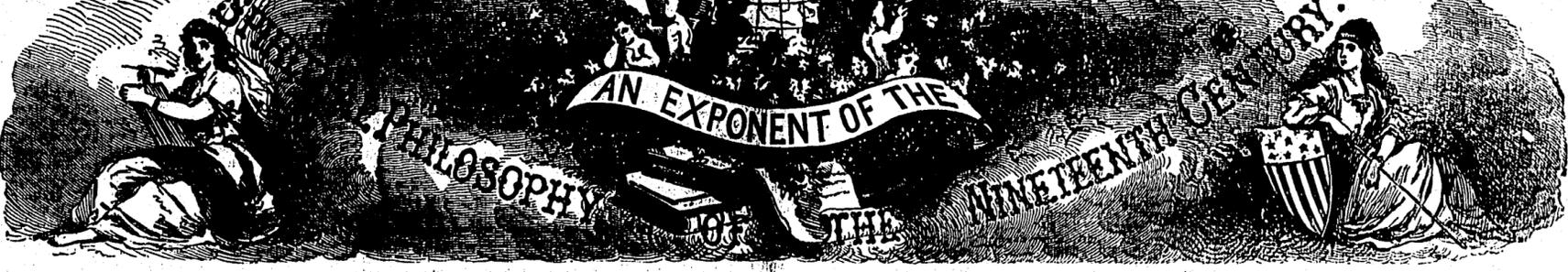


# BANNER OF LIGHT.



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## Literary Department.

Written for the Banner of Light.

### MUSINGS.

BY LONDONER.

Oh, prison house of life!  
Through thy bars I look out on immortality.  
Infinite freedom comes  
Just to my window sill.  
While overhead soars infinite joy,  
Singing a song of gladness that doth wake  
Yague longings, passionate desires,  
And dreams that make me shiver with delight.  
The narrow, bounded walls,  
Which hold me in their iron grasp,  
Crumble and fall to dust,  
The while my thought takes wing  
And soars, with freedom and with joy,  
Out into the infinitude of space.  
Oh, wondrous thought! what art thou?  
Life cannot hold thee as it holdeth me.  
What part of me art thou?  
Life's prison-bars to thee are shadows,  
And thou passest through them  
Swift as the sun through cloud.  
I sat me down upon the floor  
Within life's prison cell, and made  
This song, which softly to myself I sung:  
Life is but a chubby boy,  
Pleased with every newest toy;  
But it knows no real joy,  
For it has not suffered pain.  
When it one day meets a loss,  
Finds it has to bear a cross,  
Lo! it on its couch doth toss,  
And stings a foolish pain.  
But it only stays awhile;  
Soon it rises with a smile,  
For no one comes to it beguile,  
Or take the cross away.  
So it looks above, afar,  
For some light or guiding star,  
And it finds this trifling star  
Grows fainter, day by day.  
Whilst the burden that comes next,  
Life, no longer with it vex,  
Cheerful says that it expects  
With sunshine to come rain.  
For every joy will have its cure,  
And every bliss, however pure,  
Or long or short, we may be sure,  
Is followed by its pain.

## SPIRITE: A FANTASTIC TALE.

Translated from the French of Théophile Gautier,  
expressly for the Banner of Light,  
By an English Authoress.

### CHAPTER IX.

It often happens, when at the end of a certain time the remembrance is confronted with the image of an object, that the imagination has worked like a painter who labors at a portrait in the absence of the model, smoothing the rough places, blending the tints and softening the outlines, and bringing it insensibly to his own ideal. I had not seen you for more than three years, but my heart had carefully kept the memory of your features—but of your features as I beheld you then, for you were now changed. Your physiognomy had taken an air of firmness and decision, and the journey had given your complexion a warmer and more robust appearance. You had a more manly look, and that air of tranquil authority and of strength sure of itself, which women prefer even to beauty. I did not the less keep in the depths of my heart that first sketch, so slight, but so ineffaceable, of the being who was to exercise so much influence over me, as one keeps an early miniature beside an actual portrait. My dreams had not injured you, and I was not obliged, on seeing you, to strip you of a mantle of ideal perfections. I passed all this in review, as I laid asleep on my bed, watching the reflections of the night lamp on the flowers in the carpet. Sleep came, at last, mingled with dreams and sweet melodies.

Some weeks after, we received an invitation to a great ball given by the Duchess of C—. A first ball is an important affair for a young girl. For me it was especially interesting, as you, probably, would be of the number of guests, for the Duchess was one of your most intimate friends. Balls are women's battles—lost or won. Custom, for this short space of time, gives a young debutante a greater degree of liberty than she has before enjoyed. I must think of my toilette; a ball dress is a sort of a poem, and that of a young girl presents true difficulties. It ought to be simple, but of a rich simplicity, qualities which exclude each other. A light dress of perfect white, as romances say, would not be full dress. I decided, after much hesitation, on a gauze dress with silver stripes, and a double skirt looped up with bouquets of myosotis, the blue of which would harmonize with the set of turquoise that my father had chosen for me at Janiset. Some sprays of turquoise, imitating the flowers on my dress, formed my corsage. Thus armed, I believed myself able to compete, without too much danger, with the brilliant toilettes of celebrated beauties.

The Duchess of C— inhabited one of those vast houses in the Faubourg St. Germain, built for the stately families of other days, which modern modes of life can scarcely fill; the crowd and luxury of a *salon* can alone restore their former animation. Outside, one would not suspect the almost princely size of this "hotel." A high wall inclosed between two houses, was the frame of a carriage door of monumental appearance, which had for its keystone a green marble tablet with "Hotel de C—" in gilt letters. This was all that was seen in the street. A long avenue of century limes, cut into an arcade, in the old French manner, and that the winter had stripped, conducted to an immense court, at the end of which

rose the "hotel," in the pure style of Louis XIV. with its high windows and pilasters and Mansard roof, recalling the architecture of Versailles. An awning projected over the steps, which were covered with rich carpet. I had time to examine all these details; by the resplendent light from clusters of lamps, for the company, although select, was so numerous that it was necessary to fall into the file, like a reception at court. The carriage set us down at the steps, and we gave our pelisses to our servants.

The folding doors were opened by a gigantic Swiss in the most correct costume. Under the vestibule, one passed between a row of laqueys in fine livery, powdered, tall, motionless, and of perfect gravity; they might have been the caryatides of the establishment; they seemed sensible of the honor of being footmen in such a house. All the staircase, in which a modern town house would have stood, was tapestried with immense camellae. On every landing a large glass gave the ladies an opportunity, as they ascended, of repairing those little disarrangements caused to ball dresses by the bright light of an enormous lustre which depended by a gilt chain from the centre of the cupola, where, amid stars and azure, some pupil of Lebrun or Mignard had painted, in foreshortening, a flying group in the taste of the times. Statues, paintings and lamps enlivened the corridors, and at the door of the ante-chamber, tapestried by Gobelin, after the drawings of Ondry, and wainscotted with old oak, there was an usher, in black, with a silver chain round his neck, who, with a voice more or less ringing, according to the importance of the title, announced in the first hall the name of the guests as they arrived.

The Duke, tall, slender, presenting only elongated lines, like a fine greyhound, had a noble air, and in spite of his age he retained vestiges of his ancient elegance. In the street his rank could not be doubted by any one. Placed near the entrance, he received the guests with a polite phrase, a grasp of the hand, a bow, a nod of the head, or a smile, with an exquisite perception of what was due to each, and with a grace so perfect, that each was satisfied and believed himself particularly favored. He saluted my mother in a manner at once respectful and friendly, and as it was the first time that he saw me, he addressed a few words to me half paternal, half gallant, in the fashion of the old school.

The Duchesse was near the chimney, painted in a way that showed a complete disregard of all illusion; she wore a visible wig, and displayed a lean neck, intrepidly decolleté, wearing the family diamonds. She seemed as if her mind had consumed her body, and her large eyes still shone with extraordinary brilliancy. She wore a dress of rich crimson velvet with frouces of English lace, and diamond stomacher. From time to time she fanned herself with an absent air by means of a large fan which had been painted by Watteau, whilst she conversed with the groups of people who came to pay her their respects. She exchanged a few phrases with my mother, who presented me, and as I bent to her, she touched my forehead with her cold lips, and said, "Go, my child, and be sure not to miss one dance."

When this ceremony was over, we went into the adjoining room, which was hung round with family portraits in magnificent frames, all of which were painted by great masters. This led into the ball-room, of dimensions now only found in palaces. I will not describe the scene. Seated near my mother, on one of the velvet sofas, I regarded the spectacle so new to me with curious astonishment. As you may imagine, I did not want partners. The first was a young Hungarian, an excellent dancer, who sustained me in my first timid steps; and soon, carried away by the music, I forgot that so many eyes were looking on, and I danced with pleasure; but, in the midst of all, I never forgot my habitual thought, and the end for which I came to the ball. I perceived you, at last, in the embrasure of a window, conversing with a personage in the uniform of the Nizam, and wearing the order of Medjidieh, a Bey or a Pacha. You did not deign to cast a glance on the moving mass of lace and gauze that floated past you. My partner reconducted me to my place, and the men then, as the dance was over, began to move around. You took a few turns with your Turk, looking at the women and the toilettes as you would have done at so many statures. When you approached me, my heart beat violently, and I felt myself blush to the very shoulders. You must have seen me this time, for you walked very near the rows of ladies; but, at the moment, some friends of my mother's came to salute us, and screened me from your view, and you had to turn aside to pass round the group. I watched you pass out of the room at the other end, the red cap of your Pacha serving me for a beacon that assisted my sight. All my pleasure was over, and I felt deeply disappointed. Fate seemed to take pleasure in leading you away from me. I danced no more, alleging fatigue. The ball had lost its charm; the dresses seemed faded, and the lights dull. My father, who had been playing cards in an adjoining room, came to take us to see the magnificent hot-house into which the last room of the suite opened. In that place of beauty and perfume, I saw you again. You were arm in arm with your sister, but you were going the same way as ourselves, and we could not overtake you. We passed into the room where refreshments were provided in elegant profusion.

All these details, regarded with a listless eye, have been faithfully retained in my memory, and I remember them still in this world, where the life of yours seems but the dream of a shadow; but they are united for me to sensations so keen that they have brought me back to earth. I returned home as sad as I had left it gay. I laid it to the score of a headache. On changing my ball-dress, which had served for nothing, to a dressing-gown, I said to myself, with a sigh, "Why has he not invited me to dance with him,

as the Hungarian, the Englishman, and all the others did for whom I cared nothing? It was, however, very simple. Nothing more natural at a ball! Every body looked at me except the only being whose attention I wished. Decidedly, my poor love has no chance." I went to bed, and some tears slipped from under my eyelids on to my pillow.

Here ended the first dictation of Spirite. The lamp had long been extinguished for want of oil; but Mallvert, like all somnambulists, had no need of exterior light, and continued still to write. Pages were added to pages, without Guy having any consciousness of the fact. All at once, the impulse which guided his hand ceased, and his thought, suspended by that of Spirite, returned to him. The first light of day was stealing into the room through the curtains. He opened them, and, by the pale light of a winter morning, he saw on the table several sheets covered with a feeble, rapid writing, the work of the night. Although he had written them with his own hand, he was ignorant of the contents. It is needless to say that it was with extreme curiosity and deep emotion that he read the simple and chaste confessions of this charming soul, of this adorable being, of whom he had unwittingly been the executioner.

This tardy confession of love, coming from the other world and breathed by a shadow, threw him into deep despair and powerless anger against himself. How could he have been so stupid, so blind as thus to pass by the side of happiness without perceiving it? But he calmed himself at last, and, raising his eyes to the Venetian mirror, he saw the reflection of Spirite, who smiled on him.

### CHAPTER X.

It is a strange sensation to receive the revelation of a retrospective happiness which has passed near you unperceived, or which you have missed by your own fault. Never is regret for the irreparable more bitter. We desire to live over again those by-past days. We form admirable plans of conduct; we endow ourselves with astonishing perspicacity. But life is not turned over like an hour-glass; the sand passed never returns.

Guy de Mallvert vainly reproached himself for not having discovered this charming creature, who was not buried in a haven at Constantinople, nor shut up in the grates of a convent in Italy or Spain, nor watched, like Rosina, by a jealous guardian; whom he might have seen every day, and from whom no obstacle divided him. She loved him; he might have asked for her and obtained her; he might have enjoyed that rarest of earthly felicities—a union with the soul made for his soul. By the mode in which he adored the shadow, he could judge what he would have felt for the woman!

Soon his ideas took another course, and he reproached himself for these vulgar complainings. What had he lost, since Spirite had kept her love for him beyond the tomb, and tore herself from the joys of the infinite to descend into the sphere inhabited by him? Was not the passion which he felt more noble, more poetic, more ethereal, more allied to the eternal love, thus disengaged from all earthly alloy, having for its object a beauty idealized by death? The most perfect human union has its lassitudes, its satellites, its *ennuis*. At the end of some years, the most dazzled eye sees its adored charms grow pale; the soul is more hidden by the flesh, and Love, astonished, asks vainly for its lost idol.

These reflections, and the ordinary course of life, with all its exigencies, from which the most enthusiastic dreamers cannot withdraw themselves, conducted Mallvert to the evening, which he awaited with much impatience. When he was shut up in his cabinet, and seated in a position for writing, the same as on the preceding evening, the small, white, flowing head reappeared, making signs for Mallvert to take the pen. He obeyed, and his fingers began to move of themselves, without his brain dictating anything; for, instead of his own thought, that of Spirite was substituted.

### DICTATION OF SPIRITE.

I do not wish to weary you, in a posthumous fashion, by a relation of all my sorrows. One day, however, I had a great joy, and I believed that the malicious Destiny which seemed to amuse itself by concealing me from your view was going to cease its tricks. We were to dine, the following Saturday, at M. de L—'s. The event would have been very indifferent to me if I had not heard from the Baron de Ferré, who sometimes came to our house, that you were to make one at this modern *opéra*, half worldly and half literary—for M. de L— took pleasure in receiving artists and writers. He was a man of taste, and a connoisseur in books and paintings, and had a library and picture gallery in irreproachable taste. You went sometimes to his *soirées*, as well as several authors of rising reputation. M. de L— plighted himself on being able to discover talent, and he was not of those who believe only in reputations already made.

I said to myself in my childish excitement: "At last I shall catch this fugitive; I shall seize this unapproachable one; this time he cannot escape me, for we shall be seated at the same table, perhaps side by side, under the light of fifty candles; however absent he may be, he must perceive me, at least, unless there should be a basket of flowers or an *épergne* between us."

The days which separated me still from the happy Saturday appeared of an endless length, as long as the class hours at the convent. They passed at last, and we arrived all three, my father, my mother and I, at M. de L—'s, half an hour before the dinner hour. The guests spread themselves about in the room and formed groups for conversation. Amongst them were two or three illustrious writers, whom my father named to me, and whose physiognomies did not appear to be in

relation with their works. You had not arrived, the guests were not yet complete, and M. de L— began to complain of your inexactitude, when a footman entered bearing on a salver a telegram and a pencil to sign and certify the hour; it was from Chantilly, and contained in telegraphic style: "Missed train; do not wait for me; much chagrined. MALLVERT." The disappointment was cruel. All the week I had caressed the hope which thus vanished at the moment of fulfillment. A sadness which I had great trouble in concealing, took possession of me, and the roses that a limonade had brought to my cheeks, faded away. Fortunately the doors of the dining-room opened, and the steward announced that "Madame *était servie*." The movement that took place amongst the guests prevented them remarking my trouble. When every one was seated, a place remained vacant at my right; it was yours, and that I might be quite sure of it, your name written in large letters on a card adorned with fine arabesques in colors, was placed on your range of glasses. Thus the sport of destiny was complete. Without this vulgar accident of the railroad, I should have had you next to me during the whole dinner, touching my dress, and your hand might have touched mine in the little services that at table the least polite cavalier must pay to a woman. Some trifling words at first as a prelude to conversation, and then, the ice being broken, the conversation would have become more intimate, and your mind would not have been slow to comprehend my heart. Perhaps I should not have displeased you, and though arriving from Spain, you might have forgiven my lilies and roses and the pale gold of my hair. If you had come to this dinner, your life and mine would surely have taken another direction. You would no longer be a bachelor, I should have lived, and I should not have been obliged to have made declarations to you from beyond the tomb. The passion that you have taken for my shadow permits me to believe that, without flattering myself too far, you would not have been insensible to my earthly charms; but that was not to be. This unoccupied seat, which isolated me amongst the other guests, appeared to my mind the symbol of my fate; it announced the vain hopes and solitude in the midst of a crowd. This sinister omen has only been too well fulfilled. My neighbor on the left was, as I afterwards learned, a very amiable, though learned member of the Academy. He tried several times to make me speak, but I only replied by monosyllables, and those adapted so ill to his questions, that the baffled interlocutor set me down for a fool and abandoned me to converse with his other neighbor.

I scarcely touched a morsel; my heart was so full that I could not eat. The dinner terminated, and we passed into the drawing room. In a group near the chair on which I was sitting, I heard your name pronounced by M. d' Aversac; my curiosity was aroused. "This wretch Mallvert," said d' Aversac, "is bewitched by his Pacha, who on his side is the same by Mallvert; they never quit each other. Mohammed Mustapha—I do not know what he calls himself—wishes to carry off Guy into Egypt. He offers to put a steamer at his disposal to ascend to the first cataracts of the Nile; but Guy, who is as barbarous as the Turk is civilized, prefers the *canga* as more picturesque. This project pleases Mallvert, who finds it cold in Paris. He would like to winter in Cairo, and to continue his studies on Arab architecture, commenced in the Alhambra; but if he goes thither, I am afraid we shall never see him again, for he would embrace Islamism like Hassan, the hero of *Namouna*."

"He is very capable of doing so," replied a young man in the group; "he has always manifested very small admiration for occidental civilization."  
"Bah!" replied another; "when he has worn some very exact costumes, taken a dozen vapor baths, bought one or two slaves at the Djellabs and sold them again at a loss; when he has climbed the Pyramids and sketched the profile of the broad-nosed Sphinx, he will come back to tread the asphaltum of the Boulevard des Italiens, which is, after all, the only endurable place in the universe."  
This conversation threw me into great trouble. You were going to set out, for how long a time, who could tell? Should I have the chance of meeting you before your departure, and of leaving you, at least, my image to carry away? It was a happiness to which I dared not aspire after so many useless attempts.

At our return, having assured my mother that my paleness did not arise from illness, I began to reflect profoundly on my situation. I asked myself if this persistence of circumstances to separate us was not a secret intimation of Destiny which it would be dangerous not to obey? Perhaps you would be fatal to me, and I was wrong in throwing myself in your way. My reason alone spoke, for my heart would not accept this idea, and wished to run all the risks of this love. I felt myself invisibly attached to you, and this bond so frail in appearance, was more solid than a chain of diamonds. Unhappily, it only tied one.

"How unhappy is the lot of women," I said to myself; "condemned to wait, to be inactive, to silence, they cannot, without want of self-respect, manifest their sympathies. They must submit to the love that they inspire, and must never declare that which they feel. As soon as my soul is awakened, a powerful sentiment has taken possession of me—a feeling, pure, absolute and eternal—and the being who is the object of it will, perhaps, forever ignore it. How can I let him know that a young girl, whom he doubtless would love if he knew the secret, lives and breathes for him alone?"

For an instant I had the idea of writing you one of those letters which they say authors receive, in which, under the veil of admiration, sentiments of a different nature may be divined, and soliciting a rendezvous which will not compromise them, in a theatre or a walk. But my feminine delicacy re-

volted against the employment of such means, and I feared I should have been taken for a *bas bleu*, who, under your protection, wished to obtain admission for her romance in the *Revue des deux Mondes*.

D' Aversac said truly; the following week you set off to Egypt with your Pacha. This departure, which threw back my hopes to a distant period, filled me with melancholy, which I concealed with difficulty. The interest of my life was suspended. I had no longer any coquetry. When I went out I allowed my maid to decide on the decorations that I should wear. What was the use of being beautiful when you were not there? I was, however, enough so to be surrounded, like Penelope, with a crowd of aspirants. By degrees our salons, heretofore peopled by friends of my father's, grave, sedate men, were frequented by men of younger appearance, who were very assiduous at our Fridays. In the recesses of the windows, I saw black-coated beaux, correctly dressed, whose cravat-knot had cost a world of careful meditation, and who threw toward me adoring and fascinating looks. Some, still bolder, risked some moral and poetic phrases on the foliities of a well-assorted union, and pretended that they were made for legitimate happiness. How carefully they were all dressed. The perfume of their hair came from Houbigant, and their coats were cut by Renard. What more could a romantic and *crignac* imagination require? So these fine men who surrounded me were much astonished at the little impression they made. The most spiteful, I believe, went so far as to suspect me of poetry. Some real offers came. My hand was more than once asked from my parents, but, when consulted, I repelled always in the negative, alleging very good reasons. They did not insist, for I was so young that they had no need of hastening, in case later they might have to repent their choice.

Believing that some concealed preference influenced me, my mother questioned me, and I was on the point of avowing all, and an invincible bashfulness withheld me. This love, which I experienced and of which you were ignorant, seemed to me a secret which I ought not to unveil without your consent. Besides, how could I avow, even to the most tender of mothers, a passion which in her eyes must have appeared foolish—a mere remembrance of childhood in the parlor of a convent, obstinately maintained, and which nothing, in a human point of view, could justify.

Time passed, and you returned from Egypt, and they began to speak of your attentions to Madame d' Ymbercourt, with whom they pretended that you were madly in love. My heart was alarmed, and I desired to see my rival. They showed her to me in her box at the opera. I tried to judge her impartially. I found her beautiful, but without charm or refinement, like a copy of a classical antique made by a mediocre sculptor. She possessed all that forms the ideal of fools, and I was astonished that you had the least taste for this idol. There was wanting in the face of Madame d' Ymbercourt, so regular at first sight, the particular trait—original grace, unexpressed charm. As she appeared that night, such would I she always appear. In spite of what was said, I had self-love enough not to be jealous of this woman.

The report of your approaching marriage was more strongly asserted. Some said that the first banns were published; others said the day was fixed for the ceremony. I had no means of verifying the truth or falsehood of these rumors. It appeared to all a very well-assorted match, and I needed must believe it. However, the secret voice of my heart asserted that you did not love Madame d' Ymbercourt. But often marriages are made without love, in order to have an establishment, to regulate a position in the world, or for repose after the wanderings and fiery excesses of youth.

A deep despair took possession of me. I saw my life closed, my chaste dream, so long time caressed, vanished forever. I could no longer think of you in the most secret corner of my heart, for you belonged to another before God and man. This innocent thought had now become guilty, for in my young girl's fancy nothing had been permitted to enter which could have raised a blush.

Once I met you in the Bois de Boulogne, riding near the *calèche* of Madame d' Ymbercourt, but I threw myself back in my carriage, concealing myself with as much care as I had formerly taken to be seen. This rapid vision was the last.

I was scarcely seventeen. What would become of me? How should I finish an existence secretly broken from its outset? Should I accept one of the offers that my wise parents approved? This is what many young girls would have done in my position. But my truthfulness revolted against such a compromise. In my ideas, my first and only love was for you, I could only belong to you, and any other union appeared to me a sin. My heart had but one page. You had written your name upon it without intending to do so, and no other could replace it. Your marriage would not release me from my fidelity. Unconscious of my love, you were free, but I was tied.

The idea of being the wife of another, inspired me with insurmountable horror; and after having refused several offers, knowing how difficult it is to lead the life of a single woman in high life, I decided to quit the world and take shelter in religion. God alone could assuage my grief, and, perhaps, would deign to console me.

[To be continued in our next.]

Dr. Hall, in his "Journal of Health," says the best medicine in the world, more efficient in the cure of disease than all the potencies of the materia medica, are warmth, rest, cleanliness, and pure air.

When you see a man with a good deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

Be not sorry that men do not know you, but be sorry that you are ignorant of men.—Confucius.

Banner Correspondence.

TITUSVILLE.—A correspondent writes, Sept. 20th: "This city is the commercial centre of this oil-producing section of country; a place of considerable importance, and one of the most rapidly increasing and progressive of a well-appointed, located and governed metropolis, rapidly increasing in population and material wealth."

The Spiritualists have an association here, and keep up regular meetings. Their speaker for this month is Mr. Nellie J. T. Brigham of Massachusetts, whose lectures are well attended, and she is very popular. Last week the Society held a three days' meeting, continuing through Friday, Saturday and Sunday, to be repeated this week, on corresponding days. These meetings are productive of much good, being well attended, and are held in the Universalist Church. Among the speakers are Mrs. Watson, a resident of Titusville, Mrs. Cora L. V. Tappan, temporary lecturer in the city, at Cambridge, Vermont, Co. and Mrs. Brigham. When the Universalists erected their beautiful church edifice, the Spiritualists assisted in the work, and as a return now have the use of it occasionally.

The Jews of this city are about to build a synagogue, toward which the Spiritualists (and some of them are reputed to be millionaires) contribute, in consideration of having the use of the building on Sundays for five years, an arrangement not understood to have been made, and the money paid over. This is a good way of doing, not only here, but in other places; one society use the house on Saturdays, the other on Sundays, to the mutual benefit and satisfaction of all concerned. We find as persons, members of the different denominations of religious worshippers of whatever name, become liberalized by contact with the world and by culture, they approximate to our faith, they add to their growth, and come up into a higher and clearer atmosphere, and eventually worship at the shrine of Spiritualism, the culmination of all religions. The religious beliefs of all ages are founded upon the great truths we all reverence, but long use has corrupted the worshippers into blind adoration of the dead form, and they cannot comprehend the living spirit. Remove this incubus, and they will all rise up into the light. And it cannot be speedily removed; we must wait for the process of growth, and continue to present, in a kind but persistent spirit, the higher truth, invite them to greater heights of religious thought and natural philosophy, and patiently wait their coming."

A LETTER TO THE SPIRITUALISTS OF THE STATE.—Dear and Esteemed Friends: After three years labor with you, I find myself here in Vermont, N. J., very sick, and the prospect is I shall not be able to return to labor for another year. I engaged, on my way here a few weeks ago, to work as missionary for the State Society. I had not been doing such service for several months; and if I were able to go to work I would prefer not to since reading the report of the last Annual Meeting. Such reports state all amounts collected as paid to missionaries for salary, whereas some accounts include hall rent and printing. I objected to such form of report, and was promised it should be rectified. The difference is of importance to me, as many suppose it to be correct.

I have a few words to say concerning my condition; I need no medical aid. If any among my many friends would advise me to rest, and some who have had the labor of the missionary without money and without price would aid in this hour of my necessity, it would be gratefully received. I dictate this letter with the kindest feelings to all. I feel that my labor in Pennsylvania has been appreciated, but that the State of New York, in a culture, as far as being sustained by the people of the State is concerned.

I came here sick, thinking soon to be better. I was called upon to speak at the Woman's Suffrage Convention, and did so. I was not able, and have been confined to my room since. I trust the friends of earth, as well as of spirit life, will administer to my pressing necessities, and the result will not be in vain. Fraturnally yours, I. T. STEARNS. [Religio-Philosophical Journal please copy.]

NEW YORK.—D. H. Hagen gives an account of his late experience with the spirits who communicated through his youngest son, a boy of twelve years of age. He says the facts he represents have aroused the attention and wonder of the village, which has heretofore been very backward in spiritual matters.

On the 26th of August, at four o'clock in the morning, the store of Mr. Gardner, in that place, was burned—strong suspicions being aroused that it was first broken open and robbed. Our correspondent consulted the spirits generally manifesting, and was informed that these suspicions were true—that the store was entered for food and clothing by runaway Sing Sing prisoners, seven in number. It was also stated that the thieves were concealed on a hill near by, under a rock, with brush piled up before it—they being keen enough to suppose themselves safer near the scene of trouble than if they endeavored to escape—and that three others of the same kind were concealed on the other side, back of the turnpike.

The next day the spirits directed him to warn Mr. Gardner that the thieves were about to kill him and burn his house. Going to this person with the story, he believed the warning, and mounted guard over his property, assisted by two others. The number of men, and the disposition of Mr. Gardner, was not known to our correspondent, but the spirits informed him that the guard was out, consisting of two men and a dog, and that they were about to enter the house, he asked Gardner, and was informed that the statement was correct.

After this, warning came that on the 12th of September the thieves would make another movement. Their advance was perceived; but Mr. Thomas's store was robbed by the thieves, and they took his horse and wagon to carry off their plunder. Pursued by the neighbors, they abandoned most of their booty. Added by the medium, who was present, our correspondent reached a position one hundred yards from a thicket in which they were concealed, but was cautioned not to attack, as he would be overpowered.

The next morning he was informed by the spirits that the seven at Barryville had left, and joined the three who made the expedition previous, and preparations were made to attack their rendezvous. Going to the place, "over the hill, back of the schoolhouse," where the robbers were formerly hidden, they found it as described, and were informed that the robbers were hiding in a thicket, and that they were about to enter the house, he asked Gardner, and was informed that the statement was correct.

On Wednesday following, information was received that six of the prisoners had left on Tuesday night, and, shortly after, the other four—all intending to go South, and having parted to make the way safe for them.

Four of them after ward shipped on board the "Liverpool" for Dublin, Ireland, where they had friends. The other six were on their way by land toward New Orleans.

Our correspondent declares that to the best of his knowledge and belief, founded on actual experience, the information given was true at that time.

MISSOURI.—Editors Banner of Light: A few intelligent and zealous Spiritualists in this city, deeming an organization necessary for the good of our cause, and that of humanity, issued an appeal for the following: DECLARATION: We, the undersigned, citizens of St. Joseph, do hereby form ourselves into a Society, to be known as progressive Spiritualists, for mutual benefit and the dissemination of truth, and agree to be governed by such Constitution and By-Laws as may be adopted by a majority of its members, and to pay, on the first Monday of every month, the sum set opposite our names, toward defraying its expenses. Individuals may become members of this Society who are seeking after truth, with a desire to elevate and perfect their natures, and to promote their present and future happiness. All persons becoming members of this Society will be required to live a good, moral, temperate, truthful, and virtuous life, and to do unto others as they would be done by—otherwise they may be expelled by a vote of two-thirds of its members present at any regular meeting. A member may withdraw at any time by notifying the secretary to that effect."

After a sufficient number of names were ob-

tained, and the requisite amount of funds subscribed to insure its permanent success, they organized by electing the following officers, viz: John C. Bender, President; C. F. Smith, Vice President; John B. Harder, Recording Secretary; Dr. Daniel White, Corresponding Secretary; and George Seifert, Treasurer. Regular meetings will be held every Sunday at the hour of 10 o'clock. Our Society has opened under the most favorable auspices. Our worthy President proposes to donate a melodeon, and the necessary number of "Spiritual Harps" to establish a good choir. The Spiritualists of St. Joseph are composed of men and women whose moral characters are above reproach, and having tested the truths contained in the beautiful philosophy, they desire to impart them to others. Most truly thine, DANIEL WHITE, M. D. St. Joseph, Mo., Sept. 22d, 1871.

MAINE.—S. A. James writes, Sept. 10th: "Dear Banner—You could enlighten each week with such wisdom, and bring to our hearts such cheer, that we cannot help thanking you for the work. May the angels of God and our loved ones lead you all the aid necessary to reach every heart in the land. I feel to glory in God for your heroic devotedness. What do we not owe you? God will reward you in heaven, and I feel his recompensing you here below. Thanks for the heavenly food you are giving us. How much easier does it make it to leave this world, if the secret of our existence is revealed, and we know our cherished ones are hovering around, and that we, too, go not, at this change, away from our loved ones. My soul's wishes are fulfilled. Our Father has given us the healing within. He alone holds in his hands all things—life, death, happiness. He is kind, loving, benevolent, impartial, unchangeable. He speaks to us as he did to our Elder Brother, and allows us the angel hand to hover over us. They are our benefactors; they warm our chilled hearts, and bring brighter days to our spirits."

CORNVILLE.—Seward Mitchell says: "I write to respond to a very interesting article in Bro. McFallen's issue in the Banner of Sept. 9th concerning Spiritualism and the speakers he names, and wish to say a word in behalf of Sister R. A. Rogers. If the Spiritualists of Maine allow so able a speaker as Mrs. Rogers to be idle for one single day, they are not worthy to be called Spiritualists. With all due appreciation of Mrs. Field and Mrs. Hildreth, (and both are very able speakers,) Mrs. Rogers is second to no speaker who has ever lectured in this part of Maine. Some people who call themselves Spiritualists dislike Mrs. Rogers because she is so radical; but such Spiritualists are a real hindrance to the cause. The worst enemies Spiritualism ever had are those who continually cry out against radicalism, or real, living, vital truth."

IOWA.—A correspondent, "R. N." writes, Sept. 11th: "It is with much regret that we have to call attention to the burning out of house and home of Mr. P. B. Jones, photographer of this place, by which he lost, or nearly lost, his implements and materials, and his furniture. He had but a light insurance. He was burned out in the same place four years ago, with no insurance; but his friends would not allow him to be beaten, and they gave him encouragement and assistance to go into business again. The recent disaster is a great trial to Mr. Jones, and we feel so much for him because we have reason to believe that it is intimately connected with his preparation for another stage of public duty, and though we are not at liberty to speak of this at present, his experience during the last few years may be given to the public at some future time. He is a highly developed Spiritualist, possessing strong magnetic and psychic powers, and we hope to see him occupying the position his excellent facilities qualify him for. Many of his friends will remember him as an energetic worker in the spiritual ranks, and we feel sure they will render him all the encouragement they can in whatever course he pursues."

BUSH CREEK.—P. R. Scott, writes, Sept. 23d: "Sending you notice respecting friends in the West to be informed of conditions, prospects, &c., of Spiritualism, gladly come to this city, and our cause in this locality has never been in so prosperous a condition as at this time. Mr. Lacton and T. Newley, two of our most able opponents, were induced to be present at a séance, and were eye-witnesses of some of the many evidences of spirit power, and before leaving the room declared that they were convinced of the reality of Spiritualism. Gladly come to this city, and our cause in this locality has never been in so prosperous a condition as at this time. Mr. Lacton and T. Newley, two of our most able opponents, were induced to be present at a séance, and were eye-witnesses of some of the many evidences of spirit power, and before leaving the room declared that they were convinced of the reality of Spiritualism. 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Banner of Light. THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual Reform and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo.

THE PHILOSOPHY OF SPIRITUALISM.

In the opening of this new religious dispensation all eyes and ears were turned to the phenomena...

Limited as we are in mental scope and capacity, it is not strange that we should find beings and other objects both near and remote from us in condition as well as space, as our capacities enlarge...

One great fundamental error of the scientists has been permanently corrected, viz., that mind is the effect or result of organization. It is now well established that it is the cause, and itself permanently material as well as absolutely essential to all organic life.

PERSONAL AND LOCAL.

Joseph Beare, of Chester, Ill., says the cause is not dead in that part of Illinois, although they seldom have lectures on Spiritualism.

Dr. E. G. Goodwin, extensively known among Spiritualists as an active and progressive spirit, who will not let the waters stagnate where he is, has moved into St. Louis, from his Kirkwood farm...

CHRIST'S KINGDOM.

A spirited discussion is going on in some religious papers over the advent of Christ's kingdom, which was to begin at his second coming, and the question is whether he did come and set up his kingdom during the lifetime of the generation that stood around him when he announced it to take place before they all tasted death.

could tell then, or at this late day, whether the events transpired or not. One point is quite sure, viz., that if it was set up it has been overthrown by the universal Babel that has reigned since...

A MISTAKE.

A. M. Champion, of Rochester, N. Y., who is just opening his eyes to real life in the spirit-world, and who was said to be worth several millions of dollars at his death, left one-half his estate to the American Bible Society to help to support its drosses in a business about as good as dishonest...

TABLES TURNED.

Mayor Hall, of New York, who three years ago was engaged in an effort with other Atonist and pious men in prosecuting Mummer for alleged swindling, and who signally failed in all but their own meanness, has now more than he can do to clear himself from similar charges of fraud and deception...

GOOD TO TAKE.

Old Theology Turned Upside Down. By Rev. T. B. Taylor. Better send us \$1.10 and get a copy by mail, and convert your pious neighbors from the Methodist errors, which he has corrected after most thoroughly and searchingly examining them.

LECTURE NOTICE.

All who are willing to assist in paying rent for a hall for lectures, in St. Louis, the coming winter, are requested to hand in their contributions for the first three months' rent at our store, 614 North 5th street, before October 8th...

WARREN CHASE & CO.

WISCONSIN PEBBLES.

A slow-coach-car on a railroad is a torment. To relieve the monotony, I begged the conductor to let me run ahead and get some apples. "That would be stealing," was his response. "This railroad is honest!" Oh, yes, I know that, for the Milwaukee and St. Paul Railroad Co. grant half-fare tickets to Orthodox ministers, but not to me, a Spiritualist missionary!

Night at Kilbuck City, situated in a most romantic river-locally—a city which the Lord has turned over to the Orthodox. Some places angels cannot visit, the mental atmosphere is so thick with theological fog.

Saturday morning, the 25th. Rode through the town, a promising point soon to be reached by a railroad. The people stared, for the "spiritual lecturers need inspecting!" Whether it was our dignified look, or a genuine inquiry after the truth, that caused the stare, I do not know.

Our invalid brother, Joseph Baker, sends us the following card of acknowledgment to those friends who have helped him in his hour of distress: "I have received the following donations to assist me in my destitute condition: Anson Rogers, Mayor of Janesville, \$200; A gentleman of Marshfield, Mass., \$100; W. F. McFee, Lebanon, N. H., \$100; Mrs. J. W. King, Rockford, Ill., \$100; Mrs. B. P. Frost, Florence, Iowa, (formerly of Delavan, Wis.), \$200."

WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT. THE YEAR-BOOK FOR 1872. We have glanced at a portion of the MSS. of this forthcoming work. The general style of the book will be the same as last year's issue, though there will be but few essays of any great length.

How people who believe in the grand philosophy of Spiritualism can manage to get along without a Spiritualist weekly journal, we cannot imagine! Some say, "I know all about Spiritualism. I don't care to read your Banner of Light!" You know all about Spiritualism? We take off our hat to all such persons; we bow before them—only we do not. Questioning such boasters, as to their methods of investigation, etc., they will generally tell you with surprising simplicity that "they attended a séance once!"

None of the late spiritual works on their tables, no Spiritualist paper to be seen—mark it, no "Spiritualist paper." Plenty of others, though, and probably but one or two of any real merit. Now, then, let us respectfully suggest that all persons believing in the fact of spirit communion are morally obligated to give aid to the spiritual press. Who says nay to that statement?

ARCANA OF SPIRITUALISM. This, the last work of Hudson Tuttle, is meeting with large sales. It is written in a calm, dignified manner, and covers almost entire, in its ramifications, the domain of Spiritualism.

NOTES. Hudson Tuttle is the "American correspondent" of that sterling magazine, Human Nature, published in London. In the August number we find the following eloquent passages from Bro. Tuttle's pen.

THE JOYALS DEVOTED TO IT HAVE, ONE AND ALL, BEEN PUBLISHED AT A SACRIFICE. THE BOOKS WHICH FORM ITS EXTENSIVE LIBRARY HAVE BEEN WRITTEN UNDER ADVERSE CIRCUMSTANCES, AND PUBLISHED AT INDIVIDUAL COST.

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JUSTICE is a sham in our courts; mercy has long since yielded her face to a modes of punishment are a disgrace to the humanity of the nineteenth century.—Elizabeth Cady Stanton.

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