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Literary Department.

SPIRITE: A FANTASTIC TALE.

Translated from the French of Théophile Gautier, expressly for the Banner of Light,

> By an English Authoress. CHAPTER XIII.

Dating from this day, the existence of Malivert was divided into two distinct portions, one real, the other fantastic. Outwardly, nothing was changed in him; he went to the club, into the world; he was seen in the Bois and on the Boulevard. If some interesting representation took place, he was present, and, seeing him correctly dressed, walking amid human life, no one would have suspected that this young man was in communication with spirits, and that, when he left the opera, he saw dimly the mysterious depths of the invisible world.

However, they who examined him closely might have seen him more serious, paler, thinner and more spiritualized. The expression of his face was no longer the same; and when he was not animated by conversation, one might have remarked a kind of disdainful beatitude. Happily the world observes no more than its interest requires, therefore the secret of Malivert was kept.

The evening of the visit to the cemetery, which had taught him the earthly name of Spirite, whilst waiting for a manifestation which he called for with all the strength of his will, he heard a scale on the piano, like drops of rain falling into a silver basin. There was no person there, but these prodicies no longer astonished Malivert. Some chords were struck in a manner that commanded the attention and awakened the curlositv of Guy. He looked toward the piano, and, by degrees, there was sketched, in a luminous mist, the graceful outline of a young girl. The image was at first so transparent that the objects placed behind her were depicted through the contours, as one sees the bottom of a lake through clear water without taking any materiality; it was gradually condensed sufficiently to have the appearance of a living figure, but with a life so light, so impalpable, so aerial, that it resembled rather the reflection of a body in the glass than the body itself. Certain sketches of Prud'hon, barely rubbed in, with outlines indefinite and mingled, bathed in clairobscur and as if surrounded by a twilight mist, whose white draperies seem made with rays of the moon, may give a faint idea of melodies escaped from the plane in visible and the graceful apparition seated before Malivert's piano. Her fingers, pale yet faintly rosy, wandered over the ivory keyboard like white butterflies, merely brushing against the keys, yet evoking the sound by this frail contact which would not have bent the down of a feather. The notes, without requiring to be struck, descended when -the luminous hand floated over them. A long, white dress, a thousand times finer than the Indian web, of which a piece passes through a ripg, her feet like festoon of snowy foam. Light curls prehend. But little by little calm came back to of golden hair floated over her neck and opaline shoulders, whose whiteness blended with that of feverish excitement. He felt that satisfaction so the dress. A bandeau of stars glittered amongst | rare to posts, and it is even said, to philosophers, her tresses. From the place where Malivert sat. the ear and part of the cheek were visible, and depths of his genius. What a dazzling and radiappeared fresh and velvety, and of a hue to shame the peach. It was Lavinia-or Spirite, to keep the name by which she has hitherto been distinguished in this story. She turned her head quickly, to assure herself that Guy was listening and that she might commence. Her blue eves shone with a tender light and had a celestial sweetness which penetrated the heart of Guy. The piece which she played was the work of a great master, one of those inspirations in which human genius seems to foretell the infinite, and which render so powerfully the secret aspirations of the soul, sometimes recalling the remembrances of heaven. of the paradise from which it has been driven. Spirite gave all the different emotions with a skill that eclipsed Chopin, Listz and Thalberg, those magicians of the keys. It seemed to Guy that he heard music for the first time. A new art was revealed to him, and a thousand ideas. heard them in a former life now forgotten. Not only did Spirite render all the intentions of the master, but she expressed the ideal that he had permitted him to attain; she completed genius; she rendered perfection perfect; she added to the

Guy had risen and gone toward the piano like a somnambulist who walks without having a knowledge of his steps; he stood leaning against the piano, with his eyes fixed on those of Spirite. Her face was truly sublime; her head, a little thrown back, showed her looks illuminated by the splendors of ecstacy. Inspiration and love shone with a supernatural splendor in her eyes, the blue pupils of which almost disappeared under spread was so great that Malivert was obliged to turn away his dazzled eyes.

in thy terrestrial prison, and that thine eyes cannot support the most feeble ray of the true light, eastasy is near it. Calm yourself, and if you love Later I will show myself to thee, such as I am in me, live still your human life; I wish it." the sphere to which thou shalt follow me. Now the shadow of my mortal form suffices to manifest my presence to thee, and thou canst contem- he had no more relation, he tried to mingle in the plate me thus without peril."

a milky cloud was spread over the outlines of her figure, marking them more, just as in water you pour a drop of essence to enable you better to see the outlines of the crystal which contains it.

She had ceased playing, and looked at Malivert standing before her; a light smile wandered over her lips, a smile of mingled irony and pity, rallying whilst it consoled the human weakness, and her eyes, purposely deadened, still expressed the most tender love, but such as a chaste young girl might have allowed to be seen in a permitted intimacy on earth, and Malivert believed for a moment that he was with that Lavinia who had loved him so much on earth, and from whom fate had always divided him.

Overcome, fascinated, forgetting that he had before him only a shade, he advanced, and by an instinctive movement, he wished to take the hand of Spirite, still placed on the keys, and to carry it to his lips; but his fingers shut on themselves without seizing anything, as if they had passed through a fog. Although she had nothing to fear, Spirite drew back with a gesture of offended bashfulness; but soon her angelic smile reappeared, and she raised her rosy transparent hand to his lips, which felt it, like a vague coolness and a delicate perfume.*

"I did not think," said she, in 'a voice which was not in a formula of words, but which Guy understood in the depths of his heart, "I did not reflect that I was no longer a young girl, but only a shadow, a soul, an impalpable vapor, having no more human senses. What Lavinia might have refused, Spirite grants thee, not as a voluptuary, but as a sign of pure love and eternal union; and she left her phantom hand for some seconds under the imaginary kiss of Guy.

Soon she put herself again at the piano and brought out of the keys a melody and a power of incomparable sweetness, in which Guy recognized one of his own poems-that which he liked the best-transposed from the language of verse into the language of music. It was an inspiration in which, disdaining vulgar joys, he essayed a desperate flight toward the superior spheres where the poets' desires would be satisfied. Spirite, with marvelous intuition, rendered the hidden meaning of the words, the sense that human words express not, that which remains unsaid in the best turned phrase, the mysterious, the intimate, the deep, the secret aspiration that one scarcely avows to one's self, all that is soft, elevating and

gentle, that files from the harsh forms of words. After playing, she arose; her hands no longer appeared to float over the key-board, and the colored vibrations, spreading themselves through the atmosphere of the room in luminous undulations, like those which attend the radiant explosions of the aurora borealis.

Lavinia had disappeared and Spirite reappeared, but taller, more majestic, surrounded by a bright light. She had already, though evidently with reluctance, quitted the floor of the room. The folds of her robe floated in vancy, a breath from above carried her away, and Malivert found himfell in ample folds around her, and swelled out at self alone, in a state of excitement easy to comhim, and a delightful languor succeeded to that of being understood in all the delicacies and ant commentary Spirite had made on that piece of poetry of which he, the author, had not so well understood the sense and hearing! How this soul was identified with his! how this thought penetrated his thought!

On the morrow he wished to work; his mind, long indolent, awoke, and ideas pressed tumultuously into his head. Limitless horizons, endless perspectives open themselves to his view. Never had he written so brilliantly; the greatest poets would have signed what he wrote on that day.

Having finished one verse, he was meditating the next, when he let his eyes wander vaguely around the studio and saw Spirite half-lying on the divan, who, with one hand under her chin, resting her elbow on a cushion, the ends of her taper fingers playing in the blonde clouds of her hair, was looking at him with an air of contemplative affection. She seemed to have been there hitherto unknown, aroused emotion in his soul; some time, but she did not wish to reveal her the notes awakened in him vibrations so deep, so presence, for fear of interrupting the labor of Guy, distant, so anterior, that he believed that he had and as Malivert rose from his chair in order to approach her, Spirite made him a sign not to disturb himself, and in a voice sweeter than music, she repeated strophe by strophe the piece at which dreamed, and to which human infirmity had not | Guy labored. By a mysterious sympathy, she felt the thought of her lover, followed him in his flight, and even surpassed him; for not only she saw, but she foresaw, and she repeated completely the unfinished stanza of which he still was seeking the cadence.

> The poem, as we may easily imagine, was addressed to herself. What other subject would Malivert treat? Carried away by his love for Spirite, he scarcely remembered the earth, and he penetrated into the heavens.

"That is fine," said Spirite, whose voice echoed in the very heart of Guy, for it did not reach his the upper lid; the woman disappeared and the ear like ordinary sounds; "that is fine even for a angel augmented. The intensity of light that she spirit; genius is truly divine; it invents the ideal; it has glimpses of the superior beauty of eternal light. Where will it not ascend when it has for Spirite perceived this movement, and, in a wings faith and love! But let us re-descend to voice more harmonious and sweeter than the the regions where the air is respirable for mortal music that she had just played, she murmured: lungs. All your nerves shudder like the chords "Poor friend! I forgot that thou art still retained of a lyre; your brow is like a censer. Strange, feverish lights are in your eyes. Fear, lunacy,

To obey her, Malivert went out, and though men appeared to him but distant shadows with whom crowd; he appeared to be interested in the news By insensible transitions she returned from her of the day, and smiled at the description of the supernatural to her natural beauty. Her unma- wonderful costume that Mademoiselle B, wore at

action seemed indifferent to him.

But in spite of his efforts to reattach himself to life, an imperious attraction drew him out of the terrestrial sphere. The apparitions of Spirite no longer sufficed him; his soul followed her when she disappeared, as if it tried to disengage itself from the body.

Guy saw almost every hour of the day and night this alma adorata, sometimes as a pure ideal, as Spirite-sometimes under the appearance more humanly feminine of Lavinia.

The short intervals during which Spirite quitted him, recalled, without doubt, by some order given " there where can waits on will," became inbe would willingly have broken his skull against

One evening he said to himself: "Since Spirite wise than by vision, what if I were to throw off heavy form which prevents me raising myself Spirite hovers?"

This resolution appeared wise, and he went to a collection of savage arms, clubs, tomaliawks, assagais and cutlasses, and took out a poisoned arrow, plumed with parrots' feathers, and having a point of fishes' bone dipped in curare, that terricounter poison can save them.

He held the arrow near the hand that he was about to prick, when suddenly Spirite appeared before him, dismayed, terrified, suppliant, and threw round his neck her shadowy arms with an intensely passionate movement, pressing him to her phantom heart and covering him with impalpable kisses. The woman had forgotten that she was only a spirit.

"Madman!" she cried, "what are you doing? You wish to kill yourself to join me? Thy death in this manner would separate us without hope, and would dig a gulf between us which millions of years would not suched to mu! Come book to thy senses; support life, of which the longest is no more than the fall of a grain of sand. To support time, think of eternity, in which we can love each other forever, and pardon me for having been a coquette. The woman wished to be loved as the spirit; Lavinia was jealous of Spirite, and I have almost lost thee forever."

Re-taking her angelic form, she stretched her hands above Malivert's bead, who felt a calm and celestial freshness descend upon him.

CHAPTER XIV.

Madame d' Ymbercourt was astonished at the small effect that her coquetries with M. de Aversac had produced on Guy; this want of success. overturned all her ideas of feminine strategy. She believed that nothing could revive love like the touch of jealousy, but she forgot for the truth of the maxim that it was necessary that the love should really have existed, for she could not suppose that a bachelor, who came regularly to her Wednesdays for three years, who brought her bouquets on opera nights, and kept himself awake. in the back of her box, was not smitten with her charms. Was she not young, beautiful, elegant and rich? Did she not play the piano like the gainer of a first prize at the Conservatoire? Did who made me say it. Is this departure for Greece she not pour out tea with the correctness of Lady | a reality? Are you obliged to fly from me in this Penelope herself? Did she not write her notes in way? I, who have but one desire—that of pleasing an English hand, sloping, angular, and quite aristooratic? What could be found fault with in her carriages, which came from Binder, or her horses, sold and guaranteed by Cremieux? Had not her with her arms, and wished to send it immediately; footmen the air of the best houses? Did not her dinners merit the approbation of all gourmets? All this seemed to her to compose a tolerably comfortable whole. However, the lady of the sledge seen in the Bois de Boulogne throbbed through her brain, and she went many times to make the tour of the lake in the hope of meeting her again, and of seeing whether Guy would fol-

The lady reiippeared no more, and the jealousy of Madamed' Ymbercourt had to exercise itself on nothingness: besides, no person knew her or had remarked her. Was Guy smitten by her, or was it a simple movement of curiosity that had made him put Grymalkin in pursuit of the step-

This was what Madame could not explain She returned to the idea that she had frightened Guy, by giving him to understand that he compromised her. This phrase, which she had only used to force him to a formal declaration, she deeply regretted, for Guy, too faithful to the hint and too much occupied with Spirite, had abstained from any further visits. This perfect obedience vexed the Countess, who would have preferred less submission.

Although her suspicions did not rest on the momentary vision in the Bois de Boulogne, yet she felt that some hidden passion was concealed under this excessive care for her reputation. Nothing was changed in the apparent life of the young man; and Jack, interrogated in secret by Madame d' Ymbercourt, assured her that his master went out but little, and lived like a cenobite, passing most of his nights in writing.

D'Aversac redoubled his attentions, and Mad ame d' Ymbercourt accepted them with gratitude,

looks absently on the lady's box; but the best ber to site with your back to the light; then let it lorgnettes could not discover the slightest change burn brightly, and illuminate your book well.

play whist at the old Duchess of C.'s; every glory beside Madame d' Ymbercourt. The expression of his face was that of a secret joy

> "If Malivert were beloved by a princess or a fairy, he could not have a more triumphant air," said an old habitue of the balcony. "Madame d' Ymbercourt may put on mourning for this missed marriage, for she will never be Madame de Malivert."

Between the acts he paid a short visit to her box, to take leave of her, as he was about to depart for a tour of some months in Greece. His politeness toward Aversac was natural-without constraint, without exaggeration. He had not the cold, ceremonious air which vexed people put on, and he pressed the hand of the Countess with perfect sinsupportable to him, and when she disappeared, cerity, whose countenance betrayed emotion in spite of her efforts to appear calm. The blush which had risen to her face when he left his seat in the orchestra to go to her box, had given place cannot take a body and mingle in my life other- to a paleness, in which rice powder had no part. Bhe hoped for an expression of anger, a mark of this troublesome mortal envelope, this gross and jealousy-perhaps a quarrel. But this unaffected coolness disconcerted her, and took her by surwith the adored soul into the spheres where prise. She had believed that Malivert loved her; she saw that she was deceived. This discovery wounded at once both her pride and her heart, She found that she cared more for him than she had imagined.

When he left her, she leaned on the edge of the box and answered D'Aversac by monosyllables. ble poison, of which the South American Indians | He could not account for her sudden change of alone possess the secret, and which strikes down | manner, and was greatly disconcerted; but as he its victims like a thunderbolt, and from which no knew that they were the objects to which all the glasses were directed, he continued to whisner in berear pleasantries which might have been heard without danger by the whole theatre.

D'Aversac conducted her home, and tried in vain to say something tender, that would, at least extort a reply. But she remained silent and cold. On approaching her door she extended her hand and said to him: " Pardon me, my dear M. D'Aversac; my nerves are miserably shaken. Do not be angry, and come and see me to-morrow. I shall then be more calm. Where shall they put you down?"

With a rapid step she descended from the count and mounted the steps of her house, without per-

D'Aversac, in a sullen humor, directed the coach man to drive him to his club, where his own narringe awaited him. He played and lost, which did not contribute to put him in good temper.

Madame d' Ymbercourt, after having been undressed by her maid, threw on a dressing-gown of white cashmere and sat down, leaning her elbow on her desk, with her hand buried in her hair. She remained thus for some time, her eyes fixed on the paper, and rolling the pen in her fingers. She wished to write to Guy, but it was a letter difficult to compose. Thoughts which rushed upon her tumultuously, fled away when she wanted to form them into phrases. She scrawled five or six copies, full of erasures and illegible, notwithstanding her beautiful English hand, without being able to satisfy herself. Some said too much, others said too little, and she threw them into the fire.

" Do not be vexed, my dear Guy, at my little innocent coquetry. I swear that I had no other object in view but to render you a little jealous, and to bring you back to my side. You well know that I love you, though you do not love me. Your cold, tranquil air has frozen my beart. Forget what I said to you. It was a malicious woman

At last she decided on the following:

your absence." She signed it Cecile d' Ymbercourt, sealed it but as she rose to ring for some one, the clock struck two. It was too late to despatch a servant to the far end of the Faubourg St. Germain, where

you. Do not go away. I shall be too unhappy in

Guy lived. "It is as well," said she. "I will send my letler early in the morning, and Guy will receive it when he awakes, provided that he has not already

The first thing that met her view when she opened her eyes in the morning, was the letter,

written before she slept. "Must I send it?" asked Aglaca, who saw her

mistress's eyes directed toward it. "Oh, no!" cried she, warmly; "throw it into the fire." Then she added, to herself: "What could have put it into my head to write such a letter?" [To be concluded in our next.]

From Dr. Holcombe's new book of poems, entitled "South ern Voices."]

THE TWO FIGURES.

I saw two figures in the light
Stand out like statues as I dreamed:
A skeleton—oh ghastly sight!—
And a sweet youth who sleeping seemed.

"Ah, this is hateful Death!" I thought,
"With cold, white bones and sockets deep;
And this our Life, forever wrought
Of dreams, of shadows, and of sleep."

"Your thought is wrong! your thought I've read!"
Some Spirit spoke. I held my breath.
"This skeleton is Life," he said,
"And this sweet sleeping youth is Death.

ARTIFICIAL LIGHT.-Much injury is done to

"Your life to us is cold and hare.
We sigh and sorrow for your sake,
Your dath we welcome everywhere,
That sweet, sweet sleep from which you wake."

ame d' Ymbercourt accepted them with gratitude, because she felt that he prized what Guy had slighted.

One evening he appeared in her box at the opera, in full glory as an accepted cavalier, and they inquired in some other boxes: "Is the marriage of Guy de Maliyert and Madame d' Ymbercourt."

ARTIFICIAL LIGHT.—Bulch injury is done to the eye by the improper use of lamp or gas-light, the eye by the improper use of lamp or gas-light, the yet by the improper use of lamp or gas-light. Use yet by the improper use of lamp or gas-light, the yet by the improper use of lamp or gas-light, the eye by the improper use of lamp or gas-light.

Let the eye by the improper use of lamp or gas-light, the yet by the improper use of lamp or gas-light.

Let the eye by the improper use of lamp or gas-light, the eye by the improper use of lamp or gas-light.

Let the eye by the improper use of lamp or gas-light, the eye by the improper use of lamp or gas-light.

Let the eye by the improper use of lamp or gas-light, the eye by the improper use of lamp or gas-light.

Let the light be bright and steady—the bright the better—but let it be so placed that it may not shine directly into the face, but over the shoulder. Guy de Malivert and Madame d' Ymbercourt No harm is done in illuminating the book well; broken off?"

No harm is done in illuminating the book well; the error is in allowing the light to fall directly in There was a movement of curiosity when Guy There was a movement of curiosity when Guy in standy and brilliant. The student's lamp is the made his appearance, and they saw him turn his best kerosene lamp for reading purposes. Remem

terial appearance was gradually condensed, and | the last ball; he even accepted an invitation to | in his face when he saw D'Aversac seated in full REVIEW OF THE BRINKLEY COLLEGE GHOST STORY.

> EDITORS BANNER OF LIGHT-Not long after the account of that thrilling "Ghost Story," which originated in the Brinkley Female College, was published, I obtained from Mr. Robertson his pamphlet concerning it; and as it appears to me to be worthy of more attention among us than it has received, I beg permission to give to your numerous readers a synopsis of Lawyer R.'s work, the afildavits of parties present at the finding of the mysterious jar, and the testimony of Dr. Shaw, who was called to dress the wound received by Mr. Robertson from those who robbed him of his mystic treasure. That there might be no reasonable doubt concerning the truthfulness of Mr. R.'s statements, I wrote to a gentleman in St. Louis, who formerly resided in Memphis, and his roply leads me to infer that we may have faith in the Brinkley College Ghost Story, Indeed, niuch that remains in obscurity concerning this affair, is readily explained by a passage in the letter just referred to: "It is not only a difficult but a disagreeable undertaking to fight persecution with the data spirits give, and personal safety has been considered more than the recovery of the jar,'

A further reason for believing Mr. Il's report omes to me also from the same disinterested party. He says: "Clara is a remarkable medium. and discloses much about property. She is an interesting child, all simplicity and truthfulness. which gives no one a chance to think there was any deception. All her companions and friends regard her as an uncommonly truthful and candid girl."

We may remember that one evening Miss Clara was alone in one of the upper rooms of the institution practicing her music lesson. An apparition suddenly appeared before her, in the shape of a girl about eight years of age, with sunken, lustreless eyes, and strikingly emaciated form and features. She was clad in a dingy and tattered dress of faded pink. Clara ran into an adjoining room and sprang into hed with a sick girl. The figure, with noiseless step, followed her to the bedside and laid an emaciated hand on the pillow. The young lady, aghast and speechless with terror, was nearly thrown into spasms, and could do nothing but motion the frightful object away, It finally disappeared through a side door as noiselessly as it came. Two days afterward, while practicing in the

same room, two other pupils being present, Miss Clara was startled by a noise as if by some water being dashed over the floor. Turning her head, she saw the spectral-looking visitor of two days before. It was seen by all three, who fled in dismay. Five days later it again appeared, and one of the teachers (a Miss Boone) being called, she also saw the figure, though in her eyes it was less distinct than in those of our gentle medium. Miss Clara then had courage to ask why it was there. Pointing in a southerly direction, the ghost replied that under a stump, some fifry yards from the house, were secreted some valuables which she wished her to have. Miss Boone heard a noise, but could not distinguish words, but a pupil present at the time relates that words similar to those heard by Miss Clara, were distinct to her cars also. Dismay now prevailed throughout the institute, and there were none to ridicule or question as there had been before. Subsequently, when Miss Clara was walking outside of the building, the figure in pink again suddenly appeared before her, and while she stood transfixed with terror the spirit kindly addressed her; told her not to be alarmed: that her name was Lizzle: that she wished her to have the documents under the aforesaid stump, and obtain property now illegally held by others. Finally, Clara, entranced at her own house, wrote the particulars concerning the papers and the jar, which would be found under some mason work five feet under ground.

When there could be little doubt that a spirit had revealed a strange truth, digging was begun, under the direction of Mr. T. Burns, overlooked by a motley crowd. Only some mason work was reached that night. The next day work was resumed, but as the treasure was not reached. Clara, at home, was again visited by the little ghost, and told to go and aid in the search. She went with a neighbor, a Miss Franklin, and the spectre came to her and pointed out the exact spot where the looked for object would be found, and wished her to go into the pit and dig. She went, removed a shovel full of dirt, stepped forward, as if to pick something up, and fell insensible. Carried into the house, she was restored, when she declared she had seen the jar containing the valuables. Mr. Robertson then went with two diggers, and, following the direction of the spirit, unearthed a glass jar, which he passed up to a lady; then they returned to Mr. R.'s house, followed by an excited crowd. The jar was delivered to Miss Clara, who received it with transports of delight, believing now that her troubles were at an end.

The jar bore evidence of long concealment, being covered with mould. But in regard to the time when it could be opened, a condition was imposed by the spirit, which has unfortunately not been explained—sixty days must clapse if the jar was unearthed by any one but Clara; and here naturally arises a doubt, and the sprig of suspicion springs up from it.

Sixty days! Why not to-day, most people would say. The ways of the spirits are often seemingly very mysterious; but when I have ever had cause to doubt the judiciousness of their schemes, I have eventually discovered that it was because I had not understood them, or discovered that conditions were unfavorable. Those that surround my family, wear the diadem of truth.

It seems that Mr. Robertson, for the greater safety of the jar, concealed it in an outhouse. One evening "a number of persons, friends of the family," says the pamphlet, " were sitting in the parlors, when a noise was heard in the back yard

as of persons talking. Mr. R remarked it, and went out to ascertain the cause. Nothing was seen or heard of him for about five minutes, when a servant named Joe came running into the parlor and said that Mr. R. was lying dead in the back part of the yard. Beveral of the gentlemen, accompanied by Joe, immediately proceeded to where Mr. R. was, and found him lying insensible in a pool of blood. He was carried into his house, and a physician sent for. In a few minutes Dr. H. J. Shaw arrived, administered restoratives, and proceeded to examine the wounds on Mr. It's head. He found a long, ugly-looking wound that appeared as if made with a knife or some sharp instrument, extending four inches overthe forehead; also the marks of a person's fingers upon his throat. It was about half an hour before Mr. II. was restored to consciousness."

It seems that Mr. R., on going out, was seized by four men, one of whom, presenting a platol, threatened his life if he did not deliver up the recently found jar. The place of concealment being told, the jar was secured by them, when one of them, seizing him by the throat, struck him a blow which felled him to the earth, where he was probably left for dead.

" State of Tennessee, Shelby Co. Personally appeared before me, John E. Burke, Justice of the Peace for said county, Wm. Taylor, Joseph L. Pierson and Ransom Christopher, who, being duly sworn, depose as follows, to wit: State that on the 5th of March, inst., they were employ-ed by J. R. Robertson, to assist in digging up a stump near Brinkley Female College; * * but failed to find the treasure supposed to be there; that, on the evening of the 6th, they were again employed to dig again at the same place, but were instructed to dig over certain brick work discovered while making the exeavation the previous evening Finally Mr. R., accompanied by Mrs. Nourse," (a medium) " came to them; that Mrs N. remarked that the instructions were for Mr. R. to dig. Whoreupon Mr. R. took off his coat, go into the place already dug, and, after he had descended about one foot, found a glass jar under a portion of said brick work, and dug it out. It was picked up by Mrs. Nourse, and the whole crowd, consisting of some fifty persons, proceeded to Robertson's house, where quite a number, including ourselves, examined the jar. Affiants state that from the time said Robertson took the spade, until the jar was dug up, they were within four or five feet of bim, watching every spadeful of dirtchat was taken up, and know that there was no deception on the part of Robertson, as to the finding of the same. They were also within a few feet of Mrs. Nourse during the time that Robertson was digging, and know that she had on no cloak or other garment with which she concealed said jar; that she had no possible chance to have deposited said jar under the brick from where it was taken after she came.'
(Signed) J. L. Pierson,
William Taylor,

RANSOM CHRISTOPHER.

Sworn to and subscribed before me this 27th day of March, 1871.

"This is to certify that I was called to see Mr.

J. R. Robertson on the night of the 28th of March, and found that he had a wound, I think an incision, on the forehead; also saw bruises on the abdomen, from which he assemed to suffer very much; also was called some days afterwards, and found that he was suffering from gastric troubles.
(Signed) II. J. SHAW, M. D." (Bigned)

"I am a policeman; went to the house of J. R. Robertson, at No. 261 De Soto street, on the night of the 28th of March, sometime after he was hurt found him on the bed with a cut on his head. Went into his back yard in company with Mo-Aliff, another policeman, examined the premises; found in the back lot the tracks of three men who had come in at the back end of the lot and passed out the same way. One of the tracks was that of a large boot or coarse shoe, very broad; another looked like a common book-track, and the other a fine boot. We got a light and examined the tracks carefully. (Signed) PAT MCELROY."

"I was present at the house of J. R. Robertson, on the night of the 20th of March scauses in the parior; idera an excitement in his back yard; went out in company with several others; met several parties conveying him into the house. He was in a state of entire insensibility. I examined for pulse, but found none: administered restoratives; examined a cut on his head that was then bleeding; after some time he was partially restored. I helped him up, and he vemitted blood. Dr. Shaw was sent for, and came before he was fully restored to consciousness.

(Signed) J. B. HAYS."

The pamphlet further states that there was a Lizzie Davie who died at Brinkley College some time in 1860. Persons who were at her funeral well remembered for her beauty and goodness. It is remembered, too, by old and reliable citizens, that there was a chancery suit about the ground on which Brinkley College stands, and that there was much scandal at the time.

I have recently heard that the jar has been re-G. L. DITSON, M. D. covered.

Albany, N. Y., 1871.

Written for the Banner of Light. THE TRIUMPHANT SPIRIT.

Dedicated to Mr. & Mrs A. Thomas, South Abington, Mass.

That even while dwelling earth-temples within, Despite all the darkness and sickness and sin, Its ascension the spirit can know. The Spirit of Fear hath yielded his power To the Spirit of Infinite Love, And the flash of a radiant, God given dower Increases in brightness and glory each hour, · As we glance to the heavens above.

Thank God that the veil of the future is thin

To many while living below:

'T was this, that, entrancing your Julia on earth, Gave communion with angels so bright: No wonder she feared not her own spirit-birth, But said. "I am better for leaving this dearth For a land full of glorious light."

When her many loved friends wept sorrowful tears, That in pain she was passing life's morn, And must fade from their sight to the mystical spheres Her soul rose screnely beyond their dark fears, And with welcomes awaited the dawn. How the angels rejoiced when close to her side

The sister in spirit-life came. And, alding her over the beautiful tide, Hang songs of glad joy when, in sweetness and pride, She knew them and called them by name.

Then let us in reverent thankfulness pause, And our voices through earth-arches ring: For life with its unchanging, dimly-seen laws, Results full of glory brings forth from each cause, Until death and the grave lose their sting. Like her, then, be patient, and wait for the time,

When you, too, who watch on this shore, Shall catch the first tones of the life-bells that chime, That call you to them in the angel-kept clime, Where unions shall be evermore.

THE FEDERATI OF ITALY, a Romance of Caucasion Captivity. By G. L. Ditson, M. D. Wm. White & Co., Publishers.

This work has been on our table sometime, but a pressure of duties has prevented such a perusal of it as would enable us to express an intelligent opinion of its merits. Judging from the well-known scholarly attainments of our friend, the author, we could but anticipate much pleasure in a careful perusal of this work.

POEMS OF PROGRESS. By Lizzle Doten. Wm. White & Co., Boston, Publishers. Just as we go to press, this beautiful volume reaches us. No time in this issue for such a notice as it deserves; but we have only to open the book to feel the divine inspiration poured "like a flery flood" upon the sensitive soul of Lizzle Doten, producing the living stirring, life-revealing poems which compose this volume. Of course everybody will want a copy of the "Poems of Progress."—A. A. W., in American Spiritualist.

Spiritualism.

THE WORK AND THE WORKERS.

BY DEAN CLARK.

Although to 'a casual observer who sees only the objective and tangible results, but not the potent forces that are ever active in the mental world, the cause of Spiritualism may not present a very flattering aspect, in some places at least; est to the scientific observer, and the philosophical thinker, there is abundant evidence of a steady, onward march toward a final triumph and a glorious achievement.

White but few of the great mass who are convinced of its truth, are really faithful to their deepest convictions, or to the moral obligations that legitimately devolve upon those who have received the stewardship of a mighty truth not revealed to all alike, yet the "Powers Above" are unremitting in their efforts to demonstrate their presence and scatter broadcast the germs that proper culture will make productive of rich-

Hitherto all efforts at constructive and organic application of the great principles taught by our supernal visitants, and evolved from the phenomena they have produced, have resulted in epheneral, or at best but experimental unions of the believers, and this fact has led many to believe that Spiritualism can never become a concrete form of religion, and was designed only as a leaven to spiritualize the masses that were becoming materialistic through loss of faith in the systems that have embodied the religious ideas of mankind.

Whatever may be the ulterior purpose of the Power that has inaugurated and superintended this great movement, it is evident that It has not yet moved in a general and concerted effort at marshaling the bosts into any systematic form of being or action; and this obvious fact leads me to the conclusion that the elements for a permanent organic system or body, are not yet fully pre-lightful of all our senses." I regard this objective pared, rather than the belief that they never will

As human nature is, and as history shows it to have been, I cannot see how cristing religious sys-tems can be changed so as to adapt them to the mew regime, or so as to take in that which is so much more capacious than any of them, that it embraces all of them, so far as each is adapted to

True, day of the sects may recognize the cardinal fact of present apirit intercourse, if they go no further, and for a time, not change their basis, but that entering wedge once driven into even the most tenacious system, will eventually and inev-irably rive it asunder, for not one of them is clastic enough to enlarge to the size of the ideas ger-

main to Spiritualism.

Hence, when the "new wine" is fully fermented. and the dregs have gravitated to "their own place," I yet believe it will be put into "new bot-tles," capacious and strong enough to contain it; but at present, and perhaps for some time to come, the leavening of the great mass of mortality seems to be the principal, if not the only practical work for its prime movers; though it may be an error of judgment to prenounce the various efforts foward organization to be "premature," as experimental efforts perfect methods and prepare means.

Although our cause has advanced with a celeri-

Although our cause has advanced with a celest-ty unprecedented by any other religious move-ment, and that, too, against far greater odds, yet the work of propagandism, comparatively speak-ing, is but just begun, and it is no time yet to stack arms and bivouse, while so many con-quests are summoning the valiant to the contest with embattled Error and strongly fortified Su-

perstition.
The grand object of the spirits being at present the grant object of the facts and philosophy based thereon, only such tustrumentations as are necessary and will best promote this purpose will prosper; and the machinery of associative labor must be as simple and unrestrictive to individual action as possible, and in every case he wholly subservient to the public good, which is para-mount to any and all isms extant.

mount to any and all fams extant.

Only local organizations seem to have done very effective work; and I opine that for a while, at least, they will be most effective; and these are necessary principally as a criberative power for teaching the Philosophy, and the platform must be broad and free enough to encourage free speech upon every subject pertaining to the welfare of humanity.

The desire and effort to restrict the exponents of Spiritualism to spiritual things solely, or even time in 1860. Persons who were at her funeral say she was laid out and buried in a dress of pink. She was about six or eight years of age, and is well remembered for her beauty and goodness. It teach us how to make the most and the best of this life. Therefore any movement tending to sectarianize Spiritualists will "come to grief." for "no pent-up Utica can contract our powers," and no "one idea" scheme will cover the ground that embraces Universal Nature.

SPECIAL WORK AND WORKERS is the theme I purpose to dwell on mainly, and to

advert to some of the most able means by which our work is now being accomplished. Among the oldest and most efficient laborers or published in the Banner, as to his reliability in answering sealed letters, and giving written com-

munications from the spirits.

I have had two letters, thoroughly scaled and addressed to my spirit mother—the first containing twelve and the last thirteen questions—answered seriatim and specifically, and so far as

can know, correctly.

The first, however, was answered by John Pierpont, who claims to be one of my guardians and mother's names, and as she was not present, they (meaning, I suppose, Mr. Mansfield's controllers,) had no clue by which to find her; so he (Father Pierpont) would take the liberty to answer all of my questions not specially personal to my mother. So all but two were answered to my entire live through my troubles; but now I feel real mother's names, and as she was not present, they antisfaction But wishing to hear from my angel mother

and, to some extent, in her characteristic manne and, to some extent, in her characteristic manner, though the evidence of identity was not so much in the phraseology (which is often that of the medium instead of the spirit) as in the facts stated and matters referred to, of which Mr. M knows at the control of the spirit of the s and matters reserved to, or which Mr. M knows nothing. Truly Bro. M. is a most wonderful amanueness for spirit-communication, and, from my own experience, with that of scores of people whom I have met in my travels, I can commend him as one of the most reliable and capable mediums in the world, and I think no one can ever reserved anothing day dollars for any products to the gret spending five dollars for such unmistakable communion with their spirit-friends.

SPIRIT TESTS.

It was my pleasure and good fortune to meet Bro. Joseph D. Stiles—medium for writing the "Twelve Messages" from J. Q. Adams, with which many of the readers of the Banner are acceptable. The statement of the Banner are acceptable to produce this phenomenon. which many of the readers of the Banner are acquainted—at Quincy, Mass., about the middle of last July, and, though he was a total stranger to me and to those who came from spirit-land to greet me, he gave me, within an hour's sitting, seventy-six names of persons in and out of the body, who once lived in and in the vicinity of my native town, in several instances giving cause of death and other circumstances, which, so far as I lings and sixpence a sermon; and they are obliged to may the postage out of that. This is cheapness

of the Bannera taste of the enjoyment I have

thus had.

Bro. Siles is now in Montpelier, Vt., or the vicinity, lecturing and giving tests at the close of his able discourses; and, with his rare talent at postical improvisation, his marvelous gift to give the names of the departed, with attendant circumstances, and his logical power as a speaker, he is doing heroic service for our cause.

SPIRIT PHOTOGRAPHY. Among the remarkable media whom I have recently met and tested, accord to none is W. H. Mumler, of 170 West Springfield street, Bosvalden Pond, I visited him, ast for a photograph, hoping to get my mother's picture, but instead, get a very heautiful and distinct picture of a cousin, twenty-two years in spirit-life, who was but eleven years of age when she departed. Her name was vividly impressed on my mind while sitting, and I recognize a striking resemblance to sitting, and I recognize a arriking resemblance to her family, enough to make me sure it is of her; healdes, Bro. Stiles, or his guide, asw her with me and gave her name the evening before I sat. Since then, on Sept. 4th, 1781, Mr. John J. Glover, of Quincy, Mass., who was very skeptical about this form of manifestation, accompanied me to Mr. Mumler's, and we both obtained accurate pictures of our apirit mothers. All who knew his mother recognized her victors at once and mine is mother recognize her picture at once, and mine is as certain, and my mother never was in Massa-chusetts, and never had a photograph, and but one daguerrentype, twenty years ago, now in the possession of my father in Vermont.

I sat again, and the distinct form of an Indian,

I sat again, and the distinct form of an Indian, with head dress of feathers, and painted face, came just behind and over my own. This Indian spirit has been my guardian and helper for ifteen years, and his pleasure manifested in his control on seeing the negative, immediately after sat, was unbounded; at least he made me feel as though I could bound over the furniture of the room with the celerity of a "Big Injun!" I have investigated spirit photography very thoroughly, and my own experience, coupled with the fact that I have seen at least a score of persons who have thus obtained correct pictures of those who never had any while on earth, enables me to pronounce the fact, which is beyond gainsaying.

Bro Munier has proved the genuineness of his marrelous gift before the tribunal of law, and to

demonstration of the presence of spirits, who im-press their forms upon a plate more sensitive than the choroid membrane of the eye, by using im-ponderable forces that science has not yet ex-plained, as the best and most positive evidence of immortality this world has received. And I re-joice to be able to carry with me such irrefutable proof of the great truth I am commissioned to pro-

For the benefit of inquirers, I will say that Mr M charges nothing unless he gets a spirit form, and ten dollars if he does; but he does not warrant the one you may desire to get, as he has no conscious control in the production of the spirit

pletures.
During my three months' respite from active labor, made necessary by physical exhaustion, I have added many more faces to my store of spiritual knowledge, and I can go forth to my future labors wherever called, with added power, stronger convictions, and greater pleasure; and I hope to bring hundreds of thirsty souls to the same inexhaustible fountain of divine love, truth and power from which I have received such copious baptisms.

In future articles I may speak of other co-workers who are nobly laboring in the cause of truth and progress, for I love to give "honor to whom honor is due."

Spiritual Phenomena.

A NEW AND EXTRAORDINARY SPIRIT-PHENOMENON.

As progressive development is now known to be a universal law of Nature, appertaining not merely to external matter, but ramifying the whole domain of spirit-essence and spirit-existence, we should not be surprised to observe a perpetual change in the various species of spiritual manifestations now daily witnessed, nor the occasional development of new phenomena. Hence what I am about to relate should be considered in the natural course of spiritual events.

A few weeks since my nearest neighbor was killed by being thrown from a wagon, and one of the horses attached thereto falling on him. Some days before the occurrence took place a light was too fast to be the work of human agercy, it must of course be ascribed to some other cause. And, during the night succeeding the funeral, another light was seen to enter the house. This light was of a very peculiar character and a very peculiar construction, being about five feet long and one foot broad. It entered the house through the second story window of the room in which the oldest son was reposing, and was observed by him to pass through into the adjoining room, instruments in the hands of the laborers in chief is J. V. Mansfeld, of whose powers I have long read, but never tested till this summer; and I desire to add my testimony to that of many others by the unfortunate death and loss of her husband; but, having her eyes closed, she did not observe the light. It was seen, however, by a woman lying in bed with her-a neighboring friend, who was remaining with her for company. She observed that, as it approached the bed, it seemed to pause for a moment at the foot-board, and then, gradually turning, it arranged itself directly over pont, who claims to be one of my guardians and the body of the weeping widow, stretching the inspirers. He said as I did not write either of my entire length of her body. At this instant she opened her eyes, raised up in bed, and commenced happy!" On being asked if she saw the light, particularly, I wrote again, addressing her by her full name, and my thirteen questions were anawered as directly as when she was in earth-life, lings was permanent, as the has moved and the composition of the suffer-swered as directly as when she was in earth-life, lings was permanent, as the has moved and the composition of the suffer-swered as directly as when she was in earth-life, ings was permanent, as she has never suffered

with such intensity since. Now here we have one of the most extraordinary phenomena ever recorded in history—that of a light about four or five feet long and one foot broad, and possessing a brightness, as two witnesses declare, above that of the sun, entering the upper story window of a house, and arranging itself over the body of a lady in a state of intense mental agony, and operating in some mysterious manner to relieve her of her sufferings. I submit the case to those learned scientists of England, Mr. Crookes and Mr. Cox, and hope they will ex-

native town, in several instances giving cause of death and other circumstances, which, so far as I know, were correct; but there were sixteen of the persons named concerning whom I knew little, but have since learned of two of them that the facts were given correctly. I published an account of this remarkable scauce in a secular paper that circulates in the places where the spirits once lived, and I learn it has stirred up quite a commotion, and called out the wrath of some of the modern Demetriances—the priests, two of whom in my native town have since paid me their compliments; one in the form of a sermon, the other—Rev. T. S. Hubbard, with whom I held a discussion last year—in an article for the same paper, in which he tries to blind the eyes of the readers with the alime of ridicule. I have responded, and possibly may yet give the readers

Washington, D. C.

ON THE ANXIOUS SEAT.—F. B. writes as follows: I am on the spiritual anxious seat, a fit subject for spiritualistic enterprise. A colored servaut recently gave an account of an Orthodox prayer meeting held by her people on the previous evening, by stating that, "Dar was twelve struck and seven cum thru," I'm "struck" (with the spiritual philosophy), and perhaps a threemonts' done of your paper will bring me through. For the past four years and until quite recently, I have been a student of Orthodox Theology, at Columbian College in this city, preparing for the Christian ministry as a life part of the continued demonstrations of the phenomena cannot be denied, nor accounted for in any other way than as coming from the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen world. In my own experience in the last eighteen was a medium for others. As a healer, my good and the good angels bless the Banner and its proprietors."

North Carolina.

NEWBERN.—A correspondent writes thus:
North Carolina. centy, I have seen a student of Orthodox Inscience, at Columbian College in this city, preparing for the Christian ministry as a life-work. Feeling, that to be a successful preacher, I should be able to grapple with the growing skepticism of the day, and believing that truth never could suffer four investigation.

balance and found it wanting.

I am not ashamed to confess, but with sincere gratitude I cheerfully acknowledge, that Mr. Banner. Denton has struck the scales from my eyes com-pletely, and though the knowledge I have gained through his instrumentally has radically and violently changed my whole plan of life, I would not part with it for the gold of a continent. I have never met Mr. Denton, had never heard

of him until I read his works, and did not know his views upon the great subject of "Spiritual-ism," until I wrote him and was referred to your paper as an occasional exponent of them.

Vermont.

BARNET.—James Esdon writes: "I feel the Banner to be the best account of spiritual matters that I find. I am glad to bear of the progress of Spiritualism. May heaven bless its teachers, and all who are engaged in the spread of its glorious truths. What peace and happiness might be en-joyed if people would only live up to the precepts it incuicates; it would make a paradise here on earth. This is a preity good world to live in if we would all live well in it, and every one be willing to allow others to enjoy the comforts and conveniences of life as well as themselves. Selfishness is a very great blessing to us all; we could have no solid satisfaction in anything without it. It is the excess or abuse of it that is the cause of so much evil. Selfishness, when properly directed is a useful and necessary ingredient and I cannot for my life understand why Spirit and i cannot for my life understand why Spiritualists are so backward to organize. Nothing in Nature is without an organization. It is the grand lever or wedge of power. Nothing could begin to live, grow or progress without an organization. An organization in reality is neither more nor less than a union, united for the interest and benefit of the whole. Why are Spiritualists so afraid of the epithet sect? A sect is all right so at raid of the epithet sect? A sect is all right and proper if it is properly conducted. What could individuals do alone in any great enterprise? What could an army do in defence of a country without an organization? How could a railroad be built, or steamboat, or suspension bridge, or how could the frame of any large building be got the without on organization? or now count the frame of any large officing be got up without an organization? Therefore let Spiritualists consider, and act accordingly. Let them organize; "in union there is strength;" and let the organization be on the most bloom to the most beautiful to the second control of the seco liberal scale. Let their platform be such that men and women can come together for their mu-tual benefit in the most pure and heavenly spirit-uality and sociality, unison and harmony."

KANSAS CITY, writes "I. H. P.," has a Spiritualistic Society, which meets each Sunday afternoon in free debate. President, J. H. Sair; Secretary, P. T. Gibson. I think Spiritualists make retary, F. I., Gibson. I think Spiritualists make a mistake in having free debates; they should hold meetings, give tests then and there on the spot each Sunday. I think this is more convincing than debate. Debating would never convince me, and I know a large number in this city who want to see Spiritualism demonstrated, and not hear so much talk about it. People here are not ashamed to admit that they are what they are since they left the East, but give free vent to their feelings, and admit that spirits do return and communicate with us; and only through this means can we find out that we are certain of live. means can we find out that we are ceriain of liv-ing beyond the grave. What satisfaction it is to the parent to know that his children are in a land of progression, and not, as Old Theology has been teaching, that the majority go down to endless ruin! This very idea of torments in hell has sent more women to the insane asylum and to a premature grave than any other one thing. The people talk about Spiritualism in public and in private and every Sunday we have constituted. people talk about Spiritualism in public and in private, and every Sunday we hear something from the pulpit about it. They feel that a rewera in the cycle of time is awakening up to them; the bottomiess pit is to be laid on the shelf, and people will think for themselves, and not be humburged any longer by Old Theology, but feel and know that all shall be saved, as God intended in the beginning. We have a better and the content of the land that all shall be saved, as God intended in the beginning. We have a better work to per form than to talk about escaping hell. Progress. on is the word now in all minds

We have in this city Mrs. Dr. Perkins, trance medium, Mrs. Morton, trance medium, Mrs. John-son, clairvoyant and test medium, and several others of more or less note.

New York ATCO.—"M. B." writes thus: "I am deeply interested in the Banner. I enjoy very much the Editor's Department, which is usually so fair and are disposed to maintain the Truth with much ability, and feel no spite or bitterness toward those who hold different views. These writers and the 'Message Department' pay me more than a hundred-fold for the small amount I contribute to the paper. So I am content to pass over much of the last page, with the articles of those who, like our old friend Chase, seem to make their religion consist almost solely in bitter hatred of all other religions; and still, I sympathize much with him and them, for I have for so many years fought much the same abominations and errors, and have so often had my whole nature soured and my ill-temper aroused by them, that I readiand have so often had my whole nature soured and my ill-temper aroused by them, that I readi-ly forgive others who are similarly moved. How-ever, I wish it were possible for all your writers to avoid using the word Christianity presume, they only mean what I call its corrup-tions, perversions and abuses.

May God bless you in your good work of en-ightening the ignorant and comforting the dis-

YATES, ORLEANS CO.—E. Gregory writes: Bro. Eli Clark has fitted up a hall, twenty by forty feet, for spiritual meetings. The dedication service was held Saturday and Sunday, Sept. 231 and 24th. Bro. Fish, of Byron, delivered three able discourses, and Dr. Lyon, of Rochester, gave us one of his telling talks. Bro. Clark has a full choir of singers of his own, which adds much to the success of a meeting. There are not very many out-and-out Spiritualists in Yates, yet the hall was well filled at each of their meetings. Speakers that may chance to come this way will find it to their advantage to stop and speak a find it to their advantage to stop and speak a word of encouragment to the people in Clark's

California

SACRAMENTO.-L. Armstrong says: "Please ccept my thanks for the many favors at your lands, for the last fifteen years, and believe me, shall continue to take the good old Banner of light as long as I am able to pay for any paper, have taken it and the Religio-Philosophical Journal from the commencement of both, and shall continue to do so, either from the office or the and, thanks to God and the spirit-world, it never lacks for advocates. Spiritualism is now generally respected; the poets have always used the larity in correspondence.

spiritual ideas; writers of every kind speak of it as a fact, and the continued demonstrations of the phenomena cannot be denied, nor accounted for

North Carolina is a good next for a first blass recturer who can give antisfactory tests. We need one like N. Frank White, whose brilliant oratorical powers and unanswerable logic, together with his genial ways, have made him much of a favorite with all parties here, not excepting many church Feeling, that to be a successful preacher, I should he able to grapple with the growing skepticism of the day, and believing that truth never could suffer from investigation. I entered upon an examination of the skeptical side of the question. By accident a copy of Wm. Denton's "Common Sense Thoughts on the Bible" attracted my attention. I took it up and had read but a short time when I distinctly felt a large sized flea in my ear. I immediately attempted to place my standard Orthodox theological fluger upon him, but "when I got to on him he was n't there."

Peace of mind was out of the question until the matter was settled, and rising above my early education and my prejudices, i "hurned the midnight oil" until I had weighed the Bible in the balance and found it wanting.

I am pot ashaymed to confess, but with sinears.

this character, much nard work and pioneering are required, with privations included.

There appears to be a general desire to see the Banner. What few numbers are taken here find ready readers. No doubt an energetic canvasser could have a least the second desired to the second desired ready readers. No doubt an energetic canvasser could largely increase your subscription list in this locality, were an effort made in that direction, which I understand will soon be done. For the enclosed three dollars send me the Banner.

Ohlo.

SPRINGFIELD.—A correspondent, writing Sept. 20th, informs us that "Mrs. Sallie Winters, formerly of Zenia, O., and well-known as a remarkable medium, is undergoing a development preparatory for powerful manifestations of spirit presence, at her residence in this city. The building recently prepared for the spirits will soon be in readiness, and the many true friends of this remarkable medium may hope to be blessed by still more positive evidence of the nearness and loving-kindness of their spirit friends."

A Question.

MESSRS. EDITORS-I often have Christian MESSRS. EDITORS—I often have Consume thooks, papers and pamphlets sent me to read. Much is said in them about heaven and divine things, but nothing about God's poor. Is there no heaven for them? On Sunday the rich keep them employed all day. Have they no souls; no God to seek."

From Woodhull & Claffin's Weckly. AT PLYMOUTH ROCK. AN ACROSTIC. BY JOHN WILLIAM DAY.

first Atla two the that

M any a time has the snow fallon in the fast fading forest; R ustled the dry leaves of autumn across the heart of the landscape; S hot from the strong bow of ocean the white-feathered shaft

eined with deep streets to its base, down slopes the scarp of the headland I nto the arms of the bay, where the far beaches glisten in

silver. C lear is the glance of the day, and this is the picture we witness: remulous wavelets, dismayed by the glint of the sun's golden armor, O riently creep, eye askance, to the rim of the sheltering

R esting like swans on the sea, gleam the sails of the foreignbound shipping.
In the right looms the hazy cape, like a fortress flercely hombarding;
And long-wrecked ledges lie, with their shattered century.

lear is the glance of the day, and this is the picture we witness. L ong shall its memory live, heart-held in sonnet and story. A utumn, the harvest bride's vall drapes o'er the eye of the

valley; F ast briefing days plainly tell of the sullen winter's ad-Look to the overhead air, where birds far to southward are flying, I natinet-led, seeking through toll for the tropical haven of

N aure is hushed for awhile, and waite for the breath of the storm-king.

W ake from thy furtive repose at the side of this cold granite

'soutcheon!
O ver the land rings the cry of oppression, the poer writhe O ver the land peal thy shout, as the scald Baga roused up the Norseman!
"D are to be free!" To thy sisters in firmness process the story!

Haven whether here or borond is the price of the story.

ere or beyond, is the prize of th striking spirit; U seless the weakling and craven who helplessly lag in life's

L ist! on the air rings the lilt of "Equality's " slegan! end thou the van of the morning-the ages shall follow Boston, Sept. 27, 1871.

From the Detroit Daily Post. Spiritualism.

The Golden Age has what seems to us a just rebuke of the light and flippant treatment which some journals visit upon Spiritualism. With many, indeed with every one who has given the subject an investigation, there is a conviction of an underlying truth in Spiritualism which is cov-ered up and degraded by many false, absurd and disgusting phenomena. Many believe "there is something in it." who are by no means prepared to define what that something is, or to accept pres-Editor's Department, which is usually so fair and candid, and also the contributions of Judge Edmonds and Allen Putnam, and some others that are disposed to maintain the Truth with much its assurances of a future life and immortality and its assurances of a future life and immortality and its assurances of a future life and immortality are disposed to maintain the Truth with much its assurances of a future life and immortality and its assurances of a future life and immortality and its assurances.

"The spirit of Henry J. Raymond lately came (as we are informed), to Mrs. J. H. Conant, in Boston, and spoke as follows: 'The time is now fast hastening when they whom the living call dead will be able to so clearly represent them. selves here to your physical senses that death will be no longer death—that they who are dead will be no longer out of sight, for you can see them and hear them.""

This statement will be received with more or less credulity, according to the reader's belief in Spiritualism. But we do not hesitate to say that many who do not believe Mr. Raymond capable of sending a message to this world, or that the time is bastening when such modes of communications. cation will be unnecessary, do nevertheless look forward to a day when the intercourse between all souls, the souls of the living as well as of the dead, will be in more direct and active communication with each other than they now are; and that forces, powers and media now lying dormant and unsuspected, will supplant our present rude methods of conveyance by electricity and writing and speech.

DEAD LETTERS.—The report of the Dead Letter Office shows that there were returned to that office in a single month 322,279 undelivered letters. office in a single month 322 279 undelivered letters. Investigation into the cause of this enormous number of letters failing to reach their destination shows it to be due largely to negligence on the part of letter writers. Letters with valuable enclosures are frequently found with no superscription, or with an insufficient one. One source of great aunoyance is found in the very prevalent custom of giving residences fancy names, and Journal from the commencement of both, and shall continue to do so, either from the office or the agents. It is astonishing to see the advance of free thought in all departments of science, for the last fifteen years. The priests are more liberal; the press does not fear what Mrs. Grundy may say, and the people are free to speak of the return of the dear departed, as a fact of olden time. Go where you will, on the steamers, the cars, Spiritualism is deemed a worthy subject of conversation, and, thanks to God and the spirit-world, it never in these matters on the part of the public at large will save a great amount of difficulty and irreguWritten for the Batmer of Light. OUR SISTER.

BY MRS. C. L. SWACKLOCK. Long years ago the angels bore A precious gem away; And loving hearts are sorrowing. Where the frail cacket lay.

So tenderly beloved was she By all the household band. They fain had stayed the spirit's flight, B'en from the better land. Oh. Faith! thou art a hely thing.

But human love is weak; And when the shadow stealeth o'er The loved one's brow and cheek: When Hope departs, and all unheard

The mourner's anguished prayer, What wonder if the breaking heart Is crushed in mute despair! We cannot see beyond the veil.

Our mortal eyes are dim; We know " He doeth all things well," We can but trust in Him. Long years for us of smiles and tears,

Of sunshine and of gloom; The low of endless blessedness For her, beyond the tomb. The shadow lies upon our path-

Thank God! 't is all on ours-We well may bear the thorns of care If she possess the flowers, She bears the heavy cross no more,

And, from the upper sphere, With love and tender sympathy, Bhe bends to bless us here. The blessed tie of human love

And when above our stricken hearts The waves of serrow roll ; Does she, from sorrow purified, The loved of earth forget?

Ah, no! from that all-glorious sphere She bends to bless us yet.

Still binds us soul to soul,

The Lecture Room.

Children-Their Rights and Privileges. A LECTURE BY MRS. VICTORIA C. WOODHULL, Delivered before the Massachusetts State Spiritualist Association, at Davis's Hall, Plym-

outh, Saturday Evening, Sept, 28d, 1871.

It is with emotions of awe and reverence that I, for the first time, stand upon this rock-bound coast, with the broad Atlantic spreading beyond the horizon, and upon which, two hundred and fifty years since, a few hardy Pilgrims from the "May flower" landed, and, raising their voices to God in thanks for their safety, begun what has developed into this

For some reasons which I cannot define, there steals into my consciousness a conviction that this gathering, as that of centuries ago had, has its mighty prophecy. Then a few souls, with a sublime faith in God, gathered round their council fire, and, asking his blessing, deliberated. Now we too, are gathered in deliberation upon some of the mightiest problems that have ever engaged the attention of man. Yet this has been the logic of the doctrine of Christianity Then they were inspired by a confident faith in the over-ruling power of a Divine Providence. Now we are inspired by a knowledge of the over-ruling power of those who administer. his will. From their blind faith we have passed into a clear knowledge, and I feel compelled to say that our deliberations, by the aid of heaven's ambassadors, shall be of even more consequence to future generations than were theirs to the generations from them to us.

But we must not be so absorbed in gazing and waiting for angelic help, as to lose sight of that around us which has a claim on our attention. We must remember that our visitors may possibly come in upon us and find us unprepared for them. We must not rely wholly upon them to push forward the grand car of reformation, but must put our several shoulders to the wheels and aid its impetus. We must arouse ourselves to the facts of the present, and lay about us for the means of bettering the environment. While we know we are individuals, with certain inherent rights as such, we must not forget that we also make up a part of humanity, and that we can best increase the general worth of that humanity by fulfilling our whole duty to it. We must remember that order reigns in any heaven; but we must not forget that chaos surrounds us, and that we may not hope for order. to evolve from chaos involuntarily. We must remember, though the success of the spirit-world in manifesting itself has been great that it has been as nothing to what it might have been had its efforts been wisely directed in a systematic and organized way. I am permitted to say to you that the forces of the spirit-world are now organized, and that a grand offensive campaign is on the eve of being inaugurated against the opposing forces there and bere, which shall sweep over us like a purifying flame of fire, or like a mighty Alpine torrent.

The labor of all ages has been the purification of the race but I believe the work is still but little progressed, and that it is the grandest in which human souls can engage. But how shall we of to-day go about to accomplish this work? Shall we blindly and ignorantly press forward without eve stopping to ask if we are working in the best way? That is not the way we usually go about other things. But it seems to me that in this, the grandest of all conceptions, we are blindly following blind leaders, until leaders, followers and all are about tumbling into the ditch. Now, for my part, I do not propose to follow anything with my eyes shut; but I propose to inquire into everything that falls in my way, and endeavor to make the best possible use of it.

At this particular juncture a singular situation is presented throughout this country. A deep and long-time gathering fire is bursting out in various places, warning of further and still more dangerous things.

The first sien to be taken in the new departure for more efficient action in the work of the ages, must be the nolitical elevation of woman. After political equality will come social equality, including for women the ownership and control of their own persons, and especially the control of their maternal functions, as the mothers of humanity. Through this the basic question of all will be reached, and that is the question of producing perfect children, to which I now call your attention.

We have often wondered that, among all the medical au

thorities, there have not been more who devoted some part of their profuse writings to the ante-natal care and treatment of children. No more important addition could be made to our system of social economy, nor to our pathological literature, than a scientific analysis of festal life for popular circulation. While so much has been said and written regarding children's care and treatment after birth, that part of their life previously has been entirely ignored. It would be just as proper to ignore their life after birth until some still future period, say three, five or seven years of

age, as to do so previously.

To lay a good foundation for a good life, it is required that the proper care should be bestowed upon it from its very point of beginning. The tiller of the soil exercises a cial care in the matter of preparation for the future harvest. He knows from oft-repeated experience, how important its, first of all, to have the very best seed. Having obtained the best seed, his next step is to have the ground properly prepared, into which, at just the proper season, he deposits it. All these preparatory measures of care are a part of the process by which our fruits, grains and vegetables have been brought to their present atte of perfection. Every body knows that fruits and vegetables which grow wild and are polsonous, are capable of being brought, by cultivation, to be useful and delicious articles of diot. Everybody knows that it has been only by study and care that our most celebrated breeds of horses and other stocks of domesticated animals have been obtained. Everybody knows that deep scientific recearch is constantly being made regarding alscientific research is constantly being made regarding almost every department of production, and that those engaged in the respective departments, eagerly seek and sys- nition of this process must be the basis for any right system tematically apply every new fact which science makes clear. of instruction. Nor is it to be understood that he would And it is an admitted fact, that the tuture character of what make the application of this simply to intellectual educa-

ly true regarding all other indices of individuality. Notwithstanding all these accepted facts, which are com-

ing to be the rules and guides of all people, when we approach the subject of making the same rules and guides so general in their application as to include children, the world atands sghast, and, with one united effort, frowns it down. Nobody denies the importance of the subject, but those who will speak at all argue that it is one of those things which the common mind is not prepared to meet. Not prepared to meet ! And the whole Christian world has been preaching regeneration these eighteen hundred years ! which they tell us is the one thing necessary. All the importance claimed for regeneration we willingly admit; all badly produced persons require regeneration; but as to it being the main thing, we beg to demur. If regeneration is an important matter, generation as still more so. It is to the consideration of this scientific fact, as demonstrated and practiced by the human, in all departments of nature below. that the human must come, and acknowledge itself a proper subject of. Just so far as science can demonstrate and humanity will put its demonstrations to practice, just so far will the necessity for regeneration be done away.

It is too true that the courage to face this question is gen erally wanting, and when it is attempted, all society protends to be outraged by it. Are human beings, then, to always be considered of so much less importance than the things they make subservient that they should forever be left to come into this world's existence as individuals at random? We know the obloquy that has fallen upon all who have ever attempted to hold the mirror so that society would be obliged to contemplate itself; but, notwithstand ing all this, we feel there is not a more noble object. We have considered all the bearings of this matter, and have determined to stand by the flag we have thrown to the world— 'Children: their Rights, Privileges, and Relations," and we shall maintain it argumentatively, if possible; defiantly, if need be, sgainst all opposition, let it come from whence it may, or let its character be what it may. Arg ment we know we shall not have to encounter. Scientific hindrances we know we shall not find in our path. Common sense, we know, will offer no word of reproof. We shall, however, encounter heary-headed bigotry, blind intolerance and fossilized authority—and we are prepared.

It is laid down as an underlable proposition, that the human race can never approximate to perfection until all the means of which men make use to produce perfect things are also made use of in their own production. Let those who decry this proposition turn to their so much revered Bible and read, "Ye cannot gather figs of thorms nor grapes from thistles," and learn wisdom therefrom. It must be remem-bered how great an "infidel" was he who first demonstrated arterial and velnous circulation, which has come to be of such importance in disgnosing diseases. It is generally true that those things which result in the greatest benefit to humanity meet with the most blind and insane opposition in their first struggles for recognition. If this subject of children is to be judged by this rule, it is to develop into greater importance than any which has yet occupied the human mind.

But, it is asked, How can this be done? It cannot be done immediately to the fullest extent, but the recognition of its importance can be forced upon humanity, and the practice of its evident deductions can be attained by degrees. Once let it become divested of this absurd idea of "impropriety." and humanity will begin to practice its teachings. The great difficulty with which we shall be met at every step is. that it is nearly impossible to make people realize that their lives here are for any other or higher purpose than for each of them to acquire for him or herself the greatest amount of personal gratification. They cannot yet sufficiently realize that each individual is made one of the means by which the whole of humanity is advanced. They cannot yet be brought to reduce to practice what all admit that he or she is the greatest man or woman who does the most for humanity; nor have they more than an undefined belief that in doing the most for humanity they do most for themselves. nearly two thousand years. The teachings of Christianity are well enough; they have been taught persistently. But we have now arrived at that age of the world which demands adequate results as proofs of the validity of assumed positions. The apostles taught that "certain signs" should follow those who believed. Do these signs exist within the heart of the professed representatives of true Christianity? By their fruits shall ye know them. We do know them by their fruits, which are not so perfect as to warrant the conclusion that humanity has passed from being "professors"

into being "possessors." Human life may be compared to a military campaign, in which no amount of valiancy and good generalship can overcome the defects of an imperfect organization of the army with which it is to be made. We may as consistently expect a badly organized army to make a good military campaign, as to expect a badly organized child to make a good social campaign. To this, the very beginning of organization, should all reformers turn who expect to produce any beneficial results which shall be ultimate and lasting, and which shall mark the perfecting process of humanity. Wo men by nature are appointed to the holy mission of motherhood, and by this mission are directly charged with the care of the embryotic life, upon which so much of future good or ill depends. It is during this brief period that the initials of character are stamped upon the receptive, incipient mentality, which, expanding first into childhood and on to manhood or womanhood, reveals the true secrets of its nature. The rights of children, then, as individuals, begin (mts) life existence by any will or consent of their own. With their origin they have nothing to do, but in after-life they become liable for action which, perhaps, was pre-determined long prior to their assuming personal responsibility. In youth, children are virtually the dependencies of their parents, subject to their government, which may be either wise or mischievous, and is as often the latter as the former. But having arrived at the proper age, they step into the world upon an equality with others previously there. At this time they are the result of the care which has been bestowed upon them from the time of concention and whether they are delivered over to the world so as to be useful members of society, or whether they go into it to prove a constant annoyance and curse, seems to be a matter which can not be made into personal responsibility. At this period they find themselves possessed of a body and a partially developed mind, in the union of which a harmonious disposition and character may have resulted; respectively, they are possessed of all shades of disposition and character, from the angelic down to the most demoniacal; but all these are held accountable to the same laws-are expected to govern themselves by the same formula of associative justice, and are compelled by the power of public opinion to subscribe to the same general customs. All people are obliged to meet the world with the characteristics with which they have been clothed, and which they had no choice in selecting. When all things which go to make up society are analyzed and formulated, it comes out that society holds its individual members responsible for deeds of which it is itself indirectly the cause, and therefore responsible for. It is a scientifically demonstrated fact that the mind of every individual member of society is the result of a continuous series of impressions which are continually being received from it by their senses, and by them transmitted to and taken up by consciousness, which thus becomes the individuality of the person. If any one doubt this, let him lis

ten to what Prof. J. W. Draper, President of the New York University, Medical College, says upon this subject: "There are successive phases oo o in the early so tion of the mind. As soon as the senses are in working

idintic. The "Professor" says, emphatically, that a recogis to be produced can be very nearly, if not absolutely, de- tion. It applies with equal force to all kinds and relations termined by those who have charge of the process. Even of education; or, to state the proposition comprehensively, the color which the herdeman desires for his cattle can be the education of children should consist in surrounding obtained; and what is true regarding color is just as broad- them by such circumstances and facts as will produce upon them those effects which will tend to develop them toward our highest idea of perfect men and women. The chief diffi-

Eurning of the Great Worthouses, otc., otc.

Correspondence of the Detreit Prec Press.

A person could not stand sgainst this florce wind without brackly before the thing and the same of the terribide and the winking a star were placity the stand select and the winking a star were placity ridible through the hasy stamphers. The dread alarm belief the thing the standard of the standard alarm belief the thing the standard of the standard alarm belief the thing the standard of the standard alarm belief the thing the standard of the standard alarm belief the standard of the standard alarm belief to standard alarm belief the hully-burly in the streets, were the noises that mided to the confusion of the scene. The saloons were all closed at 11 o'clock—a measure that met with approval from all citizons. Among all this confusion the police force were everywhere to be met with. Human nature in the most selfish aspects, and in glaring contrast the most self sacrificing heroism, was displayed on every street. There was no rioting or disorder. Undoubtedly a considerable amount of thieving was carried on, but public attention was not called to it, except in one instance on South Clark street, where a party of three ruffians, having a fourth confederate in an express wagon; entered a house and began carrying off various

heroism, was displayed on every street. There was no rioting or disorder. Undoutedly a considerable amount of thirding was carried on, but public attention was not called to it, except in one instance on South Clark street, where a party of three ruffians, having a fourth confederate in an express wagen, entered a house and began carrying off various articles, which they deposited in their wagen. The owner of the house, taken by surprise, thought they were sympathisting neighbors, who had come to his rollef, but on seeing them about to drive off he raised an outery. The thieves were captured and rummarily kicked by the indigant crowd, and the wagen taken possession of by a patrolman. Many dealers in articles of clothing and greceries, seeing it was impossible to save their stocks, gave to the crowd free permission to help themselves, a privilege many availed themselves of to secure a suit of clothes or a hat. After all, the main impulse of the community seemed to be a desire to save what they could of the city. Buildings were torn down in the vain effort to stay the flames, but as was said before, the dying cluders were driven in advance by the hurricane, which apparently increased in force, rendering all efforts useless. By midnight the flames had apread in a direct line forward over three miles of houses. Nothing can be said that would describe adequately the unparalleled intensity of the fire. A building seemingly free-proof would catch fire, and in ten minutes' time the roof, with a fearful crash, would fall in, sending up a thickening storing of spiritualists, may not rail, and the support of the fire. A building seemingly free-proof would crash, would fall in, sending up a thickening storing of the fire. A building seemingly free-proof would crash, would effect, and in ten minutes' time the roof, with a fearful crash, would fall in, sending up a thickening story of the fire. A building to free the crittory, would soon if the cloth that would about the roof, with a fearful crash, would fall in, sending up catch fire, and in ten minutes' time the roof, with a fearful crash, would fall in, sending up a thickening storm of sparks and cinders, that, alighting on fresh territory, would soon give notice of their rapidly germinating seeds of immense volumes of flame. The firmament glowed with them. The leaping flames, as they licked up some more than usually inflammable substance in drug and liquor stores, would arise to steeple heights in the heavens and shed a lurid glare upon the doomed city. The clouds of smoke rolled away to the northward, and all around the sphere of fire the intense darkness of the sky added by contrast to the terrors of the scene. On Clark street a new pavement of codar blocks and tar had just been put down, and the atreet was only partially open for public traffic, although the pavement was completed. It caught fire, and instantaneously from one ond of the street to the other fierce flames broke out. It and of the street to the other flerce flames broke out. It was a perfect channel of fire. Some of the more furture was a perfect channel of fire. Some of the more fortunate pedestrians upon that street made their escape into alloys and cross streets, some of them having their clothes burned off their backs, so suddenly and spontaneously fierce were the flames. It is known that some persons in the street were unable to escape, and, asphyxiated and rendered senseloss, fell unexpected ylotims to flames. In the tall building on these side many cloths, but their beddings. were unable to escape, and, asphyxiated and rendered sense-loss, fell unexpected victims to flames. In the tall build-ings on either side many clerks had their lodgings. Some of there made their escape half clad. Others, who had dur-ing the day indulged in dissipation and had retired to beil stupefied by excesses, did not awaken in time and perished before assistance could be rendered. Two young men, it is faid, appealed from a fourth-story window to the impotent bystanders for rescue from the furnace of heat that wrapped the building. No relief was possible. In another moment the roof fell upon them, the walls tottered in, and they found their death and burist-place amid the heap of ashes. Just how many persons met their fate in this manner it is im-possible to say. The wildest rumors were current. but possible to say. The wildest rumors were current, but amid the unparalleled excitement everywhere surrounding

the scene, but little heed was given to these stories, and n effort made to ascertain their truth The uproar increased, the flames spread, the firemen became despairing, the shouls and clamers of the women and children, and the roar of the flames, filled the air. Two fire engines in the South Devision became surrounded by the ames, and were left to their fate, the jaded firemen being mable to bring them out. As the danger became imminent, and hopes of saying the business portion of the city lying between the river, the south branch and the lake were abanbetween the river, the south branch and the lake were abandoned, the proprietors of hotels aroused their guests, and warned them that the only prospect of escaping with their lives lay in immediate flight. This was between the hours of twelve and one. Now, to add fresh terrors to the scene, were heard repeated explosions, sounding like a continual cannonade. Drug and liquor stores, and places where oil was stored, burned and burst, and fear of powder—happily but a fear—took possession of the multitude. At the Tremont House the elevator became useless, and the sleeping guests, a large number being bables, hurried down stairs. The clatter of the removal of trunks, and the hurrying of domestics, impeded the passagoways. Beveral persons, in The clatter of the removal of trunks, and the hirrying of domestics, impeded the passageways. Beveral persons, in their ragerness, jumped down stairs and limped away. Others, in their haste, left beneath their pillows watches and money, only discovering their losses when they had reached the Michigan Central depot—then supposed to be a perfectly safe place. A crowd of persons bastened thither, some carrying made, across aways machines, and can ledy had also safe place. A crowd of persons bastened thither, some carrying beds, some sewing machines, and one lady had six canary hirds in a cage in one band, and an immense family Bible in the other. Bhe said, "I was determined to bring these off, if I lost all the rest." Another young woman was seen carrying two large paintings, evidently those of her father and mother. She was but partially clad, and amongst all her household wealth, sought to preserve these filial memorates, as being to her most precious. The tur-boars were busy towing vessels out into the lake, where they anchored off the burning city. Many persons sought refuze on these vessels, and the little pleasure-boars kept about the newlymade park, between the Michigan Central Railroad track and the original take shore, where many of them were employed in transporting persons and goods to the vossels anchored without. One large bark, being towed out, was caught by some flying cinders, and went down the river, her chored without. One large back, being sowed out, was caught by some flying cinters, and went down the river, her masts and cordage enveloped in flames. She was drawn out littly the lake, and there it is supposed, scuttled, as in a short time no vestige of her was seen. The shower of cinders increased as the wind grow in power after midnight, and cinders as large as apples were hurled for a distance of helf a mid-helfer, at this of the south. The art had the an-

culty about these things is that their direction has been assumed by the professors of religion rather than by scientists. Science is eminently progressive; religion is as eminently conservative, Science, in its analysis of the facts of the age, comes in direct conflict with the theories of religious sects. Happily, these things are now undergoing rapid changes, and they who once taught that the world was created out on nothing in six days and nights, of twenty-four hours each, have given way to the demonstrations of geology, and are forced to admit that their previous belief was founded in an allegory.

The common practice of the world, in all things which it desires to modify or remedy, is to begin at the extreme, where the effects are found, and from them to work backward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward the beginning. The whole course of the world ward toward toward the beginning. The whole course of the world ward toward toward the beginning. The whole course of the world ward toward toward the beginning. The whole course of the world ward toward towa enty Convicts Burned in the Court House—
Accounts by Eye-Witnesses—Arrival of Large Numbers of Chicagoans in New York
—What They Baw and How They Escaped—
Burning of the Great Warchouses, etc., etc.

Correspondence of the Detroit Free Press.

Chroaco, Cor. 9—At 9: 30 o'clock last evening a fire broke

following resolutions should be published in one or more of the Troy papers:

Resolved. That at the Eighth National Convention of the American Association of Spiritualists, recently held in Troy, we saw many encouraging signs of the beneficent advance of those great truths which Spiritualism presents to our nation and our age.

of "Buiritualists," implies our full conviction that what is commonly regarded as the "world of the dead" is a world of life spiritually above us, yet around and near us, and that our world is no more locked out of the other new than it was our world is no more locked out of the other now than it was in former times, when, as scriptures toach and churches preach, the angels of heaven communed with receptive souls on earth. But apart from this tenet, the convictions of Spiritualists are very similar to those of the leading minds in modern thought, who generally teach man's individual responsibility, his progress in mind and life, and who hope for (while we know of) the blessed immortality of the soul, With all the world's nublest thinkers, also, Spiritualism especially theads for whotaver has a tendency to elevate man-With all the world's noblest thinkers, also, sprittnass epocially pleads for whatever has a tendency to elevate mankind, and especially deplores whatever has a tendency to degrade mankind. In order that spirit-life may be high and happy, we know that our present lives must be unselfish and pure. Whatever may be raid of us, we cordially invite attention and followship from all who seek the truth, and from all who believe that "religious duties consist in doing justice, loving mercy, and endeavoring to make our fellowersations happy." creatures happy.

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, 1871.

Delegates will please be sure and notice the following: On First Division of St Paul and Pacific Railsond, delegates

will find Convention tickets in the hands of the conductors or 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 29th, at

69 ner cent, of full fare both ways.

On St. Paul and S oux 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) par-ties will return FERE, on certificate of Secretary of Conven-tion that they paid full fare in going over that road to Con-venion. Tickets good till Oct. 3 lat.

emion. Archeis good till Oct. Jist. Arra-gements are heling made to keep as many free as possi-le, but accommodations can be had at botels for 75 cents or

hie, but accommodations can be had at botels for 75 cents or \$10 per day—per hap cheaper.

Now, friends, notice carefully the above rules, and come, one and asl, and let us have a meeting that will shake Of Theology to its very foundation Everybody is instead come.

ILABRIET E. POPS,

Morrislown, Minn., Sept. 19th, 1871.

Wisconsin State Association.

Wisconsin State Association.

Officially approved by U.S. Hamilton, Pro-blent of this Association, the Convention for 1871 is to be held in lowell, nodge County, Wis, on Saturday and Sunday, the 28th and 29th of October. E. W. Stevens, Mrs. Mattle Huelt Parry, myself, and other antakers, will be present. The popular band of inspirational singers, "The Hazeltine Family," will attend. This is an important meeting. Work is to be donesomething practical. Let us all come together in the spirit, to do good and get good.

J. O. Barbett, State Missionary.

Kaneas State Convention. A State Convention of the Spiritualists of Kansus will be eld in Lawrence, Kun, on Friday, Saturday and Sunday, the

Neveral of our bost speakers will be present, and a glorious lime is anticipated MRS EMMA STEELE PILLSBURY, President. N. D. HORTON, Secretary

Yearly Meeting at Richmond, Ind.

Tearly Meeting at Methods and the Archibota, and The Spiritualists, liberals and friends of progress, will hold their nin-teenth Yearly Steeling, at Lyceom Hall. Richmond, In ".. on Friday, Saturday and Sunlay, the 27th, 28th and 28th of October Gles B. Stebnins, and other good speakers, will be present. Lyceom Exhibition on Satu day evening. Frience of free thought are cordially invited to come.

RANNAN A. EVANS, Secretary,

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 carnestly requested to be present, as business of importance will come before the Convention. By order of the Committee, Newport, N. H., Oct. 9, 1871. Summer F. Hurd, Sec'y. half a mile before striking the earth. The air had the ap-pearance of being full of flery rockets and shinting flames. The fire at this time had acquired a circumference of over

BPIBITUALIST MEETINGS. PUBLISHED EVERY OTHER WERK.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" and meetings each Sunday at 4 F. M. II. P. Fairfeld, Presient, Children's Progressive Lycaum meets at 10M A. M. Cher W. Bond, Conductor; Mrs. Emmeline E. S. Wood,

Admin, Mion.—Regular Sunday meetings at 10% A. M. and 7g r. M., in Odd Fellows' Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, Persident.

President.

ANDOVER, O.—Children's Progressive Lyceum meets at Moriey's Hall every Sunday at 11 % A. H. J. S. Moriey, Conductor: Mrs. T. A. enapp, Quardian; Mrs. E. P. Coleman, Assistant Quardian; Harrier Dayton, Secretary.

BALTIMORE, Mo.—Lyric Hall—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Lycum Hall, Baltimore street, opposite Post-Office general The Maryland State Association of Spiritualists hold meetings in this hall. Levi Weaver, President; George Broom, Secretary; Wm. Leonard, Treasurer. Children's Progressive Lyceum No. 1 meets every Sunday morning at \$\frac{1}{2}\$ o'clock, and every Thursday evening. Levi Weaver, Conductor; Mrs. Hachel Walcott, Guardian; Mrs. Elizaceth J. Withelm, Elbrarian; George Broom, Musical Director.

BROOKLYR, N. Y.—The Children's Progressive Lyceum

BROOKLYR, N. Y.—The Children's Progressive Lyceum mests at Nawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 103 A. M. J. A. Wilson, Condustor; A. G. Kipp, Awistant Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 3 r. M. by Mrs. E. F. Jay Bullene.

Bullene. Hydronic Temple.—The Spiritual and Progressive Association of Brooklyn. P. D., will hold meetings at the Masonic Temple, corner of 7th and Grand atreets, on each Wednesday evening (instead of Thursday), entirely throughout the season. The most eminent trance, inspirational or normal speakers may be invariably expected.

FOXBORO', MASS.—Progressive Lyccum meets every Sunday at Town Hall, at 10t A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Hammonton, N. J.—Meetings held every Sunday at 10t A. M., at the Spiritualiat Hall on Third street. P. M. Parhurst, President; Gerry Valentine, Secretary. Lyccum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Hindham, Mass.—Children's Lyceum meets every flunday afternoon at 2 o'clock, at Temperance Hall, Lincola's Build-ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Houlton, Mn.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. LYNN, Mass.—The Spiritualists hold meetings every Sun-lay afternoon and evening, at J and T P. M., at Cadet Hall. day attrinoin and ovening, at a and r. m., occasion and transcript the following suspended till October. Speaks racegaged: J. M. Peebles during October; Thomas Gales Forster during November.

LOWELL, Mass.—The First Spiritualist doctaty meets in Weils Hall Lectures at 22 and 19. M. Jacob Nichola Prest, dent; J. H. Whitney, Corresponding Hecretary; R. M. Greene, Treasurer. Children's trugressive Lycount meets at 10 M. acticorgo B. Goodale, Conductor; Mrs. Carolino M. Smith, Guardian. LA POHTE, IND --The Association of Spiritualists hold meetings every Sunday at Huntsman's Hail. Lyceum at 10g A. M. Conference at 4 r. M. Warren Cochran, Cor. Sec.

LONG LAKE, MILE.—The "Medina Rociety of Progressive Spiritualists" hold meetings in the North School-House the fourth Stunday of every month, at 103 A. M. and Tr. M. Mrs. Mary J. Colburn. speaker.

fourth Sunday of every month, at 103 A. M. and F. M. Mars. Mary J. Colburn, speaker.

LAWRENCE, KAN — The Children's Pregressive Lyseum meets every Sunday, in Eldridge Heil, at 3 o'clock F. M. A. B. Bristol, Conductor: Amedia R Bristol, Consolant, Mrs. Partridge, becretary; Mrs. Cutter, Musical Director; A. Jones, Librarian. Sociable every Thursday evening.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday atternoon and evening, at Lyceum Hall, H. C. Sullivan, President; F. H. Saunders, Sec'y.

MARLEDRO', Mass.—The Spiritualist Association hold meetings in Berry's Hall every Sunday at 13 P. M. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A. M. J. L. Buxton, Conductor; Mrs. Cordelia Walte, Guardian; Mrs. Mary Bacon, Musical Director; H. S. Bacon, Corresponding Secretary.

Toon Hall.—The Miltord Spiritualist Association hold meetings at Town Hall the drat and third Sundays of each month,

ings at Town Hall the first and third Sundays of each month, at 3 and 71 P. M. L. B. Felton, President; J. L. Smita, Cor.

MIDDLEBORG', MASS.—Meetings are held in Soule's Hall every other cunday at 13 and 63 P. M. Millan, O.—Society of Spiritualists and Liberalists and Chil dren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

dron's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardina.

Mormischia, N. T.- Pirst Society of Progressive Spiritual; ists—Assembly Rooms, corner Washington avenue and Fifth street. Hervices at 3M F. M.

North Scittate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month in Coninasue, Itali at 104 a. M. and 12 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 14 P. M. D. J. Bates, Conductor; Deborah N. Merritt, Guardian; M. C. Morris, Secretary.

Natick, Mass.—The Friends of Progress meet every Sunday at Templar 8 Hall, at 2 and 8 P. M.

Ngw Yong Citt.—Apolio Hall.—The Society of Progressive shiritusinate hold meetlings every Sunday in Apollo Hall, corner Broadway and 48th street. Lectures at 104 a. M. and 74 P. M. P. E. Farnswirth, Socretary, P. O. hox 5479 The Childron's Progressive Lyceum meets in the same ball at 32 P. M. Br. D. U. Marlin, Conditutor. Speakers engaged.—Mosas Hull during Octuber; Mes. Emma Hardingo-Britten during November; N Frank White during December Masonic Hall.—The Spiritual Conference meets every Sunday at 23 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

New Oblemas, LA.—Lectures and Conference on the Phlerophy of Spiritualism avers Hunday 2 1664

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

Millor, President; J. H. Horton, Secretary.

NEW ALBARY, IND.—The Suciety of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; lance Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFaddon, Corresponding Secretary; J. W. Hartly, Treasurer.

NKWBURYOUR, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Sec-rotary; A. Lane, Treasurer; D. W. Green, Librarian.

rotary; A. Lane, Treasurer; D. W. Green, Librarian, NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 14 and 7 o'chek F. M., at St. Charles Hall, Main street. Its Lake, Agent.
OMABA, NEB—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, entrance on 18th street, every Sunday. Conference at 2 F. M. Lecture at 14 F. M. Admission free.
PORTLAND, ME.—Children's Progressive Lyceum meets at Reception Hall, at 104 A. M. Capt. T. P. Beals, Conductor; R. I. Hull, Assistant Conductor and Treasurer; Mrs. T. P. Beals, Chardian; Miss M. Elin Bonney, Musical Director; Alphonso Yeaton, Librarian; Miss Abbie Farrow, sterestry, Plymorth, Mass,—The Spiritualist Association hold meet-Alphonso Yeaton, Lioranan; Mass Adobe Farrow, Steretary.
PLYMOUTH, Mass.—The Spititualiat Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President;
Alico B. Sampson, Treasurer. Children's Progressive Lyceum meets in the same hall. L. L. Bullard, Conductor;
Alice B. Sampson, Guardian; Clara Robbin, Librarian; Mrs.
Lydia Benson, Musician.
PUTNAM, CONN.—Meetings are held at Central Hall overy
Bunday at 14 P. M. Progressive Lyceum at 104 A. M.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. RENSSELARE, IND. - "Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10 A. M. I. M. Stackhouse, Secretary.

Stackhouse, Secretary.

ROGEFORD, I.L.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 s clock.

STOAMORR, I.L.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 r m. Harvey A. Jones Conductor; Miss Agnes Briwn, Guardian; Agrippi Dowe, President of Society; Curtis Smith, First Vice President and Tressurer; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS—Spiritualist Association hold meetings overy Sunday in the Opera House, at 2 and 7 r m. Harvey Lyman, Secretary. Speakers engaged:—Miss Lizzle Doten, Oct. 22 and 29; Miss Jennic Loys during hovember; Thomas Gales Foister during December; Mrs. Anne M. Middlebrook Curing January; Prof. Wm. Denton during February.

Springfield, LL.—The Children's Progressive Lyceum.

SPRINGFIELD, ILL.—The Children's Progressive Lyceum meets every Sunday morning at 9 o clock in Capital Hall, southwest corner Fifth and Adams streets. W. H. Planck, Conductor; Mrs. E. O. Planck, Guardian. STONRHAM, MASS.—Childron's Progressive Lycoum meets every Sunday at 101 A. M. E. T. Whittier, Conductor; Ella Spliter, Guardian, 49uardian.
FRANCISCO CAL. - Spiritualists and other Liberal meet for conference and discussion every Sunday

Thinkers meet for conference and discussion every Sur afternoon at 2 o'clock, at Dashaway Hall, on Post street. SAGRAMENTO, CAL.—Spiritualists hold meetings every Sunay at 2 o'clock, in Pioneer Hall, 7th street. Mrs. P. W. stephens, speaker.

Stephens, speaker.

Salkm, Mass.—Lyceum Hall.—The Spiritualist Society hold
meetings every Sunday, at 23 and 7 r. m. Walter Harris,
President: Henry M. Robinson, Secretary; Mrs. Alby Tyler, Treasurer.

Goodell Hall.—Free conference meetings are held by the Progressive spiritualists every Sunday, at 5½ P M.

Joseph, Mo.—Meetings are held every Sunday at the tuality Hall John C. Bender President; C. F. Smith, President; John B. Harder, Recording Secretary; Dreal White, Corresponding Secretary; George Seafert,

Treasurer.

Topera, Kan.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 10½ A. M. and 7½ P. M., at Constitution Hall, No. 133 Kensas accuse. Admission free. Mrs. II. T. Thomas, inspirational speaker; F. L. Crano, Fresident; F. P. Baker, Secretary; Miss Alico Hall, Greenist.

Organist.
TOLEDO, O.—Mectings are held and regular speaking in Old Masonic Hall. Summit street, at 7½ r. m. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 a.m. C. B. Eells, Conductor; Miss Ella Knight, Guardan.

Guardian.
Vingland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10\frac{1}{2}A. M., and in the evening. President, Mrs. Ellen Dickinson: Vice President, John Gage: Recording Secretary, Mrs. Lucinda Ladi: Corresponding Secretary, Mrs. Mary E. Tillotson; Freasurer, C. B. Campbell. The Children's Progressive Lyccum meets at 12\frac{1}{2} F. M. Dr. D. W. Alien, Conductor: Mrs. H. H. Ladd, Guardian; Lucius Whod, Musical Director; Mrs. Ella Tanner Assistant do.; B. F. W. Tanner, Licrarian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secritary.
Wordgarge, Mass.—The Spirituality hold meetings every

WORGESTER, MASS.—The Spiritualists hold meetings every Sunday, atternoon and evening, in Horticultural Hall. YATE CITY, ILL.—The First Society of Spirituanets and Friends of Progress meet for conference Sundays at 24 r. M.

POEMS OF PROGRESS.

Miss Lizzie Deten's new and elegant volume of inspirational poems-just issued-is solling 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 embrace a "declaration of fulth," which in itself is one of the strongest arguments in favor of Apiritualism ever seen in print. Price of the book, in cloth. \$1,50; full gilt, \$2,00; postage 20 cents. Hend Your orders to WM. WHITE & CO., 158 Wash.

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

In quoting from the Banner of Light, care should be taken to distinguish between editorial 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 endorse the varied shales of opinion to which our corresponding rive utterance.

Bunner of Light.

BOSTON, SATURDAY, OCTOBER 28, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. J. UP STAIRS. AGRECT IN NEW YORK

THE AMERICAN NEWS COMPANY, 110 NASSAU ST. WILLIAM WHITE & CO.,

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

Victoria C. Woodhull.

Probably no person of the present day has been the object of more censurous criticism, more persistent ridicule or angry deflance, than the lady whose name heads this article. Not only is she the target for the opponents of all reform, but for any person, however high in standing, to advocate even an ordinary reputation; for her, is to bring down upon himself an avalanche of popular denunciation. And yet, it would seem that a sonso of natural justice would lead some generous minds, like Theodore Tilton's, for instance, to examine the matter, and it is a noticeable fact that those who afar off have vented their spleen and derided this prominent lady-reformer, have, like Tilton, upon better acquaintance, either been converted to her views, or at least been led to bear witness to the purity of her life, and her earnestness of purpose.

The admirable biography of Mrs. Woodhull, written by Theodore Tilton, has been jocularly termed his literary suicide, and the Hearth and Home, for Oct. 14th, devotes a long article as an obituary for him, in which, after piling above him a monument of panegyric, it tears it all down again by saying at the end:

"We must lear our sorrow, mournfully reflecting on the light so brilliant that has gone out in darkness so utter. We know that there is a pseudo-Tilton who uses the graces of rhetoric to gild the character of a woman about whom it of rhetoric to gild the character of a woman about whom it is enough to say that she citiza paper abominable in morals and coarse in its utterances! There is a Tilton who writes insane things about spirits of as clent Greek orators heptring the meretricious rhetoric of a woman who advocates free-love! There is a Tilton who sees a Golden Age in French Communism. But that is quite another affair. We have hastened to pay our tribute to the memory of Theodore Tilton, ere this later and counterfeit Tilton should cause the world utterly to furget the brays deeds of Theodore Tilton. world utterly to forget the brave deeds of Theodoro Tilton the lamented "

To this statement of the case from an Orthodox standpoint, Mr. Telton replies trenchantly;

standpoint, Mr. T-iton replies trenchantly:

• • • • When and where have I ever advocated 'freelove?' In what writings or speeches of mine have you
ever seen any vindication, or anything but condemnation,
of the idea popularly known as 'free-love?' I have characterized this phrase as 'a beautiful term designating a revolting thing ' • • • You chide me for vindicating a
lady who has suffered more private sorrow, and more public oblequy, than fall to the lot of ordinary mortals. This
criticism I accept with pride. When I know a woman well,
and believe her to be honorable and jure, and she is attacked by 'the mob of gentlemen who write with case,' and
is revited by slanderers who strike at her from the safe shelter of an anony mous press, I hope I shall never be coward
enough to withhold my own poor jen from her defence. I
have an extensive acquaintance among the public men and
women of our time, including many whom I believe to be
uncommonly pure and white in their moral and social character; for instance, Lucretia Mott, Horace Greely, Elizaboth Cady Stanton, Charles Summer, Harriet Reccher Stove,
Wendell Phillies, Laura Curits Bolland, and others, and both Cady Stanton, Charles Sumner, Harriet Reecher Stowe, Wondell Phillips, Laura Curtis Bullard, and others; and wenger rannys, Laura Curtis Bullard, and others; and among these—the jeer of any in all that constitutes personal purity of life—I place Victoria C. Woodhull, I speak from knowledge; I weigh my words; I mean what I say; and I stand by it. But I am ashamed of my many brethren of the press who, without cridence, without provocation, and without inquiry, have made haste to strike a woman whose private life is a white lify of blamelessness."

While stating are him strong and other than the contract of the con

While stating as his views upon Spiritualism itself that he has as yet "no satisfactory theory on the subject," he further says:

"You call me a Spiritualist. Well, so was President Lin-coin. Why should you assassinate me on this account? There are more Spiritualists than Methodists; and the one acct has just as much right to its opinions as the other—at least, in a country which professes to tolerate all religious.

We are glad to see this sense of justice spreading among various classes of people, though slowly, it must be confessed, in comparison with the rights of the matter. At a recent Woman's Suffrage Convention, held in Music Hall, Hartford. Ct., one of the speakers, Rev. C. M. Wines, the pastor of the Fourth Church of that city, expressed himself as follows:

od himself as follows:

"I want to say one word in regard to Mrs. Woodhull, whom I never saw. I had received from the New York Tribune an impression in regard to her. Yet I am willing to believe that the impression was greatly at fault—that the extracts in that paper were much garbled. The friend of whom I have speken gave me a copy of Mrs. Woodhull's paper, and, with a feeling that I was going to read something utterly abhorrent to me as a Christian minister, I read one and another of the articles, and especially some of the addresses of Mrs. Woodhull: and now I testify, as a Christian minister, as a husband and father, and one who is thoroughly in sympathy with you in your feelings concerning the sanctities of home relationship in which life is bound up—I testify to you, that if those utterances of Mrs. Woodhull in her paper were the fair expression of her sentiments, then those extracts which the Tribune had in its columns were utterly unfair and unjust. I testify that Mrs. Woodhull's views were thoroughly favorable to a higher idea of true love and of the duties that belong to mother-hood and wifeheed. So I maintain that we ought not to judge these reports at second hand. We should remember that If we go to the one who speaks we should judge very differently." that If we go to the one who speaks we should Judge very

So the movement now begun will spread, and the humble and misunderstood, who do the work of reform for the invisible intelligences, will receive the recognition of merit, the reward for good deeds, while the bigots who denounce them will disappear like ocean mists before the clear sun and steady breeze of the world's inevitable

That our readers may comprehend the grasp and thoroughness of Mrs. Woodhull's views on the subject of spirit-intercourse, we copy entire the leader in her journal, (Woodhull & Classin's Weekly,) dated Oct. 21st:

THE MISSION OF SPIRITUALISM.

If the good people of this mundane sphere think that when Spiritualism has established the fact of spirit-existence and the capacity to communicate between the two spheres, in the souls of humanity, it has accomplished its mission, they will be mistaken. This demonstration is now virtually conceded. At none of the late conventions did any person feel called upon to discuss this part of the subject. From being a conjecture, it has passed into a reality, and the real mission begins with the close of the necessity for demonstration and argument as to facts upon which the system is based.

In the strict sense, the communication between persons

In the strict sense, the communication between persons in the body is as much one of the facts of Spiritualism as is that between a person in the body with one in the spirit.

Each is the communication of one spirit with another, the only important difference being that of method. We have old and well-established methods as between ourselves. Those with spirits are as yet new and but little understood. One of the first and most obvious effects of Spiritualism is to make the spirit-life a more tangible theory than was possible under a mere theory or lelief; and, necessarily, to include people to live more directly in reference to that life, it also conduces to purity of life, and the living up to the highest conception of right and duty. Everybody who is conscious of the presence of invisible friends, who see and know all he does, will hesitate and think twice before he does his conscience any great violence. It is as much more know all he does, will hesitate and think twice before he does his conscience any great violence. It is as much more effections as a preventative to a bad life than a distant judgment day and probability of escape from its penalty, as certainty is superior to probability; ay, even to possibility. No matter how secretly wrong may be plotted and executed, it cannot retreat so far away from the light as to escape the eye of the ever-watchful spirit-world. Heaven's officers and ministers of justice are over on the alert, and none may ever hope to clude them.

It demonstrates the fallacy of the existence of the Orthodox heaven and hell, and instead, demonstrates that rewards, whether for good or bad decals, follow on the very heels of their commission. There is no remission, no substitution, no prop tistien, but simple and exact justice—so much recompense for so much fabor. It teaches that every individual

no prop tiation, our simple and exact justice—so much recompense for so much labor. It teaches that very individual must live his own life, and that as he lives so will his condition be—a bad earth-life making but a dwarf of a spirit with which to enter upon the spirit-life, a well-spent life making a full statured spirit.

which to enter upon the spirit-life, a won-spent no making a full-statured spirit.

It destroys the whole system of theology, tradition, dogma and creed, and reduces the rule of the individual to the rule of Contucius, reiterated by Christ and thousands of other good and great men. It teaches that Christ was the son of field, as all men and women are the sons and daughters of field, and that all scripture—writing—is given for instruction. It banishes the possibility of a personal God, and teaches us that God is all in all—infinite, omnipresent and omnipotent—and that he rules the world by fixed and immutable laws, and that conditions only change. It shows that there are the same life and the rame matter existent now in the world that there have been from eternity backward, and that in an eternity forward there will be no more; only a greater variety and renement of conditions, and more complex and beautiful arrangements, over attracting us to the beautiful, the harmonious, the spiritual side of life, and compelling us to lose our hold on and love for the things of mere materiality and sensuality.

Ity and sensuality.

The spiritual development of this made it possible for the other to maintain near and continuous relations to it. The general spiritual development of this made it possible for the other to maintain near and continuous relations to it. The general spiritual development of the whole of humanity was necessary, before anything like a connection could be kept up. The spirit had to acquire a certain domination over its material habitation, before its outreaching could meet those of the other sphere. This is why modern Spiritualism is but twenty-three years old, instead of thousands of years. No one need to be apprized that the physical development of those who sustain the nearest relations with spirits is not qual to those who can have no idea of such relations, and do have no blea of them. The physical degeneracy of this country is especially a matter of comment. It is a necessary part of spiritual development, and spirituality in materiality can never be reached except through this apparent retrogression of physical strength and beauty. But when this stage of evolution is passed, the material will become thoroughly baptized by the spiritual, and all its beauties, senses and passions increased in intensity a hundred-fold, and until life will be a perfect and continuous joy.

In the realm of government still greater advances are to come. Old things are to pass away and all things to become now. A government founded in justice and administered in equity shall descend out of heaven, and be offered by the other sphere to this, and be accepted. And the people may real assured that the servants appointed by the spirit-world to administer the new government will be those who will not leech upon them, sapping their vitality to maintain themselves in their positions, eventually designing to become rulers instead of servants.

From the highest office in the gift of the people down to the most insignificant peat office, it is but a repetition of the one effort for the succession. All these things must be ity and sensuality.

The spirit-world has always exerted a great and diversified

From the highest office in the gift of the people dawn of the most hasignife ant post office, it is but a repetition of the one effort for the succession. All these things must be changed. There is no hope under our present systems. Behind all the professions of hope and patrioten there lurks a substratum of selfish purpose, from whose fountains the poisonous streams proceed, vitiating everything in their course.

To purify the hearts of the people and to teach them the principles of a higher life is not then the sole mission of Spiritualism. But with this as a basis of action it propose to seize upon all existing institutions that are not in har to selze upon all existing institutions that are not in harmony with the eternal principles of justice, and hurl them to destruction. It will enter the arene of every department of life, and apply to it the purifying process. It will not stop at the door of politics, and, heng denied admission, turn on its heel and leave the people to suffer from the impending despotism. It will knock at the now closed door, and, if it epon not, it will be opened by a power such as will blanch the checks of those who suppose themselves eafoly entrenched within their citadel of assumption, and cause them to down upon their knocs and cry out: "What shall we do to be saved?"

The churches and the politicians may sucer at the inten-

The churches and the politicians may sucer at the inten-tions of the spirit world, but they will do well to remember that it is in arms and impatiently awaits the signal to move

that it is a arms and impatiently awaits the signal to move upon their strongholds. And, when it moves, no earthly power may hope to impede its progress nor stay its course. There will be no time for temporizing and parloying then. All will be action. And wheever joins not in the movement will be crushed beneath its weight.

For the last time will young, athletic Radicalism grapple with gaunt and gray Conservatism; and this, then, is a death struggle. There can be but two sides. All cliques, clans and issues will range themselves upon one of these and live or die with it. In vain may infallibility hurlits anotherms. In vain may hosty-headed dogmatism present its yawning or die with it. In vain may infallibility hurl its anathemas. In vain may hoary-headed dogmatism present its yawning hell. In vain may reason, unspiritualized by a haptism of conscious immortality, array its cold logic. The union of the spirit-world and this; the overlasting marriage of heart with head; of the affectional with the intellectual, and the birth of wisdom resulting from it, will be proclaimed, and the God of the universe will open to humanity the secrets of an eternal life, whose glory human tongue hath not spoken, nor human heart conceived. This is the mission of Spiritualism; and such we proclaim it to be to the world.

The Great Uprising

Those who have affected to think lightly of the spirit of humanity, and to sneer at every allusion to its power, are dumb before the unparalleled demonstration in relation to the suffering population. They stand awe stricken by the grandeur of its power. They see that it is not only able to sway a populous continent like the breast of one man, but that it is able to overleap national boundaries, cross wide oceans, and draw distant peoples together around a common sentiment, that fated metropolis of the West, is the remarkably rules in the universal breast. Never in the course of human history has a more noble and cheering sight been witnessed than this of the great popular uprising for the prompt relief of the people of noticeable was the action of Chicago's rival city. stricken Chicago. It was a fearful calamity, yet | St. Louis. At the first reception of the direful its utmost severity was not too costly when it news, all petty prejudice and animosity was laid leed brothren.

The experiences of the past two weeks in and about Chicago we cannot undertake to convey the least idea of. They beggar all description. Thousands who were wealthy one day, were beg- | tionalities, the women as well as the men, enlisted gared the next. Human life was likewise engulfed | in the cause and are still forwarding supplies with in the great fire. Property disappeared by the hun- unwenried hands and unstinted generosity. The dreds of millions. In fact, the very heart and newspapers echo the general sentiment, and vitals of the proud Western metropolis were eaten speak of their crippled sister-city as having been out in a few fearful hours by this terrible conflagra- the symbol of all that was progressive and entertion, and Chicago has got to begin all over again. If all take hold with unabated zeal and strength, and if outside assistance continues to be gener- moves the hearts of all whose ears have heard onaly extended, it is believed that the city may be the tidings of this great calamity. rebuilt in the space of five years. But they will be years of exhausting efforts for all. And when to our going to press amount to over \$400,000. the work is done, it will have been substantially done for another generation. The machinery of husiness will hardly get into free operation, and begin to field its solid results to those who set it going, before the latter will have to think of giving place to their successors. But no matter for that; the energy of man will have triumphantly displayed itself, and there will have been made a demonstration of human brotherhood that will stand out as a blessing, by its shining example, to a late posterity. There is something besides calamity in this great Chicago fire.

the Banner.

lamity, for the advocates of reform have hard work enough to move against the tide of popular prejudice while the wind of pecuniary support continues to blow-to say nothing of the difficulty of navigating in that calm which follows a storm. Our Bro. Jones sends us the following letter, which explains matters in a plain and unmistakable way, and appeals to the sympathies of every friend of the cause:

CHICAGO, ILL., OCT. 9, 1871.
EDITORS BANNER OF LIGHT—Our city is in flames at eleven o'clock, A. M., to-day. Several square miles of the business portion, the very heat are entirely consumed. The offices of the Religio Philosophical Journal and Publishing House were supposed to be in a fire proof building but it could not stand a sea of stames for a single moment. All is consumed, including every book daccount books excepted, not a type nor a stere-otype plate is loft—all is gone. I had, within the last week, completed putting the whole estab-lishment in excellent order; indeed, all of my rooms were handsomely furnished and decorated with beautiful spirit-likenesses and paintings—all of which are entirely consumed.

It is a crushing blow to one who is to be crushed.

AM NOT CRUSHABLE so long as good men, women and angels will stand by me.

The Religio-Philosophical Journal will in a few days resume its regular weekly visits, brilliant with fresh inspiration, to its old subscribers, and may we not hope to thousands of new ones, replace with fresh inspirations from this rudimental and the angelic spheres!

Almost every printing establishment and every furnishing establishment and type foundry has shared the fate of my office; hence I shall have to send to some eastern foundry for material to start anero. Fortunately my mail list is preserved, but all will have to be put in type anew—which, with the type and other materials for the paper, will cost a great deal of money.

Dear Banner, allow me, through the columns of

your paper, which has ever dealt honorably, ay brotherly with my beloved journal, to appeal to the many thousands, some of whom owe me large and others small sums on subscriptions for papers already received, and to all other subscribers, to at once pay and renew for a year or more—paying in advance. And may I not appeal to all old subscribers to send me one or more new ones, pre-

paying for the same? Oh, it will help me so much in this hour of fearful trial.

May I not be allowed to state in consideration of the emergency of the occasion, that our banks are utterly unable to aid me a single dollar, no matter how good my securities may be. They are all burnt out, and if perchance their vouchers and bonds are safe in the vaults, they have exhausted their ability to help their customers, inasmuch as most business men are bankrupted by the terrible most business men are bankrupted by the terrible conflagration. Insurance companies are universally bankrupt. Not less than two hundred million dollars' worth of property has been consumed in this doomed city, and still the devouring element is hourly laying waste block after block of this beautiful and heretofore prosperous city.

I have capital—hard carned capital left, but it will not bring me cash to restablish my Publishing House. I need material aid to forthwith reinstate the noble enterprise.

the noble enterprise.
To the generous—to the noble hearted Spiritualists throughout the land, I appeal for that aid. Your bank checks for larger or smaller amounts, as a loan, for such a time as you can spare the money shall be promptly paid at such a stipulated period as you shall fix. Such temporary relief will aid me very much; will you come to the rescue? 1 cannot, nor can any other man negotiate securi-ties with our banks, for the reasons already assigned—they will not have it to help old depositors

My good name in business circles and my universal promptness in meeting all obligations heretofore, I trust will be a guarantee that all such generous loans will be liquidated with interest at the time

Assuring all friends throughout the land, with the pledge of honor of the undersigned, who has as yet never violated that pledge, that the Religio-Phi-losophical Journal shall continue to be published with cqual and we trust with greater ability than ever heretofore, I remain fraternally thine,

148 4th Avenue, Chicago, Ill. [Will friendly editors please publish?]

Chicago.

Accounts from this city are up to date very enleaving Chicago, all hoping for employment in building. Food is served daily, and there is a plenty of it. The banks have opened for business, and will pay deposits in full. All branches of trade are rapidly locating for a resumption of

business. As we contemplate the lessons to be derived from the occurrence, to us the silver lining of the dark cloud of smoke which broods over the illprompt and generous charity extended to the destitute citizens by the other communities of both the New and the Old World, Especially drew forth so much richer a manifestation of deep aside in an instant, and the whole city gathpopular sympathy. Men and women, old and ered together spontaneously, to devise some measyoung, all classes and occupations, corporations ure of quick and adequate relief. In a few hours and individuals, all rushed to the rescue of a nearly one hundred and fifty thousand dollars people suddenly overwhelmed with disaster, and was subscribed, and the whole of Monday and extended hands that were filled with succor. It Monday night was consumed in tireless endeavbinds the people of this country together, an act ors to collect as large a quantity as possible of of this kind, far more than all the political part- the necessaries of life. Nor did the citizens rest nerships, ecclesiastical unions, or trade interests, until far into the night, when a train loaded with that could be fashioned in many generations. It eighty tons of provisions was despatched to the establishes the welcome fact, that we are all in- burning city, and reached its destination early in the morning, scarcely twenty-four hours after the first reception of the news. But this was not all. The next day the good work was resumed, enlarged and systematized. All classes and all naprising in the country. But the action of St. Louis is only a noble example of the spirit which

The contributions of Boston to the sufferers up

Children - Their Rights and Privileges." In another part of this paper will be found the

first installment (concluded next week) of Mrs. Victoria C. Woodhull's powerful address on the above subject at Plymouth, Mass., Saturday evening, Sept. 21st. We know that all who have given the subject any thought will join with the authoress as she says:

"We have considered all the bearings of this Music Hall Free Spiritual Meetings.

Mrs. Emma Hardinge will lecture in Music Hall two more Sunday afternoons, then she goes to New York, and will be succeeded here by Prof.

Denton. The audiences continue to fill the spa-Denton. The audiences continue to fill the spatch continue. Scientific hindrances we know we clous Hall, and earnest attention is paid to the discourses and music. We have phonographic reports of these lectures, and shall print them in the Banner.

The Western Fires.

Now that the smoke has partially cleared away from the devastated streets of Chicago, our citizens and the public generally come face to face with the awful desolation and terrible destitution existing in Michigan and Wisconsin, in consequence of the widespread fires on the prairies and in the timber, by which villages, towns, scattered farmhouses, crops-in fact, the all of the population in nothing of many human lives) have been swal-Iowa and forty-five miles west of St. Paul, Minn. sidewalks were made black by the falling cinders. WISCONSIN.

In Wisconsin in the neighborhood of Green Bay, and through the whole northern tiers of Counties, Marathon, Shawano, Brown, Oconto, Keewannee, Door, Wanpaga, Ontagamie and Winnehago, the fire raged with unprecedented fury. The loss in these districts is computed at \$10,000,000, which falls to a large extent upon small farmers, whose entire capital is but a few hundred dollars, and to whom insurance is unknown. The painful earnings and savings of years of honest toil have thus been swept out of

in August had dried up the springs and streams, and vegetation, and parched the ground to such a depth below the surface that the soil itself acted as a conductor, and living trees were seen falling from the cutter of the fire which undergined from the action of the fire, which undermined

In all the counties above named the destruction was measured only by the material to be con-sumed. On the west side of Green Bay and Fox River the flames extended from Memones to Oshkosh, a distance of one hundred and twenty miles n length and thirty in breadth. Railroad bridges, spare ties, cordwood, stores, mills, etc., sank at once at the touch of the fire.

Peshtigo, Wis, was burned on Sunday night, 8th, the fire commencing within a few minutes of the same time as Chicago. Population two thousand of whom it is reported that twelve hundred per ished in the flames. An ominous roaring sound was first heard, then balls of fire like meteors fell in different parts of the town, igniting whatever they touched. The whole population were then seized with a panic, caught up their children and fled to the river and other places for safety. less than one minute after the first house took fire the whole village was in flames. There was no prospect of checking the flames, for the smouldering forest presented one mass of fire. Those living in close proximity to the water reached it and walked in to their necks. Here they remained from two to four hours, and, by constant wetting of their heads, were enabled to escape with their lives, although many were terribly burned. A number were drowned by being thrown from the logs by maddened horses and cattle that rushed into the water. Those who lived only one or two streets from the river were struck down by the flery flend and burned to death.

The town of Pensaukle, Wis., was partially destroyed about the same time—thirty lives reported lost. Menekaunee was also ruined. Brussels, a Belgian settlement in Door Co., Wis., was destroyed (two hundred houses) by the fire Oct. 8th. All was lost as to property, and nine lives. The inhabitants, during the conflagration, only saved their lives by throwing themselves on the ground and covering their heads. They had no warning of the approach of the fire, except the ringing of the church-bell for a few minutes in advance. Then suddenly a great fire came down on them from the woods, roaring like a cataract, and they had no time to save anything. The heavens were all ablaze and the earth also seemed on fire. At Sturgeon Bay a mill was burned and fifty-five lives lost. The village of Menchannee, at the north of the Menominee River (one hundred and fifty buildings) was destroyed. Birch Creek was also burned—twelve lives lost.

MICHIGAN.

Oct. 11th, Detroit (Mich.) dispatches proclaimed that in St. Clair and Huron Counties the fire was raging with the utmost fury. All that portion of the State east of Saginaw Bay and north of a point forty miles above Port Huron was re-ported as completely swept by fire. The flourish-ing villages of Forestville, White Rock, Elm Creek, Sand Beach and Huron City were entirely destroyed. Rock Falls and Port Hope were partially destroyed.

Manistee is wholly and Holland City partially destroyed, and the greatest suffering prevails, especially in the former place, which is away from the farming community or from the farmers' supplies, without railway communication; consequently her case is not only needy, but perlious. The fire at Holland City made a clean sweep of a mile wide and two miles long in the business part

of the place.

The people in various parts of the United States are moving in the matter of assisting these suf-ferers in Wisconsin and Michigan; St. Louis, Mo., Adrian and Detroit, Mich. Portland, Me., San Francisco, Cal., Providence, R. I.; Boston and Worcester, Mass., New York and other places having sent small pioner sums to aid the people. Gen. B. F. Butler also gave the fee for his lecture at the Academy of Music, Philadelphia, on Monday, Oct. 16th, (\$400) for the relief of the Wisconsin and Michigan suffers but a leave ement in in and Michigan sufferers, but a large amount is still necessary to assist a starving farming community, who look with horror on a long winter coming on, with nothing for subsistence, and a generous people, dwelling in safety, should willingly respond to their call.

"The Debatable Land."

Very shortly will appear from the press the long-promised and crowning work of Robert Dale Owen, bearing the significant title of "The Debatable Land between this World and the Next." Those who have read and pondered the Footfalls" by the same distinguished author, will scarcely need to be told that in this promised volume they are to enjoy the best and ripest fruits of a profound and spiritual experience unwearied investigation, and high intellectual ability. The new book will be divided, for convenience and proper logical sequence, into five chapters, with the following suggestive titles: Touching Communication of Religious Knowledge to Man; Some Characteristics of the Phenomena; Physical Manifestations; Identity of Spirits; The Crowning Proof of Immortality; and Spiritual Gifts of the First Century appearing in our Times. The whole is introduced with A Prefatory Address to the Protestant Clergy. This certainly is a wide field to cover, but the author is fully competent to do it. The "Address" is deserving of the widest reading, and will be sure to receive it. But aside from critics by an author so competent to dispense it to Orthodoxy, the great feature of his work will be his establishment of the abundant and abiding proofs of Immortality. This is his real aim, and only for this reason will he be universally read. Such a production will come at this era in Spiritualism, like a refreshing shower to a parched land.

Exaggerated Reports of Indian Depredations.

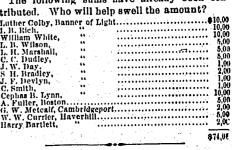
A letter from Superintendent Vialle, dated Helena, Montana, 3d inst., reports that the Sioux Indians had shot a man and run off with his mules: but that the statement that the people of Gallatin Valley were fleeing to the mountains was a pure fabrication, evidently started in the interest of parties who desire more troops sent for their pecuniary benefit. The Indians there were never more peaceable. The same story, which has been repeated over and over again for the past forty years. "Indian depredations" mean, almost always, "put money in thy purse." The above statement, which has just been telegraphed East, tells the whole story.

Aid for the Chicago Spiritual Papers. All three of the Spiritualist newspaper establishments in Chicago were destroyed by the late conflagration-namely, The Religio-Philosophical Journal, The Present Age, and The Lyceum Banner. In another column we print a letter from Mr. Jones, of the Journal, in which he states his present condition and needs, and announces his determination to resume the publication of his paper many heretofore prosperous localities (to say as soon as possible. We also print a card from Mrs. Lou H. Kimball, of the Lyceum Banner, in lowed up in the lurid flame. As late as Oct. 6th, which she says nothing was saved except the subthree thousand square miles had been burned scription books, and that she will resume the pubover. Immense conflagrations existed in Indiana, lication of her paper as soon as she can replace with new material what has been burnt, and asks So extensive were the fires that a veil of smoke friends to assist her. The Present Age met with hung over the city of St. Paul, and the streets and the same fate, but we have not yet heard directly from its proprietors, and therefore do not know what their intentions are, but presume the paper will be re-issued as soon as new material can be secured.

The great body of Spiritualists in this country have not only a general but a special interest in sustaining their publications, and here is an emergency which now calls for their sympathy and aid, and we hope it will be given freely.

We have opened a subscription paper at this office, for the purpose of receiving such sums as friends are disposed to contribute to the above-The drought which had prevailed since early named sufferers, to assist them in resuming the publication of their respective journals.

The following sums have already been contributed. Who will help swell the amount?



Aid for the Sufferers in Wisconsin and Michigan.

It is to be hoped that all our readers, and the public generally, will listen with favor to the various appeals now being made for those who have lost everything in the recent conflagrations in the above-named States, as will be seen by the account in another column.

At the regular Spiritualist meeting in Music Hall, Boston, Sunday afternoon, Oct. 15th, the Chairman, Mr. L. B. Wilson, stated that according to the previous announcement, a collection would be taken up for the benefit of the Chicago sufferers. Dr. Gardner then arose, made a statement in regard to the matter, and moved (which motion passed unanimously) that the collection be taken for the benefit of the Wisconsin and Michigan sufferers. The sum of \$500.85 was then raised. which was afterwards increased to \$55200, by contributions from several others, including the sum Mrs. Emma Hardinge received for lecturing in Chelsea on Sunday evening. Dr. H. F. Gardner, Chairman of the Committee with whom the matter was finally left, immediately telegraphed to the Mayors of Detroit, Mich., and Milwaukee. Wis., that the sum was divided equally between them, and that \$276.00 awaited their several orders.

The Spiritualist Ladies' Aid Society, at Eliot Hall, Boston, give notice that the hall will be open, and a competent person present, on Monday and Tuesday, Oct. 23d and 24th-day and evening -to receive any contributions of clothing, etc. which the charitable may feel disposed to give the same to be faithfully sent to the sufferers in Wisconsin and Michigan.

The Moravia (N. Y.) Spiritual Phenomena.

We have already laid before the readers of the Banner of Light full accounts of the remarkable occurrences now going on at this locality, and the excitement which has been produced by them. We give below the remarks of Theodore Tilton, from the Golden Age, his issue of October 14th containing communications upon the same subiect:

"In regard to the singular phenomena described in the letters of two borrespondents, in another part of this sheet, we offer no opinion. They purport to be visible manifestations of the forms and faces of departed spirits at the residence of Mr. Morris Keeler at Moravia, N. Y. Bimilar phenomena, occurring at the same place, have been described to us by various credible witnesses—persons whom we know, respect and bolieve. It would be easy to mock at these strange things, and laugh them away. But such is not in consonance with our journalistic habit of giving a fair hearing to all new ideas, however much at variance these may be with precistabilished custom or bellef. Many of the most prominent Spiritualists in the country have made a personal investigation into these Moravian marvels. The testimony of intelligent and upright people, as to what they have seen what they own cyes, cannot be brushed away by the incredulous with a frown or sener. All the witnesses with whom we have conversed—not less than six—testify that, so far as they were able to judge, there was no fraud, nor any possibility of fraud; that, on the contrary, the manifestations were what they purported to be—namely, the revelation of departed souls to mortal eyes, assuming, for the purpose of identification, the recognizable faces and figures which they possessed before death. We leave the intelligent and impartial reader to decide for himself." "In regard to the singular phenomena described in the

Female Suffrage.

A recent number of Woodhull & Claffin's Weeky, New York City, presents the following item for the consideration and guidance of all those who have not heard concerning the Constitutional

"We learn from the Philadelphia Press that on Saturday last Miss Carrie L. Burnham, accompanied by Damon Y. Kilgore, Esq., her law preceptor and legal adviser—also by the vouchers demanded by law—went before the Board of Assessors and demanded to be registered and assessed as a voter, claiming to be a citizen of the United States, and therefore entitled to the privileges and immunities of citizenship. The can-vassers at first objected on account of her sex. Her attorney then read to them the law, explain-ing that citizenship was not confined to sex, and that women, from the foundation of our Govern-ment, had been recognized as citizens, and that now, under the Constitution of the United States now, under the Constitution of the United States, with its amendments, they were justly entitled to all the privileges of citizenship, equally with man. Her name was then registered, she having made the required affidavit, and she received her certificate of assessment, which she took to the office of the Receiver of Taxes, tendering therewith her fifty cents, with but little discussion. The Receiver took her offering and gave her a tax receipt. So, the Press tells us, one woman is ready for voting."

"Mayweed Blossoms."

We have in press and shall shortly issue a new book with the above title, from the pen of Lois Waisbrooker, author of the popular works, "Alice Vale," "Helen Harlow's Vow," "Suffrage for Woman," etc. This work will prove to be equal if not superior to the others.

Worthy of Imitation.

We are under great obligations to our indefatigable friend, Edwin Edmondson, for a post-office order for \$29,80, with the names of persons to whom he desires the Banner sent. This is the second time he has sent a similar amount for the вате ригрове.

THE DOUBLE.—In our next issue we shall print several interesting communications in regard to the question of "the double."

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Movements of Lecturers and Mediums.

Dumont C. Dake, M. D.'s elegant offices in Chicago, which had been refitted and newly furnished, together with his household goods and clothing, were consumed by the recent disastrous fire. The doctor is now at Rockford, Ill.

R. W. Flint, medium for answering sealed letters, can now be found at No. 34 Clinton Place,

one block west of Broadway, New York. Dr. H. Slade, clairvoyant, has removed to No. 210 West 43d street, New York.

Dean Clark will speak in New Bedford, Mass. Oct. 22d. He will soon start for the West and South-west via New York City, and by the Erie Railroad to Cleveland, thence South-west if anplications are made in care of "American Spiritualist" before his arrival. He would like engagements along the Erie Railroad while en route, and solicits applications at once, care of Woodhull & Claffin, 44 Bond St. New York City. This able and eloquent lecturer will speak upon Woman Suffrage, Lato Reform, The Social Question, and the Spiritual Philosophy, and any of the vital topics of the times, and we trust his eminent powers will be in constant requisition. Address till Nov. 1st, care of Banner of Light.

Bryan J. Butts, of Hopedale, Mass., is prepared to deliver lectures on the following subjects: "The Public Library Question; or Books and Culture for the Masses." "The Angel of Freedom or Prophecy of the 'Great Rebellion.' (In rhyme.) "The Bigot's Dream; or a Disagreeable Call to called to that Introduction as soon as the book appears, and, Preach." (In rhyme.) "The 'Five Points' of Spiritualism—Philosophical and Religious."

Dr. J. K. Bailey attended the late Iowa State Convention of Spiritualists at Iowa Falls. He spoke at Parkersburgh, Iowa, the 11th, 12th and 13th; at Union, Saturday evening, the 14th, and Sunday, 15th inst. He expects to labor in Northern Iowa and Southern Minnesota for a time; has prospective engagements at Waverly, Mason City, or Clear Lake, and hopes to hear from the friends of the various localities of that region with a view to appointments. The work is needed there, as everywhere, and we hope that Spiritualists will not let the opportunity slip. Bro. Bailey can do the cause much good. Address him immediately at Charles City, Iowa, until further notice.

A. S. Hayward, magnetic physician, has taken rooms permanently at 82 Dover street, this city, and will exercise his "gift of healing" in cases of mental and physical disease.

Mrs. S. A. Byrnes will lecture at Quincy, Mass., Nov. 5th and 19th; at Cohasset, Nov. 12th; at Middleboro', Nov. 26th; at New Bedford, Dec. 17th, 24th and 31st. She would like to make further engagements. Address Wollaston Heights, Mass., box 87.

John R. Kelso, of Springfield, Mo., has announced his intention of entering the lecturing field in advocacy of the Spiritual Philosophy and kindred reforms. He is very moderate in his charges. He will go wherever called. During the winter he would like engagements in Kansas and the western and northern portions of Mis-

Mrs. A. P. Brown, of Vermont, lectured in Salem, Mass., Oct. 15th, with marked success. The two next Sundays she speaks in Manchester, N. H. Societies wishing her services for November will do well to apply at once.

Spiritualism in England.

Our cause is well represented by many earnest advocates and sterling mediums in Great Britain, and is constantly working its way to the public examination, which means, if rightly conducted, its acceptance by the investigator. One of the most earnest laborers for truth to be found in the kingdom is Mr. J. Burns, of London, publisher of the magazine "Human Nature," and proprietor of the Progressive Library at 15 Southampton Row, and a lecturer of acknowledged merit. We see, per announcement, that he continued his labors on the rostrum recently by three services at the Town Hall, Batley, his subjects being, in Spiritual Body-Matter and Spirit-The Mani- subscription. festations: how produced—The Laws of Medium ship-The Philosophy of the Spirit Circle," and, in the evening, "The Teachings of Spiritualism: Spiritual Gifts-The Nature of the Spirit-world-The Spirit after Death-Hell-Heaven-Salvation -Of what use is Spiritualism?-&c., &c."

In the afternoon illustrations of spirit communion, through the organism of local mediums, were given under his direction. Mr. Burns is in- our fellowmen to gratify the personal antipathy defatigible in the advocacy of the truth which he of said anonymous scribbler, it conclusively has espoused, and his labors are of the utmost | proves to our mind that its professions of purity benefit in spreading the light where the moral and goodness are mere myths. Brotherly love darkness of creeds points out the harvest field of | forsooth! the reformer.

Panama.

Sometime since the steamship "Virginius" put into the port of Aspinwall, S. A., in distress. The commander of the Spanish war-ship Tornado, made a demand on the Governor of Panama, that the Virginius be given up to his government to be treated as a pirate. The Governor, before doing so, thought best to inform the United States Consul, Charles E. Perry, Esq. As the Virginius was a bona fide American merchant vessel, the Consul remonstrated against so foul an act, and thus threw the shield of his Government over the vessel. A sharp correspondence took place between the State officials, the Spanish Captain and the U. S. Consul, which resulted in the withdrawal of the Spaniard's claim. Had our Government been represented by a less competent and energetic Consul, the case would have been entirely different, and national expense and trouble would have followed the seizure. While the Government employs such able men to represent its interests abroad, our marine property will be safe from such molestations. Had we room we would transfer the account of the above affair, which we find in the Panama Herald and Star, to our columns.

New Publications.

The contents of the ATLANTIC MONTHLY for November, (to write the word suggests the near approach of the end of the year,) are of a variety, force and general literary ability and finish that entitle this newest issue of a favorite leading magazine to be considered without a successful rival in America. Stedman opens with a scholarly and studious comparison of Tonnyson with Theocritus. Dr. Goodell contributes "The Bedlams of Stamboul," revealing some of the mysteries of Eastern life. DeForest proceeds with his popular story of "Kate Beaumont." Clarence King narrates the romance and truth of "Wayside Pikes." H. James. Jr. gives Part Four of his "Watch and Ward." "California Saved," "The New Light," Howell's "Wedding Journey," and "Our Whispering Gallery," by Fields, complete, with critical notices, the sterling prose of this number; while the poetry is but sparsely interspersed, yet excellent, according to the high Atlantic standard. Between the covers of this number the reader will find a fresh installment of intellectual aliment, and he will feel that the new month is well begun after the enjoyment of its treasures.

OUR Young Folks for November has been received. The boys and girls are deeply in love with this charming monthly, and no wonder, for it is a credit to its publishers, James R. Osgood & Co., Boston, Mass.

Letter from Judge Edmonds.

It gives us pleasure to publish the following letter from the pen of J. W. Edmonds, of New York, commendatory of the new work by Robert Dale Owen:

DEAR BIE-My friend, Dr. Gray, put into my hands, within the last few days, some of the proof sheets of Mr. Owen's forthcoming work, "The Debatable Land."

I don't know that I had Mr. Owen's consent to peruse them, and I know I have not his consent to speak of them to you; but still I must do so, for I was struck with the value of what I read.

It was about two hundred pages that I read-the most of hich was occupied with an address from him to the Protestant clergy. That paper it was that struck me so forcibly that I think

t might advantageously be published as a tract by itself. It shows great research and learning, involving necessarily a great deal of study; its style is plain and clear; its temper is most admirable, and its conclusions seem to me to be irresistible.

Referring to the past history of Christianity and Protestantism, it asks the pertinent question, whether either are equal, unaided by spirit-communion, to the emergency now upon us, growing out of the great increase and accumulation, at this day, of all the elements of physical prosperity which envelop us?

He shows how the spirit-communion of the past-that of eighteen hundred years ago, as well as the more modern of Wesley, Swedenborg and the Quakers-has failed to perform the work that might have been accomplished, and he warns the clergy against the sectarian rock on which former efforts were wrecked.

His appeals are elequent and at times actually sublime, and I write to you so that you may have your attention if you agree with me in opinion, that you may commend it

o your readers. I think it will richly reward their perusal. How bravely the work goes on! The facts on which we have rested our faith are no longer disputed; even selence indescends to examine them as realities, and we see the effect in the universal charity which, all over the civilized world, is flooding with its timely aid a deeply afflicted comnunity.

Is it presumptuous for us to hall this unprecedented display of brotherly love as owing, in some degree at least, to ne principles which have come among us, with the facts of spiritual intercourse? Truly yours, J. W. Edmonds. L. Colby, Esq.

Baltimore, Md.

In another column our friend Danskin has a letter in relation to spiritual movements in Baltinore, to which we call attention.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: Continuation of story, "Spirite;"
Poem - "The Two Figures;" "Review of the Brinkley College Ghost Story," by G. L. Ditson; Second: Poem-"The Triumphant Spirit;" "The Work and the Workers," by Dean Clark; "A New and Extraordinary Spirit-Phenomenon," by K. Graves; Banner Correspondence; Poem-" At Plymouth Rock," by John William Day; "Spiritualism." Third; Poem-"Our Sister," by Mrs. C. L. Shacklock; "Children-Their Rights and Privileges," a Lecture by Mrs. Victoria C. Woodhull; "The Scene in Chicago;" "The Spiritualists Thank their Fellow-Citizens;" Convention Notices; List of Spiritualist Meetings. Fourth and Fifth: Usual editorials, items, etc. Sixth: "Message Department." Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Iowa Association of Spiritualists;" "Desolated Chicago," by Cephas B. Lynn.

Attention is called to the contents, advertised in another column, of the new and valuable book on "Vital Magnetic Cure," being an exposition of vital magnetism, and its application to the treatment of mental and physical diseases. The book will be out the first of November.

Please send the address of Dr. William C. Hussey, formerly of New York, to Charles G. Hussey, clerk "Curtis House," Auburn, N. Y.

Thanks are due Mrs. Dudley Hubbard, Boston Highlands, for an elegant bouquet of flowers. Other friends have supplied our Free Circle table with flowers, for which we tender thanks.

A subscriber in Texas says he has been a the morning, "The Facts of Spiritualism: God is reader of the Banner for two years, and considers Spirit—There is a Natural Body and there is a one of Prof. Denton's lectures worth the whole

We have been honored by a visit from Mr. E. D. Babbitt, of Chicago, who is one of the most intelligent Spiritualists we have met with for a long time.

When "The Shaker" newspaper goes out of its way to allow an anonymous writer to slander us, because we are not willing to condemn

Orders received at this office for Mr. Owen's new book, "The Debatable Land." For price, etc., see the advertisement elsewhere in this

BOSTON'S GRAND MOSQUITO FACTORY-The

reservoir on Beacon Hill.

"LICENSE?" NEVER!-Bryan J. Butts has issued a small pamphlet with the above title, in which he gives a scientific answer to the question, "Is alcohol a nutritive?" It would do every one good to read it.

MOTTO OF THE NEW YORK CITY RING-'Tweed-ledee and Tweed-ledum."

Andrew Jackson Davis proposes to tell the world what he knows about insanity, which, according to the general opinion, is a good deal. He has only to write his autobiography to throw a vast deal of light on the subject. But this man, who has lived for years in the seventh heaven of vision, or hallucination, is a very clear-headed, hard-headed, matter-of-fact man, notwithstanding his dreams, and has made insanity a subject of special study.—Golden Age, Oct. 14.

THE GREAT INCENDIARY OF CHICAGO-The wood and tar pavements.

SPIRITUALISM .- A large and respectable audience assembled in the northern wing of Weisiger Hall yesterday morning and last night to hear Mr. Peebles, the spiritual lecturer. His discourses were very able and entertaining. The lecture at night was in explanation of the passage in Scripture: "He who believeth and is baptized thail he sayed. He who believeth not shell tized shall be sayed. He who believeth not shall be damned." Mr.P. is certainly an eloquent man be damned." Mr. P. is certainly an eloquent man, and fully able to present his views of the text in a most favorable light. His audiences are increasing in numbers so rapidly that a new place of worship will have to be procured. Arrangements are already being made to effect this purpose. On next Sunday, Mr. Peebles will deliver a funeral discourse appropriate to the life and death of Mr. A. B. Whiting, who was well known to many of the people of Louisville.—Louisville Courier-Journal, Oct. 9.

BOSTON'S WHOLESALE PERFUMERY ESTAB-LISHMENT-The Back Bay.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot under-take to return or preserve communications that are not used. N. H. M.-" Madman's Dream" is accepted, and will be

published as soon as room will permit.

Spiritualist Lyceums and Lectures. MEXIMOS IN BOSTON.—Music Hall.—Free admission.—The fifth series of lectures on the Apiritual Philosophy commenced in this selegant and spacious hall Bunday afterneon, Oct., and will be continued overy Hunday, at 2% PRECISELY. (except Dec. 11 and Feb. II.) Mrs. Emms Hardingo will lecture during October, to be followed by other speakers of known shility, among whom are Prof. Deitton. Miss Jennic Leys. Thomas Gales Forster, Mrs. Cora L. V. Tappan, Mrs. Nellie J. T. Brigham, and probably Miss Doten and Dr. Wills. Reserved seats for the term, at \$10 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 138 Washington street, or at the hall. Donations are solicited.

Eliat Hull.—The Childon's Progressive Lyceum meets at

nt the fail. Donations are solicities.

Riot Hall.—The Childron's Progressive Lyceum meets at 10½ A. M. Religio Philusophical Club (cohierence) at 7½ r. M.

John A. Andrew Hall, corner of Chauncy and Esser streits.

—Test circle at 10½ A. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2M and 7½ r. M., by Mrs. N. A.

Floyd.—

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 .- The exercises of the Lycoum meeting at this place were witnessed by various spectators on Sunday, Oct. 15th, Among the visitors were a full delegation from the Stoneham Lycoum, filling several large carriages. Music and singing by Mrs. W. L. Lovejoy and Misses Edna B. Dodgo, Alice Cayvan; readings by M. F. Davy, Mrs. Hubbard and Hoywood; declamations by the scholars, etc., made a pleasant and profitable occasion.

Fair for the Benefit of the Lyceum, etc.—At the weekly so-cial meeting of Spiritualists held in Eliot Hall on Tuesday evening, and presided over by Dr. H. P. Gardner, it was unanimously voted to held a Fair, commencing on the 19th of December next, and continuing one week, to raise funds to rent a Hall for the general purposes of the Spiritualistic movement, such as the meetings of the Children's Progress. Ive Lycoum and the support of the same, including the 11brary; for a place of meeting and headquarters of the Ladies' Aid Society and other benevolent objects, committee meetings, etc.

John A. Andrew Hall .- We understand that the usual oxercises occurred at this hall on Bunday, Oct. 15th, and that a contribution was taken in aid of the Chicago sufferers-of the amount of which we are uninformed.

CAMBRIDGEPORT .- Everett Hall .- The Spiritualists of this place have again railled, under the leadership of Mr. Chas. II. Wiggin, the newly elected President of this Association, and the cause looks more prosperous than for a long time in this city. The new hall is a great improvement upon the old. Good loctures will be held there on each Sunday evening, at half-past seven o'clock; circles in the afternoon, same day, commencing at three o'clock. The board of officers, in addition to Mr. Wiggin, consists of Chas. H. Guild, Vice President: David Howe, Treasurer: Mrs. D. J. Pearson, Secretary ; and an Executive Committee-D. J. Pearson, and Mr. and Mrs. Ed. Ireland. The Lycoum will hereafter be considered as carried on under the auspices and pocuniary protection of the Association, and its prospects are much improved by the change.

On Saturday evening, Oct. 14th, a series of Polka Parties was inaugurated at this hall. A fine company assembleddancing closing at eleven o'clock. The Somerville Brass Band, twenty pieces, kindly volunteered their services, under Messrs. W. Buckman, leader, and D. Boardman, director, and did much toward the success of the occasion. A fine collation was also partaken of with zest by all.

CHARLESTOWN. - Evening Star Hall - On Sunday, Oct. 15th, conference and circle inaugurated a new series of meetings to be held at this hall Bunday evenings till further notice, under the directorship of C. B. Marsh. Dr. A. H. Richardson, Mrs. Adams, J. B. Hatch, Arthur Hodges and others took part, Mrs. Cushman, of Temple Hall, Boston, will speak at this place Sunday evening, Oct. 22. By this it will be seen that there is life in the spiritual cause in Charlestown, though so many have supposed it to be taking a long, if not a final sleep.

EAST ABINGTON .- Phenix Hall ,-Lilla H. Shaw, guardian, reports as follows: Sunday, Oct. 15th, the exercises were opened by singing and Silver-Chain recitations. The wingmovements were performed very nicely. Recitations and readings were submitted by the following: Harry Fish, Minnie F. Lowell, Arthur Wheeler, Ira F. Lowell, Groce, Amy Young, Emily Holbrook, Ada Vining. The consideration of the question was omitted for the choice of ficers directly after the march. The grand march was loined in by about eighty-five children. The target march is participated in by the best behaved of every group, as far as possible. We closed our interesting exercises by singing "The Sweet Summer-Land."

After the regular session, the following were chosen : Conuctor, Freeman J. Gurney; Assistant Conductor, Turner R. Holbrook; Guardian, Lilla H. Shaw; Assistant Guardian, Maria J. Bennett; Guards-Annie F. Shaw, Irene Cushing; Ed. Brown; Mrs. B. Newell; Leaders: Fraternity Group, Daniel G. Wheeler; Librarian, Edwin Wright; Assistant Librarian, Fred Young; Secretary, Daniel G. Wheeler; Treasurer, Frank S. Ballou; Freedom, Alfred Brown; Liberty, Lanna Shaw; Evangel, Ira P. Lowell; Excelsior, Mrs. D. G. Wheeler; Temple, George Wheeler; Star, Brainard Cushing; Beacon, Mrs. H. Turner; Banner, Mrs. J. Shaw; Ocean, Mrs. Howard Trumbull: Shore, Mrs. F. J. Gurney: Lake, Mrs. Stoddard; Sea, Mrs. T. Jenkins; River, Mrs. I. F. Lowell: Fountain, Mrs. Eli Knox; Stream, Miss Ellen

To the Liberal-Minded.

As the "Banner of Light Publishing House" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, by those who, blessed with the means, are desirous to bequeath to us pecuniary aid in disseminating a knowledge of the great truths of Spiritualism, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

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Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the amount of extra moor in number through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

BUSINESS MATTERS.

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

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funded when not answered. SPIRIT COMMUNICATIONS.—A SEALED LETTER, \$1,00 and four stamps. Medical examination by letter, \$1.00. Address, M. K. Cassien, 185 Bank street, Newark, N. J. 2w.O21.

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Price 5 cents.

THE CRUCIBLE. Published in Baltimore. Price 5 cents.

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SPECIAL NOTICES.

ONE FAYOR. One favor, Boys, of you we ask, And as we 've done so much for you. We hope you will not think a task The thing we wish to have you do. To use many little friends, maybe,
Who "CLOTHING " for the scason need;
Ask them to call, and we'll suree
To sell them rery low indeed;
Tell them the place to buy new "CLOTHES,"
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AND
S. our authorized Advertising Agents in New York

THE LYCEUM BANNER OFFICE

Was totally destroyed in the Great Fire in Chicago

On the morning of Oct. 9th, nothing being saved but the SUBSCRIPTION BOOKS.

The publication of the BANNER will be resumed as soon is we can replace, with new material, what has been burned; and we hope our many. DISAPPOINTED READERS

will be patient with the delay, and render us such aid as may be within their means, to assist us in again sending out our BANNER TO THE WORLD.

Donations and subscriptions may be addressed for the present to MRS, LOU, H. KIMBALL, Oct. 28. 54,28th street, Chicago, III. AGENTS WANTED

TO sell by subscription that great and heaultful steel-plate engraving, "THE GUAR DIAN ANGEL," noticed editorially in the Banner of Light April 22d, and briefly described in advertisement of same date, also June 31 and July 22d. Truly a "Spiritual" Picture of the highest order, yet all denominations admire and patronize it liberally, rendering it a superior work for agents, either ladies or gentlemen. Now is the time to sell it for Christmas gifts. Price 22,75. Choose Territory and remit \$2.85, and a complet canvasser's outfit (including Engraving, Patent Roller-Case, Order Book, Art Essays, etc.) will be forwarded, and the most liberal terms given. CURRAN & CO., Publishers, 40 East Main street, Rochester, N. Y.

18*-10ct. 28

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CARD.

DUMONT C. DAKE, M. D., until further notice can be consulted or addressed at ROCKFORD, ILL. Oct. 23.

MRS, F. J. DILLINGHAM, Magnetic and Electric Physician, No. 20 High street, Lynn, Mass.

A. S. HAYWARD, Magnetic Physician, No. 82 Oct. 28 -- tf

CIFT

Worthy of a Rothschild,

18 Brown's Sinksperian Almanac for 1872. It fairly glows with quotations and illustrations from the Bard of Avon. Its principal features, however, are the Seven Cuts, illustrating the Ghost scene in Macheth, and an illumed Frontisplece representing King Lear battling with the storm; young America running into the easy weedy ways of life, &c. Twelvo or fifteen cupies of this work will be sent free and prepaid by mail, to any person who will judiciously distribute them in his locality. Address.

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BOOK IV.—Identity of Spirits. BOOK V.—The Crowning Proof of Immortality. BOOK VI.—Spiritual Gifts of the First Century Appearing in ur Times.

our Times.

The scape of this book is broad. One-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas touching the religion of law, but man infallibility, plenary inspiration, miracles, spiritual giffs. It sets forth the successes and reverses of early Protestantism and asks their explanation. It inquires whether it is Protestantism and asks their explanation. It inquires whether it is Protestantism theology or Christianity that has been losing ground for three hondred years against the Church of Rome. It discusses the effects on morality and civilization and spiritual growth of such doctrines as wiexflows atomement, original deprayity, a personal devil, an eternal hell. It inquires whether religion is a progressive science. It contrasts Calvinism, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible; yet an ineatimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; a gift presminently appearing in the author of our religion.

But the main object of the book is to advert conclusions.

to one church; a gift presiminently appearing in the author of our religion.
But the main object of the book is to afford conclusive proof, saide from historical evidence, or unmortarity. It shows that we of to-day have the same evidence on that subject as the apostles had. More than half the volume consists of narratives in proof of this-marratives that will seem marvelous-incredible, at first sight, to many-yet which are austained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This hook affirms that the strongest of all historical evidences for modern Sofritualism are found in the Gospels, and that the strongest of all proof, going to substantiate the Gospel narratives, are found in the phenomena of Spiritualism. Rationally interpreted—Christianity, freed from alien creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

Finally the author gives his conception of the foundation-motive of Christian mortality and spiritual progress, as set forth by Christ himself.

It is a hook eminently spited to an era like the present, when the behatable Land of merals and religion is freely explored, and when men are disposed to prove all things cre they held fast to that which is good.

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Death "- Unhealthy Children, &c., &c.
I'sychological Thenomena Different Forms - Practical
Hints, &c., &c. intrast between Medicine and Magnetism Opinions of Contrast netwern Medicine and Magnetism Opinions of Physicians, &c., &c. Ilygeinic Suggestions—Habits—Food, &c., &c., &c., Animal Magnetism—Antiquity—symbol of the Hand—Early Christian Period—Middle Ages—Mesmer—French Commis-sioners' Report—Dr. Elliston's Ylews, &c., &c. Biblical Account of Vital Magnetism—Religious Bitos—Lay-ing on of Hands—Spiritual Gits—Old and New Testament Cures Contrasted with those of this Age, &c., &c., &c.

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Kacs Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. M. Connut,

Mrs. J. M. Commas,
while in an abnormal condition called the trance. These
Messages indicate that spirits carry with them, the characteristics of their earth-life to that beyond—whether for good
or evil. But those who leave the earth-sphere in an undevaloped state, eventually 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 mors.

The Banner of Light Proc Circles.

The Habber of Light System of the Control of the Co Wednesdays or Thursdays, until after six o'clock P. M. Bhe

Wednesdays or Thursdays, until after six o'clock w. m. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

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

BRALID LINTERS—Visibors at our Free Circles have the privilege of placing a sealed letter on the table for answer by the spirits. First, write one of two proper questions, signing full name to the same; just them in an envelope, seal it, and sidress 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) the letter to the writer, with the answer (if one is given)

Donations in Aid of our Public Free Circles.

O	
Mince our last report the following sums have been received	¥ 60
for which the friends have our warmest thanks:	
James Pearson (omitted) \$1.00; Mrs. P. W. Hill's	11.0
D B. Monk	3,6
8ml h Ring 2.01, E. Steele	2,0
V. B. Palmer 1 to f', f', throene	- 1
Friend 1,00 Friend	
Dr. Hamael Graver 530 Friend	
Mre. Vandervear 31, Mrs. 11. Munn	1,5
Priend	
B. W Plat 1.10 Frierd	
A friend 1,00 Moses Ballou.	
Priend 1,00 Chartes Jot pson	
Mrs. J. K. Wright 1,00	
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Invocation.

Ob. Life, beautiful Life, upon the altar of this handsome day would we lay some good deeds, some buly thoughts, praying that angels of mercy and wisdom and love may care for them, that they may yield humanity a golden fruitage in the future. We are glad, oh, our Father and our Mother, that there is so much of goodness, so much of truth in the hearts of thy mortal children; that there are so many asking to know of thee, so many inquiring concerning that which is to be for them. And we ask that, as they knock, thou will open; as they ask they shall receive; that thy light may shine clearly upon them, and thy holy spirit baptize them every day of their lives, and when mortality closes and the immortal opens upon them, may they find a joyful greeting and no regrets at leaving this the lower life. June 26.

Questions and Answers.

CONTROLLING SPIRIT-If you have questions, Mr. Chairman, I will hear them.

Quas.-W. T. Chamberlain asks the following: How can an engine be made to operate by atmospheric pressure? that is, how can it be made to appoly the tank which holds the air, to make up for that which enters the cylinders to work the engine?

ANS -The scientific men in our life who have been experimenting upon this, tell us that it is quite as easy-even more easy to manage an engine that is worked by compressed air, than to manage one that is worked by steam. But your speaker does not know the process, therefore he declines to discuss the subject.

Q .- (By George S. Shaw.) Last Sunday I was called out to take a picture of a deceased child. I made five pictures, and in the fifth appeared the shape of a face just above the child's head. There was a wreath of roses and leaves over the child's head, and the face sermed to be looking out from the leaves down at the child. It has created considerable excitement here. The child's mother died last winter, and people that were acquainted with her say that it is her face. Can the spirits inform me, through your medium, if that is really a spirit picture?

A .- I have heard of this case, and have been informed that it is a genuine likeness of one who has parted with the mortal form-a spirit-photograph, a shadow of a real woman, for we spirits are real just as we ever were.

Q .- (From a correspondent.) I think the great ravages made by the potato bug are caused by the mal administration of that most useful rootplanting in and in, so to speak, for centuries, and outting them up in small pieces at that, withoutraising them occasionally from the seed-balls. Do our spirit friends coincide with this view of the subject?

A .- The majority of them do.

Q-(From the audience.) Is it possible for a person in the body to control four thousand miles away, and personate disease?

A .- The truth is, you are all just as much in the spirit-world as you ever will be; and, under certain conditions-and those conditions are numerous-the spirit body can leave the physical body, and, with the soul, the mind, pass to another point in this universe, or any other universe that it may desire, and communicate as it may please. It is not wholly detached from the physical body. If it were, death would ensue. There is a mechanical connection kept up all the while and the spirit in the body has powers precisely analogous to the spirit out of the body, and can use them.

Q .- Is it necessary that the person be entranced when personating? I ask this because last Sunday week a person was controlled by my grandfather, and personated the disease to which he was subject for five years back, when I was in England. I do not think he is dead. I wish to know whether he was necessarily entranced.

A-Oh, no, that is not necessary. But it is necessary that one leaving the body to communicate apart from the body, should be in a negative state, in a quiet, undisturbed state. A state of natural sleep is the best one adapted to such journeyings, but it is not always necessary. June 26.

Anonymous. How do you do, Bro. White? [You have the advantage of me] And, what is more, I mean to keep it. [I may come up beside you some time.] I was always willing that every body should come up beside me, but, you see, I've been so used to being turned out I am determined to stay here as long as I please, to have my say, and leave when I please; therefore I am not going to tell you who I am. I have no special object in coming, except to see what I could do. That's all. And I am satisfied that I can do about as much as anybody else. I suppose, no doubt, you would tell me it would make no difference if you did know who I was, for this is a free platform. But, if you did, I should auswer, "I've heard you say that before, and I don't believe it now any more than I did when you said it before." [When you were in the body?] Yes; it is free provided you are a mind

you want to be yourself, then it aint free. This boast of freedom is a mere boast, so far as this look at the freedom in the other world, and if it est, reasonable and wise minds it is an honor. don't mean any more than it did on this side, I True, it is a departure from the old, and so the will cut its acquaintance there as I did here. bigot scouts at it and says it is a disgrace. June 26. Good-day.

Mrs. Sophy Hawthorne.

It would seem that the soul, within the last quarter of a century, has but just learned its powers, just learned that there is a highway between the soul-world and the mortal-world. It would seem that our Father God had but just seen fit to draw aside the curtain, allowing the inhabitants of the spirit world communion with those near and dear to them; and while the angels are playing upon this newly-tuned harp of a thous and strings, there are many, many in the higher and the lower walks of life who have never grave does not close over the all of life and being: mortal. and therefore the necessity that every departing soul should take upon itself the cross to return and the above theory is correct, when did immorand hear its testimony in favor of the great truth | tality begin? of modern Spiritualism. I have hardly felt a full realization of the other life; but thoughts, wishes gan, it is equally impossible to tell when immorand aspirations from this life, have drawn me tality began, for they are coëxistent and coëqual. hither, and the work which I left undone here, I hope in some way to aid some one in fluishing It is my wish that some one of our family should take up the broken threads where I at death left them, and bring them to completion, that the world may receive some benefit thereby. I refer to the writings of one who was my husband here. I had endeavored, with feeble strength, to gather | don't see how they could; but I never was good up the scattered leaves, and to have ended the on dates here, and maybe I made a mistake in volume for the heart of the people. But the An- the time-I won't say but what I did; but I gel of Change came, and he gave me no alterna- thought I was right. But you tell that man to tive; I must go without even closing the book. I look on the records of the year 1842, and see what wenton, but now I come back here upon Ameri- they will tell him. Elder Fernald, that used to can soil, asking that others will take up the come occasionally to see us, and preach for us, he threads and weave on with my help and thoughts. says he was there in 1842. Well, maybe he was Sophy, wife of Nathaniel Hawthorne. June 26.

Jehn Hatfield.

God bless you! I am glad to come here. My name was Jehn Hatfield. I am from Tcoy, N Y. My years here numbered sixty five. I promised friends in Troy I would come here, and I am here. I promised I would tell them whether or no I was mistaken in my hopes of the other life. No, not mistaken, only it was so much beyond what I had expected that it became almost another thing. I knew where I was going. I had received tidings again and again from the beautiful hereafter. I knew who would meet me: I knew what would become of me in that future life, and I am not mistaken. And to the dear friends who are tolling, struggling to know what is right, and how to deal with this darkness and that darkness, I would say, " Press forward; God's hand holds you, and the angels are ever round you, to defend you, to warn you, to bless you."

To the friends of our Lyceum: "Go on. Never yield a single inch. Keep all the ground you gain, and fear for nothing, for the future will bring you success and blessings greater than you ever expected." It is two months since I laid off the June 26.

Scance conducted by Theodore Parker; letters answered by C. H. Crowell.

Invocation.

Infinite Spirit, thou soul of our souls, thou power that paintest the butterfly's wing and childhood's cheek, thou, the ever present good, sustaining us through all the darkness of time, and beckoning us on through all the brightness of eternity, we praise thee. And we ask of thee this hour, that blessing which shall make us more conscious than ever of thy presence, that blessing which shall baptize us with the fullness of thy love; which shall cast out all the evil within us. to transfigure us in thy light. We ask that strong, loving and wise spirits may watch over and guide these mortals while they shall wander through the darkness of mortal life. And when death to them a sphere altogether suited unto each soul for may each one, great God, lay up its treasure in heaven. May each one, by the good deeds they shall do here, find a clean record there. Amen. June 27.

Questions and Answers.

QUES .- E. Jones, of Rochester, N. Y., asks information upon the following subject: " Mr. A. J. Davis, in describing the source from whence his flows into the mind which is thus unfolded to day, sir. receive it as the light and heat float, from the visible sun, into the objects and recepticles of the earth. I was in this state when the "Principles of Nature, Her Divine Revelations, and A Voice to Mankind," were delivered to the world.' Now, as the time these works were given to the public, Mr. Davis was an uneducated young man, who knew very little of the structure and force of language, and was totally ignorant of the first principles of science and philosophy; and what I wish to know. is, whether there is in the spirit world a sphere, or rather atmosphere of influite knowledge and wisdom from which the ignorant and unlearned may inhale these precious elements, and thus save themselves the toil and drudgery by which alone they are attainable in the mortal state; or is Mr. Davis amenable to the same law as other mortals, and dependent upon individual intelligences for his inspirations?"

A .- Your correspondent has misapprehended the explanation as to how Mr. Davis becomes inspired, given by Mr. Davis. There is no atmosphere permeated with infinite intelligence except the atmosphere of mind in the far-off celestial spheres; but that is distinctly separate from the atmosphere in which bodies material or bodies spiritual move from point to point, and in which spiritual or material worlds are held in their proper places. All inspired mediums receive their inspiration under the auspices of the same law. There is a magnetic and electric current of atmosphere flowing from the group of minds, or from one mind, as the case may be, that desires to inspire the medium on earth, and through that electric and magnetic atmosphere thoughts are sent. It becomes a vehicle for the thoughts that originate in the minds of those who wish to inspire the subject here. This illuminated atmosphere fills a double purpose, as it illuminates the brain of the subject, fits it, prepares it, drives out the shadows that linger there, and makes it a fit dwelling-place for the high and wise thoughts that are about to enter it. Having done this, those thoughts, or degrees of inspiration, fall in and take position with the brain, and act through the brain upon the organs of speech, and lol the world here has the idea.

grace for the Children's Progressive Lyceum to cumstances, quite another thing. Therefore, there to do just as somebody else wants you to; but if | hold their sessions on the Lord's Day. Is it so? is an autidote for all poisonous substances—not

it becomes a crime-an evil in the eyes of bigotsearth is concerned. But I mean to take a good then to those bigots it is a disgrace; but to hon-Q .- Is there any such thing really as individu-

ality? A .- Oh, yea; but there is no such thing as permanent individuality.

Q .- Is there really any such thing as formation? A .- Certainly, Nature gives you exhibitions, proving that there is throughout all her depart ments, from the lowest to the highest.

Q .- Some spirits have said that there were birds in the spirit-world, and others that there were dogs. If that is true, are not all animals immortal? If not can Darwin's theory of the de scent of man be correct?

A .- Yes; as immortality is usually defined. To caught the sweet music of the spheres, who have the majority immortality means a life after death. scarcely heard that the dead can return, that the According to that definition, all animals are im-

Q .- If the statements of the spirits are not true,

A .- Since it is impossible to tell when God be-June 27.

Mr. Smith.

I was here some time ago, and communicated. My name was Smith. [Oh, yes; there have been inquiries about you.] I do n't see how they could say I never was in the Elliott Almshouse; I right, and if he is right, I was wrong, that's all. I did n't mean to be wrong; I did n't mean to give anything that was n't true. [How about your companion?] She certainly was there as much as I was, and if I was wrong in the date about myself, I was about her. Elder Fernald says if he will examine the records of the year 1842 he will find that I was there then-will find the precise time I was there then. I left there in 1843, he save, and then came back again. He seems to know more about it than I do. Elder Fernald belonged in Kittery. I did n't mean to be wrong in anything, and I will try to make it all straight. If they want me to come again, I will. Good day,

Samuel Bowen.

It is eighty-one years since I left the earth. My name, Samuel Bowen. I was sixty-seven years of age. I lived and died in Providence, R. I. Some of my grandchildren are calling for information from the spirit-world, and I waited to see if some other one of our family, who had been less time here, would not respond; but they don't seem to be inclined to, or can't, and as I could, I thought I would.

They want to know first if Spiritualism is a reality. To those who know, it is; to those who don't know, it is not. The way is open for all to enter, if they are a mind to avail themselves of it. Use your common sense and the means that

the age provides, and you will soon find ont. And then if it is true, of what use is it to the world? It is of more use than anything else. It gives you information concerning the place that is going to be a permanent abiding-place. It proves the immortality of the soul, and nothing else has ever done it. I say nothing else has ever done it, and that is easy enough to prove. The Bible don't do it; Christianity do n't do it. There's no kind of religion that has ever done it. There is no proof anywhere, except what is offered through modern Spiritualism. If that can't give it, you will always go without it.

And now, if that member of my earthly family who is desirous of obtaining knowledge will take

Adele Stuart.

I wish to communicate with my father and mother. My father's name is William Stuart. My mother's name before marriage was Mary Hall My father was from the highlands of Scotland: my mamma was an English lady, born in London and my name is Adele Stuart. I was ten years and five months old, and I have been gone a little more than eight months. I want my mother to go superior intelligence is derived, says: 'This light to Mrs. Marshall. I shall communicate with her is impregnated with the knowledge which I seek; through Mrs. Marshall, and tell her all she wants it possesses all conceivable intelligence, and it to know, and make her heart very glad. Good June 27.

> Scance conducted by Father Antonelli; letters answered by "Birdle" Wilson.

Invocation.

In thy name, oh Soul of Truth, we are here assembled. Here at the altar of human life, we ask for thy blessing, and we would come one step nearer to thee. We look forward and outward toward thee, asking to receive strength, asking to receive wisdom, asking to receive humility, and all those higher virtues that make the soul a fully rounded unit of thee. Even, oh Mighty Spirit, as these blossoms (referring to flowers on the table) in their time have turned to the sunlight, and have prayed their prayer for rain and air, that they might unfold their beautiful petals and exhale their sweet breath, so do we, thy children, who are but a little higher than they, pray our prayers, asking to be blessed, asking to receive what the flowers receive, and more, because we are higher than they. And give us, oh Mighty Spirit, like the peaceful Essenian of other days, that patiences that faith, that firm reliance upon the powers that govern. Let us understand that we are ever cared for by thee. Let us feel thine inspiration, like heavenly dews, stealing upon the withered flowers of our souls, bringing them out into newness of life, and causing them to praise thee. And for all thy blessings, for as much of them as we are able to comprehend, we would this day, as on all other days, render thee thanks. Amen. June 29.

Questions and Answers.

Ques-(From a correspondent.) We hear of many cases of persons being advised to take opium morph ne and like oplates, to relieve pain; consequently, are obliged to continue its use a long time, and sometimes they take an over-dose. I would ask, is there an antidote that could supply its place? or one that could eradicate its bad effects in the human system?

Ans - Everything in Nature, as in mind, has its opposite. Now, whatever is an opposite force to another force, is a neutralizing force—a force which when combined with that other force, changes its Q.-I have heard it remarked that it was a dis- character entirely, and makes it, under those cir-

medical faculty, as a body, moves slowly-slower than the church, slower than any other scientific body. The old landmarks, understood and practiced by the fathers of long ago, are still theirs of to day. They have taken a few steps, perhaps many, in advance of these landmarks, but they have managed to check-rein themselves so thoroughly, with regard to the science of therapeutics, that it is with truth that the inhabitants of the spirit world return to say they move slowly. Nevertheless, they are moving, and there is hope for them-hope that by-and-by they will make Nature's secrets their own; and more than that, that they will reduce them to simplicities-so simple that they will be safe in the hands of the ignorant even. Those remedial agents classed under parcotics have been and still are of great use to auffering bodies, and in the hands of the skillful there is no dunger in their administration; but place them in the hands of the ignorant, the unskillful, those who are careless even, and they at once become engines of war against human life. But the time will come when there will be laws ngainst the sale of all poisonous drugs, without also making a sale of that which shall be their antidote, and without first giving the buyer instructions concerning their administration. Q .- Do you care to tell what are these antidotes?

A .- It would take more time than we have at our command, for the poisons are numerous and the antidotes are numerous.

Q .- (By Dr. M. Tunk.) Why is it that the innocent victim of a murder, and not the murderer himself. (after his decease.) should haunt the house or place of assassination? It seems to me unjust that the victim should be compelled to remain unnumbered years in a state of unrest. I remember having seen an old house in Germany, which was haunted longer than the oldest inhabitants could remember, without accertaining the cause, until the house was pulled down, and under the tiles in the cellar a skeleton was found.

A .- The justice of earth is not the justice of the higher life. That is a fact evident to all reckers after truth in this direction. There are certain laws governing at the change called death, that are inevitable. But they vary to suit the necessities of each case. Now, they who passed out of their mortal bodies by violence, exhale at the time nearly all that magnetic life which their spiritual body in its new life will have need of, and that magnetic life is absorbed by the surroundings where the violent death took place, and then it becomes necessary for that spirit to haunt, if you please, that locality till it has gathered up all its own magnetic life, for it cannot act with freedom and with certainty without it. It may be in some far-off world, and suddenly some particles of its magnetic life that have been left here are set in motion; what is the result? It must return speedily, often to its own diradvantage, to that locality to gather up those agitated particles. This is a law Superior to "All the Doctors and all just as capable of demonstration as any law in the universe, and because it is a law it is a necessity, and because it is a necessity it comes under the head of justice. June 29.

Charlie Gould.

I used to live in Gloucester, Mass. My name was Charlie Gould. I was nine years old; I died of scarlet fever three years ago. I want to communicate with my mother. She came to Boston last week. Somebody told her that I could come back and wanted her to go where I could come, and she said she should be afraid. She wished she could believe it, but she should be afraid to. I don't see anything to be afraid of. She was n't afraid of me when I was here, and I don't think I am any worse than I was here. I think I am a good deal better, and if she will go to Mr. Foster I will make her know it is me, and take away all that fear. Good-day, sir. June 29.

William Leary.

I have been gone from my body but eight days. I was sick fourteen months with consumption. I come back to say I am satisfied with what was done with my body, and it is just as well as if it had been different. I do n't want my mother and who is destrous of obtaining knowledge will take a step further toward us, and let us know what is wanted and how we can best serve him, we will had been buried on consecrated ground. When respond again. Samuel Bowen. June 27.

Adele Stuart.

Adele Stuart.

Adele Stuart.

Adam as been different, 1 don't want my mother and sisters to feel bad about it. I am as happy as if I had been buried on consecrated ground. When I get ontirely well. From the first of July until Nowember I had forty external ulcers. Since taking the Compound they are cured, and I have had but one. Surely it is was before I died here.

Lune 29.

"I am very much better, and shall take the Nutritive until I get ontirely well. From the first of July until Nowember I had forty external ulcers. Since taking the Compound they are cured, and I have had but one. Surely it is was before I died here.

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William M. Thackeray.

he wishes to become haptized in a newer and a truer faith than what he already possesses, must study most earnestly, and honestly to work and never rest till he has surmounted all the difficulties and has satisfied himself whether or no God is a law or a personality; but he must study in more than in one direction, for God is in all directions. He knows well what my opinion concerning God was when I was here. I have not changed, and if he desires to pursue a course of study with a view to obtain truth, I shall be most happy to aid him. But he must not forget that honesty is the only policy for me and for him in the matter. He must lay aside all prejudice, unlearn much that has been learned, demolish many an idol, and byand by I think, if we are earnest in our endeavor, we shall be rewarded. William M. Thackeray, to Thomas Phillips. June 29.

Alice Cook.

I have stepped out into the clear light of the beautiful spirit-world. I have left the shadows behind. I thought, when here, that in leaving this life I should leave all that was bright. I went into the shadow of death, and all was uncertain. Some of my friends told me it would be beautiful in the other life, but my soul could not accept their theory, and so my lamp went out in

I wish to tell them it has been re-lit; I wish to tell them that it is all beautiful and bright in the spirit-world. The shadows are all behind now, and I see clearly all the future, and the beautiful life that I am to engage in. Some said, "If you are happy, and find a real world, and have the power to come from that world again to us, will ou come?" I said But I am only too glad to come-only too glad to add my small mite to the many facts thrown into the scale proving a life after death. Alice Cook, born in Providence, R. I.; died in New York City twenty-one days since.

Scance conducted by Father Henry Fitz James etters answered by "Vashti."

MESSAGES TO BB PUBLISHED.

Monday, S-pt. 4.—Invocation: Opening Address; Questions and Answer.: Butwy Trancham, of Wickliffe, Germa, y: Clement L Vallandisham, to a friend, Nettie Powers, of Dia ton, O. to her a other; "Tad" Lincoln, to his mother; "Paeday S-pt. 5.—Invocation: Questions and Answers; Zubia Adams, to his on; Alexander Gunn, and Answers; Zubia Adams, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to his daughter: "Little Feet," to her sister "Emulaises, to her sister." "Emulaises, to her sister "Emulaises, to

A .- No; it is not so, except in one sense. When only a palliative, but an absolute antidote. The LETTERS FROM THE PEOPLE! WHAT THEY THINK ABOUT

DR. STORER'S VALUABLE MEDICINE. THE!

COMPOUND!

FEMALE RESTORATIVE, BLOOD PURIFIER, TONIC AND STRENGTHENING

GENERAL RESTORATIVE. POPULAR FAVOR.

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The "NUTRITIVE COMPOUND" has already made its way into every State and Territory of the Union. and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is destined to become the

MOST POPULAR REMEDY IN AMERICA!

We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit received, unless by their special permission or desire, as the nature of many of the diseases cured is such as to render the publication of personal certificates undesirable; but a few fragmentary sentences from letters in our possession may show in what estimation the Nutritive is held: A Physician's Testimony--"Panacea for

all female Complaints."

"Last Fall I sent for a few packages of your 'Novatrive Compound,' which I used in my practice, and which I found to prove more than you claim for it. I consider it invinitates superior to all other medicines in the diseases for which it is recommended. In fact, I esteem it a complete PAMAGEA FOR ALL FEMALE COMPLAINTS. • • I desire to get the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—D. C. D., M. D., Newark, N. J.

Takes Out the Old Aches and Stiffness."

W. Y., of Grand Rapids, Mich., himself 73 years of ago and a magnetic healer, reporting other cases, says: "I am taking some myself, and it takes out the old aches attiffness consequent upon second childhood, like a charm. After taking it three or four days I meazram more in one not a half hours before; honce the more funiteation of the store function of the store function

Doing Wonders."

"DEAR SIR—Your medicine is Doing wonders for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."—G. P. H., Growland, Mass.

the Medicine."

This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revolution in her general health—completely reversing the tendency to cold extremities, accelerating the circulation so as a try unless at the writet where there has been dency to cold extremities, accelerating the circulation so as to produce a fair pulse at the wrist, where there has been scarcely any perceptible for years—and she says, with all the declars and all the medicine she has taken for years, she has never found anything like this. "In my practice i find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozon you sent me are all gone, and as I shall use them in my practice, send three dozon more by express."—W. Y., Grand Rapids, Mich. 'I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think it a very valuable medicine, and with every sick woman had it. Please send six packages."—Mrs. C. M. S., Mannesota.

"The Very Thing They Want." "My age is seventy-four, and I have been diseased from the crown of my head to the sole of my toot. Your medicine has helped me very much, and I think it can't fail of helping others. I see so many roos SUPPERING WOMEN, and your medicine is the very thing they want. I send you the money for seven packages."—Mrs. H. G., Bronson, Mich.

Forty External Ulcers Cured.

"Superior to Anything I Ever Used!" William M. Thackeray.

A friend who says I promised to return and give him my views of God after death, has requested that I should come here and fulfill that promise. My views of God are, in my new life, precisely what they were here; and my friend, if he without to heave he here; and my friend, if he without to heave he here; and my friend, if he without to heave he here; and my friend, if

"All that it Claims to be."

"This is the fourth package I have sent to you for, and can truly say that the 'Nutritive Compound' is all that is claims to be."—II. L., Orleans, Mass.
"Your medicine is all that is claimed for it."—Dr. T. J. L., New York.

New York.
"Your medicine is the best medicine for a sick woman that there is in the whole world."—H. M., Maine.

"Just What I Need."

A distinguished authoress and lecturer writes, after using two packages: "I send enclosed \$5, for which send meyour Compound. I am convinced that it is just what I need. I recently met two ladies who have been taking the Compound, and both speak well of it. Mrs. E., of Westfield, N. Y., said to me, 'I wish I could teil Dr. Storer how much good his medicine has done me.'"

"Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are now warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a blister with my hands."—Mrs. O. M. H., Indiana.

"The 'Nutritive' agrees with me in every particular. Since using it I have had but very little pain or bad feeling in the banches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut.

Connecticut.

"May blessings and honor be awarded you for its discovery."—J P. S., New Orleans.

"I have already used one of the packages for which I sont to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely cured by its use. I have recommended it to three or my friends, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."—Letter to the Banner of Light.

wishes, he is at liberty to publish this."—Letter to the Banner of Light.

"We have been troubled with the Erysipelas in our family this winter. We were induced to try it, and the result has been improved health."—J. L. Connecticut.

"I have used two boxes of it already; it has helped me very much. I have not been so well for five years, and now I think I shall get well "—Mrs. V. H. T., Minnesota.

"The 'Nutritive Compound' which I sent for is doing my wife good; mere than six menths with a clairvoyant of good reputation. Send me six packages."—J. W. M., Wilcomita.

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Is NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

Restorative. Mailed, postpaid, on receipt of the price. Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

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ILLINOIS AND HER CENTRAL RAIL-ROAD.

Leaving the crowded city in the midst of the State Fair and clouds of dust, we pushed out into the great artery of the richest agricultural State in the Union, for a through trip over its prairies, rivers, and rich farms, to the north-west corner of the State. Intersecting the road at Centralia, the junction of the Chicago branch with the main line in Egypt, we were soon in the best of cars, moving smoothly, rapidly north-west, among the largest corn-fields of the world, and where it can be bought in large quantities for fifteen cents perbushel and farmers make money at that price. All day we were in sight of corn, corn, corn, rich and golden, shading the thousands of acres of the black prairie soil among the groves and orchards, with a population of rich farmers. Northern and Central Illinois was settled largely by single men from the east, who made claims, commenced improvements, and went or sent east for wives, or married the girls which the State and others sent out as teachers, and from which intelligent mothers have grown up many of the wealthlest and most intelligent families of the great west, retaining slightly some of the Puritanical ideas of early childhood, which are rapidly fading in the rising generation. Illinois has grown up from a wild barren prairie since our recollection, and is now the fourth State in the constellation, with the fourth city, St. Louis, on its western border, and the fifth at her north-west shipping ports, the great event of which, during the past year, was turning the water in her river up stream, and letting in the pure water of the lake, washing out all her filthy sewerage and sending it down through the State into the Illinois river, poisoning the fish and big bugs that lived in the stream, and finally emptying it into the Mississippi, above where we pump out our supplies for the St. Louis reservoirs; but as the Missouri river comes in just below the Illinois and on the St. Louis side, our citizens think they do not drink much of Chleago

The Illinois Central Rallroad, of which we have often spoken, is one of the best, and best conducted roads in the United States. Few if any roads carry more freight and, passengers with as little loss of freight and property as this long line with efficient and gentlemanly officers, and the best of care and attention to the traveling publie. It has now an extension across Iowa from Dubuque to Sioux City, and a branch from that, running north into Minnesota, and from these and its Chicago branch and over twenty connections along its line, it collects and carries down to the deep waters of the Mississippi and Cairo, an immense amount of northern produce for southern and Atlantic markets, and brings back from the river-boats the tropical productions, with cotton and hides, &c. We advise our friends in all parts of the north-west who design going south to ticket down and up through this safe and interesting thoroughfare of travel and trade, and see some of the finest farms and country in the nation.

IOWA STATE CONVENTION.

On the ledgy banks of the Iowa River, about one hundred and fifty miles west of Dubuque, and on the northwestern extension of what is now the Illinois Central Railroad, stands the beautiful town of Iowa Falls, with about two thousand inhabitants scattered among the large gardons, small orchards, low cottages and pleasant homes, with several mills and a little huddle of shops and stores as a centre of business, and the whole surrounded by a rich and prosperous farming country. At this point was located the State Convention of Spiritualists for 1871, and there we parted with the gentlemanly conductor of the Central Railroad, and landed on time at 3:30 A. M., and found the warm hearts, open doors, and extended hands and welcome words of friends Higgins, Bump, Stevens, Thomas and others, all ready for a good time, which they expected we would bring with us. A good hall was prepared for us, and a few friends opened the Convention with flattering prospects at 10 A. M., Oct. 6th, and once more we found ourself on the platform, full of words of encouragement and hope. Our meetings increased till our hall was filled, and the listoning crowds seemed to drink in the spiritual truths as the thirsty plants in a garden do a refreshing shower. We noticed on several occasions two clergymen in attendance, who seemed to enjoy it well, as they were noticed sometimes laughing in meeting, which was a sign of good manners in them, but would be rude in us if witnessed in their meetings, but it always does make a difference whose ox is gored.

The entire business of the Convention was transacted in harmony and success, and we have seldom attended a more harmonious and better conducted convention in the West. Our andiences were larger than those of the sessions last year at Des Moines, and fully as earnest and intelligent in the pursuit of knowledge, light and life from the spirit-world. The weather was delightful, and Nature had robed the trees and shruhs in her richest and most variegated hues, and both earth and heaven seemed to join in helping us to a good time. Sunday, the third and last day, was a lively and interesting occasion, the hall well filled, and speakers full of the spirit and animation. Peter P. Good, of New Jersey, was earnest, forcible, free of speech and sound argument, and we hope to hear from him in the halls of his native State. Brother J. K. Bailey, of Indiana, was, as he ever is, a ready speaker and filled with inspiration. Spirits from the invisible side entertained us with short speeches, through several mediums. One Mormon brother of the monogamic side, and opposed to polygamy. gave us some good words and good advice, and, as usual, we said our say to many good, intelligent hearers. Elsewhere will be found the official report, with the well-deserved Resolutions to the citizens of the place and the Illinois Central R. R.

THE MISSOURI STATE FAIR.

Missouri, and especially St. Louis, boasts the best arranged and most expensive as well as most extensive fair ground in the nation, and it is rarely the case that it is excelled in the display and exhibition of goods. We were present on Monday, Oct. 21, at the opening, but being obliged to leave for the Iowa State Convention, lost the best part of the magnificent entertainment, as we did by the same cause last year. We however saw the finest display of fruits, raised in our climate, we ever saw; grapes, pears, quinces, apples and preserved specimens of earlier fruit which we think could not be excelled. Stock and the agricultural utensils were such as the

greatest agricultural region in the world, the Misaissippi valley, ought to present, and of course could not be beat; of horses, mules and hogs, we this hour (Oct. 10) and not have a word of lamentare no judge, but they are said to excel. On the ation to offer at the terrible affliction which has whole, the fair is well worth the visit which so visited this great city of the west. Before any many thousands pay it.

CONSISTENCY.

The Christian Register has a long and able article to prove that life only begins here in the body, to be continued and completed, or perfected, after the death of the body. This is just what all Spiritualists teach and ever have taught, and not witnesses, and yet these Christian papers, writers | thee, Chicago! and preachers take every occasion to ridicule and abuse us as infidels, because we will not discard our senses and deny the real evidence, and rest on the authority of the churches and faith to establish a belief. The writer says very truly that many lives are only begun here, and suddenly cut down in our midst while we have great hope and expectations of their valuable services, and he is satisfied that the life goes on to complete its work, but carefully avoids any allusion to its nearness to a participation in the affairs of friends and earthly home.

TEMPERANCE.

One voice and pen is at last joined with ours in the temperance cause, asking for the suppression of distilleries as the only way to secure temperance through the country. The St. Louis Daily Times of Sept. 20th, says:

"The New York Republican Convention resolved that the people had a right to prohibit, by
legislation, the sale of intoxicating liquors. If cause we are confident that, all over the country,
that be the case, have not the people the right to
prohibit their manufacture? Why not begin at the beginning, if statutory reform in this matter is to be begun at all?"

We have long been satisfied that this is the only practicable course, and will at once put an end to the war on retailers and tipplers, which are a mighty host, while distillers are few and easily reached. Licensing or prohibition of sale are ineffectual to cure the evil.

Mrs. A. B. Severance, of Whitewater, whose advertisement will be found in the Banner and who is extensively known to our friends, is eminently successful in her psychometric delineations, of which we have abundant testimony. Scarcely a week passes that we do not hear, by word or letter, from some one who has been delighted with her delineations of himself or horself. and we can bear corroborative testimony of our own to the truthfulness and success of this faithful worker in our cause. We have often wondered that more was not written for the press of her success in this department, as it is certainly one of the most successful we have among the many branches of our great work. We are called, at this time, to this just tribute, by a prominent citizen of St. Louis, who has just returned from Wisconsin, where he saw Mrs. 8., and although for many years a successful communicant with spirits, he assures us that this was among his best tests.

10 WA.

State Association of Spiritualists.

According to previous announcement this Association met in Convention at Iowa Falls, Friday, Oct. 6th. The following Committee were appointed: Business Committee-Mrs. Lucy Ann Mitchell, Mr. C. Benboe, Mrs. O. Bump. Warren Chase opened the meeting with a poom, followed

with an address. Convention adjourned, Afternoon Session .- Music, poems and short addresses. Ad-

iourned. Erening Session .- Poem by Mr. Chase, entitled "Good and Evil;" followed by an address, subject, "The Dawning of the New Dispensation."

P. P. Good was called for; he made some very appropriate remarks. Adjourned. Saturday Morning Session .- Warren Chase in the Chair

Finance Committee chosen: Mr. E. Higgins, G. McMitten, adapted to our use. Mrs. L. E. Lowden, Mrs. L. A. Mitchell, Mr. Hinshaw. Committee on Permanent Organization, Mr. C. Benboe - Coburn, Mrs. -- Taylor.

Poem by Mr. Chase. Conference for one hour. Adjourn-Afternoon Session .- House called to order at two o'clock

port officers for the ensuing year: President-Mr. C. Benboe, Hardin County.

Vice Presidents-L. O. Lowden, Pt. Pleasant; Mrs. I Swaine, Fort Dodge.

Secretary-E. Cate, Anita, Cass County, Treasurer-I. P. Davis, Des Moines.

Trustee-Mr. H. Stevens, Iowa Palls. On motion of Mr. Bailey, voted that the Pinance Commit-

tee be instructed to raise all the money they could for the missionary cause. Adjourned. Evening Session .- Address by Mr. Chase, Subject, "The

Religions of the World," House full to overflowing. Ad- through his mediumship, but trust he will soon journed, Sunday Morning Session .- Conference. An Interesting him.

debate on the Lycoum Question. Adjourned. Afternoon Session .- Poem by Mr. Chase. Discourse by J.

. Balley. Remarks by Rev. J. W. Briggs and others. Adlourned.

Erening Session .- The following resolutions were present

1. Resolved. That this Convention respectfully recommend to the Spiritualists of lows that they earnestly take into consideration the question and practicability of instituting Lyceums or some system for the Sunday culture of their children, so as to avoid the necessity of attendance by the children upon such institutions as inculcate erroneous decrines and teachings.

2. Resolved. That the thanks of this Convention are here by tendered to the necessity of strength and the control of lower Palls for their respective.

by tendered to the people of lows Palls for their generous hospitality in entertaining delegates; and to those who have favored us with music and songs, and to the speakers, flicers, and all who have contributed to the success and en officers, and all who have contributed to the success and on-joyment of its sessions.

3. Readerd, That the thanks of the Iowa State Associa-tion of Spiritualists be extended to the Superintendent of the Illinois Central Railroad for the reduction of fare to the delegates from Iowa Falls to their respective homes, and that these resolutions be published in the papers of the County.

Remarks were then made by the President. Music. Poem by Mr. Chase—"Chemistry of Character." Music, The closing lecture was given by Warren Chase.

Having had one of the most interesting times ever held in the State, the Convention adjourned to meet in one year at the State, the Convention adjourned to meet in one year at such place as the Executive Committee shall determine.

EDWIN CATE, Sec'y, Anila, Cass Co. Miss M. P. Buith, Ass't Sec'y, Iowa Falls.

Albany, N. Y.

MESSES. EDITORS-I have several times had the pleasure of mentioning a young lady here, who, as a medium, a noble woman, a loving, estimable wife and daughter, had won the warm friendship and high esteem of all who know her. It is now my painful duty to record her demise.

Mrs. Barah Betts Ross, after many months of great physical suffering-her beautiful faith wreathing with smiles her most bliter tears-has donned the bright restments of the immortals. We decked her and her cossin with fragrant flowers, and wept over her, but wept more for the deeply sillicted mother, father, husband, sister and brother, than for the "arisen" one, for we knew that she was still in our midst, in heartfelt harmony with all our tender sympathies. Her funeral was largely attended. Mrs. Brigham came from Troy to officiate, and her discourse was apt and full of sublime thoughts. "Blossed are they that mourn, for they shall be comforted," was the burden of her theme. At the grave, from her seemingly divine lips, flowed forth angel-winged words, perfumed as if from paradise—a poem that wrought into its gracious and graceful numbers the "gentle falling shower," which came as if to show us that all Nature wept for her dear slumbering daughter. The choir, also from Troy, rang at the house and at the grave, with much effect, several of those eminently appropriate songs which have sprung into existence with Spiritualism.

A short time provious to Mrs. Ross's quitting the form, she said that the spirits were all around her; that the home she was going to was very beautiful; and when asked by her husband if there was a place for him, she replied: "Oh, yes, dear William, a beautiful place!"

With a smile, with angel arms around her, (so she expressed herself, abs gently out the curtain of mortality recessed herself, abs gently out the curtain of mortality. immortals. We decked her and her coffin with fragrant

With a smile, with angel arms around her, (so she expressed herself,) she gently put the curtain of mortality aside, and shone, a star-crowned spirit.

Desolated Chicago.

No writer for the press can take up his pen at words o.' ours can appear in the Banner of Light, the reading public will have the details of this awful calamity furnished them by the local press of the country.

Chicago! gay, sparkling, energetic, enthusiastic Chicago! Can it be that thy collossal business houses, thy palatial hotels and thy princely private residences are in ruins? Yes, the tale is too only believed but conclusively proved by living true. But, oh! the affection of the Nation for

> Old rivalries are forgotten; sectional prejudices are annihilated! The sphere of the spirit, of broad and universal loves is entered upon, and so, from every part of our country, and from old England, me voices of tenderest sympathy, also sub stantial gifts to give strength and comfort in the

> There is but one cloud in the sky. And that, of course, comes from whining, sniffling, bigoted priests, who must, on bended knee, while deplor-ing the sad disaster of Chicago's fall, vilely insinuate that God, the great overshadowing Presence the loving parent of the universe, had an influ-

once in the matter, and could, by the simplest volition, cause the conflagration to cease.

Orthodox theology blasts everything it touches. Away with the idea that God buries men in coal mines, or wrecks steamers on the Mississip-

pi, or burns great cities!

Such theories are immoral in their tendencies.

And dogmatic Christianity, instead of being a comfort in the hour of disaster, is a centre from which springs an influence—these superstitions to which we have referred—that intensifies grief and

thing to that effect,

Now the superstition contained in such a state ment—superlatively ridiculous as it appears to the free thinker and the Spiritualist—is ingrained into the common conviction of the masses.

was a "dispensation of God's wisdom," or some-

into the common conviction of the masses.

Let us deny such an affirmation! Let us do it boldly in the public prints, on our rostrums and in private. We shall, by so doing, touch the hearts of the people; we shall gain a power over a cardinal superstition, and the result will be that humanity will begin to look to improved fire-engines, fire-extinguishers, and perfected water works, etc., atc., as safeguards against the devastations of fire, rather than to the prayers of priests or the carriers of the priest's carriers. priests or the captices of the priest's capricious

People familiar with Western spirit and enterprise will not fear that Chicago has died, and that there is no hope of a resurrection. The resurrec-

The first duty is to feed the hungry and furnish shelter for the houseless multitude.

After that, aid in the different business departments will come. We hope Spiritualists will not be behind hand in this direction. Let us remem-

THE SPIRITUALIST PAPERS of Chicago have all gone down in the awful sea of tire. Let the friends of a free religious press co-operate to give all the aid needed to start these journals again. Especially are Spiritualists inter-ested in this matter. ested in this matter.

CHICAGO SPIRITUAL PRESS FUND. Let every Spiritualist Society and Lyceum, and ill other independent organizations, send their donations to

WILLIAM WHITE & CO., Light firm, we know, will esteem it a great pleasure to take charge of such funds, subject to the call of our Chicago brethren.

CEPHAS B. LYNN.

Philadelphia, Pa., Oct. 10, 1871.

The First Spiritualist Congregation of Baltimore.

MESSES. EDITORS-In May last our board of trustees leased the beautiful Hall and adjoining rooms in the Law Buildings, and have designated our portion of the building "Lyric Hall." This Hall is centrally located, finely lighted and ventilated, handsomely frescoed, and in every way

Connected with our congregation are the Lyric Hall Circles, which meet every Wednesday and Friday evenings for spirit communion and manifestations. During the past season we have had several mediums with us who have convinced . м. Committee on Permanent Organization called to re- many of the truth of Spiritualism: Lottle Fowler, who is unquestionably one of the best test mediums in the field, though somewhat erratic and eccentric in manner; Mrs. Katie B. Robinson, of Philadelphia, who charmed all her visitors by her gentle and childlike deportment, and gave great satisfaction as a medium.

Dr. H. Slade spent a few days in Baltimore, and had many more calls than he could respond to. Being very ill at the time, I had no opportunity of witnessing the manifestations given return and satisfy the many who desire to see

Our "Circle Room" is a spacious apartment with lofty ceiling, comfortably furnished and admirably situated for a professional medium. We use it but two nights in the week, and the balance of the time give it, free, to such mediums as

Would be pleased to correspond with that class of mediums, and have no doubt but arrangements could be made both pleasant and profitable.

With kindest wishes for yourselves personally, and for the progress of our beautiful and soulinspiring philosophy, Yours truly, WASH, A. DANSKIN,

President of the First Spiritualist Congregation of Baltimore. Oct. 15th. 1871. Northwestern Woman Suffrage Association.

Northwestern Woman Suffrage Association. The annual meeting of the Northwestern Woman Suffrage Association is to be held in the Representatives' Hali, in Indianapolis, Ind., on Wednesday and Thursday, the 15th and 16th of November. All the prominent suffrage speakers in the Northwest are invited, and every effort will be made for a great meeting. Indianapolis being the home of Nenator Morton, a strong effort will be made to induce him to address the Convention. This society was formed in Chicago, in May, 1870, by delegates from the various Northwestern States, and the first annual meeting was held in Dotroit, iast November, and was a decided success. A large and successful Convention was held under the auspices of this society at Fort Wayne, Ind., in March last.

Addle M. Hazlitt, Pres.

Rhode Island Woman Suffrage Convention. The annual meeting of the Rhode Island Woman Suffrag Association will be held in Providence. Thursday, Nov 9th A large and interesting meeting is promised, and a general at tendance urged.

RHODA A. F. PECKHAM, Sec y.

Mediums' and Speakers' Convention. The next Convention of Mediums and Speakers will be held n Gowanda, Frie Co., N. Y., Saturday and Sunday, Oct. 28th and 29th. A cordial invitation is extended to all. George W. Taylor.

Married: In Chelsea, Sept. 26th, at the house of H. C. Clayton, by N.

Frank White, N. W. Foster to Mary Ross, both of New York.

Passed to Spirit-Life:

From Hampshire, Ill., June 22d, 1871, Albert Eugene, son of Sarah J. and William T. Willard, born July 20th, 1869. Sarah J. and William T. Williard, born July 20th, 1863.

He was a great sufferer for five days with membraneous croup. With a well-formed brain and fine disposition, liktle "Gennle." was much beloved by his parents, two little sisters, a baby brother, and many friends. It was sad to them to feel that his voice was husbed, and they were no more to hear his little feet upon the floor; yet they were soothed in realizing that he treads the immortal shore. In spiritual life he will unfold, and off will hover around their home to cheer them on their way. A few moments before the si iril left the body, he was in great distress; he wished to have his father take him to a window, which being done, "Gennie" gazed

around, then looked up, raised one hand, and seemed to beck-on, whispering, "Come! come!" He then saked to be laid down, and, without a struggle, at once joined the angels. The writer was invited to speak words of consolation in a public bailding. Although but short notice was given, the house was well filled.

FANNIE T. YOUNG.

From South Abington, Mass., July 6th, 1871, after a long illness, of consumption, Julia A. Estes, wife of Florin Estes, and daughter of Mr. and Mrs. A. Thomas, of South Abington, aged 24 years 9 months and 21 days.

aged 24 years 9 months and 21 days.

She was a Spiritualist and a trance medium, and often saw and talked with the loved ores that had passed on before. Her twin-sister, who departed seven years ago, was with her, encouraging and sustaining her in her last days on earth. She was kind and loving to all—patient, yet willing to go. She has revisited us, and given assurance of her continued existence. Con.

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appet."

Mr. Tilton says that Mrs. Woodhull has ever been subject to spirit guidance, and she is styled "a Spiritualist of the most mystical and ethereal type." Those who have thus farhead oil Mrs. Woodhull, but do not know aught of her character, will read this little sketch of her life with deep satisfaction, and, if they entertained prejudices against her, will feel inclined to abandon them for a different frame of mind. It is a wonderful life, and it is told with a glow and warmth which nothing but faith in its character could excite.

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