VOL. XXX.

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

BOSTON, SATURDAY, OCTOBER 21, 1871.

{\$3,00 PER ANNUM,} In Advance.

NO. 6.

SPIRITE: A FANTASTIC TALE.

expressly for the Banner of Light, By an English Authoress.

CHAPTER XI.

I entered as a novice into the Convent of the Sisters of Mercy, in spite of the remonstrances and supplications of my parents, which affected me but did not shake my courage. However firm be the resolution with which one is armed, the last separation is terrible. At the end of a long corridor a grating marks the division between the world and the cloister. The family may accompany her no further than to this threshold. for all human ties profane the virgin devoted to God. After the last embraces, of which sad, veiled figures await the end with an unmoved air. the folding door opens just enough to allow the novice to enter, whom the arms of a spectre seem to drag within, and it falls to again with an iron sound which reverberates in the passages with a hollow noise like distant thunder. The sound given out by the lid of a coffin being closed is not more lugubrious and strikes not more painfully on the heart. I felt myself turn pale, and a freezing chill seized me. I had just made my first step out of the world's life, henceforth closed for me. I penetrated into those cold regions where the passions are stamped out, where the remembrances are effaced, where the rumors of the events of the times never reach. There nothing exists but the thought of God. That suffices to fill the frightful void, and the silence that reigns in these places is as deep as that of the tomb. I can speak because I am dead.

My piety, although devoted and fervent, was not carried to mystical exaltation. It was a human motive, rather than an imperious vocation, which led me to seek peace in the shadow of the cloister. I was a shipwrecked soul, stranded upon an unknown shoal, and my life-drama, invisible to all, had a tragic termination. At first I experienced, in the life of a devotee, what they call aridities, fatigues, returns toward the world, the last temptations of the Spirit of Evil, who wishes to regain his prey, but soon this tumult was appeased. The habit of prayer and religious practices, the regularity of the services and the monotony of a rule are calculated to subdue the rebellion of body and soul in those whose thoughts too often turn toward earth. Your image lived still in my heart, but I succeeded in loving you

The Convent of the Sisters of Mercy is not one of those romanic cloisters which the worldly ible to God. A plous legend that I had heard reimagine suitable to give shelter to a despairing lates that if you ask a favor from heaven under heart. No arched arcades, no columns festooned with ivy, no rays of moonlight breaking through a tracery of stone and falling on the inscription of a tomb, no chapel in diamond windows, no clustered pillars-none of those things that form so fine an effect in a diorama. The religiosity which seeks to sustain its Christianity by its nicturesque and poetical side, would find there nothing like the descriptions of Chateaubriand. The building is modern, and offers not the least corner in which to lodge a legend. Nothing there amuses the eyes; no ornament, no fantasy of art, nor painting, nor sculpture; only dry, barsh lines A white light, like a winter's day, illumines those long passages, with the wainscot opening at regular intervals for the doors of the cells, and floored with shining boards. Everywhere a gloomy severity, careless of the beautiful, and not thinking of clothing idea with form. This mean architecture has the advantage of not distracting the souls that ought to be swallowed up in the contemplation of God. On the high windows bars of iron were crossed, and the blue or gray sky was all that could be seen through them. One lives in a fortress raised against the assaults of the world. Solidity is all that a cloister needs; beauty would be superfluous.

The chapel itself is only half given up to the service of the faithful. A great iron grate reaching from the ground to the roof interposes like a barricade between the church and the part reserved for the nuns-some stalls of dark oak, brightened by rubbing adown each side. Toward the middle are placed three seats for the superior and her two assistants. It is there that the sisters come, to hear the service, with their veils down, in long black dresses with a broad stripe of white cloth. In this atmosphere of ecstasy and incense, where the trembling lights of tapers shed a pale ray on the prostrate worshipers, my soul seemed to spread its wings and stretch more and more toward the regions of ether. The roof of the chapel was covered with azure and gold, and, in a part of its blue heaven, it seemed that smiling angels looked down from a luminous cloud and made signs to me to come up to them. I perceived no longer the bad taste of the lustre and the poverty of the paintings framed in black

The time for pronouncing my vows approached. They surrounded me with those flattering encouragements, those delicate attentions, those mystic caresses and those hopes of perfect felicity that they lavish in convents on the young novices about to consummate the sacrifice and to devote themselves to the Lord. I had no need of this support. I could walk to the altar with a firm step. Excepting the tenderness of my parents, nothing remained in the world to cause me a regret, forced to renounce you, as I believed; therefore my resolution remained unchanged.

My trials terminated; the solemn day arrived. The convent, usually so peaceful, was animated by a sort of restrained agitation. The nuns went tions of exaltation and dejection, of doubt and and came in the corridors, forgetful of that ghost- fervor, the fear of not being able to give to the like step enjoined by the rule, for the taking the Heavenly Bridegroom a heart detached from all

The worldly toilet that the novice wears for the last time is a subject of curiosity, of joy and astonishment. They admire with a sort of fear this satin, this lace, these pearls, these je wels, destined to represent the pomps of Satan. Thus decorat-Translated from the French of Théophile Gautiér, ed, I was conducted to the chancel. The Superior and her assistants were in their places, and the nuns were praying in their stalls. I pronounced the sacramental words which separated me forever from the living, and, as the ritual of the ceremony requires, I pushed away with my foot the rich square of velvet on which I was to kneel; I tore off my necklace and my bracelets, and I rid myself of all decorations in sign of renonncing vanity and luxury. I abjured feminine connetry-that was not difficult for me, since I had not the right of pleasing you or of being beautiful for you. Then came the scene, the most dreaded and the most gloomy of this religious drama-the moment when they cut off the hair of the new sister-a vanity henceforth useless. This recalls the dress of a culprit, only here the victim is innocent, or at least purified by repentance. Although I had very sincerely and from the bottom of my heart made the sacrifice of all human attachments, a deadly paleness covered my face when the steel of the scissors entered into my long blonde tresses, which I wore floating over my shoulders. The golden curls fell in thick flakes on the floor of the sacristy where they had led me. I looked fixedly at them as they rained around me. I was cast down and filled with a secret horror. The cold of the metal touching the back of my neck made me start nervously like the touch of an axe. My teeth chattered, and the prayer that I essayed to pronounce died on my lips. Cold damps, like those of death, bathed my temples. My sight failed, and the lamp suspended over the altar of the Virgin seemed to be extinguished in a mist. My knees bent under me, and I had only time to say as I fell forward, stretching out my hands as if to grasp vacancy,

> They put salts to my nostrils, and when I regained my senses I was as much astonished at the bright light as if I were a phantom coming out of a tomb. I found myself in the arms of the sisters, who supported me with a placid care that

showed them accustomed to such swoons. "That is nothing," said the youngest of the sisters, with a compassionate air; "the most difficult part is over: recommend yourself to the protection of the Holy Virgin, and all will be well; the same thing happened to me when I pronounced the vows; it is the last effort of the Adversary."

Two sisters then put on me the black dress of the order, and over it the white stole, and bringing me back to the sacristy, threw over my shorn head the black veil - that symbolical shroud which makes you dead to the world, and only visthe folds of a pall you will be heard. When the flew uncertainly in an odd dream between the ma- be weary of waiting for your ideal dream, and, veil enveloped me I implored the Divine Goodness to reveal to you my love after my death, if such a wish had nothing culpable in it. It seems ed to me by a sudden flow of joy that my prayer was heard, for that was the secret pain that pierced my heart night and day, like a point of steel concealed under the clothes. I had truly renounced you in this world, but my soul could not consent to keep its secret eternally.

Shall I relate to you my convent life? There lay follows day inflexibly alike. Each hour has its prayer, its devotion, its task to fulfill. Life advances with an even step to eternity, happy to see the end draw near. Yet this apparent calm often hides languishing, sadness and agitations. Thought, although subdued by prayer and meditation, often wanders in reverie. The nostalgia of the world seizes you, you regret liberty, family, Nature; you dream of the vast horizon inundated with light, of the prairies starred with flowers, of the hills with their wooded slopes, and the blue smoke that ascends in the evening air, of life, with its movement and joyous noises. One wishes to run, to fly; one envies the bird his wings; one is agitated in the tomb, or when thought clears the high convent walls, it goes back to the cherished scenes of infancy and youth, which revive with wonderful veracity of detail; you arrange useless plans of happiness, forgetful that the irrevocable bolt is forever drawn upon you. The most religious even are exposed to these temptations, to these remembrances, to these mirages that the will repels, that prayer tries to dissipate, but which revive, nevertheless, in the silence and solitude of the cell, between those four white walls whose only decoration is a crucifix in black wood. Your remembrance, dulled at first by the ervors of the earlier times, came back to me more frequently and more tenderly. The regret for missed happiness oppressed my heart, and often tears flowed down my pale cheeks without my being conscious of it. I often wept as I dreamed, and in the morning I found my pillow wet with this bitter dew. In more happy dreams I saw myself on the steps of a villa returning with you from a walk. I was your wife, and from time to time you cast upon me caressing and protecting looks. Every obstacle between us had disappeared. My soul did not consent to these sunny dreams, which I forbid myself indulging like a sin. I confessed, I did penance, I kept awake to pray, and I struggled against sleep in order to withdraw myself from these guilty illusions; still they came back.

This combat undermined my strength, which was not long in yielding. Without being sickly, I had always been delicate. The rude cloistral life. with its fasts, its macerations, the fatigue of the night services, the sepulchral cold of the church, the rigors of a long winter, from which the thin stuff dress but ill preserved me; but above all, the struggles of the soul, the alterna-

Fiterary Department. | veil is a great occasion. A new sheep is going to earthly passion, and of incurring celestial ven- image of the Creator. They had, for their constituterary be added to the flock, and all the fold is moved. | geance, for they said God is jealous, and will not tutive monad, the celestial spark. Some were geance, for they said God is jealous, and will not tutive monad, the celestial spark. Some were suffer any division of affection; perhaps also the white as the diamond; others colored like rubles, jealousy that Madame de L'inbercourt inspired -- emeralds, sapphires, topaz and amethyst. For all these causes agitated my frame in a disastrous manner. My skin had taken that dead white employ these names of gems, vile stones, opaque that is seen in the wax goodles of the altar; my eyes, enlarged by leanness, shone feverishly in serve as spots on this ground of living splendor. their darkened orbits; the veins of my temples were indicated in deep blue lines, and my lips had lost their rosy hue. The violets of death began to flourish there. My hands had become slender, transparent and white as the hands of a statue. Death is not regarded in the convent as in the world; there one sees it arrive with joy; it idea, sparkled with fierce rays; behind them is the deliverance of the soul, the open gate of were depths more and more dizzy. I could have heaven, the end of trials and the commencement of blesseduess. God takes to himself the soonest filled in the interior with stars. Their splendor those whom he most loves, and abridges their passage through this vale of tears. Prayers full and came, ascended and descended, and traversed of hope in their funereal psalmody surround the bed of the dying whom the encraments purify music of the spheres; mysterious numbers, the from all stain of earth, and the light of another world already shines upon them. She is for the sisters an object of envy, and not of terror.

I saw the end approach without fear. I hoped that God would pardon my only love, so chaste, so pure, so involuntary, and which I had tried to forget as soon as it appeared guilty in my eyes, and that he would receive me into his favor. I was soon so weak that I once fainted under my veil, and remained stretched as one dead, with my face to the ground: they respected my motion less state, which they took for ecstacy; then seeing that I did not rise, two nuns bent over me and straightened me up as they would have done a corpse, and with their hands under my arms to my cell, that soon I was to quit no more. I remained long hours all dressed on my hed, fingering my rosary with roy meagre hands, lost in some vague meditation, and asking if my wish would be accomplished after my death. My strength decreased daily, and the remedies they brought me might diminish my suffering, but did not cure me. I did not wish it, besides, for I had beyond the earthly life a hope that I had long carersed, and of which the possible realization inspired me with a sort of curiosity for what was beyond the tomb. My passage from this world to the other was made in the most peaceful manner. All the bonds of mind and matter were unlossed, one only excepted, a thousand times finer than those gossamer webs that float about in the fine days of autumn, and which alone retained my soul ready to spread its wings for the flight into the infinite. Alternations of light and shade like | the felicity which two souls enjoy in the eternal those intermitting lights thrown by an expiring kies of divine love? Until the last moment my night-lamp, palpitated before my troubled eyes. The sisters kneeling around murmured prayers, in which I tried to join mentally, and which only reached me as vague and distant murmurings, not love Madamed' Ymbercourt; my quality of My deadened senses no longer perceived earthly spirit permits me to read the heart, and I have things, and my intelligence deserting my brain, nothing to fear on that side; however, you might terial world and the world immaterial, belonging through weariness, indelence, or discouragement, no more to one, and not yet being of the other. while my fingers, white as ivory, alternately gathered up and straightened out the folds of the sheet. At last, my death agony commenced, and they laid me out on the ground with a bag of ashes under my head, in order to die in the humble attitude befitting a poor servant of God, retoring her dust to the dust. The air failed me more and more: I was stifled: a feeling of extraordinary anguish took possession of me; the instinct of Nature struggled against destruction. but it soon ceased, and in a feeble sigh my soul passed from my lips.

CHAPTER XII.

Human words cannot render the sensation of a soul which, delivered from its corporeal prison, passes from this life to another, from time into eternity, from the finite to the infinite. My motionless body, already clad in that dead whitethe livery of death, was lying on its funeral couch prepare you by degrees for my apparition, and put surrounded by the nuns in prayer, and I was as detached as a butterfly from the chrysalis, the tween a spirit and mortal not initiated, the comempty case, the formless mass which it abandons to open its young wings to the unknown and suddenly revealed light.

To a period of profound darkness had succeedd a dazzling splendor, an enlarged horizon, a disappearance of all limit, of all obstacle, which the opacity of your organs. filled me with an intoxication of delight. The development of new senses made me understand the impenetrable mysteries of thought and the terrestrial organs. Freed from the load of clay which had hitherto weighed me down, I darted with alacrity into the fathomiess ether. Distances existed no longer for me, and my simple wish made me present where I desired to be. With a flight more rapid than light, I traced great circles in the azure of space, as if to take possession of immensity, cossing over the swarms of

spirits and essences. A light like diamond dust formed the atmosphere; each grain of this sparkling air was, I perceived, a soul. They formed these currents, undulations, waves, like that impalpable powder that they spread on tables of harmony to study the vibrations of sound, and all these movements caused the splendor of these inundations of light. All the numbers that mathematics could furnish would not give an approximate figure to this overwhelming multitude of souls which compose this light, differing as much from ordinary light as day differs from night.

To the souls already passed through the trials of life since the creation of our world and those of other universes, were joined those expectant virgin souls which awaited their turn to become united to a body on a planet in some system or other. There were enough to people all the universe during millions of years. These souls, although dissimilar in essence and in aspect according to the world that they were to inhabit, in | what he had just written in a careless manner, spite of the infinite variety of type, always re-

want of other terms that you can understand, I crystals, of which the most brilliant would only

From time to time there pussed a great angel carrying an order from God to the end of the universe. The milky way poured through the heavens a river of suns in fusion. The stare, which I saw in their true size, in their enormity, of which man's imagination can form no supposed myself enclosed in a prodigious ball was supported by the eyes of my soul. I went millions of leagues in a second. I heard the pivots-of the universe, marked the rhythm. I read the open book of this poem of God, which has suns for its letters. Why is it not permitted me to explain some pages? But you live still in lower darkness, and your eyes would be blinded by those heavenly effulgences.

Notwithstanding the ineffable beauty of this spectacle. I had not yet forgotten earth, the poor abode which I had just quitted. My love, the conqueror of death, followed me beyond the tomb, and I saw with divine joy that you loved no person, that your soul was free, and that it might be mine forever. I then knew what I had felt before: we were predestined one for the other. Our souls formed this celestial couple, which, in melting, they reconducted me, or rather carried me back form an angel; but these two halves of the supreme whole ought, in order to be united in immortal life, to have sought each other whilst in life on earth, to have divined each other, under the veil of flesh, through trials and obstacles. I alone had felt the presence of the sister-soul, and had darted toward it, urged by an instinct that never deceives. With you the perception was confused, and had only sufficed to put you on your guard against all honds and vulgar loves. You understood that none of these souls were made for you, and, under a cold exterior, you passionately reserved yourself for the highest ideal.

Thanks to the favor which was granted me, I could make you understand this love of which you were ignorant during my life, and I hoped to inspire you with the desire of following me to the sphere which I inhabit. I had no regret. What s the happlest human bond in comparison with task is bounded by preventing the world engaging you in its ways and leading you forever from me. Marriage binds in both worlds, but you do or the need of coming to a conclusion, you might allow yourself to conclude this vulgar union.

Onlitting the luminous zones, I lowered myself to the earth, which I saw rolling beneath me in her foggy atmosphere and her bands of clouds. I found you without difficulty, and I was present an invisible witness, reading your thoughts, and, unknown to you, influencing your life. By my presence, which you did not suspect, I drove away the ideas, the desires, the caprices which might have turned you from the object to which I directed you. I detached your soul little by little from all terrestrial bonds; to keep you closer, I spread over your home a vague enchantment which made you love it. You felt there around you an impalnable and mute caress, and you experienced an inexplicable happiness; it seemed to you, without being able to account for it, that your happiness was enclosed within those walls that I inhabited. It was necessary that I should myself mysteriously in relation with you; bcmunications are difficult. A profound abves senarates this world and the other. I had crossed it, but that was not enough; I must render myself sensible to your eyes, which were still bandaged and saw nothing but the material world through

Madame d' Ymbercourt, still pursuing her ideas of marriage, attracted you to her house, and tried to overcome your nonchalance by her attentions. Substituting my will for your thought whilst it slumbered, I made you write that answer in reply to the lady's note in which you betrayed your secret sentiments, and which caused you so much surprise. The idea of the supernatural awoke in you, and, more attentive, you understood that a mysterious power mingled in your life. The sigh that I heaved, when, in spite of the warning, you decided to go out, although feeble and weak as the vibration of an wolian harp, troubled you profoundly, and moved hidden sympathies in your soul. You had guessed in it an accent of feminine suffering. I could not yet manifest myself to you in a more precise way, for you were not sufficiently disengaged from the bonds of matter, and I appeared to the Baron de Fercë-a disciple of Swedenborg, a clairvoyant—to recommend him to say to you that mysterious phrase which might put you on your guard against the perils that surrounded you, and give you the desire to penetrate into the world of spirits, where my love called you. You know the rest. Must I reascend or remain below? shall the shade be more happy than the woman?

Here the impulse ceased which made the pen of Malivert glide over the paper, and the thought of the young man, suspended by the influence of Spirite, regained possession of his brain. He read and strengthened himself in the resolve to love called the Divine type, and were made after the solely, and to death, this charming being who had

suffered so much for him in her short passage through this world.

But what will be our relations?" said be. Will Spirite take me into the regions where she hovers, or will she fly around me, visible to myself alone? Will she answer if I speak to her, and how shall I hear her?"

These questions were not easy to answer, so Malivert, after having long discussed them in his mind, abandoned them, and remained plunged in long reverie, out of which Jack aroused him by announcing the Baron de Fercë.

The two friends exchanged a hearty grasp of the hand, and the Swede with the golden moustache threw himself into an arm-chair.

"Guy, I come without ceremony to invite myself to breakfast," said he, stretching out his feet on the fender. "I went out early, and passing your house, the fancy took me to come and make a call almost as early as a huckster."

'You have done rightly, my dear Baron," replied Malivert, ringing for Jack, to whom he gave orders to bring breakfast for two.

"One might suppose that you had not been in hed." said the Baron, looking at the heap of papers scattered on the table, and the lights burned down to the sockets, "You have worked all night. Will that soon appear? Is it a romance or a

It is, perhaps, a poem," returned Guy, " but it is not of my own composition. I have only held the pen under an inspiration superior to my

"I understand; Apollo dictated; Homer wrote; these verses are the best."

"This poem, if it is one, is not in verse; it is not god of mythology who has inspired me with it." Pardon me! I forgot that you are romantic, and that before you one must quit Apollo and the Muses, for Chompie's dictionary or the letters of Emille."

"Since you have in a manner been my mystagogue and my initiator in the supermetural, my dear Baron, I have no motive in concealing from you that these sheets which you have taken for copy, as printers say, have been dictated to me this night and the preceding, by the spirit who interests herself in me, and who seems to have known you on earth, for you are named in the re-

"You have, then, served as a medium, because the relations are not well established between you and the spirit who visits you, but soon you will have no more need of these slow and gross means of communications-your souls will be penetrated by thought and wish, without any exterior signs."

Jack announced that breakfast was ready. Malivert, quite disturbed by this strange adventure and this good fortune from the spirit world. scarcely touched what was before him. The Baron de Fercë ate, but with Swedenborgian sobriefy, for he who would live in commerce with the spirits ought to attenuate matter as much as possible.

'You have excellent tea there." said the Baron -"green tea with white points, gathered after the first rains of spring, that the mandarins drink without sugar, by little swallows, in cups surrounded by fligree for fear of burning their fingers. It is the beverage par excellence of thinkers, and the excitement it produces is quite intellectual. Nothing shakes off more thoroughly all human heaviness, or better predisposes for the vision of things that the vulgar do not see. Since you are going to dwell in an unmaterial sphere, I recommend you this beverage. But you are not listening, my dear Guy, and I can understand your predecupation. A situation so new must absorb you."

'Yos, I confess," replied Malivert, " l-am in a sort of intoxication, and I ask myself constantly, Am I not a prey to some hallucination?"

" Drive away such ideas, which will make the spirit fly from you; do not seek to explain the inexplicable, and abandon yourself with faith and absolute submission to the influence which guides you. The least doubt will bring a tupture, and will cause you eternal regrets. A permission rarely accorded unites in heaven souls that have not met in life; profit by it, and show yourself worthy of such a happiness."

"I shall be worthy, believe me, and I will not make Spirite suffer another time the sorrows that, unknowingly, I have inflicted on her whilst on earth. But I now recollect that in the account which she has dictated, this adorable soul has not given me the name by which she was known on earth."

"Do you wish to know it? Go to Peré la Chaise, ascend the hill, and near the chapel you will see a tomb of white marble, on which is carved a cross, lying, and on the cross part a crown of roses with delicate marble leaves a chef-d'ouvre of a celebrated chisel. Within the medallion formed by the wreath, a short inscription will tell you that of which I am not formally anthorized to inform you. The tomb in its mute language will speak in my place, although, in my view, this is but idle curiosity. What import has a terrestrial name, when there is eternal love? But you are not quite detached from human ideas -that is easily understood. It is not long since you put your foot outside the circle formed by common life."

The Baron took leave. Guy dressed, ordered his carriage, and hastened to the best florists to seek a bunch of white lilacs. It was in the depth of winter, and it was difficult to find what be wanted, but at Paris the impossible, when one can pay does not exist. He found it, therefore, and climbed the hill with palpitating heart and humid eyes.

Some flakes of snow, not yet melted, glittered like silver tears on the sombre branches of the yews, cypresses, firs and ivy, and raised in white relief the ornaments of the tombs and the tops and arms of the funereal crosses. The sky was grey and lowering-fit for a cometery-and a bitter north-east wind whistled through those streets

of monumer to made in the form of the dead, and measured exactly on the human void. Malivert soon gained the chapel, and not far off, in a frame of Irish ivy, he saw the white tomb, which a alight covering of snow rendered still whiter. He bent over the grate and read this inscription, engraved in the centre of the crown of roses: "Lavinia d' Aufidini, in religious profession Sister Philomene, died aged eighteen years." He stretched his arm over the enclosure, and placed his branch of lilacs on the inscription, and, although sure of pardon, he remained some infinites near the tomb in a dreamy contemplation, with his heart full of remorse. Was he not the murderer of this pure dove, so soon returned to heaven? Whilst he thus leaned on his ellow on the grate of the monument, allowing warm tears to fall on the cold snow-the second shroud of the virginal tomb in the thick curtain of grey clouds-a bright image was formed. Like a light under gauze the sun's disk appeared morelike the moon than the star of day, a true sun suited for the dead! . By degrees it broke forth and sent a long ray, which fell on the lifacs and the crown of white roses.

In the luminous, trembling ray, in which played some frozen atoms, Malivert thought be could distinguish a slender white form, which rose from the tomb like the light smoke from a silver cassolette, enveloped in the floating folds of a white winding sheet, similar to the robe in which painters invest their angels, and which made him a friendly sign with her hand! A cloud passed over the sun and the vision was dissipated. Guy de Malivert retired, murmuring the name of La vinia d' Authlini. He reentered his carriage and regained the atrects of Paris, peopled everywhere by living beings who do not suspect that they are dead, because the interior life is wanting within

[To be continued in our next.]

"THERE'S SOMEBODY WAITING FOR M E."

BY LAURA A. BOYCE

We had come with her to the water's side, And were waiting there with bated breath, To hear the surge of the swelling tide, That should bear her over the river of death.

We stood with her on the river's brink, And we knew that whether she would or m Although the split should timitly shrink— She must cross alone, for we might not go.

She morned and murmured in sad unrest-Her fair white brow was shadowed with pain, Which our lips so often had lovingly pressed— Delirium tortured her fevered brain.

list anon she grew more exim and still— Her soft eye beamed with its olden light— And her voice revealed, by its tender thrill, The vision which gladdened her spirit's sight.

There's sometissly waiting for me," she said, And repeated it o'er with fluttering breath— And we knew that for her there was no more dread Of the valley dark and the shades of death.

No more for hor—but alas! for us, She must leave behind in our bitter wee; We could not still the throbbing thus, Of our anguished hearts, for we loved her so. The trees are clothed in their tender green-

The birds are singing in wood and glen; The shimmering robes of Spring are seen, Through all the haunts of birds and men; But she who witched for the tender flowers— Whose voice was sweeter than song of bird, That, warbling, sings in her native bowers—

Her voice no more by us is heard. She comes not now in the soringtime fair. To cheer the hearts that she loved of yore, For the death damp lies in her silken har. And her feet shall tread the earth no more.

But oft, as I listen, a voice I hear,
Like the voice of an augulit whispers to me—
For I hear it alone with my spirit's ear—
"There's somebody waiting in heaven for thee!"

THE MINISTRY OF LOVE.

BY CEPHAS B. LYNN.

the ideal realm, wherein Friendship and Virtue and Love hold sway. These persons would solve the problems of sentiment by the processes of induction. The attempt is always futile. Our emotions evade the crucible and the retort. No physical data can to derived from them. They are not of the earth; they are of heaven.

A dogmatic scientist is as great an evil as a dogmatic priest. The precise evolutions of the intellect are well; so, also, are the spontaneous outbursts of intuition.

To the ideal world, then, let us turn. Let us mount yonder Alpine height, and there, in the pure other, receptive to angelic influence, muse about Love.

And now, all silent and calm and still, a feeling of indescribable sadness comes over us. Some spirit, that has drank at the mystic fountain, only to have at last the brilliant day changed into the darkest night, chants these mournful lines:

That Love must draw from the dark um of fate.
There is one of deepest misery: when two hearts.
Horn for each other, yet must beat apart.
Ay, this is misery: to check, conceal.
That which should be our happiness and glory: To love, to be beloved again, and know A gulf between us; ay, 't is misery !

To feel that all life's hope, A gui between as; ay, its missery,

a 0 To feel that all life's hope,

And light, and treasure, clings to one from whom

Our wayward down divides us. Better far

To weep o'er treachery or broken vows—

For time may prove their worthlossness—or plue

With unrequited love—there is a pride

In the fond sacrifice, 0 0 0

0 0 But to be loved

With feelings deep, eternal as our own,

And yet to know that we must quelt those feelings

With phantom shapes of prudence, worldly care—

For two who live but in each other's life,

Whose only star in this dark world is love—

Alas: that creumstance has the power to part

The destiny of true loyers!"

Love is divine, swirthual: it portains to

Love is divine, spiritual; it pertains to the spirit, not to the body. Those that find an expression of their inmost feelings in the above quotation, should remember this fact.

True, a love for the spirit endears the body to us. The rising sun sheds a halo of golden light on the earth; and how much fairer, then, Mother Nature appears! So love for the spirit puts a new light into the eyes, it gives an added grace to every movement, it causes the countenance to beam with heavenly splendor, the voice is rendered more musical, and every glance is full of tender significance.

None can be baptized into Love's holy atmosphere, and not receive an endless blessing. Love makes an individual better for all time; it bathes the universe with a new glory; it exalts the ideals of an individual; it purifies one; it renders one symmetrical, full orbed. Yes, it does all this, and

Oh Love, we will worship thee! Even the forlorn spirit whose sad melody we have pennedeven he will confess that Love has been a bless. ing to him, notwithstanding the fact that grim and inexorable "circumstance" prevented an outward acknowledgment of the inward union.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowhs.

Spiritual Phenomena.

From the New York Daily Sun, Sept. 29th, 1871. The Wonderful Performances at Moravia, New York.

What the Spirits Did for a Greedy Old Farmer -What the Farmer Did for the Spirits-People Recognizing the Faces of Friends Dead for Years - A Corpse of a Beautiful Lady Floating in the Air-Floccy Clouds and Mys-

Moravia, a beautiful little village of Cayuga County, con taining perhaps two thousand inhabitants, situated on the line of the Southern Central Raiload, at the head of Owarco Lake, and eighteen miles south of Auburn, is just now the Mecca of American Spiritualists. In this out-of-the-way place are being produced physical manifestations of so-called spiritual phenomena of the most wonderful and startling character, which, if mit explained by scientific investigation, to be the vertest humbuggery, must go far to extablish the reality of the unorthodox belief in the intimate relations existing between the spirits of the departed, and the dwellers upon earth. Theodoror Tilton, in his romantic biography of Mrs. Victoris C. Wooshull, says that she holds daily communion with the spirit of Demosthenes, who appears to her as a matured man of stately figure, clad in a Greek tunic, solemn and graceful in his aspect, strong in his influence, and sltogether dominant over her life. Mrs. Daniels, a well-known Spiritualist, of Boston, claims that her spirit friends, clothed and in their right mind, appear to her as visibly as when in the firsh, and cunverse with her. Other avowed Spiritualists claim an intimate and visible relation with the inhabitants of the uneven world. But none of these people possers the power to introduce their ghostly visitors to others than themselves. The heavenly visions are monopolized by the devont secres, who are thus subjected to uncharitable taunts of imposition by the rkeptical.

FACE 10 FACE WITH THE DEAD.

FACE TO FACE WITH THE DEAD.

In Moravia the spirits are brought face to face with all seekers, whether believers or excytics, and the long time in unused voice again gives utterance to the ears of all who desire to hear whatsoever the spirit hath to say. Black spirits and white, good spirits and bad, the ghost of the unturered savage as well as the immortal part of the greatest statesmen of all times, here come unbidden, habilitated affresh seemingly with flesh and blood, to converse with mortals. Nor time nor season, daylight nor darkness disturbs the coming or interfores with the utterances of these starange visitors from another world.

The phenomenon is of recent development—that is, within a couple of years; and, as it has not been trumpted est advertising, the knowledge of it has spread but slowly; though now it is known in spiritual circles throughout the land, each pligrim to the ghostly shrine proclaiming it to a hundred friends and extending it, like the circling ripple that follows from a public dropped in mid ocean, to the uttermost bounds. And so it happens that througavisit and court the communion of the spirits in this modern Nazareth. PACE TO PACE WITH THE DEAD.

THE PROPRIETOR OF THE SPIRITS.

Mr. Morris Keeler, the proprietor of the house in which the phenomenon occurs, is a forehanded farmer of Cayuga County, owning and occupying one of the best farms in that county, situated in the immediate suburbs of the village of Moravia. His father lived there before him, and he has several brothers and other relations in the immediate vicinity. Besides cultivating his home farm on the hills overlooking the village, and the beautiful Owareo Valley, Mr. Keeler has another farm in the middle of the plain below. He is also a stockholder in the National Bank of Moravia, a stockholder in the Southern Central Railroad, a quarter owner of the most extensive and valuable business block in the village, with other smaller properties scattered about. He is a plain, coarse, ignorant, and as clumsy as an ox. He became interested in Spiritualism twenty years of age and probably two hundred pounds weight. He is as garrulous as he is ignorant, and as clumsy as an ox. He became interested in Spiritualism twenty years of age and probably two hundred pounds weight. He is as garrulous as he is ignorant, and as clumsy as an ox. He became interested in Spiritualism twenty years ogo, since which time his house has been the headquarters of all the believers of that school for miles around. On Sundays especially they crowded upon bis hoppitality, coming on foot and in wagons, relying on Mr. Keeler for forage for their animals as well as food for themselves, until at last his friends became alarmed lest he should be caten out of house and home and become a burden upon them.

The family of the spiritual properties of the plain beautiful for the preparation of a room in the country of the male savege check the plain and the properties of the male savege check the plain and the more deal the properties cattered and wondered. Mrs. Keeler listened and kept silent wondered was the main front apart were of all the believers of that school for miles around. On Sundays especially they crowded upon bis hoppitalit THE PROPRIETOR OF THE SPIRITS. THE PANILY OF THE SPIRITUAL PROPRIETOR.

THE FAMILY OF THE SPIRITUAL PROPRIETOR.

Mrs. Keeler is a wiry-built, thin-visaged, white-haired matron of Connecticut origin, plain of tongue and tireless of foot, a goal housekeeper and an excellent farmer's wife, devoid of all refinement, and nearly as ignorant as her lord. True to her Connecticut instincts, sho worships money with a devotion scarcely exceeded by her reverence for the spirits, and to her shrowdness in this respect, perhaps more than to anything else, her husband is indebted that he is not now an occupant of the county poorhouse. Mrs. Keeler had some religious convictions in early life, and scouted her husband's faith in Spiritualism, making much fin of his table-tipping and spirit-rapping nonsense, as she termed it, when he first began to invite such manifestations. But she soon became a convert to his faith, discarding all her early religious training, and has since been as much of a Spiritualist as he.

Love! oh love! how real, and yet how unreal thou art! The soul takes most positive cognizance of thee! But the intellect cannot analyze thee; neither can the ceremonials of the law circumseribe the circumference of thy activities. Thou dost always bless! 'T is Passion that curses and blasts and stuitiles.

Bome souls, taking delight—and rightfully, too—in the destruction of popular supersitions in the theological world, seem determined to assault for a year, and can be assembled to assault for a year, and can be assembled to assault for a year, and conferrable than the ones she was employed, advised her that a taxern was a ball and dangerous place for a year, girl. The girl replied that it was though place advised her that a tavern was a had and dangerous place for a young girl. The girl replied that it was the only place she could flad, and that she must either stay there or starve Mr. Keeler then took pity on her and hade her go up to his house and stay there. She went gladly, and after Mr. Keeler's return home and explanation of affairs to his wife, she was duly installed as a servile member of the household, She early manifested an interest in the table-tipping and spirit-rapping that were so common in that dwelling, and, with the familiarity that exists between employer and encloved in the country, was committed to long the circles that ployed in the country, was permitted to join the circles that were nightly formed to invite spiritual visitations. It then became apparent that the timid spirits came more boldly when the girl Mary was present than at other times, and so t happened in course of time that no circle could be formed ut her presence, and she was finally recognized as

INFLUENCE OF THE MEDIUM ON THE SPIRITS. Under her mediumship the spiritual manifestations be-sine more startling, and rapid advances were made in the levelopment of all the more generally known spiritual came more startling, and rapid alvances were made in the development of all the more generally known spiritual phenomena. Spirits wrote on paper for her; they spoke through her strange messages to those who came from abroad; they prophesied through her; directed he conduct of those in whom they were interested, and wrought all the miracles that modern Spiritualism claims as possible. Her fame rapidly spread throughout all that region, and visitors came in throngs to see her, bringing their sick to be cured by her and their mysteries for her superhuman explanation. Then it was that Mr. Keeler's friends became alarmed at the largeness of his hospitality and the excessive demands that were made upon it. But the wonder did not cease here. The spirits, speaking through the wonderful medium, made more absolute demands upon the honest farmer's purse. First he was directed to purchase a gold watch and chain for the medium, which direction he promptly obeyed. Then the spirits said he must buy a piane; but as there was no one to play it, the mortal man hesitated and thought of his dollars. But the message was repeated with emphasis, and one to play it, the mortal man hesitated and thought of his dollars. But the message was repeated with emphasis, and the piano was purchased. Again the oracle pronounced the spirit's order that the medium must be instructed to play the new-bought and costly instrument; whereupon a music teacher was hunted up and the green Trish girl put through the mysteries of one, two, three; go a little faster; one, two, three, and so on, ad infinitum, until wearying of the monolony of the work, and on the principle that misery nonotony of the work, and on the principle that misery loves commany, and brought, a voice from the spirit-land ordering Mrs. Keeler also to take lessons. Mrs. Keeler promptly mounted the plane steel, but was soon forced to admit that even the spirits could n't put suppleness into her still joints, and that her flagers were more at home in the bread dough or the butter tray than on the keys of a misme.

MARRIAGE OF THE MEDIUM.

As if foreseeing this wonderful rush of guests, three or four years ago the spirits directed Mr. Keeler to tear down his old farmhouse and build a larger and more modern dwelling. To save expense in the matter the spirits themselves furnished the plans and specifications for the build-ing, directing its most minute features. The house was built according to these plans, and is the one now tenanted by Mr. and Mrs. Keeler and the little mysterious child-grand-

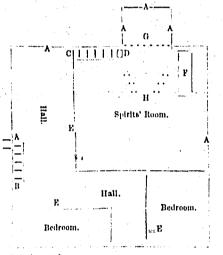
child. Andrews and his wife in the meantime have built themselves a very fine house down in the village, with money fornished by Keeler by spiritual direction. But the Keeler mansion is the one that most interests the reader. It is a large, square, two-story house, with a flat roof and wide confoce. On the west front, near the morth corner, and facing the highway, is a square tower, rising a full story above the roof, and furnishing a splendid observatory. In the two stories below this tower forms buy witedows for the main rooms, into which it opens. On these floors it is finished with three large windows, one filling its front and the others the two sides. A long wing extends back from the main building, furnishing a doining-room, kitchen, washroom, wood-room and close-ts on the lower floor, and dormitories above. The house is painted a light drab on the outside, is furnished with Venetian chutters to all the windows, and stands on high ground about twenty feet back from the main highway leading from Moravia to Auburn.

MYBTERIOUS LIGHTS AND FILMY CLOUES.

would be placed upon the faces of the startled participants in the scance. Even the footalls of the supposed ghostly strangers could be heard about the apartment, and evidences of physical power would be displayed in the disarrangement and removal of furniture. But, strangest of allout four the impenetrable night that filled the room would come deep, hollow and sepulcinal voices audible to all, professing to speak the minds of the inhabitants of eternity. No longer with the borrowed voice of the medium did the mysterious strangers make utterance, but their own proper vocal organs served them as when they dwelt upon earth.

Among the ghosts of spirits who appeared at these unseen orgies were a couple who claimed to be immortal native Americans—representatives of Fenhore Cooper's noble savage tribes. These were a male and a female spirit, who assumed at once the position of guardian angels to Mr. and Mrs. Keeler respectively. It is not known nor is it material what names they were called by when they reamed the trackies forests of earth or puddled their own cances on Owasco Lake; but to this day they continue their angelic aupervision over the affairs of the Keeler family, and in the advanced stage of spiritual development now to be witnessed in that house are frequent visitors, and can be seen by show the patronize the ghostly show.

We are now prepared to spired before the reader a more clear and intelligent account of the actual occurrences in that strange recort of stranger visitors, which are daily witnessed by scores of interested or curious observers, and may be seen by snybody who will undertake the pligrimage to the appointed rendezvous.



Exterior windows, Head of stairs from below. Door enclosing staircase leading to the observatory

above.
D. Small closet under stairs.
E. Doorways.

E. proorways.
F. Plane
G. Board partition exclosing the tower portion of the room, and forming the success sanctorum, or spirits' cablust.
H. Position of chairs for witnesses of the angelic visions and auditors of the spiritual declaimers.

DESCRIPTION OF THE ROOM,

The room is about fitten feet rquare, exclusive of the al-cove or bay window formed by the tower, and has a single window on the north side, opposite the door leading into the hall. This is the only door in the room, with the exception of the little half-door, about thirty inches high, enclosing the small closet under the observatory stairs, and which is the only closet in the room. The tower projection is about four and a half feet deep from the front of the main building, and perhaps eight fect wide. It has three windows, as shown in the diagram, the centre or front window being double, and extending nearly across the front of the tower, and the side windows, with their casings, filling within a few inches the entire sides. The floor and ceiling of the main room are continued without bresk into this extension. The height of the ceiling from the floor is ten freet. The ceiling and walls are hard-finished and kalsemined. The woodwork is all painted white except that of the beard partition forming the spirits' cabinet, which is covered on the outside with cheap wall paper.

The alterations in this apartment, directed by the aboriginal spirit, consisted merely in closing the windows and constructing the spirits' cabinet. The blinds of all the windows are shut, and the slate are expectable closed. In addition to this precaution for the exclusion of light, the windows are and perhaps eight feet wide. It has three windows, as

are shut, and the slats are expeculty closed. In addition to this precaution for the exclusion of light, the windows are boarded up on the inside, and over all heavy drapery is hung, so that not a ray of light can penetrate through those channels. The door is secured with listing to make it tight, and as an additional precaution a piece of carpeting is kept in readiness to be laid against the bottom when the door is closed; so that when the room is shut the darkness of the

THE CABINET

IN CABINET

Is formed, as indicated above, by a rough board partition stretching across the interior opening of the tower, as indicated by the letter G in the diagram. This partition—whether purposely for the greater mystification of skeptics or accidentally is immaterial—is placed a few inches beyond the angles formed by the junction of the tower with the main building, so that, as will at once be seen, access to the enclosed apartment can only be had through the main room or by the windows, unless, indised, trap doors through the floor of ceiling should furnish a means of, entrance. The floor of the main room is covered with rag carpeting, so common in the country, and the same covering extends over the floor of the cabinet. In fact, the partition rests upon the centre of one breadth. A careful examination showsthat this carpet is securely tacked to the floor on the remaining three sides of the cabinet; and as no break or cut maining three sides of the cabinet; and as no break or cu in it can be discovered, it must be admitted that no trap can exist there. Moreover, the same formation of rooms exist In the mean time the medium married. But that so good a thing should be kept in the family the marriage was brought about with a young man named Andrews, a member of the Keeler household. Within a few weeks after the marriage a child or child-grand-child was born. The occurrence of the events that have been so hastily narrated brought about the necessity for the growing Andrews family to look out for the feture, whereupon the good spirits charged Mrs. Andrews with a message to Mr. Keeler directing him to make a deed of his valuable farm to her. The message was promptly delivered, but not so on the floor below, and the ceiling of the room underneat

Keelor directing him to make a deed of his valuable farm to her. The message was promptly delivered, but not so promptly obeyed. The old man thought the spirits were going just a little too fast. He couldn't doubt the verity of the message, but he did daubt his obligation to obey it, and is doubting still.

Next came a more grateful message. The spirits were not satisfied that Mr. Keelor should waste his substance in entertaining strangers but he must charge tavern rates for their entertainment. This message was cheerfully received and obeyed with alacrity, and thenceforward visitors were tharge of the spirits and obeyed with alacrity, and thenceforward visitors were charged fifty cents a meal, or a dollar a day for board, with the ruling price for hay and oats for horses. Under this dispensation the spiritual manifestations have proven much large business, frequently having as many as a dozen or twenty human guests from abroad staying at their house a time, while on Bundays, their visitors from the country come by the scores in their own conveyances.

As if foreseeing this wonderful rush of guests, three or four years sgo the spirits directed Mr. Keeler to tear down

the antics of rough spirits—an old-fashioned settee for the accommodation of visitors when the company exceeds the number of chairs, a stove, and the well-used and discordant piano, which was purchased under spiritual direction. FIRST APPRARANCE OF THE SPIRITS.

When the preparation of this room had been completed, bout two years ago, according to all the minute directions of

the absoriginal ghost, a sitting was ordered there by the same authority. Precisely who were present at that sitting our reporter could not ascertain; but both Mr. and Mrs. Keeler were present, and also Mary Andiews, the medium. Mr. Keeler and his wife, and whoever eite might have been with them, took sea's, arranged in semicine lar positions before the strange enclosure, while the medium sat herself down in front of and facing them, which placed her close to the board partition, and nearly under the aperture in that structure. When all was arranged the lights were extinguished, as at former sittings, and for a little while silence and darkness reigned. Presently the strange lights appeared, as of old, and all the other unaccountable mysteries, when out of the darkness came the voice of the savage ghose, directing that a lamp be produced and the medium be shut into the dark cabinet. These directions were obeyed, when silence again reigned for a time. Suddenly the black curtain over the aperture in the partition was observed to move, as if an effort was being made to tries it, and Mary Andrews cried out from within the cabinet, as if IN GREAT TERROR:

"There's a man in bere! Let me out! Let me out

Mr. Keeler, however, calmed her fears by assuring her that Mr. Keeler, however, caimed her rears by assuring her there could possibly be no man there, but that what she saw must be a spirit; and urged her to remain quiet, and see what wonders would be performed.

After this interruption another period of silence ensued, when the sgitation of the curtain was renewed lasting for a moment or two, when a voice came from the opening, utter-

moment or two, when a voice came from the opening, uttering these words:

"Too much light! Spirits can't stand the pressure!"

Accepting the intimation conveyed by the words, Mr. Keeler lowared the blaze of the lain puntil it shed but a glimmer
of light in the gloomy apartment. Then followed another
period of patient waiting and watching, when suddenly a
copper colored hand was thrust out from beneath the curtain, with the index fluger extended, pointed first at Mr.
Keeler, then at the lamp, and then at the end of the plane
nearest the partition. This pantomime was easily translated, and Mr. Keeler proceeded to remove the lamp from its
position in front of the aperture to the place indicated on the
plane; the effect of which was to cause the light to shine
obliquely across the opening, without penetrating it. This
arrangement seemed to be satisfactory to the spirits, who indicated their pleasure by sundry war-whoops and grunting
"unghs," after the trailitional savage fashlon. Pretty soon THE BLACK CURTAIN ROBE

THE BLACK CURTAIN ROSE

completely from the sperture, and a face presented itself at the opening. It was an unmistakable Indian face, with high check-bones, durky hue, and all the usual characteristics. When the astonishment that the spparition produced had subsided into an eager waiting for what was to follow, the lips of the spparition moved, and a voice proceeding from them pronounced these profound words:

"Me big spirit. Me boss here! Penty pale-faces come see big spirit. Me boss here! Penty pale-faces come see big spirit. Big spirit make everybody believe! Ugh."

And the big spirit disappeared again into the darkness, and the curtain fell. Then there was stillness again for a brief period, interrupted only at last by a terrific shrick from the imprisemed medium, followed by a crash as she dashed the rude door away and came tumbling out into the room, more dead than alive with fright. On being questioned regarding the cause of her alarm, she replied that a cold, clammy hand was placed on her face, and she wouldn't stand that from the spirits or from anybody class. Of course this little episode terminated that particular scance, and the company broke up, wondering greatly at the things they had seen and heard.

SPEECH FROM AN INDIAN SPIRIT.

SPEECH FROM AN INDIAN SPIRIT. On the following day Mary was induced to sit again, though with the distinct understanding that she would not go into the box or cabinet if the spirits were going to put their hands on her; and if they did play any tricks with her or trouble her in any way, she would not again sit. With this understanding the scance was commenced with With this understanding the scance was commenced with pretty much the same preliminaries in the darkened room as on the first day. When the light was called for, it was arranged understandingly to suit the notions of the ghostly visitors. At this sitting several different faces appeared, some white, and others swarthy, some male and some female. All did not talk, the majority confining themselves to pantomimic displays. Finally the big Indian spirit appeared, as if to close the performance in due form, and spoke

to pantonimic displays. Finally the dig Indian spirit appeared, as if to close the performance in due form, and spoke a piece as follows:

"Me big spirit! Mo boss here. Spirits make everybody believe. Heaps of folks come here now. Folks must pay to see spirits. Mary Andrews get two dollars every time. She no sit for loss. Spirits no come. Ush!"

And so it happened that thereafter the happy medium of communication between mortals and the spirits of the departed exacted a fee of two dollars for every sitting, whether the number of spirits-scekers were many or fow. And as the rish is now very great, her income is by no means inconsiderable. Frequently she is required to sit as many as six times a day, and scarcely over less than four times; so that there earnings are from eight to twelve dollars every day. This income she religiously pockets herself, and appropriates wholly to her own use, greatly to the indignation and wrath of the Keelers, who make no secret of their displeasure with her for not dividing. They say that she came all the money, while they are compelled to undergo all the trouble and expense; and all they make is the profits that accrue from the board of human visitors and the keeping of horses. However, they can't very well afford to kill the goose that lays

and as the spirits won't come unless Mary Androws is present, they are forced to submit and allow her to pocket her fees. But Mr. Keeler says that he is going to talk with the spirits about it. He thinks that he ought to be paid something for his own time in superintending the operations; though visitors generally had quite as lief he would not be present, notwithstanding he persists in joining every circle that is formed when he is about. But his presence is not absolutely necessary, as it has been discovered that the slow goes on quite as well without him as when he is there.

With this minute and extended account of the origin and rise of these stranged developments, which has been obtained from the parties themselves and from the neighbors, and may therefore be considered in a measure apochryphal, we will slip over the two years during which the manifestations have been getting into good running order and obtaining currency among Spiritualists generally, and come down to the present time and the observations and investigations of the Sun reporter, who has just returned from a protracted visit to the locality and a patient study of the phenomenon.

SEEKING THE SPIRITS.

The reporter arrived at Moravia, a stranger in the place, without announcement or letters of introduction, about five occlock in the alternoon. He found his way to the Moravia House, the most considerable and respectable tavern in the place, and withal an excellent country hotel, where he secured a room and then proceeded in search of the renowned

The reporter arrived at Moravia, a stranger in the place, without announcement or letters of introduction, about five o'clock in the alternoon. He found his way to the Moravia House, the most considerable and respectable tween in the place, and withal an excellent country hotel, where he secured a room and then proceeded in search of the renowned medium. The hotel proprietor directed him to her residence, cured a room and then proceeded in search of the renowned medium. The hotel proprietor directed him to her residence, but on arriving there, the renovtred as told that she was not at home; she was up at Mr. Keeler's, on the hill. This house, about half a mile distant, was pointed out, and the reporter started in that direction. About half way up the hill he met a woman coming down, but thought nothing more of it. He found the Keeler family at supper, the company consisting of Mr. and Mrs. Keeler, the little girl that has been spoken of, two hired men, and two ladies and a gentleman, who he afterward learned were tomporary boarders, visiting the spirits. The ladies were from Herkimer County, and the gentleman from some place that he was careful not to divulge. The reporter was received without the slightest indication of surprise, it being supposed of course that he was only another guest attracted by the usual magnet. Nobody rose from the table to greet him: nobody asked any questions. He stood in the doorway and asked if Mr. Keeler looked up from his plate and replied, asking the reporter if he had been to supper. The reporter prevaricated, and said that as he wished to see Mr. Keeler alone, and was finished. In due time Mr. Keeler came out. The reporter drew him saide mysteriously, and said he had heard of Mrs. Androws's strange gifts, and had come to observe them.

"Cortainly," said Mr. Keeler—and we will put his language into English, lest his utter disregard of all grammatical rules would render him unintelligible to the general reader—"Certainly, that's what people generally come here for. I knew what you wanted when I first saw you. But

"OUT AND THE REE NO SPIRITS TO NIGHT."

TOU CAN'T SEE NO SPIRITS TO NIGHT."

REFORTER—Why not?
KEELER—Because the medium has gone home.

Keelin-Because the medium has gone home. Herorter-Do n't she stay here with you?

Keelen-No, she lives down in the village. You must have met her going down; she just left before you come in. Reporter-I did meet a lady half way down the hill. But can't you get her back here?

Keelen-lt's no use of trying; she won't come. And perhaps if you should get her the spirits would n't come. They act very strangely. Sometimes they won't come at all. REPORTER-Has n't this been a good day for them?

KEELER-Yes, this has been a good day. We have had some wonderful manifestations, and the medium is tired out now and she won't come back

some wonderful manifestations, and the medium is tired out now and she won't come back.

Reperre—But I want to go away in the morning, and I am very anxious to see the spirits while I am here.

Kezlen—There's no use of trying to hurry this thing. The spirits take their own time. If you want to see anything, you may as well make up your mind to stay awhile. You can stay here at our house if you want to; there's plenty of room; but if you are in a hurry you had better go along and give it up.

Repented—But I am willing to pay the medium liberally for her trouble if she will give me a sitting to-night.

Keelen—Well, you can go and see her; if she's willing to sit she can; but I don't believe you'll get her. You had better save your money, for if you force the thing like as not you won't see anything. The spirits are very curious, and you can't tell nothing about them—what they will do.

Mr. Keeler-here intimated that he was going down town, and he and the reporter walked along together, continuing the conversation.

KEELER-These are wonderful manifestations, but they ARRERR—These are wonderful manifestations, but they alto nothing to what we will have pretty soon. The time is coming very soon now when there won't be no skeptics. The spirits tell me so. They tell me that they will soon be able to show themselves to anybody everywhere, but the time aint come yet. They know their own business, and we can't tell nothing about them. All we can do is to wait and see.

clearly not an educated person, she has more natural intelligence than the Keelers, and appears to be far better informed on general subjects than they. She received the call of the reporter quite as unconcernedly as did the Keelers. The interview was quite short, however.

Reporter—Mrs. Andrews, I have called to try and induce you to give me a sitting this evening.

Mrs. Andrews—I never sit in the evening. I have enough to do in the daytime without that. Besides, I have sat four times to-day, and I 'm tired.

Reporter—But I will pay you liberally if you will accommodate me; what is your usual fee?

Mrs. Andrews—Two dollars.

Reporter—Well, I will give you five for a sitting to-night. Mrs. Andrews—Maybe you wouldn't get anything, and then you would be throwing your money away.

Reporter—Don't the spirits always come at your bidding?

ding?
Mas. Annaews—Oh, no; they only come when they have
a mind to. Sometimes they do n't come at all. As I have
been sitting all day to-day, it is more than likely I could n't get anything to-night.
Resourze—But I have stopped here expressly to see these manifestations, and I want to go off on the train in

the morning.

Mss. Andrews—Very well; I will at for you in the mornling before the train goes, and then it won't cost you any
extra. I will be up to the house at half-past six o'clock;
then I'll be freah, and perhaps we can get a good manifestation. I had rather not try it to-night.

As this was the best arrangement that could be made, it had to be submitted to, and the reporter returned to his hotel. Promptly at the appointed time in the morning he presented himself at the Keeler house. Mrs. Keeler was busy preparing breakfast, the hired men were just bringing in the milk of half a dozen cows, the rest of the household had not yet risen, and the medium had not arrived. The reporter waited until seven o'clock, when breakfast was announced. The family dropped into the kitchen, one at a time, for their morning meal, and the reporter accepted an invitation to break his fast with them, for which his fifty cents was subsequently paid. IN THE SPIRITUAL HOUSE.

cents was subsequently paid.

After breakfast, at which nothing was said of Spiritualism, After preasurate, at which nothing was said of spiritualism, only the appointment with the medium and her delay was mentioned, the Herkimer County ladies suggested that, while waiting for Mrs. Andrews, the reporter go up stairs and examine the room and cabinet.

A LOOK AT THE SPIRITS' NEST.

and examine the room and cabinet.

A LOOK AT THE SPIRITS' NEST.

Mr. Keeler assented to this, with a protest against the suspicion that should make such an examination necessary. These suggestions, it must be understood, were made without any knowledge of the reporter's official character, or that he was anything different from an ordinary visitor. The suggestion, moreover, came from the ladies, who were unterstrangers to him, and without the slightest intimation on his part that he desired to make such an examination. However, he was duly thankful for the opportunity present-oil, and availed himself of it without hesitation. He was furnished with a light, and guided by Mr. Keeler and the two ladies, who were even more curious than he, and, perhaps, equally suspicious, he entered the main room, and through it to the cabinet, which he cursorily examined in all its parts, though, as he had never witnessed the ghostly paraled there, he was not so particular as, he might otherwise have been. But, on general principles, he satisfied himself that the cabinet was a close apartment, dovoid of machinery or furniture, and with no opening but the curtained spirit window and the door through which the medium enters.

While making these observations the medium arrived, attended by a young woman in black, who was not introduced, but who was understood to be Mrs. Andrewe's personal friend. The reporter withdrew from the cabinet into the mula room, and a circle was at once formed, Mr. Keeler sitting on the left, then the young woman in black, the reporter in the centre, with the Herkiner County ladies on the right, and the medium in front. When all was ready, the door of the room was closed and the light extinguished. The dark-ness that then fillied the room was painful. Conversation was carried on, as usual. Presently Mr. Keeler proposed that

that .

SOMEBODY SHOULD SING.

Everybody protested an inability to sing. Mr. Keeler persisted, urging that the quality of the music was immaterial, the only object being to bring the campany late more perfect harmony, without which the spirits could n't operate. Pinally, to remove any pretended obstacle, the reporter lent his somewhat remarkable vocal powers to the good of the cause. As he esteemed it a solemn occasion, he struck up a solemn tour, selecting the words: olemn tune, selecting the words:

"Hark I from the tombs a doleful found, bline ears attend the cry."

Mine cars attend the cry."

But the spirits didn't seem to fancy such doleful notes, and Mr. Keeler suggested something a little more lively, whereupon the tune was changed, and the company sang the very appropriate words:

"Mary to the Saviour's temb Hastened at the early dawn."

The company all joined in these words with much zost, and flattered themselves that they made very good music. Still the spirits held sloof. Mr. Keeler then suggested that the music was not sufficiently lively—that something more stirring must be sung. The limited nature of the reporter's reperteive did not furnish a great variety of tunes of the nature indicated; however, he happened to think of an old-fashioned Methodist revival tune, fitting the words:

agreeable coughing. The reporter, of course, could dis-tinguish his own voice among the mortals. Whence, then, came these two additional male voices, even susposing that Mary Andrews furnished the female voice? INTERVIEWING THE SPIRITS.

When the singing ceased the reporter essayed a little con-

versation with the spirits:

Reference The spirits seem to have a full chorus of their own; will they not favor us with a song by themselves?

Silence alone answered the request. After waiting a moment the question was slightly varied and a "please" added. Then out from the darkness came a hollow voice, saving:

added. Then out from the darkness came a hollow voice, saying:

"The burdon is greater than we can bear."

If the burdon of that music was too great for the spirits, the reporter concluded it was too great for him, so he too refused to sing any more. Then silence prevailed for a while. Presently, directly in front, two exceedingly bright lights appeared, apparently not larger than a pea, shining but for a moment and then disappearing. These were succeeded by others of like character, some appearing directly over the heads of the sitters, others behind them, or wherever a presumable chance might put them. With these appearances one of the Herkimer County ladies described a beautiful, golden-haired child which she professed to see, though nobody else could see anything but the speeks of light and the impenetrable darkness. Then the room seemed to be filled with shapeless and undefined

CLOUDS OF RARE PLEECINESS, moving about in all directions, which Mr. Keeler said were spirits. While these displays were being made the same hollow tened voice came again from the darkness, with the

protound uttrance:
"My friends, this is a beautiful reality,"
The reporter thought so too, but he did n't say it. Just then there came a gentle hand, softly but unmistakably patting him on the knee. He clutched at the unseen manual, supposing, of course, that the spirit wanted to hake hands, but he grasped only a dark nothing—the ghost and vanished.

shade hands, but no grasped only a dark nothing—the ghost had vanished.

Finally, after a protracted performance of this character, a gentle tapping was heard on the wall. Keeler, who was evidently up to the business, at once asked:

"Do you want a light?"

Two taps were translated as an affirmative reply, and a match was promptly struck and the lamp relit. On recovering the rense of sight, everybody looked around and discovered everybody else sitting just as when the lamp was last burning, and no apparent change in the room. The medium then took her chair and retired within the cabinet, seating herself at the extreme north end, and just within the door. Mr. Keeler then put up and fastened the door, placed the light on the plane in the position heretofore described, set a rough paper screen in such a position as to shade the lamp from the eyes of the sitters, and resumed his seat. The company sat patiently for a few minutes, ocshade the lamp from the eyes of the sitters, and resumed his seat. The company sat patiently for a few minutes, occasionally exchanging remarks with one nother, and commenting on what had been done, when the curtain covering the special cov

allt nothing to what we will have pretty soon. The time is coming very soon now when there won't be no skeptics. The spirits tell mo so. They tell me that they will soon be able to show themselves to anybody everywhere, but the time aint come yet. They know their own business, and we can't tell nothing about them. All we can do is to wait and sec.

AFTER THE MEDIUM.

When the two had reached the foot of the hill, Mr. Keeler pointed to Mrs. Andrews's house, bidding the reporter get her if he could, and himself turned into the main street and went about his business. Mrs. Andrews was found without difficulty, and promptly responded to the call of the reporter. She is a good-looking young woman, apparently about thirty years of age, of medium height and rather stoutly built; plainly but neatly dressed; has just a suspicion of her Trish parentage in her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the first expression of her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the first expression of her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the first expression of her face, but more of the Yankee twang in her speech. There is a little touch of sadness in the first expression of her face, but more of the Yankee twang in her speech. There is a little more into the light, but only far enough to be congally at the enough to be long it itself a little more into the light, but only far enough to be local the face of a man. As it again withdrew, the whole company united in a request that the spirit show himself more plainly. The obliging old follow made the effort. Drawing the curtain asked. It was the face of a united again to the light, but only far enough to be little more into the light, but only far itself as little more into the light of the lamp. The should have the face of a man. As it again withdrew, the whole company united in a request the should have the foliouph in sided. It was as

spectacles, with great | self with pl minutes, a company ex development ing first at withdrow. Keelor as t to open the the compar the reporte closely that chinery, or by the wind from the as mediate in desired th

OCT

immediate ing to he playing at seen. Mr had just would tapped at i tunity to re Mrs. Keele part of the watch the ous cabine the voices that apart ally about the founds tower. The in view, as testifies in apartment cabinet p above, u by that d side the s for. The was attrib

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> hours : aojourn Mr. Kee no beca he urge persua went av conclud circle w and th

A circle

moving tomim Buicide out for tion w ed fing

spectacles. He was a very familiar spirit, showing himself with great freedom, but he refused to talk, contenting himself with playing bopeep with the audience for about five minutes, and them withdrawing absolutely. While the company sat waiting for his refippearance or for some other development, a hand came out of the aperture, and, pointing first at Keeler, and then at the cabinet door, quickly withdraw. This pantomime was readily translated by Keeler as the end of the performance. It meant that he was to open the door and let the medium out, which he did, and the company broke up. As soon as the medium came out the reporter again entered the cabinet and examined it more closely than before, but failed to discover any traps or machinery, or any means of ingress save through the door or by the windows.

ARRIVAL OF DE. MORTH.

ARRIVAL OF DE. MORTH,

chinery, or any means of ingress save through the door or by the windows.

ARRIVAL OF DE. MORTH.

On going down stairs it was found that the morning train had passed, so that the reporter could not get away until evening. The train had brought some recruits to the company of spirit-seckers, chiefly Dr. North, a known Spiritualist from New York, and two very genteel-appearing ladies from the same city. Dr. North was very anxious for an immediate interview with the supernatural apparitions, and desired that nobady but the medium and Mr. Keeler should be present. Be the reporter left them to consult the oracle alone, and went down to the village. After a midday dinner he returned to the house, hoping to join the company in an immediate sitting. Mrs. Keeler was in the kitchen attending to her domestic duties, and the child-grand-child was playing about the door and yard. Nobody cise was to be seen. Mrs. Keeler informed the reporter that "the folks" had just gone up atairs, and intimated that, as they had probably not yet got to work, if the reporter went up and tapped at the door, but the company seemed indisposed to admit him. Be he returned below, and improved the opportunity to reconnoitive outside. First satisfying himself that Mrs. Keeler and the child were still employed in the back part of the house and yard, he walked around in front to watch the windows in the tower opening into the mysterious cabinet. While watching these, he could distinctly hear the voices of the people in the upper room conversing and singing. He also opened the slats of the parlor windows under the ghosts' operating room, and kept the ceiling of that apartment in view. And while keeping an eye generally about the tower, he discovered a ventilator window in the foundation wall opening into the ceiler portion of the tower. Thus he had the entire external portion of the tower in view, as well as its interior below the cabinet; and he testifies most positively, and of his sow knowledge, that during this particular seance no person approac THE SPIRITS KNOW THEIR BUSINESS.

the space above the cabinet is open to the view of the sitters.

THE STRITE KNOW THEIR BUSINESS.

While the reporter was thus standing guard on the outside the scance terminated. Then he was immediately called for. The manifestations had been unsatisfactory, which was attributed to the ghosity displeasure that a visitor had been excluded, and the whole company united in a desire that the reporter should join them in another sitting. This he was ready to do, and the circle was soon formed. It consisted of the two New York ladies on the extreme right, then Dr. North, one of the Herkimer County ladies, the strange gentleman above mentioned who had not given his name or residence, the other Herkimer County lady, the Sun reporter, the young lady in black, and Mr. Keeler on the extreme left. The preliminary experiences in the darkened room were in all material respects the same as at the former sitting. When the lamp was lit the spirits were prompt in jutting in their appearance. Several strange faces were presented, some male and others formale, but none that were recognized. Finally a face appeared that resembled the gald-spectacled ghost of the morning sitting, though without the spectacles. Ile was pressed to give his name, and finally responded in a clear, bold tone, "Paine." This left the company as much in a quandary as ever, and the desire was expressed for his given name. Was it Tom Paine, or what Paine was it? The ghost evaded the question, but continued to play hide-and-seck from behind the curtain, occasionally as he showed himself indulging in some fancied wittiefsm. At length, as the company persisted in knowing his full name, he changed his bare and announced it as "Solomon Saul Josephus."

Paint Var Ludies who had evidently come hore.

SPIRITUAL WIT.

One of the New York ladies, who had evidently come hop-ing to see and communicate with a departed friend of the masculine fraternity, persisted in her inquiries if such a masculine fraternity, persisted in her inquiries if such a spirit was present, and urgently requesting that he would show himself. The witty ghost, Solomon Saul Josephus, however, persisted in monopolizing the stage and time, and in reply to the lady's inquiries kindly told her that she had male friends chough without calling for others from the spiritworld. One of the gentlemen present wanted to get some information about a female spirit, but was told that he ran too much after the women. These and similar brilliant and profound observations occupied the time of the spirit for over half an hour, when he withdrew, and the performance was concluded.

for over ani. an nour, when he witherew, and the performance was concluded.

The reporter remained for another day, and had other interviews, but none of a more satisfactory nature, nor which need be particularly described. He then left the village, and was gone four days, when he returned unexpectedly on a morning train and proceeded at once to the spiritual resort, determined to prosecute the investigation until he should be able to explede the humburg. He found an entirely new company waiting at the house and a circle was at once formed. In this circle was a gentleman from Swracuse, and, judging from his conversation, evidently an official of some soit. When the show commenced a face was presented that was entirely different from any the reporter had praviously seen. This face the Syracuse gentleman recognized as that of a man named Butler, as that of a man named Butler,

WHO HAD BEEN MURDERED

a few weeks previously in that city. To make the recogni-tion complete, the Syracure gentleman asked the apparition to show the side of his head. The side view was given, disclosing a horid gash on and back of the temple, from disclosing a horiti gash on and back of the temple, from which the blood was apparently streaming. This was considered satisfactory evidence of identity, the Syracusen pronouncing the wound precisely such a one as Butler had received. The ghost was then asked by the gentleman if the party in arrest was the murderer. The murdered ghost promptly responded, "Yes; hold on to the d—d-louse."

After this, the face of a very pretty little girl appeared; but as it was not recognized it was withdrawn. Then appeared a mast lovely, though strangely and femile fuer but as it was not recognized it was withdrawn. Then appeared a most lovely, though strangely said femulo face, apparently of a had just verging on womanhood. The features were all fully developed and were exquisitely beautiful. The eyes were large and lustrous; the nose a full Grecian; the mouth symmetrical and tempting. The complexion was not that of a corpse, though it was wonderfully clear, while the whole expression of the face was one of extreme sadness. The apparition excited the liveliest sensations among the beholders, and all leaned forward to inspect it closer. It appeared several times, at each appearance coming further into the light, until all had satisfied themselves of the reality of the vision. Then it was asked pearance coming further into the light, until all had satisfied themselves of the reality of the vision. Then it was asked to give its name. The lips moved as if attempting to pronounce a name, but no sound came from them. Again and again it appeared, at each appearance renewing the effort to speak. Finally a whisper was heard, and all cars were bent to catch it. The whisper was repeated a little louder, and finally so loud that all heard it distinctly and understood it alike. It was a name familier to the reporter and sacred to him though the face was certainly not familiar, and, though not wholly dissimilar, could not be that of the lady named.

ANOTHER SEANCE. On the following morning the reporter took a resident of the village with him to witness the manifestations. This the village with him to witness the manifestations. This gentleman had lived a number of years in Moravia and knew all the inhabitants; but he was not a believer in Spiritualism, and had nover visited this house. He was invited in order that if there was any deception practiced, and these were real faces, as they seemed to be, he might detect them: A circle was duly formed, and remained in waiting for two A circle was entry for men, and remanded in watering for two hours; but the shoets obstinately refused to appear, and an adjournment was finally forced upon the company by fatigue. Mr. Keeler seemed greatly mortified at this failure, the more so because of the presence of the village gentleman, whom he urged to come again in the afternoon. The reporter felt persuaded that he had now found a clue to the mystory, and went away with his companion. But in the afternoon they concluded to try it once more, and renewed the call. The circle was formed as in the morning. During the usual performance in the darkened room a male voice appeared directly in the midst of the company, speaking in the German tongue. Nobody present understood German, and therefore the communication was unintelligible. It was then explained by Mr. Keeler that Dr. North, who was present the provious week, had held a long conversation in Gorman with this or some other Teutonic ghost. Again the voice appeared and repeated his unintelligible message, but as he got no response after due waiting he seemed to get impatent, and found a more satisfied audience when he suddenly broke out with the words,

"Burke a light!" hours: but the shoats obstinately refused to nonear, and an

The light was struck with surprising quickness, but the ghost had vanished. The medium then entered the cabine and the show began, unfolding the

MOST REMARKABLE AND STARTLING PROGRAMME the reporter had yet witnessed. First of all, the face of a middle-aged man—a new face—was presented. This was followed by a hand, apparently grasping something, and moving back and forth across the opening. While this pantomime was enacting, the medium announced, from within the cabinet, that she could discern something bright in the spirit's hand, and that he was drawing it across his throat. spirit's name, and that no was crawing it across his throat. On closer inspection this was seen to be the case—the mar or spirit was apparently cutting his throat. The question was then asked who of the company had lost a friend by suicide, but no one responded. While endeavoring to fine out for which particular one of the witnesses this manifesta. tion was intended, a hand was thrust out and with extended finger pointed in the direction of the reporter and the gentleman who accompanied him. As the Moravia gentleman seemed most clearly indicated, the company unani mously decided that it must mean him. In order to be certain he asked the question if this exhibition was intender for him. In response the hand reappeared and pointed directly at the reporter.

at the reporter.
this pautomime for my edification?" the reporter Thereupon a great muscular arm was thrust out, away up the shoulder, and with elinched flat gave three powerful blows on the partition above the opening. This was an un-mistakable arm, one of unusual length even for a large man. It was clad in white, the material being gathered at the wrist on to a narrow band which was buttoned or otherwise

"Is the tragedy you are representing one in which I am terested?" asked the reporter, anxious to solve the riddle, in reply a hand appeared and waved an affirmative an-

"Does it relate to any relative of mine?"
A negative reply was received by the same means,
"Does it relate to any friend of mine?"
The negative reply was repeated,
"Is it an affair in which I have been professionally interested?"
The same hand waved an affirmative.

The same hand waved an affirmative. "Has it anything to do with

THE NATHAN MURDER ?"

THE NATIAN MURDER!

A negative reply was received.

"Has it any connection with the Alice Bowlsby case?"
Another negative reply.

"Is it the case of a male or female?"
Here the reporter was reminded by the Spiritualists who were present that if he asked a double question the spirits could not answer it. He then modified his question.

"Does the manifestation relate to a man?"

A negative reply.

could not answer it. He then modified his question.

"Does the manifectation relate to a man?"

A negative reply.

"Then it must be a female?"

At this a delicate hand appeared, holding a handkerchief of surprising whiteness, and, with every indication of gladness, portrayed by the rapid and emphatic manner in which she waved the signal, replied offirmatively.

The reporter asked for further explanation, confessing his inability to imagine what the pantomine meant. Some little delay ensued, which Mr. Keeler said was caused by the spirits preparing to explain the matter more clearly. Pretty soon the curtain rose again, and the upper part of an arm, torn off at the shoulder, was thrust out. This was followed by an undiatinguishable object shown within the opening, but which, by particular request, was afterward brought more into the light, and proved to be a portion of a female bust, with a mangied and bleeding shoulder, and the arm missing. Again the curtain foll and rose again, when a corpse, arrayed in a shroud of almost shining whiteness, lying on its back, and seemingly borne upon a litter, was passed several times before the opening. It was to the eye of the beholder

THE CORPRE OF A YOUNG LADY

THE CORFSE OF A YOUNG LADY

of small figure. The features could not be seen with sufficient distinctness to be described. This display seemed so terminate the pantomind tragedy enacted for the benefit of the reporter, and left him as much mystified as ever. Several faces were subsequently shown, at one time two together. There were also four hands shown at once, three full-sized, with fingers moving, coming up from below, and the fourth that of a child coming down from above. Finally a fifth hand, with the middle finger lacking, was shown, and the performance was ended.

When the door was removed to let the medium out from the cabinet, the reporter stood ready, with lamp in hand, to enter. He noticed that Mrs. Andrews was dressed very plainly, with a tight-fitting waist, and a skirt without hoops, hanging rather closely to her person. He could, of course, make no more searching examination of her. Withlin the cabinet nothing could be discovered but the chair in which the medium had sat and the tin speaking trumpet. The fastenings to the windows were perfect and secure.

NO TRAP DOORS could be discovered anywhere. The paper pasted over the cracks in the beard partition was torn off in search of concealed wires, but none could be found. It thus became manifest that, if deception was practiced, the medium performed it without the aid of accomplices; and if she practiced this deception, how could she conceal about her person all the masks, arms, hands and other paraphernalia essential to the varied performance that had just been witnessed?

The reporter was reluciantly compelled to confess himself builled, and came away unsatisfied.

Written for the Ranner of Light.

ACROSTIC. BY MRS. ELIZA-H. BLANCHARD.

Blest Banner I be thy radiant folds unfurled. And may they wave in triumph o'er the world, N c'er to be struck till truth hath wide prevailed, No more by error's ranks to be assailed. E ver may spirit zephyrs round thee breathe. R efreshing all who can thy truth receive.

Oh precious truth! that brings our loved ones near, Far off they have not gone, they meet us here,

Love us as when they dwelt upon the earth. In waiting watch for our celestial birth, G iving us light from worlds beyond the tomb, H eaven's holy light to dissinate all gloom. T ill we shall join them in their glorious home.

free Thought.

THINGS AS I SEE THEM. BY LOIS WAISBROOKER.

DEAR BANNER-I promised in my last to speak of some of the causes which have induced the state of things found in many parts of the country that have hitherto been considered the strongholds of Spiritualism; but I find them so various and so complicated, I fear the task will not be an easy one. Still, I shall not shrink from trying to fulfill my promise, and the first thought which occurs to me in this connection is embodied in the words uttered by Jesus in his

hour of trial, to wit: "THE PLESH IS WEAK."

It is one thing to think and talk of martyrdom for princi-ple till we gain the consent of the spirit thereto, but the fiery ordeal of a protracted living crucifixion demonstrates the fact that but few are strong enough to make their calling and election to the martyr's crown, sure. There is not a more critical people upon the face of the earth than Spiritunlists are, and none who feel it more keenly. This necessarily keeps up a constant warfare, not only between ourselves and others, but amongst ourselves. The very spirit of contention seems to have taken possession of us, and those of us who cannot see the necessity of this state of things, cannot see the causes producing it, become not only weary but disgusted, and ready to accept anything, to make any concession which will leave them the facts of spirit-communion, and give them peace, "But why this spirit of CONTENTION"?

you ask; "what are the producing causes? It seems to me that there must be something wrong somewhere." And so there is, relatively speaking, but not in the direction that our adversaries would have us believe. The fault is not in Spiritualism, but in the ignorance, the mistakes of Spiritual ists and of their judges. We, as a body, are constantly measuring the new thought, the new mode of action by the old standards; and that in spite of our continued protestations to the contrary. But why? Because we are medium istic. I repeat it, because we are mediumistic. We are surrounded by those who judge by the old standards, and before we are aware of it we become the mediums of this outside pressure, this false standard of judgment, are controlled by it, act out its beheets. Doing this, we are inevitably at war with our elves, and, consequently, with each other. And, further than this, we become the mediums for the unspoken hatred of our opponents. The elements which the dying institutions of the past and the present, together with their advocates who hold place and power-the elements of opposition continually thrown off from these sources-fill the very air. This spirit of opposition, when it takes the form of words or of deeds that we can understand, we promptly hurl back to its source. But that which is no spoken in words, and has not, as yet, taken the form o leeds, takes possession of us, producing spiritual chills and fever, even as emanations from decaying vegetation and from animal life connected therewith produce physical chills and fever. This lack of spiritual equilibrium is a dis-

CAUSE is a lack of perception on the part of so many Spiritualists, as to the length and breadth of the movement which has been inaugurated. We can never agree as to methods of doing, till we first see what is to be done. This the many could never come to understand, if left in peace among themselves at the present stage of progress; therefore I say that the present discords are necessary, and that the pro ducing causes will, like Milton's "Bin and Death," perish

turbing element which necessarily produces discord in our

ranks. Still it is doing us good service, from the fact that it

will eventually remove the other discord-producing cause.

and in doing so will destroy itself; for when this is done

there will be no more need of discord in our ranks. That

together when their work is done. "But why FRET ABOUT IT"? you ask; "if these things work their own cure, why be so troubled?" That is precisely what I wish to say. There s no need of being troubled; but many are, and so much so that they become disgusted, sick of this constant strife, and rush into "The Church of the Ohristian Union," the Universalist Church or some other seemingly liberal body of Christians for the sake of peace and popularity. Such forget that the wheel of progress rev lves, and those who seat themselves between the spokes on the upper side of the hub, thinking thus to avoid the mud, will soon be hanging head downwards; and unless they hold on with the grip of desperation, will find their heads, instead of their feet, in that of which they are so much afraid. Now Spiritualism is not Christianity in any sense of the word-is not Christianity and never can be, any more than the ocean can become a quart cup. When we can have quart cup oceans, then we can have Christian Spiritualists; and those within whose souls true Spiritualism has found a lodgment will

yet learn that no "Christian Union" is large enough or strong enough to hold them. This being true, they are only paying out their money for that which is not, cannot be, bread for them, are spending their time furnishing themselves with garments which cannot stand the refining fire of the age; and the closer they wrap said garments about

them, the more will they get scorched. In my next I will try to show somewhat further the causes which have driven and are driving so many of those belonging to our ranks under some form of Christian cover; also, will try in some measure to show what our work is, and hint at modes of accomplishment.

WHO ARE UNREASONABLE?

Ortho lox Christians claim that it is unreasonable and foolish for persons to believe that they can receive communi-cations from spirit friends. What do Christians believe? They believe that rivers in Egypt were turned into blood; that Anron's rod swallowed the rods of the magicians; that Aaron's rod budded, blossomed and produced almonds. They believe that after Joshua had marched round the city of Jericho and had blown upon the ram's horns the walls of the city were thrown down by an invisible power; that the Lord sent flying serpents among the Israelites, and that their bites were fatal to many of the people; that Samson with a jaw bone killed one thousand Philistines; and that David killed a giant with a stone! They claim that seven hundred Benjaminites could throw stones "at an hair-breadth and not miss"; that ravens brought meat to Elijah; that fire came down from heaven and consumed companies of men that were sent to take Elijah; that Elijah went up in a whirlwind to heaven. They believe that an angel killed: one hundred and eighty-five thousand Assyrian soldiers that a dead man was brought to life because his body touched the bones of Elisha; that Nebuchadnezzar lived seven years with the beasts of the field, cating grass like oxen; that Jonah lived three days and three nights in the stomach of a live whale! They believe that four beasts were seen in heaven, and that four angels were bound in the river Jackson, Penn., 1871.

YES, LET US "TAKE COUNSEL."

MESSIS. Epirons-What does the Constitution of the State of New York say upon the freedom of speech, to which allusion was made in the Banner of Oct. 7th? Here it is:

sion was made in the Hanner of Oct. 7th? Here it is:

"Article 7—Sect. 3.—The free exercise and enjoyment of religious profession and worship, without discrimination or proference, shall forever be allowed in this State, to all mankind," etc.

"Article 7—Sect. 8.—Every citizen may freely speak, write and publish his sentiments on all rubjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech, or of the press "etc."

A most righteous and wholesome law when properly en-

The officers of which the "Common Council" is composed of which a "life-long Republican" complains, are evidently acting outside the constitutional laws of the State of New York, and it only remains for those who feel aggrieved by the unjust decree to see that the laws are properly enforced and carried out. Show these one-horse Common Councilmen that there is a power pennice and put in motion, that may grind them to pewder, but in motion, that may grind them to pewder, W. Samson. men that there is a power behind their throne, when once

Hammonton, N. J.

Written for the Banner of Light, TO ONE ENFRANCHISED.

BY CORA WILDURN.

I neared thee always with the step of love, And rested in thy presence, as we rest 'Neath the home-shelter: while to scenes above, And thoughts, and ministrations of the blest. Our souls uprose, at Love's divine behest.

Friend of the sad, and Sister of the Free! Hopeful of all things pure, divinely great; Ylewing the future of humanity,
Through prophet-oyes, with conscious faith elate, Basking in foregleams of the angel state !

Yowed unto redress of each human wrong Thrice armed with woman's gentleness of power; How must the full tide of thy soul in song Have broken forth, in that triumphant hour That gave to thee thy won immortal dower!

I would approach thee with the step of leve, But reverence fills my heart and thrills my soul; Jam of earth; thou of the Heaven shove: I wander yet; and thou hast reached the goal; Around thee tidal streams of music roll While round me close the bitter floods of life,

I dwell amid a world of change and strife, Thou art a dweller in the Land of Day, I can but seek like thee to hope and pray i Hope with the soul, and pray with heart and hand, For the relief of mortal wrong and woe;

And tempest clouds still lower along my way :

had with the dealzons of spiritaland Like unto thee, with kindly real to glow. For minds enslaved and creed-bound here below. Sister! exalted by the sweet acciulm Of the bright angels, that have summoned thee !

Wherewith they crowned thy brow immortally, And by my sister love, return to me ! Come as thou wilt, in vision of the night; Or by Impression's spirit signal given : Speak of that upper world's supreme delight. The glory and the peace of the forgiven-

The anchorage in safe and hely Heaven !

I do adjure thee by the sacred name

Rorget me not! that summer-world so fair With Joy and Wisdom's boundlessness of scope; The hallowed treasure-stores abounding there, Realization's bliss exceeding hone-Wherewith this mortal fancy dare not cone !

Yet would I be remembered, angel-friend! To know I still am loved, am dear to thee. Some token of remembrance thou wilt send O'er the dividing waters unto me-A greeting from thine Immertality !

Spiritualism in Sau Francisco. EDITORS BANNER OF LIGHT-Enclosed I send

you an editorial paragraph, clipped from the Daily Alta California, of this city, dated Aug. 17th, 1871. It is useless for me to make any comments on such a display of either deplorable ignorance or willful mendacity, only to make the assertion, which can be easily proven to be true, that the number of believers in spirit intercourse and its consequent philosophy, is daily increasing in this very "Golden City," where the above-named newspaper is published.

Yours fully in the faith, San Francisco, Cal, Sept. 3d, 1871.

"Home, the Spiritualist, is working up a considerable reputation for himself; and if he can only perform in public the feats said to have been done in private, before a select few, he will create as much wonderment as did the Davenport Brothers in their clever tricks that defied detection for so long a time. Spiritualism has met with so many reverses by the spiritual manifestation being demonstrated to be only the result of ingenious worldly appliance, that it has sunken into disrepute. The thousands of gulled believers in the promiscuous and boisterous visitation of people from the other world, have either seen the errors of their way and amended their articles of belief, or, on account of aberration of mind, are now inmates of insane asylums. But this man Home, according to a story published in a Spiritualist newspaper, has been sailing around in the air without being encumbered with wings, as we are led to believe angels are. He takes a room in the sixth, eighth or tenth story of a building, and the trick is to go into a trance, open the window, sail out head or feet foremost, (no preference as to end.) and then, after floating around in the air for a reasonable length iterating around in the air for a reasonable length of time, he goes into somebody else's room after the same fashion that he came out of his own. How he does it is not stated; but if he keeps saling around into people's rooms, provided he does not get shot for a burglar, some shrewd Yankee will catch him at it and expose his trick."

Inscribe injuries on sand, and benefits on marble.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore chooves Bocieties and Lecturers to promptly notify us of autointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

J. MADISON ALLEN, New Ipswich, N. II.

MARY A. AMPHLETT, inspirational, care Dr. C. Bunkley, Dayton, O.

MRS. N. K. ADHROSS, trance-speaker, Delton, Wis.

C. FARNIE ALLIN will speak in Washington, D. C., during November; in Baltimore, Md., during December, Address, box 209, Stonehan, Mass.

MRS. M. A. ADAMS, trance-speaker, Biattlebore', Vt. HARRISON AUGIR, Charles City, Iowa.

REV. J. O. BAREKTT, Glenbeulah, Wis.

ELI F. Bruwn, Missionary of the American Association of Spiritualists, will anawer calls to organize Lyceums or to lecture. Address, Richmond, Ind.

MRS. H. F. M. BROWN will answer calls to lecture and receive subscriptions for the Banner of Light. Address, Chicago, Ill., care Lacture. Hanner

MRS. RARAH A. BYINKS will speak in Willimantic, Conn, during October, Address, Wollaston Helvits, Mass.

MRS. KELLIEJ. T. BRIGHAR will speak in Troy, N. Y., during October, Address, Wollaston Helvits, Mass.

MRS. KELLIEJ. T. BRIGHAR will speak in Troy, N. Y., during October, November and December; in Music Hall, Boston, Feb. IS and 25; in Philadelpits, Pa., during March, Address, Elm Grove, Coistrain, Mass.

MRS. ABBY N. BURNHAM, inspirational speaker, 261 Hard son avenue, Room 3. Boston.

DR. JAMES K. BALLEY, LaPite, Ind., box 344, ADDIE L. BALLOU, inspirational speaker, Chicago, Ill., care R. P. Journal.

MRS. EMMA P. JAY BYLLENE, 181 West 12th st., New York, W. M. BUYAN, box 33 Carnder P. (b. Miss.)

DR. JAMES K. HALLEY, LAPOTE, 1nd., box 374.
ADDIE L. BALLOU, INSPIRATIONAL SPORKER, Chicago, Ill., care
R. P. JOUTAL.
MRS. EMMA P. JAY BYLLENE, 151 West 12th St., New York.
WM. BRYAN, box 53, Camden P. O., Mich.
REV. DR. BARNAED, Battle Creek, Mich.
JOSRUB BAKER, JANESVILLE, Wis.
MRS. E. T., BOOTHE, Milford, N. H.
MRS. PERSCHLAE DOYT BRADDI'RY speaks in Bingham, Me.,
one fourth of the time. Address, North Madlson, Me.
MRS. A. P. BROWN, St. Johnsbury Centre, Yt.
REV. WILLIAM BRUNTON, 131 Harrison avenue, Boston, Ms.
DR. J. H. CURKIEK, 39 Wall street, Boston, Msss.
MRS. LORA S. CRAIG Will speak in Bradford, N. H., onefourth the time. Address, Nowport, N. H.
WARKEN CHASE, 614 North Fifth street, St. Louis, Mo.
ALBERT E. CHEPKNYES, CARE Banner of Light, Boston, Mass.
DR.A. B. CHILD WILL lecture at convenient distances from
BOSTON. Address SO School street.
MIS. JENNETE W. CLARK, 1253 Washington street, Boston.
MRS. LCIA H. COWLES, Clyde, O.
J. P. COWERS, M. D., WILL lecture on "Human Tempera
ments." Address, Ottawa, Ill., DOX 1574
GEORGE E. CLAIRE, 2 Nowhall street, Lynn, Mass.
MR. M. C. CONNELLTY, Louisy tile, Ky., Inspirational speaker, Will answer calls to lecture.
LWES F, CTMINISS, Inspirational, Chicago, Ill., care ReIlgio-Philosophical Journal.
MRS. JF. Coless, trance speaker, Brailford, Mass.
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
MRS. JF. COLES, trance speaker, Tenderospeak,
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
MRS. JF. COLES, trance speaker, West Harwich, Mass.
MRS. M. J. COLENGEN, Champlin, Hemmepin Co., Jihan,
MRS. D. CHADWICK, trances peaker, West Harwich, Mass.
MRS. M. J. CLARK, trance speaker, Penville, Ind.
HRS. L. DANIKLS, Ill Chapman street, Boston,
MRS. E. L. CHENN, Rocklord, Ill
MRS. E. C. DENN, Hocklord, Ill
MRS. E. C. CELLON, M. CONTROLES, MASS.
MIS

DE. JARKS COUPER, Kellefontaine, O., will lecture and take aubscriptions for the Banner of Light.

MRS. E. L. DANKERS, Il Chapinan street, Boston, Mass. Prof. Wh. Derton, Wellesty, Mass.
Miss Lizik Dotten, Pavilion, 57 Tremont street, Boston. Dr. E. C. Denn, Rocktord, Ill.

MRS. AGNES M. DAVIS, corner Harvard and Ellery streets.
Cameriagegori, Mass.
Miss Kleik L. Davis will speak in Lowell during October; in Fall River during November: in Natick during December; in Ballem during February; is New Bedford during January.
Address, box 323, care A. P. Lake, Lowell, Mass.
A. H. Darrow, Waynesville, Ill.
A. Briggs Davis will anever calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.
Dr. D. D. Davis, inspirational, 66 Leverett st., Boston, Ms., Levy Dinkelsfield, Decatur, Ill., box 298, care B. J. Righter, Mr. A. E. Dott will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.
Dr. J. R. Botty, Covengion, La.
HERNY J. DURGIN, inspirational speaker, Cardington, O. George Dutton, M. D., West Randolph, Vt.
MRS. ADDIE P. Davis, Winte hall, Greene Co., Ill.
MRS. E. B. DANYORTH, M. D., trance speaker, (formerly of Boston), Lawrence, Kam., bay Fis.
Miss S. E. Dickson, inspirational, Vinciand, N. J., box 201.
Frank Dwight, Wontana, Lowa.
Miss. Sophia K. Derant, Lebanon, N. H., will answer calls in New Hampshire and Verinont.
MRS. Ehlly Okanoon Ewen, inspirational speaker, 241
Sixth avenne, New York.
Miss. M. A. Ellis, Inspirational speaker, will answer calls to lecture in Illinois, Michigan, Indiana and Ohio. Address, Indianapolis, Ind.
Andress, Forster will speak in Cincinnati, O., during Getober; in Louisville, Ky, during November; in Springfield, Mass. during December; in Marihoro' and Hudson during February; in Salem during Marchinor' and Hudson during February; in Salem during Marchinor' and Hudson during February; in Salem during Marchinor' and Hudson during Service, in Salem during Marchinor's parker, Philadelphia.
Miss. Clara A. Fi

MRS. M. LOUISE FIENCH, traine and inspirational speakol,
Townsend Harbor, Mass.
DR. H. P. FAIRPIELD WIII speak in East Saginaw, Mich.,
during October. Address Ancora N. J.
J. WH. FLETCHER, Westford, Middlesex Co., Mass.
REV. A. J. FIBBRACK, Port Huron, Mich.,
MRS. FANNIE B. FRILTON. Everett, Mass.
REV. J. FRANCIS, Ordensburg, N. Y.
MRS. M. H. FULLER, Elk River, Minn.
A. B. FRENCH, Clyde, O
CHARLES D. FARLIN, Inspirational speaker, Deerfield, Mich
GRORGE A. FULLER, Inspirational, Natick, Mass.
MISS ALMEDIA B. POWLER, Inspirational, Sextonville, Rich
land Co., Wis., care F. D. FOWIEr.
DR. R. P. FELLOWS, Vineland, N. J.
DR. GAMAGK, Iccurrer, 134 South 7thst., Willismsburg, N. Y.
DR. L. P. GRIGGS, Inspirational, Lox 409, Fort Wayne, Ind.
MISS. LAURA DE FORCE GORDON, box 2123, San Francisco,
Cal.

MRS. LAURA DE FORCE COMBOG, CONTROL MRS. LAURA DE FORCE COMBOG, CONTROL MRS. J. G. GILES, Princeton, Mo. N. S. GIRERINAS, LOWEI, Mass. ISAAO P. GIRERIKAS WID Speak in Somers, Conn., during October, Address, ISSI Washington street, Boston, Mass. Miss Hels N Grover, inspirational speaker, 79 Myrifest, Boston, Mass, will make engagements to lecture the coming season.

earon. Kensey Braves will lecture in Hannibal, Mo., during No-ember. Permanent address, Richmond, Ind. Mgs. A. HULL, trance and inspirational speaker, 1716 Park wenne, Philadelphia, Pa Bg. M. Henry Housman will speak one-half the time in flowe and one-half in Morrisville, Vt., for one year. Address those Vt.

avenue, Philadelphia, Pa
DR. M. IERRY HOUGHTON WIll speak one-half the time in
Stowe and one-half in Mortsville, Vt., for one year. Address
Plowe, Vt.
Mrs. Emma Hardinge will speak in Mos'e Hall, Boston,
during Oztober: in New York ourong November; in Salem
during January. Address care of Thomas Ranney, Eeq., 251
Washington street. Iosaton, Mass.
Mosrs Hull, 166 West Baltimore street, Baltimore, Md.
D. W. Hell, inspirational and normal speaker, Hobart, ind.
I.Yman C. How., La. 88, Fredoma, N. Y.
Mrs. N. A. Horton, East Saginaw, Mich., care K. Talbot,
Mrs. L. Hytchison, inspirational, Owensville, Cal
Mrs. L. Hytchison, inspirational, Owensville, Cal
Mrs. L. Hytchison, inspirational, Owensville, Cal
Mrs. C. Hotober, Inspirational, J. Chester Park, Boston, Mass,
Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vi
Dr. J. N. Hodges, trylace, 9 Henry street, East Boston, Mass,
Dr. E. B. Holden, inspirational, Mount Clemens, Mich,
Mrs. P. O. Hyzer, 122 East Madison street, East Boston, Mass,
Mrs. P. O. Hyzer, 122 East Madison street, Baltimore, Md.
Mrs. P. O. Hyzer, 122 East Madison street, Baltimore, Md.
Mrs. P. O. Hyzer, 122 East Madison street, Baltimore, Md.
Mrs. P. O. Hyzer, 124 East Madison street, Baltimore, Md.
Mrs. M. A. C. HEATH (Gimerly Brown) will answer calls to
lecture and attend funenis. Address, Middlesex, Vt.
JAMBS H. HARRIS, hox 99, Abington, Mass.
Wh. A. D. Hume, West Side P. O., Cheveland, O.
Zella S. Harrings, inspirational, East Whately, Mass.
E. Unite Hinman, West Winsted, Com.
S. Jonks, Esq., Chicago, III.
Harvert A. Jones, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, III., on the Spirit
ual Philosophy and reform movements of the day.
Mrs. A. JESPER, lecturer, Bridgewater, Vt.
Wm. H. JOHNSTON, Corry, Pa.
Miss Star M. Johnson, Detroit, Mich,
Dr. P. T. Johnson, Icchirer, Vjohnsun, Mich
Ww. F. JAMESON, 284 West Madison street, Chicago, III.
ALFRED KELL EY, normal speaker, Roby's Corner, N. H.
Mrs. Mass. M. J. Rutz, Bostwick Lake, Mich.
D. P. Kalden, S

ille, Mich.
Miss Jennie Leys, inspirational speaker, will lecture in Springfeld, Masa, during November: in Worcester during October: in Plymouth, Dec 3, 10 and 17; in Music Hall, Boston, Dec 24 and 31; in the afternoon, and in Chielsea in the evening; in Lynn during January. Address, care Dr. B. H. Crandon 4 Tremont Temple, Boston. Mrs F. A. Logan, Genesse, Wis.
CRIPAS B. LYNN, inspirational speaker, 634 Race street, Philadelphia.

CRPIAS B. LYNN, inspirational speaker, 634 Race street, Philadelphia.

Dr. Gaorge W. Lusk will answer calls to lecture. Address, Eaton Rapids, Mich.

JOSEPB B. LEWIR, Inspirational speaker, Yellow Spring, O. H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or clair voyant state.

Dr. John Maythew, Washington, D. C., P. U. box 607, Mrs. Mary A MITCHEL, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, McGfenry Co., Hl. Mrs. NETTIR COLBURN MAYARD, White Plains, N. Y. Mrs. Tabozink Moore, Neetham Vineyards, Mass R. V. A. K. Macsouler will answer calls to lecture on Spiritualism Address, San Francisco, Cal. Charles N. Marsh, semi-trance speaker. Address, Wonewo, Juneau Co., Wis.

J. W. Matthews, tecturer, Heyworth, McLeon Co., Ill. Dr. James Modrison, lecturer, McHenry, Ill. Mrs. A. E. Mossoy, Inspirational, Dayton, O. Mrs. Elizal Howr Fuller McKinery, San Francisco, Cal. Prop. R. M. M'Cord, Centralis, Ill.

MRS. A. E. MOSSOF, Inspirational, Dayton, O. MRS. ELIZA HOWR FULKE MCKINERY SIGN Francisco, Cal. Phop. R. M. M. Cord, Centrains, 111.

EMMAM, MARTIN, Inspirational speaker, Birmingham, Mich. Mr. P. H. MASON, Inspirational speaker, No. Conway, N. H. P. C. MILLS, North Waterboro, Mc. Mrs. Anna M. Middlessook will speak in Philadelphia during December. Will make engagements for the remaining fail and winter months. Address; box 778, Bridgeport, Conn. Mrs. Sakan Helen Marquand, trapec and inspirational speaker, 767 6th svenue, New York.

J. Wh. VAN NAMER, trance speaker, 404 Dean street, Brooklyn, N. Y.; P. O. address, box 5120, New York.

A. L. E. NASH, lecturer, Rochester, N. Y. RILEY C. NASH, Inspirational speaker, Decribed Mich. J. M. Normes, trance. Rock Island, 111.

Mrs. C. A. K. Poore will answer occasional calls to lecture upon Npiritualism, social and religious reform. Address, No. 8 Wellington street, Worcester, Mass.

J. L. Potter, trance speaker, Morristown, Minn.

Lydia Ann Perior, Dor 81, Audurn, Me.

A. A. Lex Day Inspirational speaker, Disco. Mich. L. G. Amus Perior, Dor 81, Audurn, Me.

A. A. Poun Inspirational speaker, Bechester Depot. Oblo.

MRS. EMMA L. MORSE PAUL, trance spoaker, Alstead, N. K., G. Amb Perror. Don 27, Aubrin, Me A. A. Pond, inspirational speaker, Rochester Depot, Ohlo, Dr. J. H. Pikirst Headsburg, Nonoma Co., Cal. Dr. E. E. Ferkins, Kamess City, Mo. Mrs. Harnist E. Pore, Morrisiown, Rice Co., Minn. Dr. S. D. Pack, Port Huron, Mich. Dr. L. A. Plums lectures upon "The New and True Idea of God," at convenient distances. 110 Hanover street, Boston, Edward Palaker, trance, Cambridge, Someiset Co., Me. William C. Pike, Boston, Mass.

NATHANIEL M. PIERCE, Putnam, Conn.
MER. L. H. PERRIER, trance, Princeton, Franklin Co, Kar.
J. M., PERRIER will aprak in Louisville, Ky., during Octoser' in Memphia, Tenp., during bovember; in New Orleans,
a., during December and January; in Troy, N. Y., during
cebruary and March; in Washington, D. C., during April; in
Payton, O., during May; in Sturgle, Mich., or Cleveland, O.,
miring June; July and August, attending grove meetings in
Wisconsin and Minnesota. Permanent address, Hammonton,
N. J.

Horon, Mich.

Mi

ALBERT E. STANLRY, Leicester, VI.
MINS H. T. STEARINS, trance speaker, may be addressed Suntury, Penn.
MRS. C. A. SHERWIN, Townsend Center, Mass.
MRS. ADDIR M. STEVENS, inspirational, Claremont, N. H.
MRS. CARRIE A. SCOTT, inspirational, Claremont, N. H.
MRS. CARRIE A. SCOTT, inspirational speaker, 10 Chapmar
street, Boston, Mass.
DR. J. D. SKERY will fecture on the Science of the Soul at
any distance not over 100 miles from home. Address, corner
Main and Eagle streets, Buffelo, N. Y.
JOSKEN D. STILLER, Montpelier, Vt., care of Geo. W. Ripley.
ELIJAH R. SWACKHAMER, lecturer, 767 6th avenue, N. Y.
DR. O. CLARK SPIRAGER, Rochester, N. Y.
MRS. C. M. SHOWN, San Jone, Cal.
MRS. B. J. SWASKY, normal speaker, Noark, Conn.
MRS. L. A. F. SWAIN, inspirational, Union Lakes, Minn.
NELAH VAN SICKLE, Greenbush, Mich
MRS. L. A. F. SWAIN, inspirational speaker, Runtley, Mich.
J. W. SEAVER, inspirational speaker, Runtley, Mich.
J. W. SEAVER, inspirational speaker, Nurgis, Mich.
MRS. D. E. B. SAWTER, Wanchester, N. H.
ABRAN SMITH, E. E., inspirational speaker, Sturgis, Mich.
MRS. CORA L. V. TAPPAN, CATC Messys. Rodpath & Fall, No.
36 Bromfield street, Boston, Mass., or 138 shish 1, New York.
MRS. SARAH M. THOMPSON, inspirational speaker, 161 Bf.
Clar street, Cleveland, O.
THOMAS B. TAYLOR inspirational, Providence, R. I.
H.CDSON TUTLE, Berlin Heights, O.
MISS MATHE TINKING, Conveny, Mass.
MRS. ROBERT TIMMONS, Mexico, Andrian Co., Mo.
MRS MATHE TIMENO, Conveny, Mass.
MRS. ROBERT TIMMONS, Mexico, Andrian Co., Mo.
MRS ABRIE W. TANKER will speak in Hartind, Vt., Oct.
29; In Lenn. Miss., during November: in Salem, Dec. 3, 10
and H. Address, Montpelier, Vt., box 212.
BENS AMIS TOOD, San Francence, Cai.
N. Frank White will speak in Milford, N. H., Oct. 22 and
29: In New York during Deceacher. Address, Boston, Mass.,
Care Banner of Light.
S. V. Wilson, Loubsrd, III.
E. S. Wilsen, Loubsrd, III.
E. S. Wilsen, Loubsrd, III.
F. S. Wilsen, Loubsrd, III.
J. G. Wiltensky, inspirational speaker, Rock Grove City,
Floyd Co., Lowa.

F. S. WHEELER, CATE AMERICAN SPITUABILAT, CLEVERING, O. F. L. H. WILLER, M. D., WIIIMANIE, COMM. MRS. LOIB WAISBROOKER, Battle Creek, Mich., Care S. M. Rockwell.

J. G. WHITNEY, inspirational speaker, Rock Grove City, Floyd Co., Jown.

MR. N. M. WHIGHT Inspirational speaker, will answer calls to lecture in the New England States. Address, Roston, Mass., Care Banner of Light.

WARREN WIGHT, Inspirational speaker, Whiterloo, N. Y. MIS. E. A. WILLIAMS, Orishany Falls, N. Y.

R. H. WORTHAN, Buffalo, N. Y., box 1454.

MRS. N. E. WARNER, DOX 311, Putnsun, Conn.

MRS. E. M. WOLGOTT, Canton, St. Lawrence Co., N. Y.
PROF. E. WHITPLE, CIVIde, O.

DR. E. B. WHEKLOCK, Pleasanton, Kan.

ELDAH WOODWORTH, INSPIRATIONAl speaker, Leslie, Mich.

A. C. and Mrs. ELIZA C. WOODREPP, Eagle Harbor, N. Y.

WARREN WOOLSON, ITANCA SPRACK, HASTINGS, N. Y.

MRS. MARY J. WILCONSON WIll speak in Topeka, Kan., Oct.

23 and 20, and ducing Sovember; in Southern Missonri during December; January and February at Springfield, Marshield, Carthage, and other places.

DANIEL WHITK, M. D., St. Joseph, Mo.

MRS. MART E. WITTIKE, Holliston, Mass.

MRS. SOPRIA WOODS, trance speaker, Dummerston, Vt.

GROUGH W. WHITNEY, Inspirational, East Walpole, Mass.

MRS. MART E. WITTIKE, Holliston, Mass.

MRS. MART E. WITTIKE, Holliston, Mass.

MRS. MART E. WITTIKE, Holliston, Mass.

MRS. N. WILLIS, 35 Windows street, Cambridgenort, Mass.

A. A. WHERLOCK, Cleveland, O., care American Splitualist, Miss M. WILLIS, 35 Windows street, Cambridgenort, Mass.

ARS. J. WILLIS, 35 Windows attreet, Cambridgenort, Mass.

ARS. J. WILLIS, 35 Windows attreet, Cambridgenort, Mass.

ARS. J. WILLIS, 15 Windows attreet, Cambridgenort, Mass.

ARS. J. WILLIS, 17 Windows, M. P. J. Address, 249 Brondway, Lawrence, Mass.

ARS. J. WILLIS, TREE, L. C. Cobouro.

MR. & MRS. M. J. P. C. C. Cobouro.

MR. & MRS. M. J. P. C. C.

Passed to Spirit-Life:

From Glen Beulah, Wis., on Saturday morning, July 29th, 1871, the dear and sainted mother, Huldah Barrett Corson, wife of the late Seward Corson, of Canaan, Me., aged 77 years. Active, Jaithful, terder-hearted, chil-like in spirit, her years were rise with the harvest of her sowing-ripe with trials, virtues and victories. Hers was the years sent of material affections, all golden now with neasive memories. How endearing to the many who knew and loved her is that appellation, "Aunt Buldah". How hoppy its absociations: It is engraved upon our hearts, to be resid herenter. Her earth-life one of peace, hence her transition was receive in spirit as the unclouded sunser of an animonal day. Pure and white is her spirit; she is a saint now. How blessed to her children and other relatives and friends! How welcome to her hushand, who classes the hand of his beloved again—this time in the Summer Land of heaven! Through the minimer Land of heaven! Through the infinite laters, sufficiently of her high privilege, by striving to live as true and sweet a life as hers. We are pilgrin a left. Be to us, of precious mother, our guardian angel, till we meet again on the life of the Blest.

Gion Warner, N. H., Sent, Itth, 1871, Enoch Stevens, agea. 1871, the dear and sainted mother, Huldah Barrett Corson,

From Warner, N. H., Sept. 17th, 1871, Enoch Stevens, aged

It years.

Mr. Stevens, atthough called to a higher life very suddenly, was prepared for the clunge, and scent of, indeed, to have had for a long time a foreshad owing of the event, while very merfect health. Last winter, inconversation with the writer, he remorked that "dotath had for him to feats. It was but 2 cannee for the higher and better state of existence, in which the spirit, freed from the close of mortality, processed from one sphere to another, ever onward and upward."

Our "timed has long been a heliever in the philosophy of spirit interceurse, and received his first light upon it esubject from the perusal of the writings of A. J. Davis, and from the inductions of his own soirlinature and powerful intellect, with which Nature had endewed him. He was a constant reader and admirer of the Banner of Light. He leaves quites numerous family, who I apply mourn not as without cope, though soils make the dark in iterial presence. May the blessings of the ancel world be with them all. The funeral tervices were conducted by the Rev. Lemuel Willis, (Universalist,) of this town, and were attended by a large crowd of the alives. Spiritualists, and friends of the famility, and in justice to the electroman it may be said that he preached a rood Spidipalist decourse from the tert; "I will not leave you comfuttless." "The noldest work of God—an honest man." (By request)

From Alleghany City, Pa., at the resblence of his mother,

From Alleghany City, Parat the residence of his mother, Mrs. Louisa M. Patterson, Sept. 15th, Howard R. Patterson, in the 21st year of 11s age.

in the 21st year of 11s age.

He was one of the first victims to the malignant small pox, then raging in that city. He loas left a whowed in ther, a brother and four sisters to mourn his premature transition in the first promise and freshness of dawning manheed. The light of our beautiful philosophy discrined his prospective, change of all its terrors, likeofly cave and revert being the desolation and loneliness that his absence would decadon in the home of the loved ones be was feating bentied. He was endowed with rare musical graps, and with his brother constituted his mother's chief stay. The blossed angels were with this afficied family in their great sorrow, even though the poor mother's heart was too sorely tried to realize their presence. The friends of Mrs Pattrean everywhere will deeply symeathize with her, and her knowledge of spirit communion will bring her solace and strength.

Latra Cupty Shirm.

From West Winfield, N. Y., at 51 o'clock on the morning of Sept 27th, Fanny M. Beals, wife of Dr. E. F. Beals, aged 57 ears, of inflammation of the lunes.

years, of initianimation of the lungs.

Her departure, like her cuttre life, was peaceful, calm and casy. It was just as the angels can make it to all these who, like her, are willing to accept of the likinde files. Her confidence in them was such that she jurneved thither without a fear. And that weeden multitude who gathered on the funeral occasion, we yinly betrayed the hold she had secured upon their affections and esteem.

Dr. E. F. Benis, her husband, has long been the standard-hearer dour cause in his locality. He has never lowered the flar, nor yielded to the gale. The tempests of scorn, which have so often swept over the land to clean out Softwallem, have left his fortress unhut, for his ratire family are a unit in the faith once delivered to the saints, and a bose united with itself must stand. The aderess was based upon 1 Cor., xv: 35, and was delivered by the writer.

From her paternal home in Williston, Vt., Miss Eva E., daughter of Corey and Roxana Thomrson, aged 19 years. daughter of Corey and Roxana Thompson, aged 19 years.

It is but just to say of this estimable young lady, she was heloved and respected by all who knew her. For months her bodily form had been wasting away by consumption, till at last she peacefully and resign dily passed away. She was an only and beloved daughter, and is much missed in the family circle. But in the unfoldings and teachings of 8 hitmaism her parents and brothers flud the needed consolation. Before her departure she remarked to her patents, "I shall be often with you."

G. 8.

From Ablington, Oct. 2d, Amy W. Chamber, ain, aged 18 cars 8 months 9 days.

years 3 months 9 days.

The joy of the home bas departed—one loved by fond and dotting parents, and sisters and brother, and a lage circle of friends. The body, laid in a white casket, was followed to the grave by her comparious, robed in white, hearing each z floral tribute as an emblem of the purity of the departed splitt. Her parents are comforted by the assurance which splitts (ye of a happy reunion in the angle's home.

Boston, Oct. 1th, 1511.

From Worth, Mich , Sept. 27th, A. O. Wilde. r rom worth, Mich., Sepl. 27th, A. G. Wilde.

For the last twenty years a believer in Spiritualism, he passed from earth without a struggle, and in his very last moments smidnely assured his weeping whe that he suc the angels who were waiting to hear his spirit "over the mystic river." He left the form on his forty-eighth birthday. The funeral safetress was delivered by the writer.

Port Haron, Mich., Oct. 2, 1871. LACKA CUPPT SMITH.

[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 gratuitously.]

POEMS OF PROGRESS.

Miss Litate Daten's new and elegant volume of inspirational poems - just issued-is selling rapidly. It is one of the choicest books in the spiritual literature. There are many grand poems in it, any one of which is worth the price of the book. The introductory pages embeace n "Acclaration of faith," which in itself is one of the strongest arguments in favor of Aniettantian everseen in print. Price of the book, in cloth, \$1,50; full gill, \$2,00; pustage 20 cents. Hend your orders to WM. WHITE & CO., 158 Washington street, Boston.

EF This paper is issued every Saturday Morn-

In quoting from the Banner of Light, care should be taken to distinguish between colitorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to enforce the varied shades of opinion to which our corresponding the price of the price of the course we cannot undertake to enforce the varied shades of opinion to which our corresponding the price of our correspondents give utterance.

Bunner of Light.

BOSTON, BATURDAY, OCTOBER 21, 1871.

Office in the "Parker Building," No. 15 WASHINGTON STREET. ROOM No. 3, UP STAIRS. AGENCY IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU ST.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. LUTIUR COLDI EDITOR LENIUS DE WILSON ASSISTANT.

Business connected with the editorial department of his paper is under the control of Luther Colby, to whom all letters and communications must be addressed.

The Need of Manifestations.

Never was it more apparent than the facts of our daily life are making it. Whether we regard the materializing influence of the pursuit of science, or the theoretical discussions of religion, it needs no special proof to show that the human mind requires to be touched by far different powers from those which rule in the world of thought to day. Science tends to make men selfish and calculating, while religious dogmatism takes them further and further from the true and simple grounds of faith. It was but a little while since Mrs. Stowe declared, in her brother Henry Ward Beecher's paper, for the necessity of a return, on the part of the churches, to the belief of the earliest Christians in direct and undisputed spirit communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and the surest evidence of the real possession of religion. In that complaint was contained a fatal accusation against the dry, void and insufficient religion of mere ecclesiasticism, and a confession of the need of something higher and purer for the satisfaction of the human soul. The world confesses to the same thing on every side. Everywhere is to be found a deadness of faith, and profession without practical belief. We admit that faith is powerful in Its power over the soul, but the time has come when even faith must needs be strengthened and reinforced by actual knowledge. Modern Spiritualism comes in to supply that knowledge, and restore the vital efficacy of that faith. It comes, too, at the very time when most wanted. Its office is that of a redeemer for human hearts that are blinded with materialism or had lost their way in the fogs of Orthodoxy.

We have read with much satisfaction, as bear ing directly on this point, an article in the London Medium, in which the writer makes free extracts from a recent little work of Dr. Priestly-"A History of the Corruptions of Christianity"show the absolute necessity of the modern spiritual manifestations, in order to reëstablish and perpetuate the belief in a future state, which has for many years been visibly declining, especially among educated people, in consequence of a growing disbelief in the inspiration of the Scriptures. The statement of the argument of Dr. Priestly is briefly this: In the New Testament the principle, or seat of thought in man, may sometimes be signified by the word soul, yet in neither the Old nor the New Testament is there. any instance of this soul being supposed to be in one place, while the body is in another. The thinking power could not be regarded by sacred writers as any other than the property of a living man, and therefore as what ceased when the man was dead, and could not be revived except with the revival of the body. In the Scriptures neither reward nor punishment in the future are spoken of except in connection with the general resurrection, and that is always alluded to not as the resurrection of the body, but of the dead-that is, of the man. No intermediate state for the soul alone is ever spoken of; death is named as a state of rest, silence and darkness-a place where "the wicked cease from troubling."

So far the argument from the Scriptures, which, Dr. Priestly declares, comes in aid of the arguments from reason and the nature of things, both of which he holds to deny the possibility of any union of material and immaterial principles. As he expresses it, there can be no more conceivable connection between the powers of thought and this immuterial, than between the same powers and a material principle; and for anything that appears, our ignorance concerning the nature of this principle should lead us to suppose that it may, just as well as that it may not, be compatible with matter. The same great Being, therefore, that has endued matter with a variety of powers with which it seems to have no natural connection, may have endued the living human brain with this power of sensation and thought, though we may not be able to understand how this power should result from matter so modified. And inasmuch as these powers confessedly accompany a certain condition of the human brain, there is just the same reason why we should say that they necessarily inhere in and belong to the brain in that at ste, as that electricity is the necessary property of glass, and magnetism of the lodestone. We come to our conclusions in each case from the fact of constant concomitancy.

And Dr. Priestly goes on to argue, that "there is not, in fact, any one phenomenon in favor of the soul's being a separate substance from the body." In a swoon and apparent drowning, he asserts that it never was pretended that the soul had been in another place, and come back again when the body was revived. The powers of sensation and thought are, to all appearance, as much suspended as those of breathing and moving. He allows that there is an imperfect mental process going on, during sleep, but this is claimed to be due simply to the imperfection of sleep itself: when that is sound, and the brain completely at rest, there is no

of apparent drowning. The only proof that the power of thought does not depend on the body, would be the fact that the soul was afterwards conscious to itself that it had been in one place, the veil with which man seeks to shroud Nature while the body was in another. Whereas, in dreams, we have no other idea than that our entire selves have been in some different place, and in some very different state from that in which we really are. Dr. Priestly, therefore, concludes, from this line of reasoning, based on the silence of Scriptures, that there can be no more ground to think that the principle of thought belongs to a substance distinct from the body, than that the | millions of active capital here have vanished, and principle of breathing and moving belongs to another distinct substance; or, than that the prin- houseless dependents, are enough. Any attempts ciple of sound in a bell belongs to a substance dis-tinct from the bell itself, and that it is not a power dred persons are supposed to have lost their or property depending upon the state into which the parts of it are occasionally put

Now this is as far as science can go, though it assumes to rest on Scripture authority. Here is a chain of reasoning, which as pure reasoning will not admit of the breaking of a link. What has faith to rest upon in such a case? I casmuch as the human mind can accept and recognize truths of all kind anly through the absence of the known senses, how important, nay, how necessary it becomes that a revelation like that of modern Spiritualism, direct and distinct, shall operate on the mind in the belief, by these very ngencies. Spiritualism distinctly teaches that the disembodied soul instantly awakes to a new and higher existence. The evidences we need not in Wall street, near Adams, dividing the attenadduce, so numerous and long-continued have on the fire department. About one o'clock on the morning of Sunday, Oct. 8th, these fires they been. But nothing is plainer, from all this, than that what human reason shows itself utterly unable to furnish to the mind, like a living and restoring faith, must be supplied by another way; and fortunately for the world that blessed and blessing way is Spiritualism. Can the necessity for manifestations from the invisibles be made more impressively apparent?

Queen Victoria's "Insanity."

For some months past rumors of the insanity of the Queen of England have been current, exciting very naturally the solicitude of British statesmen, and encouraging the popular sentiment that is rapidly concentrating against the possible succession of the dissolute and thoroughly worthless Prince of Wales. There is a story in width swept three miles along the busiest porthat Parliament authorized a commission of lutton of the metropolis, destroying churches, Court nacy to institute a personal investigation, and report conclusively on the whole subject. It was almost too strange to be believed, and we think was not generally credited. Yet such an investi- the river with golden arches; how one hu gation may nevertheless have been ordered by the Ministry, who in Great Britain are at once the creature of Parliament, and far more the Government than is the Sovereign. We have it that in reply to the proper inquiries and observations made by these gentlemen, of whom there were only two, and the most distinguished in the medical profession, the Queen undisguisedly and with all possible emphasis declared that she was in her as fast as the news is received, and railroads and right mind, and that what gave rise to these painful public rumors was the simple fact that she was a believer in the truth and significancy of spirit communion. She did not hesitate to avow her belief in the latter unequivocally. The Commission subsequently reported that on all points Her Majesty was perfectly sane but one, and that was Spiritualism. This they of course chose to style a hallucination and delusion. It is rather singular that she should be sane other wise, but wholly beside herself in this regard.

It is a fact that all or very nearly all the crown ed heads in Europe are to-day believers in spirit communications, although to the Queen of E gland it has been reserved to courageously announce herself a Spiritualist. The effect cannot but be very profound in the church of which she is the accredited earthly Head, and the society through whose endless ramifications descend until they meet and contest the influences that rise from the great body of the people. Queen Victoria is a Spiritualist, and long has been. All these interviews which she has held with the departed Prince Consort have been in obedience to the laws inmunion and the suggestions of the invisibles themselves. She knows it as no human being can know it for her, and for such a substantial reason she believes. It is the fashion with English and especially American papers, of which we take the Boston Journal as the nearest example, to sneer at such inward personal experiences, and to allude to Victoria's deep and steady faith, with all its rich consolations, as fit matter for a coarse and untimely jest. Perhaps the Journal and its kind might not object to the Queen's Spiritualism, if they could be assured that it was not the same as this common American Spiritualism. But it will draw no comfort from that source. The Queen of England is, and long has been, a firm, practical, happy believer in spirit intercourse and communion, and out of this present public discussion we are assured that the invisible powers intend to work the rapid spread of the truth for which the human race hungers, and the speedy and thorough salvation of the world.

The Confingration of a City.

The burning of nearly the whole of Chicago withu a little more than twenty-four hours, leaving blank desolation where but yesterday was one of the proudest and most populous cities of the continent, was an event that might well absorb all sympathies during the week of this occurrence. for it is without a parallel in this or any other country. The great fire of London in the year 666, is not to be excepted. The story is given as briefly as may be in another column. It is of such appalling dimensions as a catastrophe, that it may well be deplored, as it universally is, as a national calamity. The details are too exciting to be properly apprehended. Such overwhelming wretchedness and woe a great population was never before so suddenly plunged into. Not only is the city practically destroyed, but the most harrowing part of the tale is, that five hundred human beings at least, became victims to the insatiate element. Millionaires on Sunday were penniless on Monday. Families that had rolled in the luxuries that wealth purchases, were without a warning driven forth into complete poverty. Rich and poor, vice and virtue, the refined and unrefined roamed among the ruins in a miscellaneous multitude, all the classifications of social life having disappeared with the material forms that sustained them. We cannot but regard this stupendous calamity as one of those unlooked-for agencies in the hands of the invisible powers, that are to work out results in due order, which will more speedily elevate, purify and advance the human race, by the quick and full development of its hidden spiritual forces. The Fire-Fiend is mighty for destruction but a brief time; the Angel Charity is mightier, for he unlocks the fountains of the human soul, and forth gush the pure waters of benevolence and love, such as we see manifested throughout the length and breadth of our land to-day.

In our next issue we shall print a "Review of the Brinkley College Ghost Story," from father of Mrs. Ada Hoyt Foye, the renowned test more sensation or thought than during a season | the pen of G. L. Ditson, M. D.

An Ocean of Fire

There are some occurrences which pass the bounds of ordinary life, and seem to draw aside and her powers, while he declars himself monarch of all created things. Such an one it is our painful duty to record in the recent disaster which has befallen the Garden City of the West. Even as we write, the utter feebleness of human expression is painted in the terse language of the telegraph: "The simple facts that the once great city of Chicago is destroyed; that hundreds of that nearly one-third of Chicago's inhabitants are of spreading the flames have been summarily sus

pended at the lamp posts.

The facts are these: At eleven o'clock on the evening of Saturday, Oct. 7th, a terrible fire broke out.in Chicago, in a large planing mill between Clinton, Canal, Van Buren and Jackson streets. The wind was blowing very fresh, the flame spread with incredible rapidity, and in a few minutes the entire structure was a mass of fire. From thence with lightning rapidity the fire swept through four blocks, bounded on the north by Adams street, west by Clinton street, south by Yan Buren street, and east by the Chicago River; many of the buildings being wooden tenemen houses, from whence the inmates barely escaped with their lives, having only such clothing at they were able to grasp in a moment. At the same time a tire of considerable magnitude raged Mere got under by incredible exertions.

At a late hour on Sunday night, Oct. 8th, a boy

went into a stable on Dekorer street, near th with him a kerosene lamp. This was kicked over by the cow, and the burning fluid scattered among the straw. This was the beginning of the most terrible disaster which has ever befallen any city on this continent. The wind blew a gal from the south-west, and rapidly the flames shot from house to house and board-yard until the disrict burned the night before was reached

The fire department, exhausted by their pre rious toil, struggled unavailingly; the fire cros the river north of 12th street, and pursued its victorious course. The rest is a matter of history; how fire-proof buildings sunk down, like lead, in the flery glow; how the wooden pavements mad a continuous river of flame two miles long by mile wide: how a sheet of tire a mile and a half House, hotels, depots and banks; how pyramids of blazing light made the breast of Lake Michigan glow like a ruby, and "burning ships salled in crimson waters;" how red bot bridges spanned thousand people, mad with excitement and fear swept, buffulo like, through the hot furnace blas to the sheltering outskirts and prairie "as a terri e surf on a red sea of flame;" how, now, shel-red under the hospitable roofs which do remain ble surf on a red sea of flame:" or beneath the tents of Gen. Sherman, or under the broad canopy of heaven thousands lie hope-less and helpless, who a few days ago were wealthy and prosperous; how food and money are express companies vie with each other in the free transportation of supplies—these pictures—the dark and bright inwoven—are now handed down o the inspection of coming years.

The fire was extinguished, partly from lack of more to burn, and partly by heavy rains on the evening of Monday, Oct. 9th, after raging thirty hours. That part of the city bounded by Lincoln Park on the north, Lake Michigan on the east, Harrison street on the south and Jefferson street on the west, was almost totally obliterated.

on the west, was almost totally obliterated.

Our soul goes out in sympathy to the destitute ones who have lost their all; and especially are our sympathies extended to our brothers of the Religio-Philosophical Journal and Present Age, and our sisters of the Lyceum Banner, who has so nobly aided in promulgating the Philosophy of Sofritualism.

At present the total loss by the fire is estimated at from \$100,000 000 to \$200,000,000. It is supposed that many insurance companies will be unable to meet their liabilities. Up to the present date, Cincinnati, New York, Boston, Brooklyn and Washington have sent \$100,000 each, to aid the Mayor of Chicago to assist the needy. United States troops, and a strong body of citizens, as special police, are on patrol to prevent plunder and crime; merchants are already looking for places to reopen; newspapers are coming out on half sheets and ordering supplies of type from other cities, and a firm reliance in the natural facilities of the city is leading the capitalist to look forward to the day of its rebuilding.

The American Liberal Tract Society.

A meeting in the interests of this organization for the wider spread of progressive ideas among the people, was held at Eliot Hall, corner Eliot and Tremont streets, Boston, on Thursday evening, Oct. 5th. A good audience assembled to hear the remarks of the speakers. After some preliminary statements by H. S. Williams and M. T. Dole, concerning the aims of the Society, and the fact that any person paying into its treasury the sum of one dollar, and signing its constitution, could become a member, Dr. H. B. Storer proceeded to make a brief address which was heartily applauded. Prof. William Denton following, mapped out with a strong hand and a wide grasp of mental vision the work to be done by the Society, and the causes which were going on to produce the ultimate triumph of free thought and unshackled reason over man-made creeds and mawkish, fashionable sentiment. A collection was taken up for the benefit of the Society. Dr. H. F. Gardner, of Boston, gave in his strong adhesion (as on all occasions) to the movement, and hoped for it the widest range of action; and Ed. S. Wheeler referred to its work where he had been, and to the grand prophecy of its future usefulness to be seen among men; after which the meeting adjourned.

Cephas B. Lynn in Philadelphia.

Henry T. Child, M. D., writing to the Religio-Philosophical Journal, has the following good word for Mr. Lynn:

"On Sunday, the first of October, our young friend, Cephas B. Lynn, of Massachusetts, occupied our rostrum. He is a graduate of the Charlestown Lyceum, and by no means a stranger to the Spiritualists of the West, and indeed everywhere where the Journal and Banner of Light are read. He gave us two very pleasant practical thanksgiving lectures on the occasion of open-

ng our meetings for the season It gives us great satisfaction to say that Bro. Lynn did well, and we do not hesitate to recommend him to the friends of the cause as a young man of sterling integrity. We trust he may be able to speak on the rostrum all over our land, and give the 'sweet keynotes of Spiritualism' to the friends every where."

"The Enterprise"

Is the title of a new and handsome paper issued every Saturday in San Francisco, Cal., by Cutter & Pitt, proprietors. The editor is our old friend, Julius H. Mott, Esq., originally from Vermont but for many years a resident of Washington He has the ability and vim to make an excellent paper. His liberal sentiments and warm sympathies with all the needed reforms of the day, make him a powerful instrument for good. Success attend him and his co-laborers.

We learn that Mrs. Jane Hoyt, wife of Mr. Daniel Hoyt, passed to the spirit-world from Fisherville, N. H., Oct. 5, 1871. Mr. Hoyt is the medium of San Francisco, Cal.

Spiritualistic Jottings.

BY JOHN WETHERBER

I suppose opposition, persecution, ridicule and criticism are the penalty that incipient truth or a new idea pays for its admission into the world's current affairs, and modern Spiritualism has no right to complain of its reception on the same terms. As one of its humble exponents, I do not propose to complain, but to philosophize a little on the fact. I think this ism can stand all it gets; referring to an old saw," he laughs best who laughs last," I think Spiritualism, and not its opposition, great or small, will have the last laugh.

LABOR PAINS OF TRUTH. The prejudices it has met, multitudinously ex-

pressed, in common with many other and older movements, have been properly called the "labor pains of truth." Like the freshman's class entering the world's college, it receives the assaults of sophomores and other undergraduates; or it may be akin to the flowery (?) portals of the orders of to me. secret societies, or the receptions which aspirants eceive preliminary to or in process of membership. So universal is it, in some form, that it may be inherent in the nature of things-necessities; like the diseases of youth, one must have them once for one's good. The logic of history teaches that the latter grow less and less, at least less and ess dangerous; and probably, in time, measles, mumps and other "onces and not again" will become abnormal. The lower laws are sisters to the higher; the base sustains the air; may we not hope, then, that, after a few more angels have been entertained unawares, these "labor pains of truth" and the persecutions of young and adolescent truth may also become abnormal, and the world, as a unit, entertain or give fair play to all strangers in the shape of new and even uncouth ideas-at least give them a hearing, and strike afterwards?

MORNING STARS.

modern Spiritualism makes is, it is struck without a hearing. The avenues to the world's earor I had better say the voices that the world listens to, viz, science, the pulpit and the press-have ject, and injurious to it also. not received it, and, more than that, are deaf to it. When science "hears" it through Professor Hare, who finds it to be truth, and says so, the deaf remainder say of him, touching their forehead, "Soft here." When the pulpit hears it through John Pierpont, who finds it not only true but a consolation, and says so, the deaf remainder say of him, "In his dotage!" If the press should

say, "Psychologized or insane." NO LONGER A DELUSION.

hear it through Theodore Tilton, and he finds it

true, and should say so, the deaf remainder would

But what of all that, if it be true? The light is speading; the day of small things has already passed. It is safer now for a man to assent to it or even of Pierpont. The believer no longer dates, in the world's eye, from a cheat; the manifestanary character, by some of the recognized front good of it in advance, for their day will have been the longer for it.

There is an old verse that has a subdued truthful echo to it if one hears it aright. Let me quote ism.

"Vice is a monster of such hideous micn, That'to be hated needs but to be seen; But seen too of, familiar with its face, We first endure, then pity, then embrace

For "vice" read truth, or any new truth in conflict with current opinions. Try, if you choose modern Spiritualism, and see what a beautiful verse you make of it. From a worldly standpoint the subject is now (measured by that verse) in the third line of its progress; it is beginning to be "fa- ments-that they are not mentally immaculate, miliar with its face"-society is enduring it, because they do not see the same things alike;

I am not blind to its many faults, or even deformities, on its surface, which time and friction will polish off. I even think the mass composing army in it. But, for all that, I am proud to be one | ready lengthy article, is no place for an essay on of the atoms in its gangue or formation; for, swarm or mob, it bears in its bosom the demonstration of will close the article, at least for the time. a life after this.

THE ECLIPSE OF FAITH.

Modern Spiritualism rests on one fundamental idea, if sound, (and I use the word "if" for the antis, not for me.) "It has brought life and immortality to light," in a more significant sense than Jesus did. I speak that name with profound respect, but I mean what I say; in modern Spiritualism, and not in Jesus, is the genesis of that idea, as a matter of fact rather than faith. As I | trouble. I am Annie Stiles, of Chicago, Illinois. have touched a nerve in human thought, let me say a word more on the point, so as to be under-

Miracles did not demonstrate a future life, for science, the religion of the world's manhood, says there are none. The Bible did not do it, for its own diated light of modern Spiritualism not only demonstrates the continued existence of man after death. (?) but is the light of the world, and holds its torch behind the dark transparencies of human history, sacred and profane, and illumines the truth underlying the claims of bibles, Messiahs, ances, in its behalf, could ever have done.

CHRISTIAN EXPERIENCE. I may be and am speaking for myself, but I

know I utter the sentiments of a multitude when say, with all my church experience—which was studious and faithful while it lasted-with much thoughtful reading of the Bible and admiration of its truths and beauties, which its errors and groundless claims have never eclipsed; with an emotional nature, disposing me to recognize prayerfully an intelligence higher than humanity; yet, without this later and more demonstrative light, I would have to be skeptical, and join the great congregation of the spiritually dead, with hope ending with the dissolution of my body, and these lines of Whittier would have suited my case, as if written to express it:

"Alas I for him who never sees The stars shine through his cypruss trees! Who hopeless lays his dead away, Nor looks to see the breaking day Across the mournful marbles play."

I am led to make these remarks by reading the kind and truthful criticism of the "Golden Age" on the Tribune's travestied report of the Spiritual Convention held lately in Troy, and which applies to the press generally in its dealings with modern Spiritualism.

· ITS SPECIFIC GRAVITY. movement in its external aspect has never acted in gold and diamonds."

upon the principle of putting its best foot foremost. This may be explained by saying it is an extensive agitation rather than an intelligent movement; it has great impulse, but no policy. I may give offence in saying what I propose to, but I am speaking for myself only, and recognizing no authority but truth. It appears to me, it has an excess of sail and is short of ballast, (I speak of it objectively,) but is carrying a precious freight; but the whole institution, ship and cargo, is of floating material, and cannot sink, and will make harbor for the world's good. I think its volume and specific power will warp, is warping the tendencies of cultured rational thought or free religion, which is another name for the same thing. The volume of one will sustain and warm the culture of the other; this greater movement, modern Spiritualism, pushing out of the darkness into the light, will swallow the other, which, in turn, may lead or qualify it. Time will tell; I have no prophetic gifts; this is the way it looks

ROUGH ON THE AVERAGE SERMON.

In modern Spiritualism there are many bright and cultivated minds. I think a gathering of Spiritualists averages high as a thoughtful one; it can take and digest a good deal of raw common sense that would give an average church a dyspepsia; it could forage and obtain more pure and undefiled religious food in the streets of a city than could be squeezed out of an average pulpit sermon in the same time. There are many in it who are capable, and have more or less influence in the movement, but there are no leaders. In it the coming man has not arrived. I think he is not expected.

CONVENTIONS CRITICISED.

I think mass meetings of Spiritualists, wherever gathered, are prematurely named when they are called "National Conventions." The modern spiritual movement is not yet in the condition to gather a judicious or suitable body I think it was Themistocles who said to his to represent or express its general thought. I do persecutors, "Strike, but hear me." That is not believe there is a thoughtful Spiritualist who what truth also says, and always, and when would sanction any convention ever gathered to 'heard" is never struck. The complaint that pass a set of resolutions that would be orthodox to him. I never attended one, nor read the full report of one, that did not express, on its platform or in its resolutions, matters foreign to the sub-

I am finding no fault with mass meetings, even if they prove to be nothing but powows. I believe in the freest utterances of thought, and of the most radical kind; even the ventilation of hobbies is unobjectionable, and relieves a crowded mind, only not at the expense of others who may have a more practical or instructive thought. I would not equelch a bore till he became a nuisance, believing the end of all agitation is improvement and purification, and in the process also something can be learned; but I do protest against the unfiltered utterances of the individuals of a mass meeting being received as the recognized teachings of modern Spiritualism; and the records of such meetings sometimes are a parwithout damage than II was in the days of Hare, tial justification for much of the criticism the body as a whole receives; but still a fair interpretation of things as they are should teach othertions are admitted facts, in their most extraordi- wise any commentator who desires to state the truth, for the order contains men and women in rank of scientists. The solution will follow. I abundance of reputation for high character and have no fears, in any event, for the eclipse of the good sense, who, because they believe in the spiritual one. Blessed are they who have the main idea, are not supposed to receive without qualification all that crops out at a free meeting of people attracted by one idea, but overflowing with many, as the teachings of modern Spiritual-

VOICES ERON THE OTHER SIDE.

Those who read the Banner of Light of Oct. 7th will have noticed that the question of conventions is discussed there. The invisible presider expresses himself critically and suggestively. Our friend, Henry C. Wright, who in his earth-life lived almost in conventions, expresses his thought and differs from the other. It shows that the arisen(?) take an interest in mundage move-"Pity and embrace" is as sure to follow as day and if they differ on the other side, we certainly may on this. This is my apology. sages that I have referred to in the Banner of above date, printed side by side, were somewhat suggestive to me, and I think would be a good it is a swarm, rather than a movement with meth. lext for an article on "conventions." I should od, with more features of the mob than of the differ from both; but here, at the end of an althe subject, so with this simple reference to it I

Annie Stiles.

[The following message was given at our Public Free Circle Tuesday afternoon, Oct. 10th, through the mediumship of Mrs. J. H. Conant.]

I want to tell my mother I'm all right now. I haven't got very well acquainted, but I am all right. I shall soon be able to come back to her. and to do something to cheer her up in her great I was a medium when I was here; I was fourteen years old; I used to talk with spirits: I used to have the raps, and move tables, so I know something about this-got acquainted with it before I died. I was burnt up three days ago, sir. I want my mother to know I am very well off now. pedigree is as human as Shakspeare's plays or She's got her legs broke, and she's dreadfal sick. Homer's Hiad. But this later and generally repu- and the presiding spirit here says you can "jump" my message. You'll understand it.

Music Hall Free Spiritual Meetings. Music Hall continues to be crowded every Sun-

day afternoon to listen to the lectures on the Spirwhole into a lustred tableau, so that we can see a itual Philosophy. That the people want to hear its great truths elucidated is evident from the prophets and saints, and doing more to rationalize fact that more people assembled in Music Hall, evangelical thought into natural thought, than all | Sunday last, to hear the preaching there than in the literal claims for holy writ and priestly utter- all the churches in the city. Mrs. Hardinge's lectures are well appreciated.

Aid for Chicago.

A book has been opened at this office for the recording of subscriptions for the benefit of the Chicago sufferers. All amounts received, with the names of donors, will be published in our columns, and the money forwarded at once.

Biography of J. M. Peebles.

It will be seen by referring to the advertisement in another column that J. O. Barrett's biography of Mr. Peebles is in press, and will shortly be issued by William White & Co.

Those subscribers to Music Hall Free Spiritual Meetings who have not yet called for checks for reserved seats, are invited to do so at once. Others who feel willing to help sustain the meetings free, will please call on Mr. Wilson, at 158 Washington street, and receive checks for seats. More aid must come, in order to keep these meetings free. Audiences of three thousand every Sunday look encouraging.

THE SPIRITUAL HARP.-E. K. G. in a note says: "I wish to tell what an unending source of comfort and pleasure I have received in the One thing may properly be said here, that this Spiritual Harp, which is worth to me its weight

Cephas 1 during Oct the West Our youn courageme Mrs. A. H , Oct. 22 engageme inson, of 8 of Octobe Miss J. voyant, he

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Movements of Lecturers and Mediums.

Cephas B. Lynn lectures in Philadelphia, Pa., during October. He will answer calls to speak in the West and South, during the fall and winter. Our young speakers should receive every encouragement.

Mrs. A. P. Brown will speak in Manchester, N. H, Oct. 221 and 29th; would like to make further engagements. Address, in care of Henry M. Robinson, of Salem, or Manchester, N. H., till the 31st of October.

Miss J. E. McFarland, test and medical clairvoyant, has left Boston for a few weeks hoping to improve in health. She is now at the house of Capt. Sanders, Woonsocket, R. I., where she would be happy to meet with friends of the cause, and others anxious to receive the light.

Mrs. Clara A. Field, of Lowell, addressed large audiences at Music Hall, New Bedford, on Sunday afternoon and evening, Oct. 8th.

Mrs. Carrie M. Cushman spoke at Everett Hall, Cambridgeport, Sundays, Oct. 1st and 8th. As Mrs. Cushman is stopping at present in Boston (34 Myrtle street) societies not yet provided with, or wanting a sterling, forcible speaker, and one who can be heard by those upon the back seats, will find it to their spiritual if not temporal interest to secure her services without delay in looking further. Though not publicly known in Boston, she has long been identified with Spiritualism and reform. Though not before the public all the time, still she has made a good impression wher-

Prof. William Denton is engaged for a course of five lectures on various topics, at the Town Hall in Dexter, Me., on the evenings of Oct. 26th, 27th, 28th, 29th and 30th, and also a special lecture on Sunday the 20th at 2 o'clock; subject, " Does man's spirit live after death, and can it communicate known no more. with those in the body? considered in the light of philosophy and science."

J. M. Peebles is lecturing in Louisville, Ky., this month. The Daily Ledger of Oct. 6th contains a synopsis of one of his week evening lectures, and says, "All who came were richly repaid in the very interesting lecture of Mr. Pebbles, on a subject but vaguely understood by Americans generally." The Daily Sun also favorably notices the lecture.

Mrs. Nellie J. T. Brigham is lecturing in Troy this month.

Mrs. Cora L. V. Tappan lectured in Titusville, Pa., Oct. 8th, in the Hebrew Synagogue. The Daily Courier of that city says, "Mrs. Tappan is a woman of rare eloquence, and highly delights all who listen to her, whether they accept all she savs or not."

Mrs. Juliette Yeaw lectures in Mendon, October 22d and 29th; in Hudson, November 5th; in North Scituate, January 14th.

Mrs. Lora S. Craig has changed her residence from New Hampshire, to Rock Island, Ill.

Mrs. S. L. Chappelle Polley is going West on a lecturing tour.

Warren Chase will commence a series of lectures on the philosophy of Spiritualism, in St. Louis, the third Sunday in October.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Continuation of story, "Spirite." Second: Poem-"There's Somebody Waiting for Me," by Laura A. Boyce; "The Ministry of Love," by Cephas B. Lynn; Spiritual Phenomena-"The the New York Sun. Third: Same continued; "Acrostic," by Mrs. Eliza H. Blanchard; Free Thought-"Things as I See them," by Lois Waisbrooker; "Who are unreasonable?" "Yes, Let us take Counsel," by W. Samson; Poem-"To one Enfranchised," by Cora Wilburn; "Spiritualism in San Francisco;" List of Spiritualist Lecturers; Obituaries. Fourth and Fifth: "Spiritualistic Jottings," by John Wetherbee, editorials, items, etc. Sixth: "Message Department;" Banner Correspondence from various localities; Calls for Spir-Eighth: "Editorial Correspondence," by Warren "Western Locals," by Cephas B. Lynn.

In this issue of the Banner we give additional accounts of the remarkable spirit manifestations at Moravia, N. Y., from the New York Daily Sun. Last week we gave our own statements of the case, and now we present a narration of facts from the standpoint of the secular press. The facts mentioned by the Sun are not the same as given by us, but are of a far more interesting

On a printer-

Hero rests his form within a case, Dead matter his condition To be re-set and re-appear A new revised edition.

BRIEF-LEGIBLE-PRACTICABLE-USEFUL-See Lindsley's Tachygraphy, a new system of gamut of all soul experiences. Heaven charged her with shorthand writing; for sale by William White & sacred gifts, which she has as sacredly dispensed, and thus Co., 158 Washington street, Boston.

ing scances at St. Paul. Minn. The Pioneer of Oct. of her rich and deep nature. 4, says, "Ingersoll Hall was filled to its utmost capacity with the most fashionable audience that has assembled together in St. Paul for years, to witness the Physical Manifestations of Mr. Charles H. Read."

Von Vleck really did good in Louisville, Ky., by his attempted expose of Spiritualism, under the patronage of the Young Men's Christian Association. The Daily Courier-Journal, Sun and other papers, are publishing in their columns lengthy and authenticated accounts of the genuine manifestations. Thus the truth finds its way to the hearts of the people.

Lippincott, of Philadelphia, will soon issue a volume of poems, entitled "Southern Voices," by Dr. Wm. H. Holcombe, of New Orleans. Southern Voices are songs of brotherhood and peace, designed to cultivate the spirit of reconciliation in all liberal souls.

Damon Y. Kilgore, a lawyer of Philadelphia, proposes a schedule of principles to be the basis of a national reform party. Mr. Kilgore is a rad-neath his practiced hands? Her profatory "Declaration of ical, and his general views agree substantially Faith" is a grand opening to them all; "The Chemistry of with those of the representative radicals of the Character;" "Let Thy Kingdom Come;" "The Spirit of day. But in addition to woman suffrage, antimonopoly, prison reform, and other familiar ideas. Mr. Kilgore proposes that public officers should be paid liberal salaries, and that all "fees" shall go into the public treasury.

"In God We Trust" is on the nickels, and it is proposed now to adorn the greenbacks with "I know that My Redeemer Liveth."

Pride is increased by ignorance; those who assume the most are usually those who know the

The blood of a healthy, full-grown, average ear is quick to detect faulty rhythms, while she possesses a man weighs twenty pounds.

Spiritualist Lyceums and Lectures.

MERTHUS IN BOSTON.—Music Hall.—Free admission.—The fifth series of lectures on the spiritual Philosophy commenced in this slegant and spacious hall Susday afternoon, Oct. I, and will be continued every sunday, of 24 sprenger, (except Leo. If and Feb. II.) Mrs. Emma Hardingo will lecture during October, to be followed by other speakers of known ability, among whom are Prof. Denton. Miss Jennie Leys, Thomas Gales Forster. Mrs. Cora L. V. Tappan, Mrs. Neille J. T. Brigham, and probably Miss Doten and Dr. Wille. Beserved seats for the ierm, at 310 each, can be procured of Mrs. Lewis B. Wilson, Treavuer, 188 Washington street, or at the hall. Donations are solicited.

Eliot Hall.—The Childron. Progressive Lycaum meets of

Eliot Hall .- The Childro's Progressive Lycoum meets at 10g A. M. Religio Philosophical Club (conference) at 7½ r. M. John A. Andrew Hall, corner of Chauncy and Esser streets,
-Test circle at 10 A. M. Mrs. Mary Cartisle, medium. Lecure and answering questions at 2% and 1 2 P. M., by Mrs. S. A.
Flord.

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

Bosron. - Eliot Hall -Songs by Hattie C. Richardson, Maria Adams and Edna 8. Dodge, and remarks by Dr. H. F. Gardner diversified and gave interest to the regular services of the Children's Lyceum on Sunday morning, Oct. 8th. The session was well attended and profitable.

A course of dancing parties, for the pecuniary benefit of the Lyceum, will be inaugurated at this hall. Monday evening, Oct. 16th; music under direction of T. M. Carter, its well-known and popular Musical Director.

A school for the teaching of dancing, for the benefit of the Lycoum children and others, will be carried on under charge of officers of the organization, communcing on Wednesday afternoon, Oct. 18th; also one for adults, commencing Friday evening, Oct. 20th. Any information desired can be obtained of the Lyceum officers.

John A. Andrew Hall .- A Circle was held Bunday, Oct. 8th, 10t, by Mrs. Hardy, at which many very beautiful tests were given, and were fully recognized by persons in the

In the afternoon a memorial service was conducted by Mrs. S. A. Ployd for our Bro. J. H. Carlisle, who passed to spirit-life during the past wook. The services were very beautiful and truthful, fully setting forth the fact onunclated by the spiritual philosophy, that there is no death, but that the spirit of the risen one has left for a time his near and dear friends here to join those that have passed on before to that blessed land where sorrow and parting are

The following resolutions were passed:

Resolved. That we, the members of John A. Andrew Hall Society, do offer our sympathy and condolence to the silleted widow and daughter of our Brother, John H. Carlisle, in their great bereavement. May they be austained by the thought that their loss is his gain.

Resolved. That the above be read on Sunday, and a copy be sent to the widow.

be sent to the widow. C. M. Huggins. T. R. TRIPP,

SAMUEL CARTER,

TROMAS BRADFORD, Secretary.

The regular services at 72 r. M. were held by Mrs. S. A.

Floyd: Temple Hall .- Under date of Oct. 9th, J. H. Bickford "At a regular meeting of the Association of Tem ple Hall, the following gentlemen were elected as officers the ensuing term: President, Thomas E Moon; Vice President, J. McCrillia; Secretary, J. H. Bickford; Treasurer, J. Simpson; Ushers, William Brown and N. H. Gray. A good degree of interest is exhibited, as usual, and the meetings

On Sunday, Oct. 1st, Mrs. Bowditch held her last scanco at this hall. We learn it is her intention to enter upon a new profession. At the close of the meeting she made her acknowledgment for the kindness and courtesy of the Asso-

Mrs. Cushman officiates Oct. 15th.

OHELSEA .- Granite Hall .- Emma Hardinge addressed a large audience at this place, Sunday evening, Oct. 8th.

CAMBRIDGEFORT .- Everett Hall -The Cambridgeport Lyeum held its regular session, Sunday morning, Oct. 8th. There was a very large attendance of scholars. The interest in this direction seems to be increasing rapidly. The usual exercises were gone through with. Masters Georgie Pearson, George Banister, and Misses Abble Goss Ellen Murray, Jennie Pratt and Goorgie Martain gave fine recita-

Mrs. J. M. Cushman lectured in the evening to a large audience. On Sunday evening, Oct. 15th, Mrs. N. J. Willis will speak at Everett Hall (Hyde's Block).

EAST ABINGTON .- Phanix Hall .- Lilla H. Shaw, Assistant Guardian, reports that "on Bunday, Oct. 8th, the officers Wouderful Performances at Moravia, N.Y.," from | and members of the Children's Progressive Lyceum assembled in goodly numbers, together with some thirty spectators. Our songs and Silver-Chain recitations were taken from the Spiritual Harp. Readings and recitations were submitted by the following: Belle Holbrook, Ellen Groce, Minnie Lowell, Emily Holbrook, J. F. Lowell, Alfred Brown, Louise Perram, Daisy Trumbull, Lanna Shaw, Mr. Lyon Jennie Beal and Maria Bennett.

The Conductor, F. J. Gurney, then announced that, instead of the usual object lesson, we would listen to a few remarks from a member of Fraternity Group, Edwin Wright. who stepped forward and gave us an able declamation on "Alcohol," illustrating it by the actual atimulant in a comitualist Conventions. Seventh: Advertisements. mon black bottle. He carnestly hoped that he could impress it upon the minds of even the smallest, that this was Chase; "Wisconsin Pebbles," by J. O. Barrett; ruining young mon and bringing unhappiness to many homos. No one could fail to feel the force of his arguments, The Conductor then announced our coming anniversary excroises, which take place on Tuesday evening, Oct. 10th. Grand and Target Marches now took place. Closed the exercises by singing."

New Publications.

POEMS OF PROGRESS, BY LIZZIE DOTEN -To refer anew to that all readers by this time know, that Lizzie Doten's POBUS OF PROGRESS" are out, profaced, as they deserve to e, with a strikingly faithful likeness of their gifted author. is in a measure to come nearer to the reader in spiritual sympathy at once, and establish old and delightful relations on what we may style a "new departure." For there is not one in many, many thousands of those who have heard and read Lizzie Doton, who is not insensibly influenced by her high and fine inspirations. She comes to every heart like a friend. Her utterances, in prose or verse, run through the increased. What she says is in itself as beautiful and expressive and inspiring as what she sings. Unrest is quelled Spurgeon has dropped the "Rev." So has Bro. and made calm under her magic influence, and the storms of passion, the blindness of desire, and the griefs of sorrow and discouragement are by turns subdued, cured and as-Charles H. Read, the physical medium, is hold- suaged under the healing, soothing and guiding influences

Of the very varied contents of her fresh volume of Poems the columns of the Banner have already advertised all. Most of the pieces are well known to those for whom they have done a timely service. Her fine and subtle humor plays like a pure light over many of her productions, the fruit of a certain class of moods, while in her more serious and reflective strains she betrays a living sympathy for others that utterly refuses to let her enjoy the comparative selfishness of solitary thought and contemplation. It is a positive characteristic of Lizzie Doten and her writings, that her mind is chiefly active through the medium of her sympathies. She speaks because she must, but she must be cause others are so very much to her happiness. It certainly is both a rare and covetable balance of qualities in a emperament which all persons might well desire to pos sess; out of such a combination, creating condition and power together, as it were, we might reasonably expect procisely such ripe and delicious fruit, intellectual and spiritnal, and far above the merely literary, as is to be freely plucked and eaten from between the two covers of her book -"The Poems of Progress." When such effects are known

to be produced as her poems have notably wielded, the cause of them claims our profoundest regard. Shall we run over the suggestive titles of these many Poems, as the planist runs up and down the ivory keys be Nature;" "The Rainbow Bridge;" "Rest Thou in Peace;" "Ecce Homo;" " Peter McGuire, or Nature and Grace; "Hymns of the Angels;" "Gone Home;" "The Cry of the Desolate;" "The Spirit-Mother;" "Face the Sunshine:" "Heater Vaughn;" "The Famished Heart;" "Mr. De Bolle;" "Will It Pay?" "My Angel;" "Truth Triumphant;" "Good in All;" "John Endicott;" "Our Soldiers' Graves;" " Labor and Wait;" "Frae Rhyming Robin;" "Gone is Gone, and Dead is Dead;" "The Spirit-Teacher;" "Guardian Angela;" "Nearer to Thee;" "The Good Time Now;" "The Inner Mystery;" and more that must be found by the eager reader and sincere admirer. The structure of her verse is remarkably smooth and harmonious, and its melody becomes such genuine sermons in song. Her happy faculty of marrying sound to sense. We need not

urge the uncounted friends of Lizzie Doton to make them selves the possessors of a volume which, while bringing such a world of silent good to themselves, is the best and purest token they could have of her beloved presence and clevating influence.

Carleton puts forth an intensely funny brochure, profusely Illustrated, entitled, "THE FALL OF MAN; or, The Loves of the Gerillas"-a popular scientific lecture upon the Darwinian theory of development by sexual selection. It pur-ports to have been prepared by "a learned Gorilla."

Adams & Co. are out seasonably with their "Broats And GAMES" for all seasons, but particularly for the one just

Magicon, by Dr. Paulus, is the mysterious title of a neat clume published in New York, which purports to contain wonderful prophecies concerning Popery and its impending overthrow and fall, together with predictions relative to America, the end of the world, and the formation of the new earth. Also, predictions concerning the true beginning and future of the New Church, called the New Jerusalem, I wenty-four " magic figures" illustrate the text.

Noyes & Hall have for sale "Brick" Pomercy's "Gold-Duar: For the Beautifying of Lives and Homes." Mr. Pomeroy has made his mark in this department of writing, and the present book will meet with general welcome.

Loring publishes a novel by Cecil Griffith, entitled, "Vic-TORY DEANE," an English story of startling plot and intense characters-the first literary production of a young female writer. The characters tell their own story. The tale was written four years ago, and achieved at home a wide popu

Lee & Shepard publish a diamond edition-exceedingly neat, with a fine portrait prefixed-of THE POETICAL WORKS OF ROBERT BURNS, edited by Rov. Robert Aris Willmott. It is just such an edition of a favorito poet as cannot fail to be

Of the "Upward and Onward Series," from the same pub lishers, Oliver Optic has just come out with Number Four, called. "CRINGLE AND CROSS-TREE; or, The Sea Swashes of s Bailor." Phil Parringford, the here of all these stories, anpears in the present one as a sailor, and makes a voyage to the coast of Africa. The author carries him through many sevore trials and temptations, and brings him out on the basis of a brave and elevated manhood at last.

Tee & Shenard continue to manifest their enterprise as publishers in a handsome volume named "THE CHILDREN'S ALBUM of Protty Pictures with Short Stories," by Uncle John. The twenty-sixth thousand has been now published. Every juvenile in the land will require a copy at once.

The third edition, from the same publishers, of the 'CHILDREN'S BUNDAY ALBUM," by the author of "A Trap to catch a Sunbeam," with upwards of one hundred and fifty illustrations, proves the popularity of this venture, and it deserves as wide a sale as so excellent a child's book can

The Western Railway Guide, with the whole library of maps, is such a thoroughly efficient handbook that we do not wonder at the extraordinary success with which it meets. Buch a guide is of the first necessity in the vastly extended West.

The September number of the NATIONAL QUARTERLY RE-IBW, Dr. Edward I. Scars editor, presents the scholarly and Endlous reader with the following table of contents: The Decline of Poetry; England under the Tudors; The French Tragic Drama-Cornellie; Our Aristocracy as manufactured from the Raw Material: Ancient Africa and its Races: Amor ican Collonial Literature; Collegiate and Scholastic Quackery, Male and Female; The "Spiteful" National Quarterly and Innocent Ring Lender Rule; and Notices and Origicisms This stordy Review is always fresh, independent, vigorous and illustrated with broad and thorough scholarship.

THE AMERICAN ODD FELLOW for October is before us, and it contains a vast variety of pleasant and instructive reading matter. There are several illustrated articles, and a great variety of news contributions and domestic matters suited or general reading, including full reports of the proceedings at the last session of the G. L. U. S. It is one of the leading publications of the age.

DENE Hollow, by Mrs. Henry Wood. We have noticed this interesting novel in a previous issue. Loring has it for

Quarterly Convention.

The New Hampshire Association of Progressive Spiritualists will meet in Quarterly Convention, at Lyceum Hall, in Manchester, Friday, Nov. 3d, to continue Saturday and Sunday. This Convention is for the benefit of the mediums and Spiritualists of New Hampshire, and all such are carneally requested to be present, as business of importance will come before the Convention. By order of the Committee, Newport, N. H., Oct. 9, 1871. Summar F. Hurd, Sec'y.

Spiritual Periodicals for Sale at this

THE SPIRITUAL ANALYST AND SCIENTIFIC RECORD. Published in Boston. Price 20 cents.

THE LONDON SPIRITUAL MADAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYERRAR. A weekly paper published in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit nalism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents. THE PRESENT AGE. Published in Chicago, Ill. Price 8

THE LYCEUM BARNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIST. Published at Oleveland, O.

The Crucible. Published in Baltimore. Price 5 cents.
The Reald of Health and Journal of Physical Culrung. Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

C. H. FOSTER, "Test Medium," No. 16 Twelfth street, between University place and Fifth avenue, New York.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

SPIRIT COMMUNICATIONS, -A SEALED LET-TER, \$1,00 and four stamps. Medical examination by letter, \$1.00. Address, M. K. Cassien, 185 Bank street, Newark, N. J. 2#.O21.

FOR SALE CHEAP. - A second-hand side saddle Also a second-hand large bard-wood circular table Apply to WM. WHITE & CO., Booksellers, 158 Washington street, Boston, up stairs.

SPECIAL NOTICES.

LIBERAL, SPIRITUAL AND REPORM BOOKSTORF Western Agency for the sale of the BANNER OF LIGHT,

THD TIP LIBERAL AND SPIRITUAL BOOKS, PAPERS AND MAGAZINES. Also, ADAMS & Co.'s

GOLDEN PENS AND PARLOR GAMES The Magic Comb, and Voltaio Armor Soles, Dr. Storer's Nutritive Compound, SPENCE'S POSITIVE AND NEGATIVE POWDERS

Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

FREE PROGRESSIVE BOOKSTORE D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa-Keeps constantly for sale the

BANNER OF LIGHT,
And a general assortment of
SPIRITUAL AND LIBERAL ROOKS. Papers and Pamphlets. Also, Librarian for The Con-necting Link Library, a Circulating Library of Spirit-ual Books. Has for sale Mystic Water from David's

GEORGE ELLIS. BOOKSELLER,

No. 7 OLD LEVEE STREET, NEW ORLEANS, LA., Keeps constantly for sale the BANNER OF LIGHT, And a full supply of the
SPIRITUAL AND REFORM WORKS
Published by William White & Co.

LITTLE THINGS. Of "little things" the earth is made, All that the eye can see;

Each, by its kindred atoms staid. Keeps all things where they be.

The "little frops" the ocean make,
Which each to each adhers,
So ships across its hosom take
Their course to different spheres.
The "LITLE HOYS" who need new "CLOTHES,"
Can always flot at GEORGE FERNO'S,
Coat, Pants, Vest, Hist and Shoes complete,
Corner of Heach and Washington street
Oct. 21.—1w

HERMAN SNOW, 319 KEARNEY ST., (Up Stairs,) SAN PRANCISCO, CAL.,

Keeps for sale the BANNER OF LIGHT,

Spiritualist and Reform Rooks. At Eastern prices, Also Adams & Co.'s Golden Pens, Plauchettes, Spence's Positive and Negative Powders, Orton's Anti-Tohneco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. ** Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. BOX 117, San Francisco, Cal.

RICHARD ROBERTS,

BOOKSELLER, No. 1026 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C., Keeps constantly for sale the BANNER OF LIGHT,

And a fall supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

AUSTRALIAN DEPOT LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light.

W. H. TERRY, No. 96 Rassell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Re-form Works, published by William White & Co., Boston, U. H., may at all times be found there.

ADVERTISEMENTS.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in

sertion.
SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for sub-sequent insertions.

BUSINESS NOTICES. - Thirty cents per line, each insertion, set in Minion, measured in Agate.

Payment in all cases to advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Benewed at Con-tinued Rates must be left at our Office before 13 M. on Monday. GEORGE P. ROWELL, & CO., 40 PARE ROW. S. M. PETTENGULL & CO., 37 Park Row, Are our authorized Advertising Agents in New York.

MRS. SPENCE'S **POSITIVE AND NECATIVE** ${f POWDERS}.$

finite magic control of the PONITIVE AND NEGATIVE POWIDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no onuscenting, no conting, no morniting, no pomiting, no marcottring.

The PONITIVE scare Nouralgin, licadache, Rhenmatis, Pains of all kinds; Diarrhea, Dyspentory, Vomiting, Dyspepsin, Flatulence, Worms; all Fernale Wenknesses and derangements; Fits, Gramps, St. Vitus' Bunce, Spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammantions, acute of ctrolle, of the Kidneys, Liver, Lames, Womb, Biadder, or any other organ of the body; Onsarerh, Consumption, Bronchitis, Coughs, Colds; Secofula, Nervousnes, Aathma, Sheeplessness, &c.

The NEGATIVES cure Paralysis, or Palsy, whether of the muscless or of the senses, as in Bilinduces, Beafness, loss of taste, smell, feeling or motion; all Low Fever, such as the Typhold and the Typhus.

Both the PONITIVE ACUTE, FUNDATIVE are needed in Chills and Fever.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist has n't the Powders, send you noney at once to PROF. SPENCE. for sale also at the Banner of Light Office, 158 Washington street, Boston, Mass.; also by J. Burns, 15 Scattampton Row, London, Eug. Oct. 21.

CATARRH.

A BOUT four months ago I gave notice in the Banner that my friends of the spirit-world had given me what they called a positive cure for the Catarria.

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Mrs. J. H. Comant,

while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them the characleristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undeveloped state, creatually progress into a higher condition.

We sak the reader to receive no doctrine put forth by

spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more.

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The questions answered at these Reances are often

The questions answered at these Mances are often propounded by individuals among the sudience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Bratum Letters — Visitors at our Free Circles have the privilege of placing a realed letter on the table for answer by the spirits. First, write one or two proper questions, signing full name to the same; put them in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the scance the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope. on the envelope.

Invocation.

Oh Life, beautiful Life, thou Delty moving through us and around us, we bring thee our good and evil fruitage of deeds, asking thy blessing upon the good, and thy pity upon the evil; and for those mortals who dwell in the shadow of time, we ask for patience-that patience which is crowned with faith, and supported by hope; and when the shadow shall give place to the incoming morning of the other life, may their resurrection be one of joy and not of sorrow. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, I'am ready to answer them.

QUES .- (From a correspondent.) What is the progression of little waifs who leave this world in an embryo state?

Ass .- Since the soul receives the seal of individuality at conception, it is from that time henceforth and forever a living, individualized soul, and can never lose its individuality-can never take a retrograde step in Nature. This being true, it of nocossity becomes an inhabitant of the spirit-world. and is cared for by persons selected by the Infinite. and endowed by Nature with capabilities for taking proper care of such embryotic souls. You may nak! Have they form? Not so far as matter is concerned.: These souls are held, preserved, sustained, cared for in the soul-world till a proper opportunity comes, when they are again sent forth through matter, and take upon themselves, perhaps, fully matured forms, and pass through a series of experience incident to matter.

Q.-Is it true that when we sleep our spirits leave the body and visit our friends that have passed on?

A .- Yes, it is true; but more especially true of some persons than of all. The body, during the hours of sleep, is in a negative condition. The will has yielded up the control to the animal functions, and therefore there is nothing to hinder the spirit from going wheresoever it will, bound, of course, as it must be, to the body, yet it can soar into infinite space; it can roam over distant worlds; it can write upon the tablet of its soulmemory incidents that transpire with it on these journeys. But when the will enters the sensorium and demands the spirit to return, it must return. There is a natural law and a spiritual law governing each individual. The will, so far as the body is concerned, is a result of-is born of natural law. The spirit is controlled by a spiritual law, and that spiritual law, while the connection is maintained between the spirit and the body, is in conjunction with natural law, and they both act in harmony together.

Q.-Why are we not cognizant of it when awake?

ause the organs of the physical body were not used at the time, therefore no impression was made upon them. All dreams, all visions that are remembered, are remembered as a consequence of the physical organs being used at the time; and when the spirit is in spirit life and using its own spiritual organs, having nothing to do with the material organs, it makes no impression on them, and therefore when the spirit returns to the physical body, it takes up the thread of physical life again in the organs, precisely where it left off when the law ceased to act upon the body.

Q .- Shall we remember it as a part of our spiritual existence, after we leave this body? A .- You certainly will.

Q .- Will scenes in the spirit world be familiar to.us?

A .- They doubtless will. Q.-Will the remembrance of our earth-life seem like a dream, and eventually be forgotten?

June 19.

A .- Yes. Elizabeth Webster.

I come here in search of my daughter. She left her home, in Bristol, Maine, twelve years ago, and since that time we have heard from her only once, and that was about three years after she went away. I have been gone about nineteen months. My name was Elizabeth Webster. I know it cannot be all right with my daughter, else we should have heard from her; and I should have found it possible to reach her since my death. [Are you sure she is not on your side of life?] Oh, yes; yes, I am quite sure she is not in the spiritworld; and I am equally sure she is in Boston. I wish her, first of all, to remember the home she left, and the friends who still love her. I wish, if my message reaches her, to find a way by which I can communicate with her, for I have many things to say which may not properly be said here. I never called her anything else but Lila. Her name was Eliza, but they called her Lila. I. hope strong angels will guide my message to her. I feel sure it will reach her, but I do not know how. [Do you wish to go to her?] Do I wish it? Of all things in heaven, that the most. [I think you will gain material force enough, by coming here, to be able to go directly to her.] I hope I

here, to be able to go directly to her.] I hope 19, may be able to.

June 19, may be able to.

David Spencer.

There often whited for the privilege to come back since I left my body, but I want a little more license than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here interesed to the area of the set of left, and the set of left will be to give a wrong translated nor changed since I left. I have been here interese than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here interese than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here interese than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here interese than you give us here. I want to take a run round, to see how all things have been here interese than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here intered to the privilege to come changed since I left. I have been here interese than you give us here. I want to take a run round, to see how all things have been changed since I left. I have been here intered to the privilege to come changed since I left. I have been here intered to the privilege to come changed since I left. I have been here intered to the privilege to come changed since I left. I have been there interese that you will be the yor collected. The yor collected to the yor collected to the yor collected to the yor collected to the yor collected. The yor collected to t

of joyousness that it is going as fast as it can. [Is some one spending it fast?] Yes, and I'm glad of it. Because it is a pretty well accepted fact in our life that they who come to that life leaving ate realm, than the mind which is completely a pile behind them here, are the most miserable there, and it takes the longest to resuscitate them -to beat any kind of common sense into them any way. [Were you afflicted in that way?] Yes, I was afflicted in that way, and I've now only just about got clear of the yoke, consequently I am glad. Seeing the millstone pass out of the family do n't trouble me in the least. If there's anything more they want of me here. I will be glad to come. [I suppose it would have troubled you when you first passed away?! No. not even then, because I saw, as soon as I passed over, what a curse it was. Soon as you come on this side it just clears away quick, I tell you. It frees you of the things that pertain to this life, that give you a sort of comfortable feeling here, but rob you of just so much of what you would otherwise have there. So look out that you do n't leave too the other life—not a bit. June 19.

Alexander Stone.

"Will you communicate such intelligence to your son John as shall put him in possession of liton, Canada West. I was thirty-six years old. Stone. No. I will not furnish such information. neither here nor anywhere else, for my son is already in possession of his rights, although he may not think so. Good-day, sir. June 19.

Nettie Wilcox.

I want mother to know I don't live with the Saviour-I live with granny. Granny died before I did, and was here all ready for me when I came, and granny says that mother must try to realize that we aint always a great way off. Sometimes. we are close by. Granny is nice. She do n't have wrinkles now, and she don't wear glasses, nor walk with a cane, and she do n't have thenmatism now, and I don't think mother would know her. She was my mother's grandmother. My name was Nettie Wilcox. I am from Barnstable, Cape Cod. Granny says she will come to mother is soon as she can, and she hopes that my little boat, so well freighted with love, will reach the desired port in safety. I guess it will, because I feel so; and granny she thought so before I come, that if I only had the courage to come, it would be all right. I want mother to know I don't have any sore throats here, and do n't have any pains, and it is a glorious place, and she will have go to school some. [Your mother?] Yes, she will. About some things she will have to go to school to me. [I presume she won't object to doing that.] Well, I don't know; I am afraid she will be ashamed of some things, because she can't answer right, I know she can't. My mother used to teach school, but she will have to go to school to me, and she may as well begin pretty quick, because it will take her a good while to learn

Seance conducted by Dr. J. B. Ferguson; 16ters answered by "Cousin Benja,"

Good-by.

some things. I am seven years old: I was six

when I died-was only a little more than five.

June 19.

Invocation.

Oh thou who art never absent from any one of is, we pray thee to be so consciously near these human hearts this hour, that they shall feel that they are indeed in the presence of their Father and Mother God. We praise thee, oh Beautiful Life, for all thy varied ministrations. We are thankful, oh Merciful Spirit, for thy mercies toward us. We praise thee, oh Soul of Justice, for that justice which thou art perpetually exercising toward thy saint and thy sinner. And we only ask that we may at all times understand thy love, and understand wherefore it is that thou dost sometimes chasten us. May we praise-thee in the cloud as in the glory of sunlight. May we ever behold thee as our Father and our Mother, who cannot deal other than justly and mercifully by us. And to thee, oh Spirit of Wisdom, of Love and of Power, be the praise of thy great family forever and forevermore. Amen

Questions and Answers.

QUES - Can the spirit who controls the melium give any information concerning the phenomenon exhibited in the person of Louise Lateau, in Belgium, which is called the Stigmata of the Passion? (This term is applied, by Roman Catholic writers, to the marks of the wounds on. our Saviour's body, as shown in most pictures of the crucifixion?)

A .- It is a natural event, having taken place under natural law, and is governed and controlled altogether by natural circumstances. But auperstition has appropriated what seems to be a made it subservient to its purposes. The girl is disembodied spirits, but not for the purpose as claimed by the Romish Church.

weak and with typhoidal symptoms?

medical men determine it thus: that persons who should, first of all, avoid mowing districts if possible-should abstain from animal food, should bathe daily, and sleep in apartments well ventilated. Medical men any if these precautions are taken there can be no hay fever.

Q.-A. Dodge, of Campville, N. Y., asks the following: At a recent sitting, and in answer to a question as to the correctness of A. J. Davis's location of the spirit-spheres of this earth, it was ited through the histrionic art. It won't hurt him. said, "Correct? no; not even in the smallest part." Now it is a matter of deep interest to your questioner, and perhaps many others, where such authorities conflict, to know if the same verdict is oblivion, or whether he rises to the topmost round applicable generally to the clairvoyant investigations of that author. If so, and regarding that his case, so clearly that to turn aside from it class of subjects as lying more preperly in the would be an abortion of Nature's desires and deprovince of revelation than reason, will the same signs. Now, then, good parent, let your common intelligence please state what published works on that general subject are more reliable?

A -First, then, we know of no published works

into the matter at all, it would be with a feeling with its body and earth, is not better circumstanced to trace the changes, emanations, reformations, &c., of earthly matter through its refluing and resurrecting process in the intermedisevered from its body and earth, and depending upon media more or less imperfectly adapted to its use.

A .- I should certainly give the preference to the disembodied spirits, for I know that their facilities are much greater for investigation throughout all the departments of Nature and of mind. Here the clairvoyant is clogged and mystified by earthly conditions; there it is otherwise.

Q.-Can a spirit control more than one medi um at once?

A .- Yes; just as many as are at the time susceptible to their control that they may desire to control. June 20,

Robert Bragg.

It is now a little more than two years since I died and made an exit from the body. That took much here. You can't get any interest from it in place in one of the cells of the State's prison on Centre street, New York City, and there I had been carried for committing some overt acts during a fit of delirium trement.

My name was Robert Bragg. I am from Hamhis lawful rights?" This is the question that My object in coming here is first to announce my brings me here to day. My name was Alexander | death to my family and friends, and second, to inform them of my comfortable condition-to say that I have passed through a great conflict of regeneration and have come up redeemed. When I first entered the spirit-world I was taken in charge by a band of benevolent spirits, and carried to what they call a moral hospital, I very soon learned that I was under restraint, and that I was not to come out from that place till I had outlived certain evil tendencies that had attached themselves to my spirit in consequence of my earthly organism. I was kindly treated; I was surrounded by everything that love and wisdom could suggest; I was gently but firmly stimulated to the right, and, finally, when I could become master over the evil tendencies of my nature, there was no more restraint put upon me could go where I pleased, and so I went out into the great, beautiful as irit-world, and I found friends everywhere; I found teachers everywhere; and I was not labeled as a convict, but better than that, I had gained for myself a crown of laurel, because I had struggled conjointly with this benevolent spirit-land to escape the evil of my nature; I had won the crown; I laid down the cross; and since that time I have been learning the way back.

> I know that my family and friends will be at rest to hear that I am no more of earth; therefore I was anxious to make the trial; and if they desire further assurance, further satisfaction, let them take a journey to New York and inquire into the records, and they will soon learn from a material source. Good day, sir. June 20.

Mary Cobbett.

My name was Mary Cobbett. I was born in Bath, Maine, and I died in Manchester, N. H. My disease, they said, was typhoid fever. It is a little more than one year since I died. My mother is troubled because I died out of the church, and without making any profession of religion. Tell her the salvation of the soul does not depend upon any outward profession or confession, but that there is an inward power given to every soul that becomes its Saviour. My mother need not fear. The loving kindness of the great God of Nature is over me as over her. I am safe with

God. I trusted this power, and it has not left me; I am not abandoned; I am safe in my Father's house of many mansions, and my dear mother will have to learn many new things when she comes to the spirit-world, and to unlearn many old things. June 20.

Maggie Werner.

I came here a little while ago-Maggie Werner -and my uncle has got my message, and he wanted me to come here and tell him if it was my hody that he received and buried. It was so burned that it was hard to recognize, but he thought perwas not my body; but he need n't feel bad about it, because I don't. I felt glad to know that he tried to find it, and that he thought he did. I am sorry he has asked me, but I always told the truth when I was here. I couldn't tell him it was my body, because it was n't. My body was taken away with another one. They did n't belong together at all, but it was supposed they did, because found together, But he need n't feel bad. Good-by, sir.

June 20. Junius Brutus Booth.

A young aspirant for stage honors has honored me with a call, but says: "I am not a believer in revelation from the divine life to itself, and has the possibility of spirit return after death "-I believe I quote him correctly-" but I am ready to be without doubt a medium, and is acted upon by convinced. Now, if it is possible for you to come from the shadowy world, possible for you to exercise power over mortals, will you seek to exer-Q.-Will the intelligence please tell us if there cise a power over my father, influencing him not any cure for the disease called "hay fever," to oppose me in taking the position I desire to which attacks people in July and August, often take? He has threatened me in many ways, and lasting until October, leaving the system very I know that his threats mean something more than words; and he, being a believer in the return A .- There is, if not a cure, a preventive, and of spirits, and a devout worshiper at the shrine of Spiritualism, I shall hope, if the philosophy is true, know themselves to be thus annually afflicted that he may be influenced to look with favor upon the course I have taken."

Well, when Nature points so clearly the way that an individual should take, as she points in this young man's case, I should say it were very unwise to seek to thwart Nature; and I should recommend that the father of the young man would pay some attention to the study of human nature, and to study human nature as it is exhib-He won't have to step down a single step. Methinks he will step higher than he is at present to do it. It matters not whether the son sinks into of the ladder of fame. Nature points the way, in sense take the place of your prejudice, and it will be the better for yourself and your son. Junius

and give wisdom to the ignorant. Come, and sing ye your song of life, that shall vibrate in human hearts till, finally, the earth shall be redeemed from darkness, and ye shall see the rich fruits of your labors hanging plentifully from the tree of life. Amen.

Questions and Answers.

QUES .- (From a correspondent.) Will you excontradictory and unreliable in their statements? For instance: A. J. Davis, after passing through varied phases of mediumship, now denounces nine of them in the most unqualified and denunciatory manner in his otherwise excellent work, "The Fountain."

ANS.—This question is a threadbare one. It has been passing round amongst you so long that it is well-nigh worn out: yet still the cry comes. Why plain why good mediums and good spirits are so

well nigh worn out; yet still the cry comes. Why is it? Simply because mind and matter are growing, and what is acknowledged as good and right and true to-day, may not, and cannot, perhaps, be acknowledged as good and right and true to-morrow. The same truth, given through different sources, appears to the human mind as an entirethrough which it has been given. Spirits in the body, or out of the body, are perpetually changing places, changing ideas, changing spheres, change when the source when the source more knowledge upon this subject than the combined hosts of believers, men and women in all ages of the world, who are as well educated, and places, changing ideas, changing spheres, change. ly different thing-differing according to the source places, changing ideas, changing spheres, changing all the relations under which they exist.

Therefore, there can be no fixed, unalterable standard of reliability—no, not anywhere. I care not ard of reliability-no, not anywhere. I care not where you go-whether to the lowest hell or the highest beaven-since change is the law everywhere, this phase of law must continue to exist. Q .- By the same: I have just read "The Phi-

Paine, in which it is said, on page 36, that, " in form, stature and size, infants always remain infants," flatly contradicting what N. P. Willis says in "Strange Visitors," page 160, that " parents are surprised and often greatly disappointed to find those whom they had buried as babes grown in spirit-life to mature man and womanhood." Now as this is a question of fact and not of opinion, Do infants grow in spirit-life?" it seems impossible for two truthful spirits to give contrary answers. And as this subject is of deep interest to all the human family who have been or who ever will be called to mourn for their departed little ones, an explicit answer is respectfully asked for, not only in behalf of anxious parents, but in bebalf of the multitude of earnest investigators sertions have appeared from time to time, (under who are greatly perplexed and mystified by these innonstatencies in the first the first to come from Theodore Parker,) to the effect in the first to come from the first time to time. inconsistencies.

A .- Since the answer I am to give is one which cannot be demonstrated, there will always exist a certain amount of unreliability about it. That infants do grow in stature as in mind, in the spirit-world, is a known fact to your speaker—as absolute as any fact can possibly be. I care not advocates to just ridicule. What would be thought who says to the contrary. I am sure of this fact of the person who should assert that the distance also: if my brother Thomas Paine, uttered such from Boston to San Francisco is one hundred also: if my brother, Thomas Paine, uttered such an unituin, he was made to do so through the in-capacity of the subject through which he render-ed the idea.

Henrietta Frances Leach.

I have been gone seven years and most two months. I lived and died in Kingston, Mass. I was thirteen years old. I wish all the folks to know I can come back, and that I am very happy, and that I am a teacher of little children in the thirteen in the thirteen years old. I wish all the folks to know I can come back, and that I am very happy, and that I am a teacher of little children in the thirteen years of the second in the true as are spirits out of the body." spirit-world. I commenced going to school very soon after I got there, and now I am a teacher of little children. I have a good many things to say, but I would n't like to say them here, and I wish somebody I know would give me the privileges Mrs. Eibanan Flits, on Braintree hill, in their other people do, of speaking to them. There's spacious front yard, which was adorned with people bers I know and I don't know any of beautiful maple trees. Autumn flowers and waynobody here I know, and I don't know any of the great crowd of spirits that come here, except with choice dainties as well as substantials, for Mr. Mitchell, and he helps me. Father and mother knew him. He helps me to come here to-day.

I would give a description of my home—it is a blackhawk, through Mr. J. Rogers, formerly of the 'Creek House,' Bethel, Vermont. Speaking beautiful home-but I will wait first and see if I am received. [By your father and mother?] Yes, sir. Perhaps I will get an invitation to come nearer home.

was John Barnard. I was sometimes called Rernard, but Barnard was the family name. I was master of guns on board the " Alabama" during the late war. I was sworn in at Antwerp, but that matters little. I come here for the purpose of asking my brother-Nathan, his name-who is living somewhere in the State of Michigan in ism, but not deep enough to touch the bottom of America, to seek out the child I left in England the pockets; consequently, to her it did not profit much. Mrs. Gordon has lately tried the power of -little Mary. She is fourteen years old. He knows well how to seek her out without any diremembering that it was my money that placed him where he is, and his fraud that makes my him where he is, and his fraud that makes my child a pauper to-day. My wish is plain, my-talk is plain, and I will expect plain, clever dealing from him in the future.

June 22.

June 22.

June 22. child a pauper to-day. My wish is plain, my talk

Margaret Fuller Ossoli. This question has reached me to-day, and I am iere to answer it: Will the spirit of Margaret Fuller Ossoli visit the Banner of Light scance rooms, and tell us whether or no she acknowledges being the author of the essay accredited to her in the book called "Strange Visitors?" First, then, let me ask my interrogator of what use it will be for me to come here or anywhere else giving an answer either in the negative or the affirmative, since it will be a mere assumption, to her mind, of somebody, and that somebody may be somebody besides Margaret Fuller Ossoli. That is the question I desire she should ask herself in all earnestness and in all honesty, and never rest till she has satisfactorily solved it. And now to her question-yes, I acknowledge the es-June 22.

Eben Francis.

One of my relatives wants me to come here and state when and where and how I can communicate with him, as he desires to communicate with me upon matters of great importance to himself. I nositively refuse to communicate with him at any time or anywhere or anyhow on that subject. Eben Francis, of Boston. Good day. June 22.

Scance conducted by Theodore Parker; letters answered by "Cousin Benja."

Banner Correspondence.

Elder Miles Grant in St. Johnsbury, Vt. EDITORS BANNER OF LIGHT—I had in mind to tell your readers that Elder Grant has been lectell your readers that Elder Grant has been tell turing several evenings recently in St. Johnsbury. We understand that he completely exploded Spiritualism—that he laid it bare in all its phases, explained all things, accounted for all things. His demonology doctrine is evidently very broad and deep. Doubtless it was a very timely occurrence of the Elder in coming to St. Johnsbury, so that

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Religion of the strict of the

judgment, taken ground that for any man, in speaking of subjects as weighty as life, death and immortality, to safely qualify his assertions. It will not do to stand too much upon mere assumption. This is a common error with all of us, and tion. This is a common error with all of us, and we had better abandon it.

The fact is, the Elder does not know that our

spirit-friends do not return and communicate with us. He doubtless believes they do not. But when he says he knows they do not, he assumes

Elder Grant's demonology will do for the Hottentots of South Africa, or for the ancient Incas of Peru, but never for enlightened people. For one, we wonder at the Elder's audacity in bringone, we wonter in the land in the heart ing such doctrine before the public. Can it be he is a monomania on this particular theme? The losophy of Creation," by the spirit of Thomas Elder should know that his demonology can never stand an equal champion with the science of a Crookes, a Huggins or a Hare. The Elder has said his say up here, with no one to dispute him, as I am aware of. I doubt not he has done some good, for, probably, many will look into the sub-ject of Spiritualism more critically hereafter, and all by reason of the Eider's recent onslaught. We do not fear investigation; we court it. All we ask is that it shall be done sincerely and honestly; F. V. Powers. the results we do not fear.
St. Johnsbury, Vt., Oct. 1, 1871.

Missouri.

CAMERON.-Alonzo Crawford writes recently: "As I understand that your columns are open to reasonable criticism. I hope to gain a brief hearing on a point which seems to me (and, no doubt, to many others) to need a little 'airing.

In the Message Department of the Banner, as

that scientists in this world are in greaterror con-cerning the size of the planet on which we live.

thousand miles, and that the actual measurement forth in the messages referred to, when carried to their legitimate end. I honor the ability of Theo-dore Parker too highly to believe that he means to give utterance to any such views. That there are large, undiscovered, inhabited regions about

Vermont.

BRAINTREE -Barbara Allen in a note to the Banner says: "The Spiritualists in this vicinity held a picuic recently at the residence of Mr. and by D. Tarbell—very appropriate for the cocasion. Remarks were made by W. Flint and S. Speare. Speaking and the reading of two excellent poems, 'The Angel Side' and 'Progression vs Contentment,' by Barbara Allen, followed. After dinner John Barnard.

I am troubled in the other world about things

Sentiments were read; singing and speaking by Mrs. Manchester; speeches were made by Mr. Rogers and Mrs. Pratt; remarks by E. Flint and that belong to this world. My name when here N. Hutchinson, of the Snowsville House, Brainsocial, cheerful and happy.'

California.

YREKA.—E. Steele writer, Sept. 26th, as fol-ows: "We have had no lecturers since the advent of Mrs. C. M. Stowe among us. She awakened quite a feeling in favor of progress and Spiritualknows well how to seek her out without any diabout the same success. These two devoted and rection from me. I wish him to take care of her, stacles of an untrod path, ought to have received better pecuniary compensation, but, I fear, our

ties of a worldly community."

Minnesota.

MISSIONARY REPORT.—J. L. Potter reports for September as follows: Places visited, Stillwater, Newport, Shakopee, Eden Prairie, Excelsior, Chaska, and Long Lake; number of lectures given, fifteen; number joining association, six; amount received in dues and collections, \$36,76; expenses, \$2.50; which is respectfully submitted to the Spiritualists of Minnesota. Long Lake, Minn., October 1st, 1871.

Pennsylvania

TEST MEDIUM WANTED.—We desire to get a spiritual test medium, for the purpose of establishing circles in this place. Will pay a fair price to one who will come and stay with us awhile. There is undoubtedly a large field open for Spirit-ualism in this part of the country if we can get a good medium to commence with. Address, Joseph Bardine, Fallen Timber, Cambria County, Penn-

Minnesota State Spiritualist Convention.

Minnesota State Spiritualist Convention.

The Fourth Annual Convention of the State Association of Spiritualists of Minnesota, will be held at Faribault, Rice County, Minn., Oct. 27th, 28th and 29th, 18tl.

Pelegates will please be sure and notice the following:
On First Division of St. Paul and Pacific Railroad, delegates will find Convention tickets in the hands of the conductors on the trains, of whom only they will purchase.
On St. Paul and Milwaukee R. R., round trip excursion tickets can be bought at all the offices, Oct. 27th and 28th, at 60 per cent. of full fare both ways.
On St. Paul and Soux R. R., they will purchase round trip excursion tickets Oct. 26th and 27th, good for six days, that all may return.
On Lake Superior and Miss. R. R., (Stillwater included) parties will return page, on certificate of Secretary of Convention that they paid full fare in going over that road to Convention. Tickets good till Oct. 31st.

Arrangements are being made to keep as many free as possible, but accommodations can be had at hotels for 75 cents of \$1.9 per day—perhaps cheaper.

Now, friends, notice carefully the above rules, and come, one and ail, and let us have a meeting that will shake Old Theology to its very foundation. Everyboody is invited to come.

Morristown, Minn., Sept. 19th, 18tl.

Kansas State Convention.

Mediums in Boston.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, No. 35 HARRISON AVENUE, (One door north of Beach street,) BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralpiant, Dyspensia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak thines, Ulcers, Loss of Voice, Rheumatiam, Bronchitis, Hemorrholds, Felons, and all kinds of Lameness and Weakness of Limbs. Get. 7.

ALBERT MORTON, SPIRIT ARTIST. Portraits of Spirit Friends in Pencil or Crayon

Persons desiring Pictures must be present. MRS. ALBERT MORTON,

M EDICAL, Business, Test and Prophetic Medium. Letters answered, \$2.00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hauson street, Boston. 1f-Oct. 7. DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HABRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please on close \$5.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7.

MRS. A. C. LATHAM,
MEDICAL OLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Partice at a distance examined by a lock of hair. Price \$1,00. 4w*—Oct. 14.

DR. G. W. KEITH has removed to No. 9 Florence street, 3 doors from Washington street, lioston. All forms of disease treated successfully without medicine. Invalids at a distance cured by magnetized paper, metual passive sittings, &c. Send for circular. 4w*-Oct. 7. MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price 81. 494 Tremont street, corner of Dover street, Boston. Hours 9.4. M., 47. M.

MRS. R. COLLINS, Chairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, \$3, by person, \$1, at 9 East Canton st., Boston. Sept. 30.—13w*

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Mours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. M. R.S. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*-Oct. 21.

SAMUEL GROVER, HEALING MEDIUM, No. 22 Dix Flace (opposite Harvard street). 3m*-Sept. 9.

Miscellaneons.

ALL THE FIRST-CLASS SEWING MACHINES, WEED FAMILY FAVORITE, WHEELER & WILSON,

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363 Washington, cor. WestBt., Boston.

\$7,500.

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A. AND M. F. DAVIS offer for sale their house and lot, A. situated at No 44 William street, Orange, New Jorsey-three minutes from post-office, five minutes from Morris and Essex depot, and only one hour from City Hall, New York. The lot is 85 feet front and 110 deep, and as property is now soliting here, is worth \$100 per toot. Fruit said shade trees, large evergreen hedge, &c. Jining-room, kitchen and cellar on same level, in a half basement; two parlors and two bedrooms on second floor: three large (one small) bedroom for "help;" never-failing clatters; Brown's hot-water fur-ace, worth \$300 and perfect for heat and health. A good place for a physician, or for doing business in New York.

Write or apply to

MARRY F. DAVIS, Orange, N. J.

THE SPIRIT BRIDE.

This is the name of the beautiful crayen picture which has attracted such marked attention in the Banner of Light Pare Crook for the left few months. It was drawn by spirit aid through the ineditemship of Mr. E. Howard Doans, of Baldwinsville, Mass., a gentleman who had had no instruction in drawing previous to the time the solicitation of many admiring friends we have had photographic copies of this fine picture made, which will be forwarded, post-syc paid, at the following prices: Largo size, 8210, 69 cents.

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SOUL READING, Or Psychometrical Delineation of Character.

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M. Peebles, H. B. Storer, M. D., of Boston: Prof. J. H. W.
Toohey, of Providence, R. L. S. Waldron, Esp., of Malden.
Call at or address SMITH'S ORGAN FACTORY. Trementst.,
opposite Waitham street. Boston, Mass.

13w*-Oct. 7.

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Aug. 26.—12w

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ATTORNEY AND COUNSELOR AT LAW

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EL. D., Benetontaine, Ohio.

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Walden street, Lynn, Mass.

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INCLOSE 81,00, lock of hair and handwriting, with age and sex of patient, for clairvoyant examination and prescription, Address RACHEL LUKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo.

June 17.—tf

RIFLES, SHOT-GUNS, REVOLVERS. WESTERN GUN WORKS, PITES OF PICE SISTEMS, REVOLVERS, WESTERN GUN WORKS, PITESburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED, Aug. 13.—6m

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Selem, Mass Im—Sept. 30.

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"5, "Catechumen." Translation from Voltaire;
"6, "Humanity 92. Christianity," by Henry C. Wright;
"7, "The Bible a False Witness," No 2, by Wm. Denton;
"8, "The Bible—1st the Worl of God?" by M. T. Dole;
"9, "Spirit Manifestations," by Wm. Howitt;
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"12," 'Christianity,—What is it?" by E. s. Wheeler,
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Richmond, Lincoln, Mo., May 16, 1871.

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Col. 1: 23.
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DEVELOPMENT, vs. PRE-EXISTENCE,

Bro, Chase-As you seem the most prominent exponent of the prexistence and development theories of the many co-workers that are employed in our Father's vineyard, hence I take the lib-erty to address you, ostensibly to solicit a synopsis of your views on the seeming inconsistency ais of your views on the seeming incomistency that exists between the priexistence and develop-ment theories. If human souls priexist as indi-eiduals, throughout the ages of the eternal past, how can they be a development from the lower

And they be a development.

Orders of the animal kingdom?

Please excuse me for troubling you with this.

My great desire to learn more of these—to me—
very important questions, is my excuse for addressing you.

Respectfully yours,

C. E. Monse.

Chicago, Ill., Sept. 25th, 1871.

We are not a prominent advocate of the development theory. We are, at best, only a student trying to get sufficient evidence to remove all doubts of the correctness of the general principles of that theory, which, so far as we have progressed, seem to be true, and do not seem to conflict with what we believe in as proexistence. The development theory applies to organic forms, and not to the elements, which are eternal and eternally the same. Precistence pertains to the elements only within us; and the questions to be settled are: Is the human mind an element, or is it a unit? If so, it has eternal duration, no matter what forms or bodies it inhabits, nor how much or little these are developed at any particular period or in any one incarnation. The superficial questions on this subject, which usually perplex the inquirer, are consciousness and memory, both of which are incidental and not fundamental, temporary and not permanent, and hence do not disturb the theory of precisience.

It is the hodles and not the souls that are the development from the lower kingdoms, and we do not believe that any human soul ever inhabited or was ever incarnated in a lower form than the human, nor more than once on this or any other planet. We have hoped and still hope to place our views on this subject before the public, in a work we have had in manuscript for several years, waiting some favorable fortune to enable us to expend about two hundred dollars in getting it published; but poverty has ever been our earthly lot, and has ever crippled our efforts to use the mental accumulations of a busy life for the public good; but it will make little difference with the progress of the truth, as there will be plenty of advocates when discoveries are sufficient to establish the fact of preëxistence, or any other great truth which has lain dormant during the development of suitable forms for its recep-

To us, it seems no more inconsistent with the development theory, that man had a prior existence, than that there is a divine mind pervading and permeating all existence, however crude and conflicting, which is ever perfect and harmonious in all the conflicts of an infinite variety. We are awate of the existence of the same nurs element in the diamond and charcoal, and yet how different in appearance, with carbon as the base of both. Oxygen, too, is the same in ice, water, steam, air, or oil of vitriol, and we believe the soul-germ in each human form is the same throughout all eternity, but dressed up and shown outwardly in its endless variety of human forms on the worlds of the universe with differing experiences-the same in the infant, in manhood and in old age, and in mortal or spiritual life, the outward conditions giving the various expressions and powers, according to development. The old theology even gave the same spiritual origin to and Cain to David and Goliab had God to Father,

ANOTHER BENSATION.

The daily papers and street gossip in St. Louis are again supplied by another event that no doubt would be called spiritual if it had any odious or offensive feature to it; but as it is wholly good, it is called a miracle. It seems, by the papers, that a plous young lady had been long and severely afflicted with something like a tumor on her side, which had grown to such enormous and painful proportions as to slarm her friends, and while the physicians were consulting about a dangerous surgical operation, and when they had decided, with the consent of relatives, to perform it, lo! she comes forth well, cured miraculausly without the aid of any physician, and suddenly. As the story was too well authenticated to be disputed, it must be accounted for, and as it was inside the religious circles, it is supposed to have been a miracle performed by the Holy Virgin and her child—the same which old Joseph threatened to take out of heaven as his wife and child if St. Peter turned him out for letting in people by a side door which he had found and was using for that purpose, and for which use Peter called him to account. It may be that he has taken them out, and this and the winking of the images at Rome are the signs of their return to earth to work more miracles. If so, it is not strange that they should begin in Rome and St. Louis as two very religious cities next to New York, where the Tammany troubles have temporarily suspended religious zeal. We shall be on the lookout for more miracles soon in our city and Chicago, but our friends at the "hub" need not expect a visit very soon, as they are too temperate, skeptical, thoughtful and infidel to have miracles, unless our Advent brethren and sisters can find enough saints with the mark in the forehead to secure a call from the one they have so long and so anxiously expected. Dr. Newton and other healers may as well quit now, as the work they have been doing is miraculously performed.

Our meetings will open, in St. Louis, about the middle of October for the winter, but it is not yet decided what course will be pursued for speakers, but it is settled that we shall have regular meetings in Avenue Hall, where they were held last year, southeast corner of 9th street and Washington Avenue. No funds are yet provided to pay speakers, but, when there are, we shall expect to engage some of the ablest, as formerly, and have an awakening and renewal of interest in this rapidly growing city, already the metropolis of the

Another soul has gone from the ranks of our earthly friends to dwell in the land of perbettail bloom, in the person of Maria A. Giddings, eldest daughter of the late Hon. Joshua R. Giddings, and devotedly attached to him, probably too much so in earlier life to give her heart and hand to any other man, and hence remained unmarried. She was intellectually and spiritually a lover New England and New York. The two is the broken remants of the once popular "Eddy and spiritually a lover New England and New York. The two is didn't; True, the conductor, Mr. Macallay, and Mr. Saunders, an officer of the road, we found to be seen on the sick in the spirit of prayer and the lights came in. The two sisters here—Mrs. Snow and Mrs. Moore—are two sisters here—Mrs. Snow and Mrs. Moore—are the broken remnants of the once popular "Eddy Seen on the C. & P. R. But enough of this.

AN ENGINE RIDE—"NO. 20."

We are getting ambitions of late. The idea of riding cooped up in a common passenger coach or

superior woman, and if women had equal social, political and religious rights in this country as they deserve, she would have distinguished herself and left a historic record. We are glad to know there is a future in which talent will not be restricted and made subject to cramping institutions, as it too often is here. Miss Giddings, with her father, was an early and successful examiner of Spiritualism, and found the satisfaction in its philosophy, which her spirit has now realized in uniting again with ber beloved father.

DAILY NEWS TABLE.

We copy the following headings of events from the Missouri Democrat, of Sept. 29th, under the

head of LATEST NEWS: 14t. Flight with escaped convicts.

21. Four men killed.
21. Four men killed.
31. A wife beaten to death by her husband.
4th. Brakeman killed by a running switch.
5th. Burning of Fair Buildings.

Fatal powder explosion. Terrible storm at Raleigh.

2th. Farrious storm at tateign.
Sth. Killed by falling Browery.
Dh. Street car collision in New York.
Dith. Murder in Sangamon County, Illinois.
Hith. New York and Massachusetts Politics.

12th. Paymaster Hodge pleads guilty.

If any daily can serve up a worse breakfast of nows for its renders at one morning issue, we have it yet to see in small items. This is not only on one occasion, but this newspaper usually collects for its readers nearly as large a list of horrors, and no doubt they are well and fully authenticated, and show a terrible recklessness of life and property in our country.

A. J. Fishback, one of our ablest and not the reverse, as we have been trying to do most faithful lecturers, called on us Sept. 29th, on his way from his farm, which is about 50 miles south of St. Louis, to Independence, Ia., to visit and pay his last obligations to his aged and feeble truthful philosophy, then, and not till then, are we make the payer been trying to do.

We therefore as we have been trying to do.

We then obey Nature's order—from the centre of soul to the body of force. When the organic body springs forth from within, as a fountain to truthful philosophy, then, and not till then, are mother, who is about to take leave of our cold world for a residence among the spirits. Our brother was engaged, partially, at least, in Minnegata and the friends there will have to excuse him at present as the visit will have to be deferred. We take pleasure in recommending brother Fishback wherever he may be secured or engaged, as our friends will find him a most even where there is a spirit of contentment maniable speaker and defender of the new gospel, and fest to the superficial observer, nothing but restworthy every confidence placed in him. We hope to be able to have him in St. Louis on his return, as we have secured the same hall we had last and he settles down into a quiet view of things winter (Avenue Hall), but have not yet secured pay for speakers, and hence none are engaged.

A. D. Willis, spirit-photographer, has opened rooms in St. Louis, and is already astonishing the skentics and delighting the advocates of spiritual life and presence among us. As this branch has not had a practical operator in St. Louis, we anticipate a good work for him and the cause.

WISCONSIN PEBBLES.

BY. J. O. BARRETT.

A bird on its accustomed wing, out from its nest on its mission of duty, bold and fearless, strong with faith, is a most beautiful sight. "Oh, that I were a bird!" was once my boyish prayer, as I watched the feathered singers careering in the air, "then would I fly up to heaven!" Have not outgrown that ambition; the soul, on this murky plain of earth, pants for the sunlit climes of the immortals; but the nest! ah, that is the stronger heaven, and duty here is fitness there. So I must not be all boy, but have some of the

man in the hoy.

The 16th inst., took wing for East Delavan; a home among good people there, a rest of soul, a glad meeting, a greeting of friends. Surely, we are all alike in human nature, asking for the love our souls need. This is prayer. Westward ho! chasing the sun, outreaching old time; and yet it is not fast enough. Why don't some New England-Yankee, down near the "hub," invent a machine, to compete with the rallrand and ston its. chipe to compete with the railroad and stop its monopoly, and enable us to go when me please, and not when the engine snorts. To fly home, just after a lecture, five bundred miles an hour,

"If! If!! That prevents the meeting under the tree. Away with your Orthodox ifs, and say, after the apostolic style, as we Spiritualists do— 'We know!"

Mazomanie-here the 19th. This was once a flourishing point for labor. All still now. Not all sound timbers. The angels are very careful to see if it is alive in the core. Reverses are often our best lessons, and Spiritualists are learning these all over the country. "Tried and found which we have already made restleasness."—to when by trial we have earned our liberty. A so, off we started for securing Christian grace; and home at Bro. Croppin's. They have recently parted from a most beautiful child that could not.

Lo! and behold, the "rack" was empty. Our parted from a most heaviful child that could not be endure earth's frosts. Tears are many, hearts bleed, but the soul is growing calm, for "over there"—oh; yes, "over there!" Such departures leave a trail of glory for the angels to descend by to us below. Here, too, I had a happy visit at the Leulers—"English-Americans." How home-like a large library—how sweet a spiritual room! Such are the watch towers, the oases of rest, not only interesting the passender. Reading interest abounded among the passender trailing matter abounded among the passender. for traveling lecturers, but ministering spirits. They have recently been in England; they related to me several remarkable tests of spirit power,

Across the country—thirty miles over bluffs and valleys, and thence out into the vast open prairies of beautiful lows County, covered with corn. This is the lead region. Now and then came across a shaft sunk deep for lead. It is a great business. The lead, with the rich soils in good state of culture, render this one of the richest countles in the State. All choked and covered with dust, arrived at Dodgeville the 23d. Home at a cartain hotel not to be manticiped in history. with dust, arrived at Dodgeville the 231. Home at a certain hotel, not to be mentioned in history. A good audience greeted me. Was advertised, I tell you, by posters, press, etc. This is the first time a spiritual lecture was delivered in this growing place. Some came in, paid the admission or carried away by some over-entbusiastic or decrease accordance with the second control of the control fee, expecting to see ghosts right before their eyes, and to see a man with literal horns on. The first evening's lecture convir.ced that part of the community that Spiritualism is a serious thing—something to think of and aspire for. The keynote touched, the inquiring and brave hearted continued to come to every lecture till the "Lord of the Ascendant" descended with the standard, and it is planted in Dodgeville. "Bless the Lord, oh my soul!" Met here Bros. Samuel Clegg, a spiritualistic astrologer, and J. Van Droozer, both earnest men. Let the friends organize and culti-swear! We were on the point of sharply reprovefee, expecting to see ghosts right before their eyes, voutlreader. He said, "they (Y. M. C. A.) knew earnest men. Let the friends organize and cultivate orderly religious circles. Such are the batteries that take the city.

AVOCA, WIS.

A cold, ice-bound coast! where Orthodoxy has frozen over the waters of life. Delivered a tem-perance lecture in the Congregational Church; the heautiful churchites said: "He is a Spiritualist—do n't hear him." Ob, ye fools, that "strain at gnats and swallow camels," know you not that every reform lecturer in the land is a Spiritualist? But Avoca may be saved, for 1 found a soul here—Sister Moore—who has "treasures in heaven.'

brothers have gone higher. These left are weep-ers in the loves of the angels, and so glad for the spiritual gospei.

A WORD ABOUT THE MISSIONARY. Having canvassed the State quite extensively I am perhaps a proper judge of the condition of things and certain duties before us. I undertook thing reat task over a year ago, without any guarantees of financial support, and have fulfilled the contract" not to run the committee into debt." antees of financial support, and have fulfilled the contract" not to run the committee into debt." My sacrifices have been great, my labors arduous. The compensation has been meagre, compared with the heavy expense. But I have pressed on, battling against every antagonism with unfaltering perseverance. I have been instrumental in reviving dead societies and laying the basis of new ones and of Lyceums, and instituting points of labor for other speakers. Have held lifteen large and successful mass meetings, and have had the valued coperation of J. M. Peebles, E. C. Dunn, Cephas B. Lynn, M. C. Bent, A. A. Wheelook, Mattie H. Parry, E. W. Stevens and others. These meetings have been powerful batteries for good, and the most efficient agencies that could possibly be employed to reach and stir the masses to action. Thave lectured in the following counties: Sheboygan, Fond du Lac, Caiumet, Winnebago, Waupacca, Green Lake, Columbia, Juneau, Monroe, La Crosse, Richland, Saux, Grant, Iowa, Dane, Jefferson, Waukesha, Green, Rock, Walworth, Racine, Eau Claire, Boone Co., Rock, Walworth, Racine, Eau Claire, Boone Co.

Unquestionably a good work has been done for others to cultivate and reap. The heart of the people is right, and earnest is the inquiry every where. But we never can succeed in our propa-gaudizing work by the old conventional methods. In the effort to develop our mediumship we have fallen into the slough of magnetic intoxication. In nurturing the enotional we seem to overlook the consolidarity of force that anstains it. It seems to me our only hope is the coperative one; let organization be incidental to spiritual growth. we united and prosperous.

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

It is a busy world in which we live. Americans are "on the wing" all the time. And yet, lessness prevails. For instance, put your modern man (or woman) upon a "lightning express train" without and things within, unmindful of the roar, and bustle all about him. We say "unmindful' of the surrounding confusion-no, not exactly; his spirit senses the rush and roar of the driving train; there is a source of comfort in it; the individual would be unhappy without, every now and then, some such experience. And yet, towering above all this, there is, as we have intimated, a calmness and equipoise that opens the way for the sentence, which is applicable to so many people of our day, "There is a contented, restless individual."

And especially is this true of Spiritualist lec-

And especially is this true of Spiritualist lecturers—a class paying seventy-five per cent. of what they earn to railread corporations.

Well, well, it is all in a lifetime! Better do that than crystallize. Order is fast being evolved out of chaos. The reward is sure. The angels have the names of the faithful in memory. Happy day for the weary itinerant, when hearing his name called in the sweet and musical tones such out God's evalted spirituals. as God's exalted spirits use, he receives the heavonly henediction.

Don't speer at this, skeptic! And you, critical

Spiritualist, you need not say such talk is all moonshine. This faith sustains the worker. Ah, yes, it sheds a halo of golden light over his check-ered pathway; it strengthens him in morality; he conquers, even when sin, with all its subtle soph-istry, endeavors to lead him away into the auful

ON THE RAIL.

Not many days ago we patronized the only religious railroad corporation in the country—ac-cording to the Chicago dailles. We refer to the CLEVELAND AND PITTSBURGH RAILROAD.

would be nice. You see I am in quite a celestial mood, this morning.

I told an Orthodox sister the other day, that I would meet her under "the tree of life," beside a crystal river, up in heaven, just one hundred years hence. put in a conspicuous position, the company paying for the same. And all this to be done because the said Y. M. C. A., in its Christian zeal, had years hence,
"What happy folks you Spiritualists are!" was the said Y. M. C. A., in its Christian zear, near the remark, "You talk about heaven so familiaring the world, by putting the Christian Bible into the world, by putting the Christian Bible into the world, by putting the coaches and bag-But I'll meet you there, if your doctrine is ing the world, by putting the Christian Bible into arrictly Christian "racks" in coaches and baggage cars and cabcoses on the Cleveland and Pittsburgh railroad.

The officers of the road heeded the request of the Y. M. C. A., of Cleveland, and so, in every coach, car and caboose, you can find the so-called

sacred book.

We left Cleveland, Sept. 29th, on the 4:30 P. M express; and while we were trying to get into that condition of "contented restlessness"—to which we have already made reference—it sud-

Lo! and behold, the "rack" was empty. Our leprayed mind entertained the idea, on the in-

Reading matter abounded among the passen-gers; there were several yellow-covered novels, copies of the Day's Doings, read by people who "ought to be doing something hetter;" also sev-eral copies of the New York Clipper could be under the mediumship of the Everitts. eral copies of the New York Clipper could be Lectured in Orion the 20th and 21st, and the seen; one fat German, doubtless of infidel ten-Lectured in Orion in Accorda. The seed in these lonext evening in Muscoda. The seed in these locations is taking root. At Orion are the Stewarts and Turners, etc.; at Muscoda, the Grahams—earnest souls, that see something higher in this world than "stocks and stones."

Across the country—thirty miles over bluffs and valleys, and thence out into the vast open of small children—the children cried, but the mood woman would not remove her gaze from the

Why, we actually heard one of the "train hands" swear! We were on the point of sharply reproving him, when we recalled to mind the fact that the Spiritualists, at the recent Troy Convention, decided that there was no such thing as profanity. o we merely said to the railroad employee,

Young man, you are emphati Whereupon, the gentle youth bade us mind our own business, adding thereunto several expletives, which a prejudiced and non-progressive public would consider profane. We came to the conclusion before our journey's end, that the Bible oul here—Sister Moore—who has "treasures in eaven."

Evaluated for elevated, by any miraculous process, several members, at least, of the human family.

True the several members at least, of the human family. in passenger coaches, baggage cars and cabooses,

even in a Pullman palace car, when, with a little ingenuity, backed up by the kindness of railroad officials, you can secure a ride on the locomotive. Through the courtesy of Mr. Saunders, we were welcomed into "No. 29." Thomas Carlyle, the engineer, gave us kindly greeting; so, also, did Jimmie Sweetland, the freman. Without any preliminaries we carelessly swung ourself upon Jimmie's "box," and put our crutches up beside Jimmle's "box," and put our crutches up heside us, stowing ourself away in good shape. We did all this in a most artistic manner. Thomas noiced it. Immediately we were made his bosom

"You're no 'slouch,' you aint! You've been on an engine before! Did you ever 'fire?'" said

he. We thanked Thomas for his remarkable penetration in observing, so soon, that we were not a "slouch:" we then went on to say that, on several "slouch;" we then went on to say that, on reversal occasions, it had been our good fortune, through the kindness of railroad officials, to find ourself on a locomotive; we also added that it was a great pleasure for us to visit "No. 29;" we dethe kindness of railroad officials, to find ourself on a locomotive; we also added that it was a great pleasure for us to visit "No. 29," we declared it was an excellent engine; and just then we cast one of those mysterious professional glances (which don't amount to anything) around the "cab," permitting our gaze to rest for some time on the "throttle valve," just for fun.

To the right of the "throttle valve," we saw some machinery such as we had never observed before, in a locomotive, Questioning Mr. Carlyle, we found that it was connected with the celebrated

"WESTINGHOUSE AIR BRAKE."

"And," said Thomas, "had such an apparatus as this hear on the locomotive of the Partly.

"And," said Thomas, "had such an apparatus as this hear on the locomotive of the Partly.

"And," said Thomas, "had such an apparatus as this hear on the locomotive of the Partly.

"Correspondents will please address us, care of

"And," said Thomas," had such an apparatus as this been on the locomotive of the Pullman train,

at Revere, Mass., no accident would have oc-And yet the Directors of the Eastern Railroad

had only "heard" of such a thing!
"Why," said Thomas, "I feel perfectly safe, with this brake. I have the whole train under

my control."
We instructed that we should like to see i work.
"You can," Thomas responded, "for we are off in two minutes." [The train had been waiting at

PHILOSOPHY OF THE "AIR BRAKE." Before we take the reader into "No. 29," for a lively dash down the road, let us look into the philosophy of this patent brake. On the right-hand side of the locomotive, fas-tened to the running board, and immediately un-

tened to the running hourd, and immediately under the engineer's eyes, (so to speak,) is an upright self-acting air nump, which draws its supply of steam from the holler, and pumps air into the reservoir, which is attached to the foot hoard, and hangs directly under the "cab." Under each car of the train is a cylinder firmly boited in such a position that the piston acts directly on the lever, now used for the ordinary hand brakes, by pushing the lever and thereby anolying the brake. ing the lever and thereby applying the brake. This arrangement does not at all interfere with band braking. The pressure of air is conducted to these cylinders from the reservoir under the locomotive by a line of inch gas pipe running the entire length of the train, and the connection with each cylinder is made from the main pipe, with a quarter inch elbow. On each end of the cars the pipes are extended by three-ply rubber

hose for the purpose of connecting them.

The entire management of the train is, as
Thomas says, in the hands of the engineer, who
can by the simple turning of a lever, instantly and offectually

STOP THE TRAIN

Now, after Thomas had explained all this to us, we saw the force of his satirical exclamation, "You Yankees talk about leading the country, Why, we heat you all to death in railroading. Why don't your folks have some 'git up and git' about them? I have had Eastern engineers on my engine, and they really got frightened at the time we made."

Just then we laid our hands on Thomas's sooty frock, and said, in plaintive accents," Was it of recent date that these Eastern engineers were frightened at the speed your engine made?"

"Last week," said Thomas.

"What engine was it?" we nervously asked.
"No. 29, this yer one," and naughty Thomas grinned.

WE ARE IN FOR IT

this time, sure—so we mused.

The signal bell rang, and off we started. Evening shades were slowly gathering, as the express dashed along. What a whirl and roar! Now the blast of the whistle, and the ringing of the bell as we cross some turnpike; now the gentle manipulation of the "Atmospheric Brake Combination." original] by the ever watchful Thomas, as we slack up to pass some unimportant station.

Oh, it is exciting this riding on a locomotive! We do love it. We wish our relatives were all locomotive engineers, or railroad officials, so that we could be sure of a locomotive ride on every train we take. Before we reached Alliance it was quite dark. The "head light" was fixed up for business, and on we whitled again. Riding after dark on a locomotive randers one more lighle to dark on a locomotive renders one more liable to fear. But, of course, being a "professional" (!) we were supposed to be proof against anything we were supposed to be proof against a of the kind. Once, however, we did get

AN AWFUL FRIGHT. Leaving Alliance we had many switches to cross. At every important one stood a man with a lantern, giving the signal " all right," to Thomas. We noticed the men with lanterns, but supposed they carried them because their switches were so near the depot. Soon we were out in the inky darkness. "No. 29" was making big time. We thought of the Eastern engineers, who were so foolish as to get frightened. We had contempt

Just then we touched a curve in the road, and, in a second more, we saw a large

LIGHT ON THE TRACK. right ahead. A train approaching us-such was the thought that flashed through our mind. We looked at the engineer.

THOMAS SAW IT, and, grasping the "throttle valve," he "shut off' steam, and then manipulated

"THE ATMOSPHERIC COMBINATION." When we saw all this; when we felt the speed

of the train slackening, and saw that light ahead, growing larger and larger, we became excited, and jumping from Jimmie's "box," shouted at the and jumping top of our voice, "A SMASH-UP!"

Jimmie got excited, too, not at the light ahead, but at ourself, and, in no very musical tones, " GET OUT OF THE WAY!"

We did that very simple thing, and soon found out that the tremendous (?) light ahead was only a lantern held by a vigilant switchman; we also learned that the "slacking up" was simply because the train was approaching a bridge which

was undergoing repairs. We then said, "Thomas, hereafter we will not We then said, "Thomas, hereafter we will not cry, 'smash up,' though fourteen thousand lanterns line the track. With you, Thomas, in 'No. 29,' with the 'atmospheric combination' under your artistic and highly developed method of manipulation, we shall ride without the least fear."

PENNSYLVANIA CENTRAL RAILROAD, Here, also, were all the modern improvements. This is the finest road in the country. Why passengers from the East, or West even, take any other line is a mystery to us. The views of Nature alone are worth the fare, and then quick

AT PITTSBURG

The rolling stock is superb; and one is treated with great courtesy by the employees. Such scenery! The mountains! how grand they are!

Now the moral to all this railroad talk is this: all corporations—but why should we write more; the reader knows all about it. NOTES.

Pleasant and refreshing to the spirit was the greeting we received from the Philadelphia Spiritualiste, Oct. 1st. Dr. Child and lady give us such a blessed home! "Thee" and "thou" are so musical. The meetings in Institute Hall were well attended. The spirits came and blessed us all. We shall have copious notes of spiritual matters in Philadelphia before the month is out.

At the conclusion of the morning lecture, Oct. 1st, Dr. H. T. Child submitted the following report, which was adopted: BINETERNTH ANNUAL REPORT OF THE PIRST ASSOCIATION OF

Janitors.
Gas and Fuel.
Expenses of festivals, celebrations, advertisements and printing. 166,03 The receipts have been : Rubscriptions and donations. \$1357.61
Collections at meetings 981.46
Receipts of festivals 901.87
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Correspondents will please address us, care of Dr. H. T. Child, 634 Racestreet, Philadelphia, Pa., during October. CEPHAS B. LYNN. during October.

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My name is 'l'ilgrim;' my religion is love; my home is the Universe; my soul effort is to educate and elevate humanity.

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Mr. Tilton says that Mrs. Woodhull has ever been subject to the contract of the service of the contract of the service of the service of the contract of the service of the

spect."

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