorthand, and the Pro-Graphy, for spelling, &c. The whole complete a new and beautiful system of blending all languages into one, and making a short and easy work of writing and printing which could and would be easily and readily adopted, were it not for the vast amount of time expended in acquiring the old systems, and the vast amount of capital already involved and invested in the languages

be made to give way to a new system, however lecturer before the Spiritualist Society. great the improvements. People do not like to have their labor and their capital set aside as worthless by a new system of any kind,

VALUABLE STATISTICS.

During the month of March, in St. Louis there were twelve hundred and thirty-nine arrests on city complaints, of which nine hundred and twenty-six were males, or three males to one female; and as dissipation is the principal cause, this shows the proportionate rate of drunkenners, and yet our wise heads will not allow women to vote and abolish the accursed evil. The figures also show that the greatest ratio of arrests was that crazes the noor creatures and gots them into

"Our lectures in St. Louis are to be continued on the free platform at Avenue Hall till July 15th, same as they have been during the winter, at 101 A.M., and 74 P. M — making nine he never says die! He resides at 1086 Michigan months in all, fro to all.

· WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

Manifestations in Obreland-Spirits Appear in Tangible Form-They Talk, etc.-Notes.

This is, indeed, an age of marvels. Wonders are transpiring on every hand. The phenomena of Spiritualism startle people into inquiry. It appears that, for over a year, wonderful

nanifestations have been taking place in Cleveland, Ohjo, on the West Side. :: These marvelous productions of mediumistic

power occurred at the residence of Edward Robbins, Esq., 200 Detroit street—Mrs. Lizzie Dayenport Blandy; (sister of the world-renowned Davenort Brothers.) being the medium.

wish of the spirits was heeded. For nearly a aged; others said, Let us remain true to our yows. The reward came at last. ---

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

The spirit voices gradually grew louder and onder. The statement was finally made that, on spiritual engine in Dayton is backing down in specified night, the spirits would appear in actual physical bodies. It proved true to the letter. They came and walked around the room, conveying tenderly with their medium, passing jokys and talking philosophy with the other positioners of the circle. The room being dark, From every quarter comes the news of the adheir forms were not clearly visible to all; but the vancement of the cause. Not only are manifesmedium saw the spirits distinctly.

At a seance last summer it is asserted that one of the spirits, while walking around the room in of the multitude, and Spiritualism is showing itwhich the friends were assembled, said, "If you self organizally as it never has before," will promise to remain seated just as you are, I will endeavor to walk out of the room and re- of Boston is just the thing needed. Our work turn!" All agreed to do as the spirit requested; of quarrying out materials for the great spiritual Soon the door opened. Footsteps were heard temple, has gone so far now that we can hegin to along the entry, and the outer door was opened, lay the foundations. This is done in the declara-In a few moments the spirit returned, exclaim to, tion of principles, theoretical and practical, con-There! I have brought you a geranium leaf tained in that document. In my recent discussionfrom the garden!" Sure enough; at the conclu- with Ray, Mr. Parker, he called on me for a forsion of the scance, a beautiful geranium loaf was mulated list of the teachings of Spiritualism-one found lying on the table.

nium leaves nearer than the garden.

that, in a brief time, they will be enabled to pre he made was: " Many things in it have been sent themselves so that all the members of the stolen from the Bible." nco-can see them distinctly.

Parties desirous of questioning Mr. Robbins on say that I have just concluded a very successful this subject can find him at his store, No. 10 debate with him. But as I went away from the Bridge street, West Side, or at his residence, as last session of that debate, the query came up in medified above.

C. I. Thacher, formerly Conductor of the Chil- in the world that can be a gentleman all, the feren's Progressive Lycoum, of Cleveland, is a way through?" The fact is, the lion's skin will not young man of marked ability. After his tour cover the me sears. In our discussion at Liberty,

Mrs. S. D. Warner la succeeding well in her For this I gave him such a thorough castigaax months' engagement with the friends in Allian tion that he stood in fear of me throughout the and Wakeman. The Milan Lyceum is under entire debate, and conducted himself decently the efficient Conductorship of A. G. Fish. Mrs. even gentlemanly-until he supposed I had made

Emma Garos is Guardian. Rev. A. J. Fishback preached against "Victoria C. Woodhull's Free Love doctrine" in Clyde, a short time ago. Mrs. Hope Whipple (wife of five hours talk. Then he came out with his ad. the geologist, Prof. E. Whipple,) answered, in captandum arguments. More than a dozen of his public, Mr. Fishback's statements.

·Hudson Tuttle lectured in Wakeman recently. This brother's legtures to the Germans in Cleveland were well received. His theme was, "The with and done all they could for him, could not be Generis and Evolution of Spirit." The "Wach- restrained from expressing their disapprobation ter am Erie" had a favorable editorial on the dis-

The Cleveland Society intends to resume worship in Lyceum Hall. The Lyceum, which meets speech, he having only quoted from others; and so far as his acquaintance with Spiritualists went in Temperance Hall, is in a flourishing condition. There is a growing interest in Spiritualism at Green Springs. The Banner of Light preaches

deed it is, in that locality, a "settled" speaker. The Norwalk Society is in good condition. Mr. Fishback recently closed a three months' engage-

there regularly to a large number of people-in-

New officers have been elected to the Toledo Leaders and the Grardian by a donation of an elegant writing-desk to each of those individuals.

In Paincaville, the Lyceum continues in its old path of prosperity. Mr. A. G. Smith, the Conductor, understands his business. A. J. Fishback lectured here not long ago.

He enjoys the esteem of the Spiritualists of Cleve- harmless transitory fame. land and vicinity. We wish our brother a pleasant voyage and a safe return. Well versed in ing gratitute to the press of Louisville, especially matters pertaining to the Lyceum question, Mr. the Courier-Journal and the Ledger, for their im-Ifees can impart valuable information, in that partial reports of the debate line, to our English co-workers.

TENNESSEE.

E. S. Wheeler is giving the lib rals of Memphis a brilliant series of discourses, filled to the brim with undiluted, philosophical and scientific radicalism.

MICHIGAN.

May 4th and 5th, the Spiritualists of Van Buren County hold a convention in Hartford. There will be a chance to subscribe for the Banner of Light at that meeting.

Mrs. Mossop, of Sturgis Mich., has been meet- in that sensational sheet, the New York Sun. ing with great success in Waverly (N. Y.). The Wide-awake spiritual papers understand the Sun, young men serenaded her, and everything went and await better authority before they call medi-

now in use, both of which combined can scarcely loging, we believer Miss Susia M. Johnson as

ILLINOIS.

Dumont C. Dake, the great healer of the West, is doing an immense business. His advertisement can always be found in the Banner of Light. The doctor has a cosy home at 64 24 h street, Ch cago.

Sunday, April 7th, the Spiritualist Society, of Chicago, held its meetings, as usual, in the West Side Opera House. The attendance was large Owing to illness, Lyman C. Howe was unable to be present. A Mr. Wilson, of New York, formerly a Methodist clergyman, accepted the invitation address the audience. His remarks were radical and practical. In the evening Nettie M. Pease delivered a fine lecture. The Lyceum exercises in the afternoon were full of interest.

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. Bro. J. R. Robinson, the" railway guide" man, it as genial as ever. The great "fire" tried him, but

Maud Lord, of Chicago, the renowned physical medium, has been holding scances in La Porte,

J. Fred Mehlhope and his fair bride, Nannie, with Mrs. E. Herblin (mother of Mrs. M.), have moved from Louisville to St. Louis.

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

NEW YORK. The Banner of Light will be represented at the convention in Utica, N. Y., April 27th and 28th. CEPHAS.

Letter from Moses Hull.

DEAR OLD BANNER-A dozen times since my fast letter was published in your columns. I have Mrs. Blandy has been boarding at Mrs. Rob. resolved to write, but find mysolf-so full of busimins's for some time. Naturally enough, scances | ness that I can hardly find time to chat even have been held frequently, the ordinary phenom. With such friends of the cause as you have proved ena of trumpet-speaking, etc., taking place. At yourself to be. The truth is, the demand for work last it was declared by the spirits that if the in the spiritual field is on the increase; I have friends-a selected number-would comply-with not been able to obey half the demands the public certain conditions, new things would be done, have made on me. Since I last wrote you, healde All agreed. Scances were held regularly. Every my regular Sunday lectures in Louisville, Lhave had one debate, and lectured in Liberty, Lotus, year the private meetings were kept up without Bichmond, Bedford, Hickory Grove, Russiaville. any ramarkable change. Some grew discour Crawfordsville and Salem, Ind., and in Dayton and West Milton, Ohio, and now I have calls every day during my stay in the West.

At all the places mentioned above, except Dayton, I had good audiences and a rousing interest. There was so much on the tapis at Dayton, that our audiences were small. Indeed, I think the order to gain power to take its load up the grade.

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 Spirituglism within the last year. tations increasing all over the land, but the spiritual philosophy is working its way into the hearts

The platform handed out by the Spiritual Union that I would stand by. I purchased a copy of the Mr. Robbins declares that there were no gera- Banner, containing what I call the spiritual platform, and handed it to him, inviting him to attack Mr. R. also states that the suirits are confident it; I was ready with my defence. The only attack

Speaking of Mr. Parker, Linay be permitted to my own mind, and I presented the substance of it to Mr. Parker: "Why is there not a Christian around the world he intends to enter the spiritual Ind., thron-times he laid all of his manhood off fecture field. the last speech; when I had the privilege of using argument, I had only twenty minutes left, in which I was to recapitulate the puints made in own friends and creatures expressed to me in private conversation their disgust at his course, and Spiritualists who had pitied, sympathized restrained from expressing their disapprobation at his course. I laid my recapitulation aside and showed him up so effectually to the audience. that he confessed he did not believe his own

it was untrue. Mr. Parker of course had the last twenty minutes. In that speech, in order to effect 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 ment. Efforts are being made to "settle" him stating at the end of each point, "To this, Mr. there. Hull made no reply," "This point, Mr. Hull answered by silence," etc. Of course the audience Lyceum. C. Bronson, Esq., has gratified the lady | could not restrain their disgust at what they supposed was an effort to impose upon their common sense. For Mr. Parker's benefit, however, I will state that he did not intend that recapitulation as an imposition on the audience. It was written for the papers, with a design to impose upon their tens of thousands of readers who had not heard Thomas R. Lees, of Cleveland, is about to visit the debate. This sharp stroke of policy will England. This gentleman has for many years not injure Spiritualism in the least anywhere, been identified with the cause of Spirituatism, and will give him throughout the South a little

I cannot close these remarks without express-

According to contract, Mr. Parker and myself are to have eleven more debates in as many prominent places, on the same proposition. If each debate excels the last, in the same ratio that the second did the first, these discussions will do more to awaken the people to an investigation of Spiritualism than any one thing has done.

No one can regret more than myself (not so much for the cause as for Dr. Slade himself, a gontleman whom Fknow and love,) the manner in which he has been dragged before the world, merry. Mrs. M. returns to Cleveland in May, fol. | ums to judgment. There is nothing, Mr. Editor,

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

My personal acquaintance with Dr. Slade, together with a knowledge of his world-wide reputation and a knowledge that some of the things ated in the Sun were absolutely untrue, caused me to reject the whole statement as a base fabrication invented to injure an honest man,

Before concluding, permit me to say our cause is on ward in Louisville. Congregations are very large and deeply in earnest. They have extended to me very good offers if I would settle with them; but I want to get home. I have lost so much by moving from place to place that it is hard for me just now to get the consent of my own mind to settle my family anywhere except at their own home.

From this land of "hoo-cakes "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. Moses Hull. As ever.

Louisville, Ky., April 13 1872

CONVENTION NOTICES.

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:
We hereby announce to the fit and all Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the Indiana State Association of spiritualists. With he highly in Westerfield's Hall, in the city of Anterson, Madison County, Ind., commencing Friday, May 24th, 18th, 4t 103 whole A. M., and continue in session over Sunday. Kach weal Liberal Society and Children's Progressive Eyecum in the state will be entitled to three delegates and one additional delegate for, each ten mambers over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend. Everything possible will be done to make the Convention both pleasant and producible.

with the desired to announce that the lion. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention.

Anderson is a thirving place, situated thirty-four miles northeast from Indianapona, on the Bellefontaine railroad, and has an active scelety of pertualities and a Children's largersave Lycome in these safetoperation. Speakers at the Convention will be entertained tree, and board procured for others at a low rate. thers at a low rate.
By order of the Board of Trustees.

(Attest.)

Secretary of Indiana State Association of Spiritualists, Indianapolis, Ind., April 1872.

Quarterly Convention.

The Spiritualists of Merrinac and Sullivan Counties will meet in Quarterly Convention at Lompster, N. II., on Friday, May 3d, to continue through Saturday and Sunday, May 4th and 5th. The Spiritualists and free thinkers of those two counties are requested to meet for business. Let there be a delegation from each town present—We invite all to attend from every part of the State, whom the prvisibles may inpress to come and join us in presenting spiritual truths and the demonstrated immortality of the soil.

By order of the Executive Committee.

"S. F. Hurn, Secretary.

The Central New York Association of Spirit-unitate.

This organization will hold its next meeting at the City Hall, Utica, N. Y, on the 27th and 28th days of April. Good speaking and a good time generally may be expected. All are invited to attend.

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