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SPIRITE: A FANTASTIC TALE.

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

CHAPTER XV.

The steamer which performs the voyage from Marseilles to Athens had arrived off the Malian Cape, the last point of the mulberry leaf which forms Greece, and has given it its modern name. They had left behind them clouds, fogs and frosts; they went from night to day, from cold to warmth. breeze, from which the steamer profited by hoisting her sails, blackened with smoke, like those sails of sombre hue which Theseus hoisted by mistake in returning from the Isle of Crete, where he had conquered the Minotaur. The end of February was near, and already the spring, so dilatory in Paris, made herself visible in these delicious shores, beloved by the sun. The air was so balmy that the greater part of the passengers were on deck, looking toward the coast, that was dimly discernible amid the blue vapors of evening. Above this sombre zone there emerged a which it retained on its snowy summit. It was

a Greek verse, that is a felicity reserved for Ger-

mans and Englishmen coming out of Jena or Ox-

"On the henches and folding chairs that encumbered the deck there sat young ladies, wearing little white hats with blue violets, their ahundant auburn hate put up in nets, their traveling bags suspended by a strap from their shoulders, and wrapped in paletots with large buttons. They contemplated the shore with glasses powerful with the violet shades of the night. Soon a segenough to have discerned the satellites of Jupiter. Some of the boldest amongst them, who had attained their marine feet, promenaded the deck with the firm steps that the sergeants, professors of gymnastics, teach to the young ladies across night for her visits, it was because the movement the Channel. Others conversed with gentlemen of irreproachable dress and perfect manners, found himself more free, less observed, and deliv-There were also some Frenchmen, some pupils of ered from the risk of passing for a madman on the school of Athens, painters and architects account of actions necessarily strange. As she from the studios in Rome, who went to imbibe saw Malivert pale and cold in the breeze of the ideas of beauty at the very source. These, with dawn, she said to him, in a tone of pity and supeall the energy of youth and hope, jested, laughed riority, "Go! poor child of earth; struggle not loudly, smoked cigars, and gave themselves up against Nature—it is cold; the sea-dew covers the to warm discussions on asthetics. The fame of deck and moistens all the cordage. Go to your the great masters, ancient and modern, was dis- cabin and sleep." And then with feminine grace cussed, denied or carried to the clouds; all was she added, "Sleep will not separate us, I shall admirable or ridiculous, sublime or stupid-for be in all thy dreams, and I will take thee whither young people exaggerate and know no middle thou canst not yet come in thy waking state." made later in life.

In this animated group, draped in his mantle poor heavy languages have no words. like a philosopher of the Portico, there stood a young man who was neither painter nor sculptor age. Guy, occupied by one idea, gave less attennor architect, whom the artist travelers took for tion to outward things than he would formerly arbiter whenever the discussion became obstinately entangled. This was de Malivert. His acute and judicious remarks showed a real connoisseur, an art critic worthy of the name, and these young people, so disdainful, so flery, who branded with the epithet bourgeois all who had not morning sun. handled the brush, the chisel or the compasses, listened to him with a certain deference, and about his baggage, which he left to the care-of sometimes even adopted his opinions. The conversation was exhausted; for every conversation, riages, the shame of modern civilization, which, even on the ideal and the real, must be exhausted instead of the ancient cars, carry travelers from sometime, and the interlocutors, with throats a the Pircus toward Athens, over a road white little dry, descended into the cabin to moisten with dust, and hordered here and there by olive their larynx with some grog or other warm and trees powdered with white. His old vehicle was wheels of the steamer broke into a million of games. sparkles and melted away in a line of phosphowas not a Philistine, enjoyed it profoundly. He | present them to the gods. had not even a thought of descending into the the deck. Guy, as we see, kept the promise that | mated by a divine fire. he had made not to compromise Madame d'Ym-

self to fall into a reverie full of charm. Doubt- fallen columns had regained their place; the figless since the love of Spirite had disengaged his ures of the front, carried away or destroyed by attention from earthly things, the journey to Venetian bombs, were grouped, as of old, in all Greece did not inspire him with the same enthu- the beauty of their divine humanity. Through siasm as formerly. It was another voyage that the door of the cell he saw mounted on its pedhe wished to make, but he no longer thought of estal Phidias' statue of gold and ivory, the divine advancing his departure for that world where his Pallas Athena; but he cast but an absent look on thoughts were already. He knew now the conset the marvel, for his eyes sought those of Spirite. quences of suicide, and he waited without too much impatience for the hour when he should love. His soul is detached more and more from take flight with the angel who visited him. As- earth. Soon, dear soul, shall thy desire be accomsured of future happiness, he gave himself up to plished." And the heart of the young girl beat the enjoyment of the present, and he reveled as still in the breast of the spirit; a sigh raised lier a poet in the magnificence of the night. Like By- white pelisse. ron, he loved the sea. This eternal restlessness and this endless plaintive sound, these fierce revolts and insensate furies against immutable objects had always pleased his imagination, which | Guy de Malivert resolved to make a tour in the | like a dying drg."

What especially charmed him in the sea was the vast isolation, the ever-changing, yet ever-remaining horizon, the solemn monotony, and the absence of all signs of civilization. The same wave which raised the steamer on its large undulations, had laved "the hollow sides" of the vessels of which Homer speaks. The water had precisely the same tone as that which colored it when the Greek fleet plowed its surface. The sea in its pride keeps not, like earth, the scars made by the passage of man. Never had Malivert felt himself more joyous, more free, more in possession of himself, than when, standing on the prow of a ship, rising and falling, he advanced into the unknown. Wet by the spray that dashed over the deck, his hair impregnated with sa-The gray tints of the western sky had given place line vapor, he seemed to walk on the water, and to the azure of the eastern heavens, and the deep as a horseman identifies himself with the swiftblue sea undulated softly under a favorable ness of his steed, so he identified himself with the swiftness of the vessel, and his thought bounded over the waves.

> Near Malivert Spirite had descended without noise like a feather or a snowflake, and placed her hand on the shoulder of the young man. Although Spirite was invisible to all the world, yet it is permissible to imagine the charming group formed by Malivert and his aerial friend.

"That is doubtless," said Spirite, "a marvelous spectacle-one of the finest that the human eye can contemplate; but what is it in comparison with the immense perspectives of the world from mountain which was still visible by a ray of light which I descend to rejoin you, and where we shall soon float side by side, 'like doves actuated by Taygetus, which gave an opportunity for some of the same desire?" This sea, which seems to you so the travelers, who had taken their bachelor de. grand, is only a drop in the cup of infinitude, and gree and still remembered some scraps of Latin, this pale star which lights it is but an almost imto cite the well known lines of Virgil. A French. perceptible globule of silver, a last grain of siman who cites a Latin verse apropos-a rare thing dereal dust. Oh! that I had admired this spectacle -is very near perfect happiness. As to quoting at your side whilst I was still a denizen of earth, and was named Lavinia! But do not believe that I remain insensible; I understand its beauty through your emotion."

"How impatient you render me for the other life, Spirite!" replied Malivert; "how I yearn for that sphere above all catthry imagination, where

we shall never more be separated!" -!Eheir conversation was prolonged till the first streets of light began to mingle their rosy rays ment of the sun appeared above the bar of sombre blue which formed the horizon, and the day spread with sudden expansion. Spirite had nothing to dread from the light. If she chose the of vulgar human life being suspended, Guy

terms. It is not they who marry King Modus to In fact, the sleep of Guy was filled with azure Queen Ratio; this marriage of convenience is dreams, radiant and supernatural; he flew with Spirite through elysiums of light, for which our

> It is useless to describe the details of his voyhave done.

> However, on the morrow, at break of day, he could not restrain an exclamation of admiration when the boat entered the road of the Pirmus, and he saw the marvelous picture enlightened by the

As soon as landed, without occupying himself Jack, he threw himself into one of those carcordial beverage. Malivert remained alone on carried rapidly along by two small horses with the deck. The night had fallen; in the black-blue cropped manes and raised crests, which made heavens the stars shone with scintillations of them seem the efficies of the horses which figure such vivacity and brilliancy as cannot be imag- on the frieze of the Parthenon, their ancestors, ined by those who have never seen the sky of doubtless, having posed for Phidias. They were Greece. Their reflections were prolonged over driven by a Phobus in the costume of a Talikathe waters, and made hues of light like lamps on rus, who, perhaps, the conductor of a more brilthe side of the water. The foam made by the liant equipage, had gained a prize at the Olympic

Leaving the other travelers to invade the Horescent light. The dark vessel seemed to swim tel d'Angleterre, Guy caused the driver to conin a basin of light. It was one of those specta- duct him to the foot of the sacred hill where the cles that would have excited the admiration of human race, in its flower of youth, poetry and the most obtuse Philistine, and Malivert, who love, heaped its purest chefs-d'œuvre, as if there to

Spirite was waiting his approach to the Parthesaloon, where there is always a nauseating smell | non. She stood between two of its columns, and and heat, and he continued to walk up and down looked like one of the wonders of the place ani-

Malivert went toward her, and she extended her hand. Then, in a dazzling light, he saw the He leaned upon the taffrail and allowed him- Parthenon as it was in its days of splendor. The

"Oh," murmured she, "art itself is forgotten for

CHAPTER XVI.

Some days after this visit to the Parthenon.

dow. He took a guide and two horses, and left expired, he went to inform the officers of justice, Jack at the hotel as useless and even troublesome.

Jack was one of those domestics who are more lifficult to satisfy than their musters, and whose detestable - the rooms, the beds, the food, the ness of the service, he cried out, "Ah the savtalent for writing, he judged that he was utterly eyebrows, however, made him recede from his position, and the mentor, with marvelous facility of metamorphosis, retook the part of valet.

Guy caused a number of gold pieces to be arranged in a leathern belt, which he were under his clothes; he put his pistols in the holsters of his saddle, and, on leaving, mentioned no fixed for adventures and wanderings. He knew that Jack, accustomed to his absences, would not young French nobleman. All trace of the agalarm himself for several days, or even weeks of delay, and would remain in perfect quiet when he had taught the cook at the hotel to prepare a beefsteak-according to his ideas, brown outside and red within-d la Anglaise.

The excursion, unless Guy changed his plan was to confine itself to Parnassus, and not to extend to more than five or six days. But at the end of a month neither Malivert nor his guide announcing a change of purpose; the sum taken by him must be exhausted, and this silence began to be disturbing.

"My master does not send for money," said Jack, one morning, as he was eating his beefsteak, cooked to a nicety, which he washed down refusal, as is the fashion in this sort of affairs. by good white Santorin wine, with a slight tuste But this was not the case. No paper of this kind of rosin; "that is not natural; something must | had come from the mountain to Athens, and the have happened to him. If he continued his post for brigands' letters had not been used. the purse. Would to heaven that he has not might believe him the assassin, although he had broken his neck or back down some precipice! not stirred from the Hotel d'Angleterre; he did testable countries, when he might be in Paris, comfortably arranged in a snug house, under shelter from insects, musquitoes, and all such villanous beasts. In the fine weather I do not object to Ville d'Avray, St. Cloud, or Fontainbleau—no, not Fontainbleau—too many painters and yet, I, for my part, prefer Paris. The country is made for peasants, and journeys for commercial clerks, since it is their calling. But it is there are only old ruins. Faith, what fools are travelers smitten by local coloring, had been more agreeable to the eye! Decidedly, my mas | covered his shoulders, and no one would have reter is wanting in consideration for me. It is true, am his servant, my duty is to serve him; but he has no right to make me die of ennui at the Hotel dear master of mine-after all he is a good master-I should not be consoled unless I found a better place. I have a good mind to go to look for him-but which way? who knows where his fancy has led him? To the most out-of-the-way and impossible places, in these break-neck holes which they call picturesque, and of which he takes down the points in his album, as if they were something curious. Well, I will give him three more days to be back in the house, after which I will have him cried and advertised, in every quarter, like a lost dog, with a promise of a handsome reward to any one who will bring him back."

In the fashion of a modern, skeptical servint sured him a modest competency, he did not at all

whose bill was paid, but for the two horses which | he did not attempt a useless resistance. he had furnished for the excursion. How he lamented the problematic fate of these two unparalleled beasts, so sure-footed, so easy in their naces, so tender-mouthed that one might guide them with a silken thread! Jack. out of all natience, said to him with an air of sunreme disdain," Well, if your two animals are done for. we will pay you for them," an assurance that restored serenity to the brave Diamantopoulos.

Every evening, the wife of the guide, a fine robust woman, who might have replaced the caryatide carried off from the pandrosian, came to ask if Stavros, her husband, had not returned either with or without the traveler. After the invariable negative response she went to seat herself on a stone at a little distance from the hotel, undid the plait which encircled her black hair, deposition. The body of the traveler had been which she shook out, then put her nails on her hidden under a displaced stone, on the borders of cheeks as if to tear them, uttering ventriloquist one of those torrents whose bed, always dry in sighs, and giving herself up to all the demonstra- summer, is filled with rose-laurels. As to Stav- and mortar. The ghostly De Wette had saved tions of ancient theatrical sorrow. Not that in reality she was very deeply touched, for Stavros killing, they had stripped him of his gay clothwas a hard subject and much of adrunkard, who, ling and led him far away into the mountains, in when he was tipsy, beat her, and brought home order that he might not denounce them; and it but little money to the house, although he gained much by conducting strangers across the country; aged to escape. but she owed it to the customs of the city to manifest a sufficient depth of despair. A slander which was not untrue, accused her of consoling herself in her frequent widowhoods with a handsome wasp-waisted Talikarus noted for his splendid costume. This real or pretended grief, expressed in hoarse sobs, recalled the howls of Hecuba, and much annoyed and wearied Jack, parition of Spirite was also mentioned, as a halluwho though incredulous was rather superstitious; "I do not like this woman," said he, " who howls | brain did not appear quite sane.

who began the most active researches in the probable direction that Malivert and his guide would have taken. The mountain was beaten in every direction, and in a hollow of the road they found discontent is only revealed in traveling. He had the carease of a horse lying on his side, enfancies like an old maid, and thought everything tirely without trapping, and half eaten by the birds. A ball had broken his shoulder, and the wines, and every moment, outraged by the rude- animal must have instantly fallen with his rider. Around the dead beast the ground appeared to ages!" Besides, if he granted that Malivert had have been trampled in a struggle, but so long a period had clapsed since the presumed epoch of incapable of governing himself, and was almost the attack, several weeks before, there was not mad, especially of late, and so he had set himself any great induction to he drawn from these traces, to watch over him. A contraction of Malivert's half effaced by the rain and wind. In a bush near the read, a branch had been cut in two by some projectile; the upper half had broken down and hung withered.

The ball, which was that of a pistol, was found not far from the place. The person attacked apneared to have defended himself. It must have been fatal, since neither Malivert nor his guide day for his return, wishing to leave himself free had relippeared. The horse was recognized as one of those hired by Diamantopoulos to the gressors and of the victims was lost. The clue was broken at the commencement.

A detailed description of Malivert and Stavros was sent to every place where it was possible that they might have passed. They had nowhere been seen. Their journey had terminated there. Perhans the brigands had carried Malivert to some inaccessible cavern in the mountains, with the intention of claiming a ransom for him; but had reappeared. No letter had reached the hotel this supposition fell to the ground on the first examination. The handits would have sent one of their number disguised into the city, or would have found means of passing a fetter to Jack containing conditions of ransom with menaces of mutilation in case of delay, or of death in case of which I must send thuds, since it is I who keep ing to France without his master, of whom they What the deuce does he always take the fancy of not know to what saint to address his prayers, wandering in these dirty, ill-paved, absurd, de | and more than ever he cursed the mania for traveling, which had enticed a well-dressed man into those savage places where robbers in carnival costume shot them down like hares.

Some days after these researches, Stavros reappeared at the hotel; but in what condition! Great gods! haggard, lean, miserable, with the air of a madman, like a spectre risen from the tomb without having shaken off the earth! His rich and picturesque costume, of which he was so droll to go to an inn to rusticate in a town where proud, and which produced so good an effect on our masters, with their old stones, as if new build- stripped off, and replaced by rags covered with ings in good order were not a thousand times the mud of many bivouses. A greasy sheep-skin

cognized the favorite guide of tourists. His unexpected return was notified to the officers of justice. Stavros was arrested provisiond'Angleterre! If any harm has happened to this | ally; for, indeed, though well-known in Athens and relatively honest, he had set out with a traveler and came back alone, a circumstance which the careful judges did not find quite proper. However, Stavros succeeded in demonstrating his innocence. His occupation of guide was a logical defense against the accusation of destroying travelers, from whom he drew his profit, and whom, besides, he had no need of assassinating in order to rob them.

But the recital he made of the death of Malivert was of the strangest kind, and difficult to believe. According to him, whilst they were peacefully riding along the hollow road, at the place where they had found the dead horse, a report of fireridiculing the faithful and devoted valet of old arms was heard, followed instantly by a second. times, honest Jack concealed his real uncasiness. The first shot brought down the horse that M, de He really loved Guy de Malivert and was sin- Malivert rode, and the second struck him. By an cerely attached to him; although he knew himself instinctive movement, he lifted his hand to the inscribed in his master's will for a sum which as | holsters and fired his pistol at random. Two or three bandits then darted out of the bushes to strip Malivert. Two others made Stavros descend The host begun to be anxious, not for Malivert, from his horse, and held him by the arms, although

Up to this point his relation did not differ from the common history of the highway, but the end was much less credible, although the guide affirm-

He asserted that he was near Malivert when dying, whose countenance, far from expressing angulah shone with celestial joy; and that there stood beside him a figure of dazzling whiteness, and of such marvelous beauty that it must have been Pannagia; and that she placed her luminous hand on the traveler's wound, as if to take away the pain. The bandits, terrified by the apparition, fled to some distance; and then the beautiful spirit had taken the soul of the dead man, and had ascended to heaven with it.

They could never make the guide vary in this was with the greatest difficulty that he had man-

Stavros was released. If he had been guilty, it islands, or the coasts of Asia, with Malivert's money. His return proved his innocence.

The account of the murder of Malivert was sent to Madame de Merillac, his sister, in nearly the same terms that Stavros had related it. The apcination produced by terror on the guide, whose

Titerary Tepartment. saw in this vain turbulence a secret analogy with he lad assigned as the ed on Mount Parnassus, the Baron de Fercë had beautiful mountains which he saw from the win- utmost limit for the return of his master being retired into his inaccessible anartment and analysis. retired into his inaccessible apartment, and was occupied in reading that strange and mysterious work of Swedenborg, "Marriages in the Other Life." In the midst of his reading he experienced a particular uneasiness, as when he was warned of some revelation. The thought of Malivert crossed his mind, although not led to it by any natural sequence. A light spread in the room, the walls became transparent and opened like a temple, allowing an immense depth to be visible, but only to the eyes of seers. In the centre of the light, which seemed to come out of the infinite, two spots of still greater brilliancy, like diamonds in flames, sparkled, palpitated and approached, taking the appearance of Malivert and Spirite. They came nearer each other, continually lessening the space between them, till at last, like two drops of dew on the same leaf, they ended by blending into one pearl.

"They are happy forever; their souls, reunited, form one angel of love," said the Baron, with a melancholy smile. "And I, how long must I

Spiritual Phenomena.

DR. KEITH'S "DOUBLE."

It is not to be wondered at, that the "Remarkable Case of 'the Double,'" published in the Banner of Light of October 14th, puzzled its chronicler. The statement that a doctor, by manipulating his own person, relieved a suffering human being then ten miles distant from him, if admited to be true, suggests many inquiries. The published testimony of the patient certifies to the truth of the narrative, and a recent interview, which I have had with Dr. Keith, the healing operator in the case, has satisfied me of his sincerity and belief in its accuracy. It thence appears that the young man, Herring, while confined by sickness to his bed, in Newton, knew, by the evidence of three of his senses—sight, hearing and feeling-that Dr. Keith, then in Boston, ten miles distant from Newton, was operating upon and relieving him of his sickness. Of course the question instantly occurs, how could Dr. Kelth be in two places, ten miles apart, at one and the same time? Many questions have been put in reference to spiritual phenomena. Nicodemus was not either the first or the last person who has inquired," How can these things be?"

The "Rescue" is an interesting story that Robert Dale Owen relates in "Footfalls on the Boundary of Another World," to the effect that the mage or spirit of an unknown person appeared in the cabin of a vessel sailing near the banks of Newfoundland, and wrote on a slate there, "STEER TO THE NOR'WEST!" a direction, which, being obeyed by the captain, resulted, after a three hours' sail, not only in the discovery of a dismantled ship, entangled in an iceberg, and the saving of her crew and passengers, but in the further discovery that one of the rescued passengers was the exact counterpart of the image or apparition previously seen in the cabin of the relieving vessel, and that his handwriting was identical with the mysterious inscription on the

In one of the Atlantic Monthlies is a story related as having been told, by Prof. Tholuck, of Dr. De Wette, the well-known German biblical critic. Mrs. Crowe, in the "Night Side of Nature," page 182, briefly alludes to the same incident, without giving the names of the actors in it. It is, in substance, that Dr. De Wette, returning homeward one evening, between nine and ten o'clock, was surprised, upon arriving opposite to his house, to see a bright light burning in his library. As he gazed up at the window, he perceived the shadow, as of a person, moving about inside of the room. It soon approached the window, as if for the purpose of looking out into the street. It was De-Wette himself! Yes, one Dr. De Wette, on the outside of his residence, saw his counterpart moving about, inside of his study room and in full possession of it. The outside De Wette was amazed, and concluded not to attempt to dispossess the inside De Wette: so he took lodgings for that night in the house of an acquaintance, on the side of the street opposite to his own house. While there he saw the spectral De Wette engaged in the employments that usually occupied himself. such as writing at his desk, searching among his books and papers, going to and from the bookshelves, and then apparently cogitating on what he had read. At about midnight the mysterious De Wette approached the window, closed the curtains, and then extinguished his light. The bodily De Wette, now satisfied that his counterpart, or ghost, had retired to rest, also went to bed. Early the next morning, being refreshed by his slumber. he went over to his house to explore the mystery of the preceding evening. He found, to his surprise, everything in his study as he had left it. Nothing appeared to have been disturbed. But, on entering into his bed chamber, he saw that the lofty brick arch, which had over-spanned the room, had fallen during the night, crushed his bedstead and filled the room with a mass of bricks. ros, poor devil, not being worth the trouble of the life of the bodily De Wette. Who or what was that ghost?

Theodore Parker while dying in Florence, Italy, said to a friend, "I have something to tell you; there are two Theodore Parkers now. One is dying here in Italy, and the other I have planted in America. He will live there, and will finish would have been easy for him to have gained the my work." Who and what was the other Theodore Parker?

Bruno, one of the somnambulists operated on by Cahagnet (see Celestial Telegraph, page 19.) said, "A spirit is air, but it can assume any form it desires and carry very heavy burdens. In the state I am now, (that is, magnetized), I am a spirit. I am out of my body. I perceive it seated on a chair. I walk about in my room without About the hour that the murder was perpetrat- | being seen or felt by you, whom I touch. If even

Von

see myself at my shop board preparing to go to work. I see myself wherever I wish; this would make me believe that i am several beings." On pages 116-117, the communicating intelligence, represented to be Swedenborg, says, " A spirit can be but in one place, and answer but one person at the same time, though its material body may be in another place;" and he intimates that the celerity of a apirit's movement surpasses the velocity of thought, so that a spirit may be in several cities auccessively, and yet be believed by mortals to be in them all at one and the same time.

A. J. Davis, on page 45, of "Nature's Divine Revelations," drelares that "to go into a future state is not to depart from the body and assume a particular location; but it is to effect a change in the condition of the mind."

Some profound thinkers regard time and space as mere modes of conception peculiar to our present material state, or sphere of existence. Jung Stilling observes that the idea of space results merely from the operations of the material organs. of sense, and out of their sphere has no existence, and therefore as soon as the soul forsakes the body, all proximity and distance ceases, and that If it be in rapport with a person many thousand miles distant it can instantly impart or receive knowledge, &c.

These anecdotes and citations are presented as having an indirect bearing on the alleged fact of Dr. Keith's manipulating a patient at a time when their bodies were ten miles apart. They are not offered as a solution of the supposed difficulties of that case, but as exhibiting conspicuous elements of the philosophy which does explain it. The particular application of the principles will yary with the skill and characteristics of the individual mind applying them. Of course it should not be overlooked that the Indian spirit seen and heard by Dr. Keith was an indispensable agent in effecting and intensifying the necessary rapport between him and his patient.

ALFRED E. GILES. Boston, 1871.

"THE DOUBLE."

The Banner of Light of Oct. 14th, contained an authenticated account of the appearance of Dr. Geo. W. Keith at the bedside of a stranger at a place some ten miles from Boston, and the assistance rendered by him to the patient, while at the same time the said doctor was unconscious of anything remarkable going on, and was sitting in his office in the city, talking with friends of the sick man about his case. We are now furnished by A. S. Hayward, the well-known psychopathic physician, with some incidents from his own personal experience, bearing on this peculiar phase of manifestation.

Dr. Hayward informs us that he has, himself, been frequently seen by his patients, and they have received magnetic passes from him when he has been miles distant, and while he was not conscious, at the time, of being absent in spirit. This he can prove by a large amount of testimony-if human evidence is worth anything in the case.

On one occasion he also became cognizant of the facts relating to the experience of Miss Sophia Kendrick, of New Hampshire, at the house of Mrs. Halstend, New York City. He said Miss Kendrick was brought to New York on a bed, was submitted to the treatment of Dr. J. R. Newton, and in a few moments was so far restored as to be able to take a carriage and go to the residence of Mrs. H. While there, she informed Dr. Hayward that she frequently used to feel the spirit presence and healing influence of Dr. Newton, while the doctor himself was at his office at some distance from the house.

Of the cases of which Dr. Hayward himself is the principal actor, he knows nothing consciously, but his statements are based upon the deliberate declarations of his patients themselves. In one case, which occurred some three years since, while he was stopping at a hotel in Joliet, Ill., he learned that a Mrs. M. S. Milspaugh, an entire stranger to him, was dangerously ill in the neighborhood, and had been so for some time, being considered by her friends as past hope of recovery. She, however, did recover under his treatment, and since that time declares that she sees him often as plainly as during the time of his at tendance, and is able to describe the clothing which he wears at the time—though he is dressed in different garments from those worn by him when he was her physician. She has frequently written letters to him, asking if on such a day (mentioning date) he did not wear a certain article of dress; and she is invariably correct, though twelve hundred miles are stretched between her and the doctor.

Mrs. H. Brown, of Charlestown, Mass., plainly saw Dr. Hayward come into her house, a few days before he arrived in Boston from his last visit to Chicago.

At the late Spiritualist Camp Meeting at Walden Lake, he had occasion to give magnetic treatment to a Mrs. Moore, of Malden, Mass.-a stranger to him at the time-and he has frequently been seen by her as present in that town, when he was in the body, in Boston; which occurrence was also repeated in the experience of an invalid lady at and since the late Spiritualist Convention at Plymouth, Mass., said lady being a native and present resident of P., as he is informed by Miss Phube Hull, of New York, a personal friend of

Dr. Hayward bolieves the cause producing this result to be a psychological effect wrought upon the spirit through a sensitive organization, and that this is produced by and through the action of a natural law; that when the chain of sympathy is united between the operator and the patientwhether by letter, lock of hair, friend, or presence of the physician—then it is that this phenomenon of "the double" is produced; if the patient, on the contrary, is not sensitive or mediumistic-not adapted magnetically—no such result will follow.

IS IT "THE DOUBLE?"

MESSES. EDITORS-I read with much pleasure the "Remarkable Case of the Double" in your issue of Oct. 14th, both from its intrinsic interest, and because it was comparatively near home, and offered favorable opportunities for being ver-

Business calling me to Boston the past week, I took occasion to call at "198 Harrison avenue," and, suffice it to say, was not only perfectly convinced of the truth of the statement in your columns, but received such additional particulars as led me to conclude, (after a call upon Dr. Keith, at his office,) that it is not a case of "the double" at all, but belongs to an entirely different class of manifestations. The doctor informed me that it is not unusual for him, when examining patients at a distance, to see them and to describe them so that they are recognized by their friends. One peculiarity which marks these phenomena, and is to my mind proof that they are not genuine cases of "the double" is, that there are often slight departures from the outward appearance of the real person which correspond with some strongly marked mental trait, or with some incipient discase as it is liable to become developed. He also informed me that he saw places in the same man-

ner; that it did not seem to him that he went to false practices; second, to endeavor to reform those who these places, but they appeared before him like are united. A positive assertion is here made. No two a picture or a panorama. The experience of persons have the right to produce a human life and irreprove that spirits have the power to collect and combine spiritualized matter into organized forms that are visible to mediums, and, under favorable ed; (as, for instance, the hands reen by hundreds of people in the presence of the Davenport brothers.) Now I believe that the case under consideration is of this class. It is not difficult for me to believe that, if spirit power could perform the seeming miracle of calling a man back from the verge of the grave, it could form, out of the material at its command, a semblance of Dr. Keith; or in other words, that a spirit could form for itself a body resembling Dr. Keith's, which was tangible to the senses of Mr. Herring in the weak and passive state in which he was at the time.

This, then, is my explanation; which seems to me in accordance with what we know of spiritual power and law. I shall be glad to hear the views of others whose experience is greater than mine, and, if I am incorrect, to be convinced of

the fact, and to embrace the true solution. Pawtucket, R. I., Oct. 13th.

BY BELLA D. BIXON.

Written for the Banner of Light. A LEAF.

Ah God, have pity, for the way is long. The cruel rocks cut sharply, and the sky Is cold and frowning to despairing eyes, And o'er the barren wold the keen winds fly.

Surely our drooping forms and weary hearts Do morit rest and sleep—oh, awestest sleep! Burely our dreary tears and bleeding hands Must plead for us, oh God! The waves are deep!

See how we grope and stumble in the dark-Pity our ignorance, and give us light And rest, kind Father, for we've struggled long; Oh, for a little while let all be bright !

And send thy white-robed angels in our dreams. To soothe us with their music faint and sweet, While the blue sky curves softly overhead, And fragrant messes bond beneath our feet.

The Recture Room.

Children-Their Rights and Privileges. LECTURE BY MRS. VICTORIA C. WOODHULL, Delivered before the Massachusetts State Spir-Itualist Association, at Davis's Hall, Plym-outh, Saturday Evening, Sept, 23d, 1871.

[Continued from last week.] It is scientifically true that the life which develops into he individual life never begins. That is to say, there is no time in which it can be said life begins where there was no life. The structural unit of nucleated protoplasm, which forms the centre around which aggregation proceeds, contains a pulsating life before it takes up this process. As the character of the nerve etimula, of which this is possessed and which sustains this evidence of life, must depend upon the source from which it proceeds, it is, first of all, important that the condition of this source should be favorable to the new organism of which it is to furnish the nucleus. In other words, and plainly, the condition of the parents at the time of conception should be made a matter of prime importance, so that the life-principle with which the new organism is to begin its growth should be of the highest order. Cases of partial and total idlecy have been traced to the beastly inebriation of the parents at and previous to the time of conception. On the other extreme, some of the brightest intellects and the most noble and loveable charcters the world ever produced owed their happy condition to the circumstances under which they began life much of the after portion of the growing process of which having been under unfavorable cheumstances. Many mothers can trace the irritable and nervously disagreeable condition of their children to their own condition at this time.

We are aware that there subjects are not only avoided, but are almost unanimously ignored by society; also, that society pretends to blush at the mention of them. And well it may blush, for the abortions of nature which it is continuilly turning upon the world to be its pests, its devils, its damuation, and their own worst enemies, are sufficiently bideous to make all humanity blush with well-founded the mincing, supercilious, affected graduates of those hotto think that women should so degrade themselves as to attempt to discuss these subjects. But the time must come sherein they will not only be discussed, but must be understood and practiced according to the understandingwhen a full knowledge of what pertains to conception, fortal life, birth, and growth to full manhood and womanhood, will be an important part of every child's education. Virtue nor modesty does not consist in the avoidance, the ignoring. or ighorance of these most important things; but true virtue, true modesty and true general worth, consist, in part at least, of a complete knowledge and practice of them. It is full time that we have done with all the sham modesty and affected virtue with which humanity has been cursed already too long and unnecessarily. As has been said before, reformers are all working at the wrong end of the matter, foolishly, blindly, uselessly: they attempt to control offects, not to remedy causes. Such reformers never have and never will accomplish much, except perhaps to set others thinking.

It is required that we begin at the very root of the mat ter; and that lies in the condition of persons about to become parents. And just to this point, as we have said before, is where the Woman Question leads. It is the important question of the age, and it will rise to be thus acknowledged. All present humanity has a direct interest in it; and all future humanity demands of the present its right to the best life which it is possible to have under the best arrangement of present circumstances which can be formulated. And there are those who will not permit that their rights be much longer ignored. There will be "John the Baptists" preaching in the wilderness, "Prepare ye the way," and humanity must and will heed them. Buch is the prophecy of the present; and the present will do well to listen to its teachings.

The New York Tribune asserts that the cause of half the vice among us is the ignerance of parents of the fact that certain nervous and cerebral diseases, transmitted from themselves, tend to make of their children, from their birth, criminals or drunkards, and that only incessant and skillful care can avert the danger. The editor then goes on to philosophize in this way:

"A man may drink moderately but steadily all his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines, or incurable drunkards, the hereditary tendency to crime having curable drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely as scrofula, consumption, or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wickedly regardless of them. There will be chance of ridding our jalls and almshouses of half their tenants when our people are taught to treat drunkenness as a disease of the stomach and blood as well as of the soul, to meet it with common sense and a physician, as well as with threats of oternal damnation, and to remove gin-shops and gin-sollers for the same reason that they would stagnant pends or uncleaned sowers. Another fatal mistake is pointed out in the training of children—the system of eramming, het-house foreraining of children—the system of cramming, hot-house forc-ng of their brains, induced party by the unhealthy, feverish ing of their brains, induced party by the unhealthy, feverish ambition and struggle that mark every phase of our society, and partly for the short time allowed for education. The simplest physical laws that regulate the use and abuse of the brain are utterly disregarded by educated parents. To graility a mother's stilly vanity during a boy's school, days, hany a man is made incompetent and useless. If the boy show any sign of unnatural ambition or power, instead of regarding it as a symptom of an unhealthy condition of the blood vessels or other cerebral disease, and treating it accordingly, it is accepted as an evidence of genius, and the cordingly, it is accepted as an evidence of genius, and the offamed brain is taxed to the uttermost, until it gives way xbausted."

When a paper, which so religiously ostracizes so much which is involved in the principles of general reform, as the Tribune does comes so near to the "root of the matter." It may be seriously considered whether the time has not ar rived in which to speak directly to the point. If these offects follow from the causes cited, what is the remedy?

The remedy is twofold: first, and mainly, to provent as

many mediums is similar to this, and goes to mediably entail upon it such a load of physical and mental hell as the Tribune cites; and, if they do, they should be held accountable to society for the evils resulting therefrom. It is the merest sham of justice to punish the drunkand for the sins of his or her parents. It is the most supercircumstances, to those who are not so designate field nonsense and the purest malice to curse the bad fruit which grows in your orchard because you do not take care of the trees; but it is not more so than it is to curse and punish children for the crime of their parents.

Marriage or the union of the sexes is a natural condition

of the human race. Whatever relations they may sustain

to the children they produce, those which society as a whole sustains to them are broader and more comprehensive. The parents are but parts of society, and their children are nothing less, so that while they, by present social systems, are for a long time left to the special control and guardianahip of their parents, it can be considered only as in trust for society. The relations which should be considered as the foundation of society are those which exist between society and marriage in its special function of reproduction, which thus far has been utterly ignored. When two are about to form a marriage union, does society in its legitimate functions of promoting and protecting the public welfare ever stop to ask what the results of the union are likely to be? Instead of this most proper question entering into the consideration the only one that has been thought of is: How shall these two be compelled to live out the remainder of their natural lives together, utterly regardless of the higher thought of the children resulting from it?

It is a well-established fact among the medical profession that nearly all the consumption which hurries so many victims through life has its source in hereditary syphilitic taint, which, for delicacy, has been christened scrofula. Now what business or right has a man or woman, who knows that his or her system is loaded with this infernal poison, to become the propagator of the species? The same is equally true of all other diseases and damnations which can be transmitted, and not more of those which pertain to the purely physical than of those which relate to the mental and the moral. When the world shall begin to act upon this deduction it will have commenced a course of advancement which will never be intermixed with retreats. Education in matters which refer to these vital points should be one of the first steps to be taken by society. They have been foolishly and criminally ignored upon the false premises that to instruct children in them would be to lead them into unfortunate conditions, whereas the very reverse is the truth. If there are dangers to be avoided, the very best way to prepare children to avoid them is to give them perfect understanding of what they are. In knowledge there is always safety. In ignorance there is always langer. Lot these truths be adopted in the education of children, regarding their duties as the future parents of society, and one-half the ills with which society is inflicted would soon disappear. No person would think of setting their children to carry on a business of which they had no knowledge, but in this, the most vital of all things-the production of their kind-all possible knowledge is withheld. As well might it be expected that an ignorant foot-pad should be able to construct a perfect locomotive as that ignorant parents should be able to produce perfect children; and society must come to this conclusion before much progress can be possible in purifying the races. If our houses of prostitution were searched and their inmates questioned, none would be found whose mothers had the good sense to teach them the objects and functions of their sexual systems. It is the ignorance of these things which prepares the subjects who fill the blotches upon the fair face of humanity, which scatter their blighting poisons among its sons

and daughters. There is a law common to all nature by which those things that are best adapted to each other are brought and held togother. If it be analogically applied, there will be found a chemistry of the social, intellectual and moral sentiments as well as of the material elements, which only requires to have free action to produce equally good comparative results. Education should include a perfect knowledge of this part of general chemistry, so that compatibles may be at once apparent to all people of both sexes. Open the ountains of knowledge so that all may drink of the waters of a true life.

It marries of the any other purpose than simply the binding together of two individuals for the mero sake of havng them bound, then these purposes should have a modifying power over the union itself. If people-sensible peoset about to accomplish any purpose, they exert their best talent in adapting the means to the end in view; they do not blindly set about it without considering what the results of certain steps would be; in other words, they sit lown and "count the cost," and see if their means will compass the onds. As we have said before, no two have any right to contract an alliance by which children shall result to curse the world. Children are the natural results of these alliances, and as they are the end to be attained by shame. We have no doubt that the noble dames of society, the alliance, they should be the chief consideration to determine it. People drink to quench their thirst; but they houses of female depravity-boarding-rehools-with all the do not necessarily soize upon the first liquid they come upon It is one of the simplest rules of life which we are insisting upon, and yet people have never discovered that it could apply to marriage. The reason why this has not been dis covered is because pure selfishness has controlled with absolute sway. The time has come, however, wherein something more than present personal considerations must assume their true determining positions regarding marriage; in which either sex must ask the question and answer it : What shall I contribute to humanity if I do this? To this condition education will lend in these matters as surely as it does in all others. Then let us have a judiclous system of education relating to the laws which govern reproduction. The same rule which applies in other things also does in this. Pamiliarity with everything relating to it removes all danger of pernicious results flowing from it.

Children, by the little things they so readily gather about the difference of sex, are made curious to just the extent the means of satisfying that curiosity is difficult, and they pursue their means by stealth whenever and wherever possible. This results in producing a morbid condition of the mind about it, and encourages all kinds of secret vices, which are sapping the very life and beauty of the coming generation. No one can doubt this, who will give it the attention it merits, to be one of the crying lils of present systems of education. We are aware that "conservatives" will lecry this plain way of treating this subject, and make use of the usual method of manifesting their condemnation: evertheless, the proposition to us is a simple one, over which we have spent many weary hours. A secret attracts everybody's attention. When it is a secret no longer it ceases to attract attention, and becomes reduced to its legitimate and natural uses. Without any hesitation, we assert our belief that the same results would follow the education of our children in rexual matters; knowledge would succeed

curiosity, and healthy action of the mind to a morbid desire, We now approach a part of the subject which is of an preme moment, and that is the care which embryotic life demands. During this period of life, every influence to which the mother is subjected, boit ill or good, produces its legitimate effect upon the embryo. Mothers of humanity! yours is a fearful duty, and one which should in its importance lift you above the modern customs of society, its frivolities, superficialities and deformities, and make you realize that to you is committed the divine work of perfecting humanity. Under our system the interests of children are utterly ignored. No matter how illy-mated people may be, children will result. It will be difficult to find a case where an actual hate exists and not find children. What can be expected from children generated, born and raised under such influences? There are numerous instances constantly being made public where mothers are even brutally treated during pregnancy, and oftentimes be cause they are pregnant. That such things are, is a standing impeachment against society, and a shame upon those who would perpetuate them, under any circumstances. Just the life the mother leads will she prepare her child to lend. Just what the mother desires to make her child she can mold and fashion it to be. What a condemnation these considerations are upon the practices of fashionable society. How utterly worthless are the lives of so many mothers, and how devoid of purpose. Just so are their children. In the insane desire for dress and display, which characterizes so many women, lies the bane of life for their children. The cold heartlessness of the woman of fashion contains the germ of destruction for her daughter and the seeds of vice for her son. No warm-hearted, generous-souled children can spring from such soil. It can alone sow to the wind and

reap the whirlwind. So also is abortion a practice which aprends damnation world-wide. Not so much in those cases where it is accomplished, as in those much more numerous cases where it is much as possible, the union of persons addicted to these desired, attempted, but not reached. As soon as a woman

becomes conscious that she is pregnant and a desire come up in bor heart to shirk the duties it involves, that moment the fortal life is the unloved, the unwished child. Is it to

derer and the idiot, it equally applies to all modifications of these traits up to being entirely good; so that every livng porson was born what he is, in fundamental traits of character, which in expression are of course modified according to the surrounding influences which promote his

Hut we must pass from ante-natal life to that which has o generally been considered the beginning of it, and here a carching examination develops little more to be approved than found previously. How little scientific or acquired knowledge there is regarding the early care of children their mmenso death-rate clearly shows. It seems one of the most sorrowful things of life to see the merest babes drop off by the thousands, as they do, for the very true reason that the mothers do not know how to rear them. If wives will become mothers without the knowledge requisite to fit thom to perform their duties to their children, then they should themselves be put under the care of some competent authority, so that the life they have been instrumental in organizing may not be uselessly thrown away. Every child properly conceived and born should live to be reared. There should be a less proportionate mortality among them than among adults, because they are not necessarily subject to so many contingencies and exigencies which precipitate fatal consequences as they are. Everything which is required to insure the life of a healthy born child is proper care, natural diet and judicious exercise, and no woman is fit to become a mother unless the know what all these are. If these are not reasonable conclusions, then none can be deduced.

We are arguing, pleading, urging the rights of children those rights which shall make every child, male and female, honorable and useful members of society. Whether in acquiring this right all old forms, all present customs, all supposed interests are found to be standing in the way, matters not; the question is and must be recognized to be, What is for the best interests of children, not merely as children, but principally as the basis of future society? Scarcely any of the practices of education, of family duties or of socicty's rights in regard to children, are worthy of anything but the severest condemnation. They do not have their inherent rights at all in view. They consult the affections, to the exclusion of all reason and common sense. They forget that the human is more than an affectional being—that he has other than family duties to fulfill, and that he belongs to humanity, which is utterly ignored by all present firactices. Let the father and mother of every family ask themselves: Are we fully capable of so rearing our children that no other means could make them better citizens, and better men and women? And how many could con solentiously give you an affirmative answer? The fact tha children are born and grown to be citizens, and not to remain children of the parents simply, is overlooked. We are aware that this, if intended for any considerable and comprehonsive application, would be regarded as a startling assertion. Many true things, when first announced, startle he world, which thought unforced as long for our selves we make the distinct asseveration that fully one-half the whole number of children now living between the ages of ten and fifteen would have been in a superior condition, physically, mentally and morally, to what they are, had they been early entrusted to the care of the proper kind of indus-

We hold it to be an absolute and a fundamental right of all children, that when received into society, as determining powers, they shall be possessed of the required capacity and experience to take care of themselves, and to perform whatever may be required of them; that those who are best propared to fulfill all the duties which can by any possibility devolve upon them as members of society, are the best citizens, and give unanswerable evidence of having been the recipients of the best means of growth and education. To make the best citizens of children, then, is th object of education, and in whatever way this can be best attained, that is the one that should be pursued, even if it be to the complete abrogation of the present supposed rights of parents to control them. It is better that parents should be able to look with pride upon their children grown into maturity, as useful citizens, by the assistance of the State, having been unable to make them thus themselves. than to consult the present sentiments of the heart, by having them constantly under their care and by so doing allow them to grow into maturity in form and grace, yet lacking the necessary elements developed in practice to make them acceptable to, or to be desired by, society. One of these is the result of the existence of wisdom; of affection, guided by reason; the other that of selfishness, in which the good of the child is sunk in the mere promptings of affection, regardless of consequences. No reasonable person can ques tion which of the two is the better for all concerned, for

children, for parents and for society. The weight of our proposition, that society is itself responsible to children for the condition in which they are mitted to it as constituent members of itself, must begin to be apparent, for so far as they are concerned up to that time they are not responsible. This being self-evident, is it not also self-evident that they cannot with any consideration of justice be held to account for that which is the legitimate consequence of and which is positively determined by that condition? We trust the time is near when the rights and privileges of children will be duly accorded and guaranteed to them by society, and when their true relations will be scientifically analyzed and understood and properly enforced. Then will the prophecies of the present have reached consummation: then will commence the earthly reign of the King of kings and Lord of lords, as prophesied by all the hely prophets of the world; then old things shall pass away, and all things become new; then the Christ shall sit upon the throne, and from his inexhausted fountain of love, justice shall continually flow over all the earth, "as the waters cover the sea."

As vanish the heavy mists of the morning before th adiance of the rising sun, so will vanish the clouds that hang around the minds of men, and shut out the rising spiritual sun, for whose "star in the East" wise men are continually watching; the sun that will rise higher and higher, and extend its rays wider and wider, until it shall enlighten the minds of all mankind, until the icebergs of ignorance, tradition and superstition are dissolved which low float in the ocean of progress-society, with its cankered, festering heart; commerce robbed of its legitimate function; labor of its recompense, and religion of its spirituality; education lacking wisdom, marriages forming 'disunions," and women without rights.

Then all the false forms of the present will yield their sway to God's command-"Let there be light." The laws of God are nover changed—though old as creation—they are ever new, ever sufficient for all the vicissitudes of life; they are ever full of wisdom, justice and love; they are written al over the face of creation, in the bosom of the earth and in the heart of man; they are uttered by the raging tempest that rocks the mighty ocean; in the terrible mutterings o the earthquake; in the fury of destructive battle, when hosts are hurled on hosts in fraternal strife; through all these the voice of God proclaims-"Let there be light," and

We also hear its whispers in the gentle zephyrs that stir the bursting buds and in the blooming flowers that lift their heads to drink the failing dew; in the hum of busy nature; in the gushing fountain; we see it in the gambols of the bubbling brook; in the mether's love for the new-born life; in the father's pride; in the unspoken joy of the maiden's soul, listening to the first sweet tones of love; in the mag-netic ties of human sympathy which bind all mankind in a commen brotherhood, and in the dawning light of heaven brought to earth by the angelic hosts to usher in the reign of universal justice, peace and love.

Banner Correspondence.

the fortal life is the unloved, the unwished child. Is it to be wondered that there are so many undutiful children? so many who insilicatively feel they are "incumbrances" rather than the beautiful necessities of the home? What true mother's heart but bounds with pride and joy when she sees the beauteous results of her constructive work? Why should she not also feel a like happiness when she realizes she is performing that constructive process? Is it to be wondered that there are so many children that it follows them through life? It should be the pride of every woman to be the willing, the sandues of the knowledge we deem essential she will nover have cause to reget that she fulfilled the duties of maternly. Child-bearing must be made an aim in marrisge, and no longer left to be its merest chance. Children have a right to be to makes for her children. (To believe in free love in gree lust, I should the without any qualification; have answered you, No! and I believe if Spiriti alists from the beginning had exercised moral corrange enough to have in finite free love. We know that love is self-abnefinite free love. We of Divine laws. No organization in all the realm of matter can be ultimated without a perfect fidelity between the positive and negative forces that affinitize to produce the organization. Who knowing this, could dare to be otherwise than true? James Russell Lowell says (and I agree with him):

ames Russell Lowell says (and I agree with he "Let us speak plain; there is more force in names. Than most men dream of, and a lie may keep. Its throne a whole age longer, if it skulk Behind the shield of some fair seeming name. Let us call tyrants tyrants, and maintain. That only freedom comes by grace of God, And all that comes not by his grace must fall; For men in carnest have not time to waste. In patching fig-itaves for the naked truth."

Let us make our raligion glorious by believe to Let us make our religion glorious by being true to its teachings. For God's truth and human pro-gress, M. S. TOWNSEND HOADLEY.

Lynn, Mass., Oct. 13, 1871.

Maine.

Maine.

KITTERY.—Samuel A. James, writing Sept. 25th from this place gives the following fact—the warning of the death-hour—for the opponents of Spiritualism to consider: "Drop this spiritual communication and we are all adrift; immortality is not found in the book that is so precious to Orthodoxy if spirit communion is not true. In this is my only blessed hone! There is but a veil Orthodoxy if spirit communion is not true. In this is my only blessed hope! There is but a veil between us and the summer land. What can these Orthodox people say to this fact? Mrs. Annie C. Davis, aged twenty-five years, six months, died in this town the 20th day of Septem-her. She frequently spoke of the beautiful man-sions and flowers she saw, and the beautiful man-sions and flowers she saw, and the beautiful music she heard, exceeding anything else, she said, she had seen or heard. Her father and sister, and she had seen or heard. Her father and sister, and heautiful angels were around her, and she said her father told her he would come for her in just two days. She thought one day was long enough to stay, but he said in just two; and at the appointed time he came for her. She was a pure and generous hearted woman, a true and loving wife, and faithful friend, whose whole character was in harmony with all that was good, and who carried with her an atmosphere of happiness and kindly charity wherever she went. While mourncarried with her an atmosphere of happiness and kindly charity wherever she went. While mourning her early removal from among them, her friends sorrow not as those having no hope, well knowing that theirs alone is the loss, and that the sweet-voiced singer is happy with the loved ones she so fondly alluded to in her last hours, who had preceded her to that happier spirit-land.

New York.

POTSDAM.—S. C. Crane says: "Another year has rolled around, and we are admonished that if we desire the weekly reception of the Banner of we desire the weekly reception of the Bauner of Light, three dollars must be sent on as compensation, so we euclose our little annual money order. We receive regularly the Banner of Light, Religio-Philosophical Journal and American Spiritualist. The last issue of the Religio is a "seven-hy-nine" calling for help. Let us all respond liberally, and a "sist our well-tried friend Jones, in once more setting in motion the spiritual machinery of his paper, which in past years has contributed so largely to the advancement of civilization. We cannot afford to let the Journal die out with the embers of the doomed city, or even zation. We cannot afford to let the Journal die out with the embors of the doomed city, or even to have its publication delayed. The several papers published in the interest of Spiritualism have become fixed institutions, and have done more to free men and women from the bondage of fear—the child of ignorance—than all other publications combined; therefore, as houset men and women—that great mass—'eleven millions,' should at once respond to the worthy call of our reliant collaborations. valiant co-laborer, S. S. Jones, who has been so severely tried by fire, in common with all Chica-

Connecticut.

'PLAINVILLE.—"S. M. H." writes: "Time out n two weeks; please renew"—is what I read on in two weeks; please renew the No. 4 paper, Banner of Light. Enclosed find three dollars for a year's subscription, for I must have the paper if I go without some other things. Thank you for the poem, "The Voice of Prayer." I like it; it is to the point. The oftener I read it, the better it sounds. Guess a good many say of its contents, "Them's my sentiments," without making light of it, either.

California. GRASS VALLEY.—Aaron Dow, writing from this place, September 21st, gives an encouraging account of the spiritual cause in his vicinity. Several well-known exponents of Spiritualism, among others Emma Hardinge, Laura Cuppy Smith, Laura DeForce Gordon and Dr. and Mrs. Benjamin Todd, have spoken for brief seasons there, doing glorious work. A good test medium, he believes, will succeed finely in the town, and in Nevada City, which is only three or four miles

Austin Kent.

distant.

Allow me to make a fervent, earnest appeal in behalf of a man of whom you have all heard more or less through our papers-whom to know and fully appreciate the condition of, needs to be seen. I refer to Austin Kent of Stockholm, N. Y., the town joining this upon the northeast. I will not attempt to give a description of his physical condition, for that has been done often through the papers. I desire to enlist you in his behalf, and bring your minds to bear upon the absolute necessity of our contributing to assist him through the coming winter. His means are nearly exhausted, he is entirely belpless, and needs a strong man to take care of him in the matter of putting him on and taking him off his bed, which is now principally done by his wife, by aid of a purchase or machine. Bro. Kent suffers bodily pain all the time, and some of the time acute pain; add to this his mental anxiety as to how he shall obtain the necessaries to keep the "wolf from the door," makes the hours, days and nights drag heavily along. Good angels save us all from such a condition. Should two thousand out of the eleven millions give our suffering Bro. Kent fifty cents each - oh, how it would gladden him! how it would lighten up the future of his life while in that old casket! And would not we, the donors, feel the effect upon him rebounding to us? You all understand the law by which these things are governed; now let us all, by a hearty, free good will, send Bro. Kent a little money from our individual pockets, through the Banner of Light, as some of you have done before, for which you have received the grateful thanks a thousand times over, silently, tearfully, from Mr. Kent and his noble, patient wife; and now I call upon my old friends in Maine who know me, my old friends in California and New York, as well as Massachusetts, to join me, at once, in making up a good round sum for the relief and assistance of Austin Kent and wife. I have been thus explicit, feeling and knowing the necessities of the case.

Potsdam, N. Y., Oct. 14th, 1871. S. C. CRANE.

From Prof. Denton's new book, " Radical, Rhymes." FOGYLAND.

Of all the lands, from East to West, I sing one stranger than the rest: / The sun finds not in all his rounds The winds within their ample by und, Nor yet the peoping starry band, A place more strange than Fog ; land.

The sun arises in the west. And slowly creeps to find his rest; While feebly dart his leaders rays Through an eternal vell of haze : The God who made it never planned For sunshine bright in Fogyland.

No flowers grow, no gay birds sing, But deleful bells are heard to ring; The lambking never d'ire to play. The parroquets are trught to pray; For plety is in demat.d With all who live in Fogyland.

No sap on Sundays mounts the trees; Within their hives sit moping bees; The whistling winds are fast asleep. And silence reigns o'er all the deep: No wave dares dash upon the strand When Sunday comes to Fogyland.

What people dwell within the place! A rueful, woeful, groaning race: All pleasure is a deadly sin; Of him who dares to walk therein, The Devil waits to take the hand, So say the folks of Fogyland.

They ever mourn the golden past, Their eyes upon its glories cast; The present publicly daplore, And what the future has in store : The past alone was good and grand, So say the folks of Fogyland.

A myriad priests within it dwell, Who preach an awful, endless hell; A Devil, master of the place, Who takes three-fourths of all the race : Their god cannot his arts withstand, And he is king of Pogyland.

If we would feel the glow of wouth: If ye would see the sun of Truth, A joy receive all joy transcends, Then break your bonds, and leave, my friends. To owls and bats-night-loving band-The gloomy vales of Fogyland.

Spiritualism.

ETCHINGS FROM THE SOUTH.

BY J. M. PEEBLES.

LOUISVILLE, KENTUCKY. .

This city, the key to the South, has improved | America." wonderfully since our last visit, some six years since. It numbers about 140,000. There are fifteen religious denominations, having eighty-eight church edificer. It is said that 50,000 citizens of Louisville never attend church. The theatres are crowded. Black Crook is now on the boards. We seldom attend theatres, horse-races or campmeetings. There is but one liberal church in the think the time in this and other localities is ripe | the nations," but of the locality and the depthsganized liberal elements. The Spiritualist lecwell last Sunday. Under the efficient officership erly vision, the waters rushed up in a living torof Mr. Spurrier, the Lyceum will improve each Sunday. The Society has engaged, or is corresponding with (so we understand) Thomas Gales liam Denton, E. S. Wheeler, E. C. Dunn, and C. to Col. Hay. B. Lynn. This is an excellent cast; the latter filled a two months' engagement with this Society last season, giving universal satisfaction. If golden future.

and perfectly satisfactory.

VON VLECK IN LOUISVILLE. It is very common for Spiritualism to be "exposed." It is the general opinion of the Spiritualists here, that the Doctor benefited the cause, and in this way: he called public attention to the subject, told some truths, and put a class of too credulous Spiritualists on their guard against strolling impostors, holding dark circles at a "dollar a head." This has recently been practiced by two pretended media in Southern Kentucky. They assisted each other in their tricks, and owned it when detected. The city papers

are pretty severe on Mr. Von Vleck. The follow-

ing clippings are from the yesterday issues: "Von Vleek has played out. He may have convinced the Rev. Mr. Pratt that there is no spirit-existence, no spirit-manifestation, but there are a great many people in the world beside the Rev. Mr. Pratt. Mr. Pratt by drumming could get a paying audience for Von Vleck one time, but he couldn't do it last night. So Von Vleck is played out. Perhaps the Rev. Mr. Pratt feels that if he hankers after Von Vleck as much as he did at first heales was played. did at first, he also may play out. People might begin to ask, 'If there is no proof, no manifestation of spirit existence, what is the use of our paying him to preach?' At New Albany Von Vleck played out very fast—at Evansville he did the same."—Louisville Daily Sun.

"Weisiger Hall was only partly filled last night.
Von Vleck had promised new and extraordinary
exposures, but none of the papers considered the matter of sufficient importance to require a full report." - Courier-Journal.

"Mr. Von Vleck admitted that he felt embarrassed during the evening, and apologized frequently for his clumsluess. The situation was evidently unfavorable, and he was no doubt quite as gratified as the audience, when the entertainment was brought to a close by the exciting shout of 'fire' on the street."—Daily Commercial.

Mr. Von Vleck's best supporters all through were Spiritualists. Many too poor or too penurious to give a dime per Sunday for the support of spiritual lecturers, would give their fifty cents a night to hear the phenomena "exposed" and the beauties of the Spiritual Philosophy caricatured. Comment is unnecessary.

COL. S. D. HAY.

This zealous defender of Spiritualism, originally from Kentucky, and afterwards a resident of Texas some thirty years, is at present stopping in Louisville. Acquainted with the most distinguish. ed men of the South, the intimate friend of the ascended Gen. Houston, and twice appointed United States Attorney of Texas, it is needless to say that he knows something of men and their motivessomething of evidence and testimony. Evidence, the most direct and positive, convinced him, as it did Judge Edmonds, of the truth of Spiritualism. A year or two since he commenced the public advocacy of its principles, speaking in court houses, school-houses, and other feasible places, holding developing circles as opportunity afforded. He is an earnest, whole souled worker. The angels are with him.

FAIRNESS OF THE PRESS. The Louisville press is famous for its impartial Victoria C. Woodhull.

treatment of Spiritualists and Spiritualism. Much of this is due to the influence of Mr. Colony, now connected with the Daily Sun. Spiritualism is a power, and Spiritualists ask no favors-only justice; and this they will have. It has been said that the "American press is a power, and not a power." The saying is correct. For the base and coarse to belie the good through the political or religious press, helps the good on their way to victory. Such is the inverse action of compensation. Horace Greeley owen much of his success to the personal abuse of the New York Herald. Life is a long journey. Vice can never equal zirtue in the race; neither can hell reach as high as heaven. God reigns-reigns to overrule "evil" for good.

DESCENT OF DOVES.

Man has dominion over the "beasts of the fields and the birds of the air." This mental dominion is often exercised psychologically. Such was doubtless the case touching the prophet Daniel "God sent his angels," say the Scriptures, "and shut the lions' mouths." Ravens were spiritually influenced to wing their way to and feed the prophet Elliah.

While the body of Mr. Gaines was lying in the Roper House Mobile, Ala., previous to burial, a dove flew into the parlor, and gracefully lit upon the coffin. Driven away by those present, it sail ed across the streets into the fields, but speedily, swiftly returned, lighting upon and walking the whole length of the coffin. All present were astonished. Mr. Gaines was a Spiritualist. Did not the flight of the dove symbolize the ascension of the good man's soul?

A SIMILAR OCCURRENCE.

In a book, racy and rich in Southern incidents recently published by the Rev. Mr. Milburne, the blind preacher, entitled the "Rifle, Axe and Saddle-Bags," he gives a thrilling account of a dove's descending and perching upon Bishop Bascom's shoulder while preaching. It occurred in Kentucky on a summer's morning of June. The Bishop was discoursing upon the subject of "spiritual gifts." And when getting thoroughly warmed up with the grand truths—the gifts of the spirit wherein he stated the condition in which he was and the ministries of the angels—a beautiful gold- placed by the calamity, and his determination to en-plumaged dove darted in through the raised re-issue his paner as soon as new material could window, and lit upon the Bishop's shoulder. Low- be obtained, &c. And now below we give the ering his voice, he looked at it-all saw it. Sit- statements of others who need the sustaining ting a few moments it rose, and circling three power of the Spiritualists: times around his head, sailed away into the fields and gardens. Such facts have, with Spiritualists, a deep significance. The Rev. Mr. Milburne says he received the above account from the Bishop's own lips; and "a truer man than Henry Beidleman Bascom never walked the continent of

COOPER'S WELLS.

In Hines Co., Mississippi, some twelve miles from Jackson, the capital, are famous medicinal springs, frequented by invalids, and discovered by Mr. Cooper, a Methodist clergyman. He first dreamed of finding these springs. The dream being repeated a second and third time, he commenced digging. His neighbors scouted the idea. city—the Unitarian. Many of its best supporters | Finally, laughed out of it, he abandoned the proare Spiritualists. Their clergyman and Brother ject. The fourth time, he not only dreamed of the Lynn were socially very cozy last season. Some spring whose waters should be for the "healing of for a creedless church, constituted from the unor-sixty feet-which, when reached, would yield a copious supply. Renewing the work, and reachture season, save the musical department, opened ing the depth specified in the dream, or more proprent. They are now a popular resort for the sick and infirm, and have been for the past twenty years. Spiritualism holds the key that unlocks Forster, Laura Cuppy Smith, Moses Hull, Wil- all such mysteries. We are indebted for the facts

THE BANNER A PASSPORT.

Our pilgrim lecture-friend, S. D. Hay, reached Tuscaloosa, Alabama, several months since, with he has unengaged months, societies in the West two letters of introduction. The gentlemen to and South should at once secure his services. It whom they were addressed, treated him civilly, gratifies us to record the successes of our speak- but manifested not the least interest in Spiritualers; they quarry well; temples await them in the ism. How lonely! What was to be done? Could it be possible there were no Spiritualists in this There are a goodly number of excellent media, growing city? The impression came—"Banner There are a goodly number of excellent media; growing city? The impression came—"Banner in this city. "Slate-writing" in the light is among the common methods of communication. Those copy taken by J. B. Sellick. By this gentleman attending these scances pronounce the tests clear he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy taken by J. B. Sellick. By this gentleman he was most cordially received, remaining several to the copy to the c eral weeks holding developing circles, and teaching the principles of Spiritualism. The Banner of Light is cosmonolitan, circulating in every civilized country of the globe.

Col. Hay, from careful observation and experience, is opposed to "dark circles." If they "convert now and then one, they do not stay converted, and then it opens the door to all kinds of trickery." He endorses what A. J. Davis says about dark circles in his strictures upon Thomas Carlyle. "Enough occurs," says he, "in the light."

IS MAN RELIGIOUS?

Is man a monkey?—or to put it better, is he a progressed monkey, and nothing more? Is the not an animal, plus a cranial story? Is he not contemplative, aspirational, religious? What is religion? "A system of worship," says the lexicographer. Let us go deeper, philologizing a little. According to Cicero, religion comes from religere - " to reconsider " - id est, to sincerely study that which relates to our daty, both toward God and man. Others derive it from religareto bind fast"-referring to the moral bond uniting created and Creator. These definitions seem plain, and yet there is the mist of ambiguity about them. Is not religion-defined in a more clear and comprehensive character-the great law of sympathy; an unsleeping solicitude for universal well being-love? Its manifestations are seen in the exercise of benevolence, kindness, forgiveness and a pure desire for the unalloyed happiness of all creatures. Religion is a plant of Heaven. It is germinal in every human soul. Spiritualists, above all people, should cultivate it. As a body numbering several millions, we lack three things -organization, religious culture and moral enthu-

I am no believer in spiritual manifestations-Spiritualism; it is to me a matter of tangible, positive knowledge. When you hear of my recanting, put me down as insane or idiotic. I have yet to hear of the first case of a progressive, intelligent, honest Spiritualist's backsliding from the faith -the knowledge of immortality derived from the blessed ministry of spirits.

Louisville, Ky.

THE WOMAN QUESTION.—It is not the women who are happily situated, whose husbands hold positions of honor and trust, who are blessed by the bestowal of wealth, comforts and ease, that I plead for. These do not feel their condition of servitude any more than the happy, well-treated slave felt her condition. Had slavery been of this kind, it is at least questionable if it would not still have been in existence; but it was not all of this kind. Its barbarities, horrors and inhumanities roused the blood of some who were free, and by their efforts the male portion of a race were elevated by Congress to the exercise of the rights of citizenship. Thus would I have Congress regard women, and shape their action, not from the condition of those who are so well cared for as not to wish a change to enlarge their sphere of action, but for the toiling female millions, who have human rights which should be respected.—

EARLY AUTUMN.

Along the brook the yellow golden-reeds, With nodding plumes, stand idly swaying there; Above the stream the summer's flying seeds, Like tuncless insects, fill the baimy air.

A golden light upon the mountain sleeps, His feet are bld in valley vapors wet; The highland blackberry on the wooded steeps Wears its ripe berries of enamelled jet.

The pearly clouds, becalmed within the sky, Edged with pale gold, like summer castles stand, Seen in a vision by some dreamer's eye, Orowning the far-oil slopes of fairy-hand

The gentle winds scarce stir the fading leaves, Scarce move the brown and withered clover-heads; And undisturbed the busy spider weaves, From bough to bough, her web of filmy threads.

Warm on the grass the brooding sunbeam lies; The wandering airs are filled with faint perfumes; The gazer's eye along each ridge descries The upland-sumach's crimson-painted plumes.

Upon the topmost spray the blackbird sings, With mellow note, his silvery-throated song; The drowsy bee, with purple gossamer wings, Hums his low, surly hymn the whole day long.

Idly I lie, with half-shut, dreamful eyes, And listen to the sounds that fill the air-The bee's low hum, the wind's melodious sighs,

Oh, soon will come the melanchely days, When Nature seems to wear a hidden grief, And bleak and bare will be these pleasant ways Where meaning winds shall whirl the faded leaf.

The wanton blackbird twittering blithely there.

The Chicago Conflagration.

APPEALS FOR THE PRESENT AGE THE LYCEUM BANNER, AND

THE SPIRITUALISTS OF CHICAGO. In our last issue we gave an account of the terrible disaster that has befallen Chicago; also stated the fact that all the Spiritualist papers were engulfed in the general destruction of property; and printed a letter from Bro. S. S. Jones, proprietor of the Religio-Philosophical Journal,

AN APPEAL TO THE SPIRITUALISTS OF THE UNITED STATES.

An appeal to the spiritualists of the united states.

Dear Brethren—The fearful besom of destruction that recently swept over the city of Chicago, has brought ruin to all the parties who were concorned in the publishing of the Prisery Ade.

It can never be told how bravely and unselfishly Col. Fox has struggled against most overwhelming obstacles, to get this paper upon a paying basis; and just as he had reached that position, at great personal sacrifice, came this fearful calamity that has swept away pross, and type, and material, and ruined the men who have so faithfully and unwearledly striven to give to the Spiritualists and liberal-minded of the great Northwest, a paper worthy to represent their faith and the cause of human progress.

The loss is total. Not a dollar of insurance can be collected, owing to the ruin of the company by whom Col. Fox's interest was insured. In this hour of their great trial, I make an appeal to you—not for charity to them, (that they

make an appeal to you—not for charity to them, (that they do not ask,) but for ald to enable them to start once more the do not ask,) but for aid to enable them to start once more the Present Age. After the first season of prestration and despair, Col. Fox decided to re-issue the paper in thirty days. To do this he must have help. Spiritualists, will you aid in this effort? I surely need not tell you that if this was the organ of any sect, not thirty days would pass without seeing it restored upon a good working basis. Subscriptions would flow in from all the churches, ample for all its needs. Is there nothing in our faith to make us as ready to sustain our organs, or come up to the help of our brethren in the time of their calamity?

The smallest sums in response to this appeal will be most

of their calamity?

The smallest sums in response to this appeal will be most gratefully received; and in the name of all that is true and heautiful in our faith, I appeal to all who care for its promulgation to respond according to their means, and help these carnest men, who have lost everything in our common cause, to resume again their labor.

Bubscriptions may be sent to Col. D. M. Fox, 364 Warren avenue, Chicago; or to the office of the Banner of Light; or to the address of the witter of this appeal—Willimantic, Ct. Their receipt will be gratefully acknowledged in the columns of the journals.

of the journals.

Faithfully yours in the cause of humanity,
Farp, L. II. WILLIS, M. D.

"LYCEUM BANNER" SUPPLEMENT.

The unconquerable fire flend which has been raging for the last fifteen hours over our beautiful city, is the only enemy to which we feel obliged to surrender, but this morning fluds as without office or roof of any kind for shelter, nd nothing saved except what was hastily thrown on who

together with all the wardrobe of which we were passessed; all swept away with the destroying element that has made so many other homes a wreck.

The publication of the Banner will be resumed as soon as

we can replace, with new material, what has been burned. We hope our many disappointed readers will be patient with the delay, and reader us such aid as may be within their means to assist us in again sending our Banner to the world. What is wanted is money! and we earnestly ask all the friends of the Lycoum Banner to send such donations as their circumstances will permit to assist in this pressing

need,

To those to whom we are indebted we can only say, your claims shall be met as soon as possible, and those who are indebted to us need not be reminded that "now is the according to the " The Banner still lives, but the fire is raging, and no one

can foresce how much time must clapse before Will our friends of the press aid us by making a notice of

will our incline of the present to the first this in their columns?

Donations and subscriptions may be addressed for the present to

No. 54 28th street, Chicago, Ill.

It would be a particular favor, at this time, if our editorial friends would say to the public (for us) that, although the presses and all the material used by the Western Ruran and Young Folks? Robal were entirely destroyed in the great Chicago Fire, our subscription lists were rescued, and that within one moran from the fire we intend to be out again in the old form, style, &c. The Western Rural is a farm and family weekly, that has attained the largest circulation of any agricultural teaps out of New York Circulation of New Y farm and family weekly, that has attained the largest circulation of any agricultural paper out of New York City. Terms, \$2.00 per year. The Young Folks' Rural is a large newspaper of eight pages, for young people and children, at \$1.00 per year; started a year ago, and has been pronounced "the finest thing extant for the young." All who subscribe at this time will aid us in recovering our losses, and in getting on our feet again. New yearly subscribers, for either paper, will receive the whole of 1872, and the remainder of this year free, after the resumption. We give splendid inducements to get up clubs. Address, H. N. F. Lewis, Chicago, Ill.

APPRAL FOR THE SPIRITUALISTS OF CHICAGO. Appeal of the Relief Committee of the First Society of Spir-stualists of Chicago, Ill., to the friends of humanity every-where, on behalf of the sufferers by the late disastrous conflagration in our city.

It is just one week after the fire, when its smouldering embers are fast dying out, when the feverish excitement and apprehensive terror lest the terrible Fire Fiend should ombors are fast dying out, when the feverish excitement and apprehensive terror lest the terrible Fire Flond should again start forth on his mad career and scatter his desolating brands over the remaining portion of our fair city, is somewhat allayed. Now that the fever that burned and scarred our very hearts with anguish, drying up all the sensos and feelings, except those alive to the terrible internal disasters and ruins all around us, is giving place to the chills that are soon to replace them during the terrible colds of a long and unprepared-for whiter, except only in the sympathics of the world of humanity, to whom we turn with hearts sere and bruised, but not despending, asking for all and sympathy. Many, many thousands are without clothing, bedding, food, fuel, money, homes, overything necessary to sustain life through the rigors of a cold and inclement season, which already begins to tell upon them in their thinly clad and otherwise destitute condition.

With all this desolation and want pressing us into service, we, the Wirst Society of Spiritualists of this suffering and despoiled city, have appointed a Relief Committee, to secure and distribute aid to the sufferers, amongst whom are not a few of our own Association, composed of men, women and children. Many of our loved Lyceum little ones are to-day homeless, and their parents and friends destitute. We ask you for sympathy and aid, assuring you we are prepared to receive and distribute your contributions. The Committee are organized and in working order, confident that we need only to make this known to secure a hearty response from all who sympathize with suffering humanity.

Contributions may be directed to John Sybrandt, Chairman of Relief Committee, No. 11 Union Park Place, Chicago, Ill.

Communications may be addressed to Charles W. Mills, Secretary to Relief Committee, No. 271 West Randolph atreet, Chicago, Ill.

OUT OF THE PLAMES.

MESSES. EDITORS—Have you read the brave worded Circular ("Lycoum Banner Supplement,") of that courageous, heroic little woman, Mrs. Lou H. Kimball, editor and pro-

Chicago was in flames! thousands upon thousands fleeling to save their lives. The devouring element swept on like an avenging demon, with a power no human effort could stay; it reached the block of the Lyceum Banner office, where Mrs. Kimhail roomed, giving her and her sick friend, Miss Baker, just time to grope their way through the thick darkness inside the building, (the gas works having already been burned, there could be no light in the buildings, although the block on three sides of them, on the outside, was a livid sheet of flame,) and thus zare their lives!

Of course little or nothing could be saved but life, in such an emergency. And now comes a wonder that ought to charm even Horace Greeley into an admiration of what one couragoous little woman has dono—if .not of "women's

couragoous little woman has done—if not of "women's rights." We mean, of course, if there is enough left of llorace to charm; which we greatly fear, after the frequent tilmmings he has had from the keen blade of Theodoro Til-

Horaco to charm; which we greatly fear, after the frequent trimmings he has had from the keen blade of Theodoro Titon's pruning kuife.

Here is a frail woman, fleeing from the "great destroyer," at two o'chock Monday morning saving only life and the sick woman in her charge—moving seven thines from point to point to escape the greedy flames, before daylight came to reveal in part even the yet uniold horrors of the doonned city; and on Monday afternoon, while the flames yet raged with unabated fury, sits down, and with steady herve, exalting courage and a heroism not excelled, if ever equaled, by any man—Horaco Greeley not excepted—writes her "Lycoum Banner Supplement," with no word of regret or whining to mar the sublime hope and courage her woman sonly possesses, and announces her determination of "again sending out our lamer to the world."

Farowell, fossilized Horaco Greeley, with the sickly conservation of the decaying Tribune, beets, turnips and equashes, and all you "know about farming," for while such women live humanity is safe and progress assured.

We need not recite the dark horrors of that fated city.
Our readers are already painfully familiar with them.

The question xow, with revy Reprintable, should be, what can't do—not to be saved from hell-fire, for that is further off than Chicago—but to assist the Lyceum Banner to rise, Phoenix-like, from its own aches—brighter, braver, stronger than before—so that "out of the flames." It may come with such strength that its courageous editor and proprietor may smile defance at the attempt of the "freehend" to destroy.

than before—so that "out of the flames." It may come with such strength that its courageous editor and proprietor may smile deflance at the attempt of the "fire-flend" to destroy, We ark every one of the readers of the flamer of Light to send Mrs. Kimball, at once, one polling rach, Not one but can send it if they will. Send that amount anyway, and as much more as your circumstances will admit. Think for a moment what a triffe a dollar is for each of you to give, and what orear assistance it will be to the Lyceum Banner.

we also call upon the Lyceums to take immediate action We also call upon the Lyceums to take immediate action in this matter. The Cleveland Lyceum has already moved in this good work. A subscription list was handed in by us last Sunday, which, being nobly seconded by their carnest Conductor, received such a start as will cause a draft of at least \$100 to go from the Gleveland Lyceum this week.

We would suggest and ask that every grown member of each Lyceum throughout the country subscribe one dollar, at least, each. Then have a party, fair or social, so that each Lyceum scholar may help contribute something.

The suffering in Chicago has been relieved and provided for, as far as possible, by the prompt and magnanimous gen-

The suffering in Chicago has been relieved and provided for, as far as possible, by the prompt and magnanimous generosity of the peeple of the whole country. Even the Old World most generously responds to the necessities created by this fearful calamity. And now that the suffering is stayed, let each one join and add their mite to assist in rebuilding, and, as friends of the Lycoum Banner, ald the glorious work it was so nobly doing; let every Spiritualist feel a pleasure and pride in assisting so worthy an object as that which calls loudly for some action from each one.

Address Mrs. Lou H, Kimball, No. 51 28th street, Chicago, Ill.

A. A. WHEELOCK, Cleveland, Ohio,

THE STORY OF ONE OF THE CHICAGO SUPPERERS-THRILL-

ING BUILDER. CHICAGO, Oct. 19th, 1871.

DEAR BANNER—Thinking some account of the dreadful fire hero coming from one who sufferedby it, might be interesting to you, I sit down as soon after it as is possible to give you

s little account, although no one who was not in it can re

to you, I sit down as soon after it as is possible to give you a little account, although no one who was not in it can realize one-half the misery and suffering it has caused, for no description I can give you of it would half reach the reality. The fire commenced on Sunday night in the west side about 0 r. m. About 11 the bridges from the west and south side took fire; then commenced the work of destruction on that side. Soon the court house, post-office, all the hotels north of 12th street, as well as dwellings, were a mass of fames. Then the bridges connecting the south and north side were attacked, and the whal blowing a perfect harricane blew the flames across on the north side; before this the water had given out, and that side was given up entirely to the devouring element, for not an engine was over there. We were living on the north side, and when the fire commenced were three miles from it, fearing no danger; but as soon as it struck the north side we began to prepare to leave our house, as it was only four blocks from the bridge. We were perfectly cool and collected, selecting out whatever we felt was absolutely necessary for our present wanta; we could have saved all our furniture and clothing, but could not get a team for any money, nor even a hand to help with not get a team for any money, nor even a hand to help with a trunk, as every one was of course busy helping themselves. At 3 o'clock Monday morting, with a pilow-case containing a part of our silver, a sheet containing three dresses and

a part of our silver, a sheet containing three dreates and winter closk of my own, and a cost of my husband's, and a small trunk containing underclothing belonging to both of us, with sheets, pillow-cates and towels, we started for the lake shore, leaving our house, a three-story and basement, with all our furniture and winter fuel to be destroyed.

As I said before, the wind was terrific. I took the pillow-case, my husband the sheet, and then he put an umbrella into the handle of our trunk and dragged it some four blocks to the Lake. Before we had hardly time to rest, the fire drove us north, and we could look south and see fire, north the same, and west the same, and at the cast only the lake for protection. As the lames north beyond us spent their fury and subsided, we moved on at last; about two o'clock in the afternoon we had to move again to get away from the cliand subsided, we moved on at last; about two o'check in the afternoon we had to move again to get away from the cinders. My strength had given out, and I told my husband I could not go further. He took the pillow case of silver and bundle, and, holding my arm, insisted upon my moving about a block further, where he said we could find a shed where lime had been made. Of course he was obliged to leave our trank. When he got me there I became so exhausted I fainted. When I came to, he went to look for the trunk, but could not find it. In about an hour from that time terrons were able to come to our relief with backs and time persons were able to come to our relief with backs and wagons. We paid a backman twenty dollars to take us to the cars, and left them for Eight; but those who had not money to pay these exceptions there were left all night to suffer on the lake shore. While we were fleeling to Eight, persons on the extreme north of us were just being obliged to leave their homes and flee from the fire. Mrs. Fuller was burned out Menday, night, and laid out in the rain, on the lake shore all night, and had plenty of company. When the south side was burned, my husband lost his office with all it contained, and in three hours after our house, which was a mile and a half from the office, was burned. My son had his furniture stored in the N. W. Dopot, with all their winter clothing, and came in to get a house, the day of the fire, (from the country, where his family was,) and, like our selves, lost overything, not even having a change.

We hear a great deal about much money and stores being sent to Chicago. I am sorry to, say but little reaches any but what once were the poorer class; those who are anxious to help themselves being the ones who will not stand in a line, for half a day together, with thieves and professional beggars, to get anything; truly that class of people are now better clothed and fed than ever they were before.

Our Spiritualist friends here are doing all they can for us, but the fire has swept many who were the fremest ever with their money, and the others have their houses full of the sufferers. We have been kindly cared for by Mr. Stephen Looheur, of 1084 Michigan avenue, and his good wife. They have rented us two rooms in their hours to occupy all winter, and as soon as we can get a stove, bed and bedding, and a few chairs, we will not burden them longer. When I think of the contrast between living in two rooms and nothing but what the kindness of friends may give us, and our luxuriant home of two weeks since, I feel as though I must wagons. We paid a hackman twenty dellars to take us to the cars, and left then for Eighr; but those who had not money

think of the contrast between living in two rooms and nothing but what the kindness of friends may give us, and our luxuriant home of two weeks since, I feel as though I must give up; but I would not be a Chicago woman if I did that, My dear husband says he has lost all but his wife and energy. We expect to come East next week to stay a few days. My husband's father lives in Norwich, and shall, if we can, run into Boston and call upon you, as we have not forgotten the pleasant call we had with you in your office when we were East two years are.

East two years ago.

My husband John me in kind regards to you. We see by the "Banner" our spiritual friends are remembering us. I am glad of it, for some of us would rather suffer than apply to the churches. In this, as at every other time, they have the advantage of us. Food and clothing are dealt out by then advantage of us. Food and clothing are deated to them, and their own people receive the most favors of course. We thank you for your kind remembrances of our necessities, and all we ask from your generosity is something to enable us to get in a way to help ourselves. This seems to be the feeling of all.

Truly yours,

CLARA A. ROBINSON.

A Partial List of Sufferers who are Spiritualists.—Mr. Haify, wife and child, lost some furniture, and nearly all their clothing; Mrs. Fuller saved nearly all her furniture and clothes, but is confined to the house by sickness; Mr.

their clothing; Mrs. Fuller saved nearly all her. Jurnituo and clothes, but is confined to the house by sickness; Mr. Bree lost papers in his desk only; Dr. Avery lost desk and books in office—office was shared by some one clase; Mrs. Lovering, was bearding, lost all her winter clothing; H. H. Marsh, was boarding, saved a portion of family's clothing, but lost business place; J. R. Robinson and wife saved nothing of house or office—even the plates and cuts used in publishing his R. R. Guido were destroyed, wife and himself cesaping with only the clothes on their backs (former President and Secretary of First Society); Mr. Blackmer lost all—only himself (Musical Director of Lyceum); Mrs. Kimball, Lyceum Banner, lost all but the plates of her new book; Mr. Dresser lost all his furniture and underclothing; Wm. Butler lost all of his furniture, but is absent; Mr. Jorgenson lost all his clothing; Charles Bamson lost all the clothing of himself and brother (Assistant Conductor), buried his father one week before; Mrs. Weeks lost part of furniture of room; Mrs. Higgins, poor woman, has two children, took up a small collection for her—lost all; Present Age office, Col. Fox lost office (house and furniture saved); W. C. Watson, wife and three children, (son of Mrs. J. R. Robinson,) lost all their furniture and winter clothing.

Passed to Spirit-Life:

From Indianapolis, Ind., Aug. 29th, 1871, Miss Ellen Merall, (formerly of Lowell, Mass.,) aged 37 years. riii, (iormerly of Lowell, Mass...) aged if years.

Rister Merilli hasheen for years a most true and consistent
Spiritualist, a deep and logical thinker, and a most kind and
amiable friend—one of those whom it cheers and elevates the
soul simply to meet and take by the hand. About five months,
ago, Miss Merill was one of the most earnest and active
members of the First Spiritualist Spiciety of Lowell, and a
much esteemed and devoted member of the Lyceum; but
having determined to locate in the West, she closed her mate-

priotor of that spicy children's paper, the Lycoum Banner? It reads truly like an unconquerable, courageous soul amouncing a "forward movement" from the battle-field of fire!

Chicago was in fiames! thousands upon thousands ficeing to save their lives. The devouring element swept on like an avenging demon, with a power no human effort could stay; it reached the block of the Lycoum Banner office, where Mrs. Kimball roomed, giving her and her sick friend, Miss Baker, just time to grope their way through the thick darkness inable the building, the gas works having al-

The removal to the spirit-life of relatives and friends, under almost any circumstances, is a severe becavement. But when it takes from our embrace those of high intellectual and moral culture, of smithologal embile disposition and maneers, and so exemplary in their sphere of high as to render them objects of attraction and esteem throughout the domestic and social relations, and when by their dembre only one is left of a once happy family chele, the addiction seems doubly painful.

fol.

In the sudden and unlooked for birth into the spirit-life of Mrs. Mary Jane Pege, we are reminded or how trail may be the cord that connects the aprit to the material form, and that those most melta in their sphere, and possessing all the accomplishments to make their surroundings pleasant and besuttful, by "good works sod loving thoughts," may in a molient he called to a life innourial, and Join the angel band. Having or joyed the pleasure of her acquaintance and friend ship, and witnessed her amonds traits, I only obey the dictates of affection and duty in chering this brief tribute to her memory.

Colomber 1871

Newburyport, Mass., September, 1971.

From Reedsburgh, Sank Co., Wis., Oct. 2d, at the house of

From Reedsburgh, Sank Co., Wis., Oct. 2d, at the house of lis son, A. Presion Ellinwood, George W. Ellinwood, Esq., Mr. Elli wood was born a little cast of Clinton, incide Co., N. Y., in November, 1863. His parents removed in his early childhood to the town of Smithde d. county of Madison, N. Y. of which he was an inhabitant ever afterward. Ho was an a visit to his children at the time of his death.

Mr. Ellinwood was an honest ir an and was highly estremed by his neighbors, who frequently honored him with responsible offices. His kind-heartedness and love of quietness and peace were marked traits in his character. He was a vigorias and independent this kee on many sudjects, and expectage on resignon. He met death confrageously and cheerfully, and in the full helief of the truth of Sprittualism.

G. B.

From her home in Groveland, Mass., Oct. 10th, Mrs. M. Jen-

nt Savary, whe of Henry Savary.

Herspirit passed out of the mortal form in the full assurance that she was going to join those loved ones whom she knew were waiting to receive her and to hear her to those blissful realize where ne night comes. Her decesse was caused by consumption. Her life was a fit exampled purify and her memory will ever be fresh and bright in the hearts of all who knew her.

C. W. S.

From Put-In-liny, O., Oct. 7th, James W. Foster, aged 60

years and 3 months.

Mr. Foater was loved by all who knew him for his kindness to his family and neighbors around him. He was ever ready to lend a helping hand to the poor and suffering, and was strong in the belief of Spiritualism. His last moments in this life were passed with but little or no subtring. He leaves a wife and seven children to mourn his absence, but happy to believe his spirit has gone to meet loved ones gone before Lim, there to dwell in eternal I gut and happiness. E. A. F.

On the 8th of October, at seven o'clock A. M., at the resitence of Capt. C. F. Smith, (corner of Fifteenth and Boyer streets,) of dropsy, Mr. Charles W. Hooker, aged 49 years. St. Joseph, Mo. C. F. Smith (Pairfield County, Ohio, papers please copy.)

On Tuesday, Sept. 26th, at the Albumbra shaft, supposed to be from the effects of foul air, Samuel P. B. Uhlhorn, of learestown, Cal., aged 35 years.

He was a true friend, loving and devoted husband and father. He was a believer in the Spiritual Philosophy. His family have the consolation of believing they will meet him again in the spirit-world.

From Augusta, Me., Oct, 1st, 1871, Mrs. Hester A. Manes, She was beloved by all who know her.

From Haverhill, Minn., Arthur M., son of Emerson and ydia Dodge, and only grandchild of Cyrus B. and Eliza S. lodge, aged nearly 1 year.

(Notices sent us for insertion in this department will be harged at the rate of themty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published atustously.]

Married:

At the American Consulate, Aspanwall, Sopt. 25th, by the nited States Consul, Mr. Charles Feals of New York to Miss atherine Horen, of Beston.

BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE NINETHENTH CENTURY.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, "PARKER BUILD ING," BOSTON, MASS.

WILLIAM WHITE & OO., Proprietore. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH.

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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 shades of opinion to which our correspondents give utterance.

Bunner of Light.

BOSTON, SATURDAY, NOVEMBER 4, 1871.

Office in the "Parker Building," No. 14 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

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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.

Fair Play for the Mormons.

The jury at Salt Lake City, in the case of Hawkins, the Mormon charged with adultery because of his having more than one wife, have brought in a verdict of guilty. This is said to be a test case, and one that will place every Mormon Polygamist at the mercy of his first wife.

In our remarks upon this subject, we wish it to be understood that we have not a word to say in favor of the polygamic system, but that we simply wish to have the United States authorities look well to their Constitutions and laws before they commit a blunder in direct violation of law and right. In the Constitution of the United States it will be admitted that there is not a word having reference to the marriage relation; and in the laws of Utah, there is not a word that would justify any judge or any jury in defining polygamy as necessarily involving adultery. The attempt, therefore, so to define it, is simply a high-handed breach of law and of common sense, which can only lead to violations of justice that will rather confirm the Mormons in their ways than have the effect which some of the antagonists of polygamy anticipate. Mr. Hawkins is no more an adulterer, because of his polygamy, than were Abraham" and those other patriarchs of the Old Testament, whom to stigmatize as the court have stigmatized Mr. Hawkins, would be pronounced flat blasphemy by all who believe in the Bible as the Word of God.

There is no evidence that polygamy was prohibited, either under the old dispensation or the new. Milton has proved this in the most exhaustive manner, in his various treatises on the subject. Luther and his Synod declared that there was nothing in the whole Bible adverse to polygamy, or even to concubinage.

'It is not allowable to argue," says Milton, "from 1 Cor. vil: 2, 'let every man have his own wife,' that, therefore, none should have more than one; for the meaning of the precept is, that every man should have his own wife to himself, not that he should have but one wife. That bishops and elders should have no more than one wife is | without investigation! explicitly enjoined, 1 Tim. ili: 2, and Tit. i: 6, he he husband of one wife,' in order probably that they may discharge with greater dillgence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was not forbidden to the rest, and that it was common in the church at that time."

Dr. Channing, a name reverenced in this part of the country, says, in his article on Milton, "We believe it to be an indisputable fact, that, although Christianity was first preached in Asia, which had been from the earliest ages the sent of polygamy, the Apostles never denounced it as a orime, and never required their converts to put away all wives but one.'

'On what grounds," asks Milton, "can a practice be considered dishonorable, which is prohibited to no one even under the gospol? Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering polygamy as fornication or adultery; for 'whoremongers and adulterers God will judge;' whereas the patriarchs were the objects of his especial favor, as he himself testifies. If, then, polygamy be marriage, properly so called, it is also lawful and honorable, according to the same apostle: Heb, xiii: 4. Let the rule received among theologians have the same weight here as in other cases: 'The practice of the saints is the best interpretation of the commandments."

We quote the religious argument because it is evident that the judge and jury who condemn Hawkins, rely more upon the common religious prejudice for their authority than they do upon anything in the Constitution of the United States or in the laws of Utah.

Here are men-sincere men and women-who maintain, (and from abundant biblical authority,) that their marriage system is at once in conformity with natural and revealed religion. They further maintain that the system is far more conducive to social purity than the corrupt monogamy under which prostitution and all gross sexual evils are bred and kept up in all our large cities excepting Salt Lake. The honest convictions of these men and women must be respected; and any attempt to tread them out by illegal and violent measures should be resisted by every true friend of liberty, whatever his notions on polygamy may be.

Under the Constitution of the United States any State of the Union would unquestionably have the right to legalize polygamy, if the majority of the people of the State so willed it. How contrary to the spirit of our institutions is it, therefore, to say that in Utah, where a very large majority of the people favor or practice polygamy, the laws, fairly construed, can make it a penal offence!

Those who confound polygamy with adultery, as the Salt Lake jury seem to havedone, must do it either in utter ignorance or in utter defiance of the meaning of words and of all past history, sacred and profane. If anything can be shown | lation to the hearts of the readers.

beyond all dispute, it is the fact that polygamy was sanctioned and practiced by the patrisrchs and saints both of the Jewish and the Christian Church.

We are no upholders of polygamy. We think that, except in very rare cases, the effect of the system must be unfavorable to the best moral development. But let us not blink the fact that the Mormons are consistent Christians, and that to stigmatize polygamy as adultery is unphilosophical, untrue, and contrary to the Christian religion. Let us have fair play. Our own rights are leoparded in those of our Mormon brethren.

Rev. Mr. Murray and "The Descous."

This young preacher, who from time to time electrifies the "elect" at Park-street Church, Boston, by the corruscations of living light which play unasked around a progressive soul, has again stirred up the wrath of the "old ones" by a fresh and pungent lecture, having for its subjeet, "The Deacons." We are told that the said officials, having done all they can to injure Mr. Murray in the church, have fled to and invoked the aid of the creed-bound press, and that the Congregationalist" therefore declares, with solemn intonation, that "The minister who undertakes the defence of these worthy servants of the churches in the pulpit has a far more gracious to caricature them on the platform." Now it hanpensithat, in this " bold, busy and inquiring age." anything that is so really ancient as to be useless becomes a stumbling-block in the path of progress, and, consequently, when only truthfully described, will rouse the risibles of the community. Mr. Murray has only deftly painted (in oil) a

fossil animal in society-like an iguanodon, stretching its twenty-five feet of lizard in the warm sun of the carboniferous era, or a Labyrinthodon, hopping its seven feet of frog along the steaming swamps which furnished the germ of future coal measures—and the venerables do n't like the picture, and, therefore, abuse the artist for its truthfulness. We are pleased to perceive the morning streaks of progress in the church, for they will inevitably brighten into the grander liberty that is yet to come.

The Reign of Corruption:

There has been a sort of full in the excitement over reports of corruption and dishonesty among public men of late, but the profound impression created by them must by no means be suffered to die out before it has borne fruit in the shape of a resolution to institute a general reform. The very air seems to be impregnated with the vice of the period. Fraud, peculation, plundering, combined movements for the robbery of the public-these are forced upon us by so many and startling illustrations that sometimes it seems as if it was impossible to trust anybody, and that the public mind had become thoroughly debauched. We rebuke, without provoking for it the defence of kind which lasts. We must have reform or perish.

"The Double."

We print in another part of this issue of the Banner several communications bearing upon the question of "the double," Veritable instances are cited in proof of such a phenomenon. It is one of the many interesting phases of the spiritual philosophy, and scientists could easily substantiate the fact if they would devote as much time to investigation as they do to denunciation

We will here briefly mention a case which came within our own knowledge. Two weeks since. while our partner, Mr. White, was on a visit to Alpena, Michigan, the balance of the firm visited the rooms of Mrs. Conant for a special meeting. at which Mr. White was to have been present. and would have been had he been in the city. As. we entered the room Mrs. Conant saw Mr. White answer his appeal generously. so distinctly that she thought he came in with us, and when we had finished our business and were about leaving, Mrs. Conant remarked, "Why, where is Mr. White? What made him leave so soon?" On being told he had not been there she expressed surprise, and said she saw him sitting with us as plainly as she did either of us. We subsequently wrote to Mr. White, asking him where he was and what he was doing at the time alluded to. He replied that he was in Alpena, sitting quietly thinking of us and the contempla ted meeting, and felt a desire to be present.

Charles H. Foster and the Moravia Manifestations.

In the course of a business letter received by us, not long since, from this gentleman's agent we are informed that Mr. Foster and himself have recently visited this remarkable locality. The writer savs:

"We have just returned from Moravia, the place of modern miracles. Gottschalk talked with Mr. Foster face to face, and many others whom he recognized. Menken came most beautifully to face, looking lovely as ever. I also recognized several others. I talked with one spirit, who told me (as I understood her) to tell James North that Mary came. I asked her to give her last name, but she said he would know 'Mary that he knew in Germany.' The medium (who treated us very kindly) said the manifestations were better than they had been for weeks. We certainly came away delighted and happy in our belief."

Victoria C. Woodhull at Lynn, Mass.

This lady, President of the American National Association of Spiritualists, and well-known throughout the country for her enthusiastic labors in the cause of woman suffrage, lectured on this subject at Cadet Hall, Market street, Lynn, on Saturday evening, October 21st. The house was well-filled, the audience enthusiastic, and the remarks of the speaker given freely and with clear | Hall, on the west side of the river, has saved it emphasis. Mrs. M.S. Townsend Hoadley presided and a fine volunteer choir furnished music. We shall print next week such extracts from Mrs. Woodhull's address as our limited space will war-

"Looking Beyond."

writer and speaker of ability, has written a very It is written in a poetic measure, and takes exentertaining and instructive work on a subject that | tremely radical ground. deeply interests the great mass of people, entitled, Looking Beyond." It is now running through the press of Wm. White & Co., and will be in the troductory address in the Message Department market next week. It will carry light and conso- on our sixth page, which was given upon the re-

The Spiritual Press of Chicago.

As is well known to our readers, (through the various, announcements made by us since the event, and by the subscription receipts to be found n another column,) the three Spiritualist papers of Chicago were entirely "licked up" by the flery tongue of the destroyer, Oct. 9th, and their publishers are now, with that indomitable energy which characterizes the American people, preparing to re-issue, and making determined appeals for temporary succor, based upon a certainty of success in the future in overcoming the difficulties of the present.

There is not a true Spiritualist in this country or the Old World, who can escape the feeling of a sure responsibility resting upon him, that these three papers-the Religio Philosophical Journal, Present Age and Lyceum Banner-shall be sustained in this season of trial, and aided till they can obtain a steady footing amid the thood of dis-

Bro. S. S. Jones, immediately after the fire-indoed, when the flames were hardly extinct-published No. 5, Vol. Xf., of his paper, in an issue about the size of a sheet of letter-paper, stating, as his determination, that "The Religio-Philosophical Journal shall continue to be published with equal and, we trust, greater ability than ever before;" and, in a private letter, full of hope task before him than his brother who descends he now informs us that he has already purchased new fonts of type, and will re-issue his paper, full size, within a fortnight-at least, such is his expectation. In No. 6, Vol. XI., of his paperwhich we have received, and which is about twice the size of No. 5-Bro. Jones reiterates his statement made in the little number published during the fire, says his publishing house is now located at 148 West Washington street, Chicago, and with emphasis declares:

"We ask for nothing but justice and that sympathy that is potent to every feeling soul toward als fellow-man under similar circumstances. we will give you a handsomer and a better paper than we have ever before been able to furnish."

Dr. H. T. Child, in the Philadelphia Department" of the same number says:

"He [Mr. Jones] estimates his loss at about ten thousand dollars, on which there are insurances of no value; but as you will see by his editorial in this number, and hastly written in our office, all will be right very soon."

"We repeat the suggestion, that each one of the present subscribers should resolve to obtain

at least one new one, and as many more as they can and would also propose that those who feel able should subscribe at once for an additional copy of the paper, to hand some one who will read it. This is not a matter of charity, for each one who subscribes gets the worth of his money. Indeed we know of no better way of investing small sums of money, than in circulating our books and papers, which are silent but powerful messengers of the living Gospel to the people whatever they are wherever they go.'

Col. D. M. Fox, editor of the Present Age, has brought out his paper-published for this issue, so look at this condition of things above and outside he informs us, at the office of the Battle Creek, of all political affiliations or interests. It is had Michigan, Journal, the use of which was generenough that it exists, and that it still goes without | onely tendered him by its proprietors-somewhat reduced in size, carrying at its head the names of anybody by attacking their favorite party. We Ed. S. Wheeler, associate editor, and W. F. Jameregard it as a radical evil, which neither a party son, corresponding editor. In an article designor the people at large can afford to tolerate. If | nated "Our share in the great calamity," the state public affairs cannot be administered by public of the case is strongly laid down; we are told agents with integrity, but the most shameless cor- that for three years the colonel had labored to ruptions and frauds must usurp control, then we establish this paper, and now he had succeeded may sorrowfully take the truth home to our at last in putting it on a paying basis, also in orhearts that the doom of republican government is ganizing, (by the help of other gentlemen), the written. No society, political or otherwise, can Northwestern Publishing Company. This result possibly keep its footing if it is dishorestly organ- had been secured, "like most newspeer enterized or operated. Truth, sincerity and integrity prises of the kind, at a sacrifice of many thousands are the essential ingredients of anything of that of dollars." But all was destroyed, as it were, in a moment-presses, stereotype plates, electrotypes. &c., and the Colonel, like Bro. Jones, finds himself in a hard position, from which it is the bounden duty of Spiritualists to assist in relieving him. He says bravely:

"We have, from the issue of the first number of the Present Age, felt confident of its flual success, and this confidence has inspired us to labor to that end, and we have as yet no thought of relinquishing the work of years."

The great loss sustained places us in the condi-tion to ask for material aid, in order to resume our former size at the earliest day possible. This aid, we feel confident, will come promptly from those who sympathize with us in the loss which

The insurance company not being solvent, in all probability, the Present Age looks alone to its subscribers and friends for help. Let it have it in abundance. Col. Fox hopes to bring his paper up to full size in one month. All who can should

As will be seen by reference to the letter of Mrs. H. F. M. Brown, and the plucky supplement of the Lyceum Banner, by Lou. H. Kimball, everything-including the personal wardrobe of Mrs. K .- was lost, and that paper for the little ones is forced to put in its plea for remembrance. We hope the voice of the child's paper will be heard. Its work among the Lyceums has been always for good, and it can be illy spared from the field. We hope to soon welcome it back with added attractions, to the old track of its usefulness. We would invite the attention of the various Children's Lyceum organizations in the country to their "Banner," and earnestly second the call of Mrs. Kimball for such aid from each

Friends of Spiritualism, the world over, the times are pregnant of great events, and all our spiritual papers should receive ample aid, patronage and countenance.

school as it may be able to furnish.

Music Hall Free Spiritual Meetings.

Mrs. Emma Hardinge closes her engagement here the last Suuday in October. Her discourse on that occasion is to be on a subject that will interest all who hear it, namely, "The Voices of the Stars." She comes again in April. Her lectures will all appear in the Banner.

Prof. Denton speaks the first Sunday in November, on "The Evidences of Christianity compared with the Evidences of Spiritualism."

Chicago Progressive Lyceum Safe.

It is indeed gratifying to learn, as we do from the Present Age, that the Children's Progressive Lyceum of the ill-fated city is still intact, with all its ordinary lyceum equipments, library, piano and scenic paraphernalia for musical and dramatic entertainments. Its fortunate removal of a few months since, from Crosby's Music Hall to Lyceum from the general destruction.

"Gold is King."

We have received from the author, S. Crittenden, 3 Adeline street, New Haven, Conn., a pamphlet of fourteen pages, entitled "Gold is King its Abuse and the Cure," which may be had on J. O. Barrett, well-known to the public as a application to the writer, enclosing twenty cents.

> The reader's attention is called to the insumption of our Public Free Circles, Sept. 4th.

The Pulpit on Chicago.

expected that some "Praise God Barebones!

talents. As yet, as far as we know, the public have been spared any such shocking and disgusting proclamation. Again, when the prosperous Chieago was swept away in the whirlwind of flame, the sorrow-stricken world looked for comparisons between its fate and that of the desolated cities of the olden plains. Nor in this expectation were the people deceived. Two Boston ministers, who had opened their pathway of blasphemy by strewing ashes over the grave of the greatest English writer since Shakspeare's time fulminated from their pulpits with all the assumed prophetic denunciation of Jeremiah and Isaiah. Outside of our country even a Montreal paper said: "Chicago has long gloried in her wickedness; is she now reaping the fruits?" It would almost seem, from reading the above, that no catastrophe can happen without some false religionists claiming it as a judgment of God on the wickedness of the sufferers. They must needs call Chicago "the Babylon" of the West, and inaugurate similitudes between it and Sodom and Gomorrah. When will superstitious bigotry cease? Such men said that Lincoln was killed because he went to a theatre. Now, then, account for the death of twenty-five persons lately killed by lightning while kneeling in a church at Bologne? But what is the true reasoning on the subject? Common sense people go no further back in causes and sequences than to say that Chicago was burned because the fire, started by a cow's kicking over a kerosene lamp, could not be extinguished by the fire department. The forces of nature operate as well on the just as on the unjust. If natural laws are violated by saint or sinner, every one knows that the same consequence follows. Let the world read a lesson of sympathy rather than of angry providential judgment. But our sanctimonious brethren can get out of any corner they are driven into with some biblical text. If Bro. Fulton's "Temple" should be burned, he would console his flock with the consolatory passage," Whom the Lord leveth he chasteneth;" but if poor Chicago is destroyed, which has sold some lager beer on Sunday, or granted a good many divorces, Sodom and Go-Herald.

Spiritualism in Scotland. Spiritualism, says the Medium and Daybreak, experiments has been going on. The influence of these publications in their old form and style in a Mr. Home's visit, some time previous, arrested short space of time. the attention of several professional men, which has resulted in various contributions to the public press on Spiritualism. We hear that one of the ablest metaphysicians in Edinburgh, Patrick P. Alexander, author of "Mill and Carlyle," &c., White & Co., 158 Washington street, Boston. has in the press a pamphlet which is expected daily, entitled "Spiritualism; a Narrative and Spirits" in the Evening Courant of Edinburgh, ranks cannot but do good. on July 13th. We do not envy Dr. Tyndall the position in which his critic has placed him. Thus our movement marches onward, and Spiritualists may take courage in realizing the fact that they are connected with the most vital, energetic and diffusive movement of the age.

Subscription for the Chicago Spirit-

ualist Papers. In our last issue we stated we had opened a subscription list at our office, for aid to help the proprietors of the Religio-Philosophical Journal, the Lyceum Banner, the Present Age, (having lost everything by the fire,) to resume the publication of their respective journals, and gave the names and amount then subscribed. Since then the fol- and thrilling novel." lowing sums have been received:

Amount previously acknowledged........... E. Chase, Boston R. R. S. Poole, Trenton, N. J., H. Marzynski, F. L. Donaldson

893.75 We would like to see aid coming in more freely, but presume many are subscribing for the papers, and send directly to their offices; if so, it will greatly help them in this hour of peril.

Tachygraphy.

which he invented after careful study for years, has removed from Mendon to Andover, Mass., where his numerous correspondents can address him in future. Those contemplating the study of a briefer form of writing will do well to call at the book-store of William White & Co., 158 Washington street, Boston, and examine the "Elements" before purchasing any other system elsewhere.

Fifth Thousand.

We have issued the fifth thousand of that popular and almost indispensable work, "The Spiritual Harp." Meetings and circles of Spiritualists everywhere are discovering that the Harp is one of the books that cannot well be dispensed with.

The Forest Fires.

The forest fires are still burning. In Wisconsin they have rekindled, another has broken out in a mountain district of Pennsylvania, and there are fresh reports from Western New York and Michigan. In the latter State there are many sufferers, and strong appeals for aid are being made for them. The vast quantity of supplies poured into Chicago has had the effect to remove the danger of starvation and much suffering; and the hearts of the charitable should now turn to those poor, houseless farmers who, with stock and tools and crops consumed by the fire, with no credit and no hope, almost too feeble to cry out for help, are now crouching in the cold winds in Wisconsin

and Michigan.

The Green Bay (Wis.) Advocate says that among the villages either wholly or in part destroyed, are the following: Green Bay, Humboldt, Casco, Red River, Brussels, Rosiere, Robinsonville, Thirty Deames, Glenmore, Hubbard's Mill, New Franken, Oak Orchard, Coullard Bridge, Williamsonville, Menchaunee, Marinette, Birch Creek, Union Town, Peshtego, The Sugar Bush, Messiere, Dycksville, Abnepee, Pierce, Kewanee and many others. and many others.

The destruction of Williamsonville was pecu-

liarly terrible. The mill at that place was burned, Oct. 19th, and nearly all the inhabitants of the ed, oct 1541, and the flames. The mill was situated in a small clearing in a cedar swamp, which was piled around with four thousand cords of cut timber. The houses were all situated near each other. The inhabitants thus encircled in this limited clearing were unable to escape from the de-vouring flames.

The great work of Robert Dale Owen, the Next," is to be issued Nov. 10th.

ALL SOARTS OF PARAGRAPHS.

When the sad news came across the Atlantic CONTENTS OF THIS NI MAER OF THE BANNER. that the brilliant genius of Mr. Alger was perhaps - First Page: Conclusion of story, "Spirite;" Spiritual Phenom ena-"Dr. Keith's 'Double," consumed by the fires of insanity, we certainly by Alfred E. Glies. Second: "The Double;" "Is it the Double'?" Phem-"A Leaf," by Bella D. would declare his misfortune a divine retribution Hixon; "Children A heir Rights and Privileges," for a perversion of that eminent thinker's bright a Lecture by Mrs. Victoria C. Woodbull; Banner Correspondence; "Aus in Kent." Third: Poem -"Fogyland," by Will am Denton; "Etchings from the South," by J. M. Peebles; Poem—" Early Autumn;" "The Chicago Conflagration;" Obituaries; Prospectus. Fourth and Fifth: The usual editorials, items, etc.. Sixti. "Mersage Department;" " Message from Ebenezer Page;" "Convention Notices." Seventh: Business announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Lo als," by Cephas B.

In our next issue we shall print an article from the pen of Isaac Rehn; subject, "What of the Future?"

The receipts of the scance given by Mrs. Hardy at Eliot Hall, last Sunday evening, for the benefit of Western sufferers by the late fires, amounted to fifty-four dollars.

A new novel by Mrs. Harriet Beecher Stowe is in press, and will shortly be issued by J. B. Ford & Co., New York. It is said to be a charming novel, in which Mrs. Stowe gives her individual ideas about the woman question, marriage, divorce, suffrage, legislation, &c. Ladies throughout the Common wealth are

ndustriously working for the fair to be held in Horticultural Hall, Boston, the first two weeks in December, in aid of the Massachusetts Society for the Prevention of Cruelty to Animals. A message from the spirit of Rev. Ezra S.

Gannett is printed on our sixth page; it will interest thousands of his friends.

An important new work by Andrew Jackson Davis, is in press, to appear on the sixth of November, entitled "Mania, Insanity and Crime Physically and Psychologically Considered," developing a new philosophy of their causes and manifestations, and giving full directions and prescriptions for their treatment and cure.

We acknowledge the receipt of ten dollars from Joseph Ryder, of Plymouth, Mass., five for morrah are found as apt illustrations .- Boston the Religio Philosophical Journal and five for the sufferers by the fire in Wisconsin.

By reference to another part of our paper, it will be seen that the proprietor of the "Westis taking a very satisfactory hold on the public ern Rural" and "Young Folks' Rural," wellmind in Edinburgh. Ever since Mr. Burns's lec- known agricultural publications, burned out in ture, twelve months ago, a regular succession of the Chicago fire, announces that he will re-issue

Read "Real Life in the Spirit-Land." by Mrs. Maria M. King, and gain important information concerning the matters treated of therein, and suggested by its title. For sale by William

Mrs. Emma Hardinge has been engaged Discussion." This little work is expected to to give a lecture in the Boston Theatre, Sunday arouse considerable interest in "Modern Athene." evening, Dec. 3d. This is a good movement. A The same writer contributed a long and subtle course of popular Sunday evening lectures from criticism on Professor Tyndall's "Science and the one of the most gifted spiritual speakers in our

CHICAGO.

Destruction wasted the city.
But the burning curse that came
Enkindled in all the people
Swoot charity's holy flame.
Then still to our God be glory!
I bloss him through my tears.
That I live in the grandest nation
That hath stood in all the years.

WHO WILL BEAT THIS?-Mr. L. S. Dezendorf, of Huntington, N. Y., recently renewed his subscription to the Banner of Light, and paid for it five years in advance. He also remitted the money for two new subscribers.

The Albany Morning Express says of "The Federati of Italy": "This is the title of a new

All the books and papers of the Chicago Historical Society, including the original copy of the famous Emancipation Proclamation of President Lincoln, for which the Society paid \$25,000, were destroyed.

"The Federati of Italy" is very exciting, and some of the situations are very startling. It will o doubt find many appreciative readers.-Albany Knickerbocker.

Charles E. Perry, U.S. Consul for Aspinwall, Colon,) and the dependencies thereof, having also been appointed Consul for the Swiss Confedera-Rev. D. P. Lindsley, author of the popular tion, has notified all citizens of said Confederation Elements" of this new art of short hand writing, residing within his consular district, to register their names at his office.

> The salary of Supt. Prescott, paid by the Eastern Railroad, is \$10,000 a year, with unrestricted liberty to act as he sees fit. The road would be twenty per cent. better off to-day, had it adopted so wise a plan years ago.

"BANNER OF LIGHT."-The publishers (Wm. "BANNER OF LIGHT. The published of the White & Co., Boston,) have favored us, for the first time, with a copy of their crudite paper, defirst time, with a copy of their crudite paper, defirst time, with a copy of their crudites. We have, voted to Spiritualistic Philosophy. We have, however, frequently had copies of the "Banner of Light," and always read its columns with emotions akin, as near as we can express it, to an un-

These messages from the spirit-spheres are talked out to us in the purest English, unmitigated Dutch, or unterrified Irish, just as they were present "in propria personæ.".

This is something that, if were an Orthodox

minister, we might attempt to wipe out; but as we are but a very insignificant profession in the are but a very insignificant profession in the church, we will take a breath—look out for a phost of a creditor, and think that there are things in existence never dreamed of in our philosophy.— Memphis Real Estate Bulletin.

R. H. Allen, Chico, Cal., writes thus on renewing his subscription: "I thank you for your efforts in affording the people an opportunity for free discussion, and to obtain so much knowledge of man here and hereafter. May Spiritualists everywhere see the importance of sustaining the Banner of Light,"

"POEMS OF PROGRESS."-A volume of poems bearing the above title has been handed us by a friend. The poems are fifty-eight in number, and occupy two hundred and fifty-two pages, also a beautiful steel engraving of the authoress, Miss Lizzie Doten. Every thinker or admirer of the beautiful should obtain this book. It will have an extensive sale, as the poems contain uncommon merit, and the reputation of Miss Doten as the gifted poetess of America is becoming worldwide. - Springfield, O., Daily Advertiser.

In England a majority of the persons signing the marriage register of the parish make their mark. A clergyman explains in a newspaper that this is not due to illiteracy wholly, but that one in five of the persons who thus sign themselves in his parish, do so because they are too drunk to write. Is it strange that children develop an early The Debatable Land between this World and love for intoxicating drinks and become drunkSpiritu

John A. A. Test circl ture and an Temple Homeota reguling and after Boston. swers to th Spiritualism the Childre

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Spiritualist Lyceums and Lectures. Spiritualist Lyccums and Lectures.

Meximos in Boston.—Music Hall.—Free admission.—The fifth series of lectures on the bpiritual Philosophy commenced in this elegant and spacious hall Sunday afternoon, Oct. 1, and will be continued every Nunday, at 24 PRECISELY. (except Bec. 17 and Feb. 11.) Mrs. Emms Hardinge will lecture during October, to be followed by other speakers of known ability, among whom are Prof. Denton, Miss Jennis Leys, Thomas Gales Forster, Mrs. Cora L. V. Tappan, Mrs. Xellie J. T. Brigham, and probably Miss Doten and Dr. Willis, Reserved seats for the term, at \$10 each, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

Eliot Hall .- The Children's Progressive Lyceum meets at 10 A. M. Religio Philosophical Club (conference) at 71 P. M. John A. Andrew Hall, corner of Chauncy and Essex streets.

Test circle at 10 A. M., Mrs. Mary Carlisle, medium. Lecture and answering questions at 2M and 7 P. M., by Mrs. S. A. Floyd.

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

Bosron.-Eliot Hall,-On Sunday morning, Oct. 22d, answers to the question: "What are some of the teachings of Spiritualism?" singing by Charles W. Sullivan, Edna S. Dodge, Mrs. and Miss Lovejoy, and remarks by A. E. Newton -together with the regular exercises, occupied the time of the Children's Lycoum.

Fair for the Lyceum .- The series of preliminary meetings held at Eliot Hall, on Tuesday evenings, for the purpose of arranging for a week's fair, to be held in said hall on or about the 19th of December next, culminated on the evening of Oct. 24th, by the appointing of the following ladies and gentlemen to act as general soliciting committee for the same, power being given them to add to their number if re-

H. F. Gardner, Phiness E. Gay, Mr. and Mrs. M. T. Dole. W. A. Dunklee, Mr. and Mrs. John Wood, Mr. and Mrs. H. S. Williams, Miss G. S. Stillings, Mrs. O. C. Hayward, Mr. Luther Stone, Mrs. Sarah Stone, Mr. E. N. Moore, Miss M. A. Sanborn, Mrs. Mary R. Hubbard, Mr. and Mrs. George A. Bacon, Mrs. Babra Slas, Mrs. E. Warren, Mrs. Nancy Doolittle, Mrs. Pauline Strong, Mr. and Mrs. Seaver, Mrs. I. P. Sanborn, Mrs. Sarah Hartson, Mrs. H. Bullock, Mrs. Lucretia Richardson, Cholsea; Mrs. William Ford, East Boston; Mrs. S. A. Davis, Mr. N. I. Andrews, Mr. and Mrs. S. F. Towle, Mrs. Lona Blood; Mr. Needham and Mrs. Jenkins, West Newton: Mrs. - Rowell, Dr. and Mrs. A. H. Richardson, Mr. Marsh, Charlestown; Mr. and Mrs. Libby, Cam. bridge; Mr. and Mrs. J. R. Bassett, Mrs. James Tucker David Adams, Mrs. Maria Adams, Mr. and Mrs. W. L. Lovejoy, Mr. and Mrs. William Lovejoy, Mr. and Mrs. H. Baker, Chas. W. Sullivan, D. N. Ford, East Boston; Mrs. Martha Jenkins, Mrs. L. A. Sampson, Mrs. Mary Starbird, Mrs. L. Newhall, Mary Newhall, Mrs. Lucy H. Kittridge, Mrs. -Carr; Mrs. Augusta Downes, Miss Carrie Wellington, Mr. and Mrs. T. L. Barlow, Mrs. Cayvan, Mrs. Drake, C. W. Drake, Tony Shelhamer, Mr. Roop, Mr. and Mrs. Wilbor Hicks, Mr. J. N. M. Clough, Miss Rebecca Bowker, Mary D. Stearns.

John A. Andrew Hall .- The regular circle in the morning, and a lecture in the afternoon-the speaker being Mrs. S. A. Floyd, took place at this hall, Sunday, Oct. 22d. In the evening Mrs. Floyd, while under influence, depicted with earnestness the surroundings and labors of a newly-enfranchised spirit, just gaining a realizing sense of the condition it had taken on. Mrs. Minnie (Prouty) Stone sang several pieces. The lecture was attended by a full number of interested listeners.

NORTH BOITUATE .- Conihasset Hall .- We are informed by a correspondent that "the Progressive Lyceum holds regu-Iar sessions at this hall, and intends increasing the number of groups. Nearly forty dollars have been expended in library hooks and chromos, and quite an interest is manifested by the members in responding, in prose and poetry, to such sentiments-given out at each previous session-as 'Love, 'Pence,' 'Truth,' 'Hope,' 'Temperance,' &c. The original essays on each topic, by our worthy Secretary, Mrs. M. C. Morris, are exceedingly popular, and deserve an extensive

MILFORD. - Washington Hall .- A correspondent writer that "Sunday morning, Oct. 15th, the Children's Progressive Lyceum came to order at the usual hour, opening with the regular exercises; after which speaking and reading followed Masterson, Stella Worger, Effie Williams, Lillian Smith, Alta Smith, Netta Auson, Minnie Williams, Mary Read, Ada Hill and Mr. Honry Auson. Remarks were made by Gilbert Ellis, of Holliston; Richard Walker, of Hopedale; Mr. Howe, of Ellis, of Holliston, the exercises closed with the grand banner march, in which forty-seven persons took part.

Speaking by C. Fannie Allyn in the afternoon and evening. Bhe also spoke again for us, Sunday, Oct. 22d." EAST ABINGTON .- Phanix Hall .- Lilla H. Shaw reports

"On Sunday, Oct. 21st, the attendance was quite small, but the session was very interesting. Our Musical Director was absent, but some of the members assisted at the organ, The songs, Silver-Chain recitations and wing movements were the same as usual. Recitations by the following: Harry Fish, Edith Vining, Mrs. H. Trumbull, Olive Holbrook Daisy Trumbull, Mrs. J. Shaw, Belle Young, Emily Holbrook, Mrs. George Wheeler, Ella Deane, Ira F. Lowel! Lanna Shaw, Emma Groce, Alfred Brown, Zekeil Studiey. A very interesting and instructive lesson was given by our Assistant Guardian, Maria J. Bennett. The formation and importance."

MIDDLEBORO' .- Sole's [Hall .- Spiritualist meetings have been carried on during the year at this place by a committee of citizens with good effect. The services occur on each alternate Sunday, and are well attended. W. H. Brunton spoke there Oct. 15th, and O. Fannie Allyn will officiate for them Oct. 20th.

Movements of Lecturers and Mediums. Mrs. A. P. Brown will speak in Salem, Mass., during, the

month of May next. She would like to make engagements for June, and next March and April. Address St. Johnsbury Centre, Vt., till further notice.

Mrs. Katie B. Robinson, the excellent test medium, who has been spending several months in Boston and vicinity. returns to her home, 2123 Brandy wine street, Philadelphia, Pa., the first of November.

D. W. Hull speaks in Thompson, Ohio, Nov. 5th: Lockport. N. Y., Nov. 12th, where he expects to hold a discussion the following week. Would be glad to speak at Johnson's Creek, or some other point near by the following Sunday, Nov. 19th-Levi Dinkelspiel will speak in Washington, Oct. 20th. Would like to make engagements for the winter. Address

him care of Mr. K. Meyenberg, South Washington, D. C. His permanent address is care of box 200, Decatur, Ill. Mr. Albert Stegeman, of Allegan, Mich., has decided to enter the lecturing field. Besides the Spiritual Philosophy he will deal with most of the reform questions of the

day. He will labor in the West and South. He is ready

and willing; so keep him at work. Mr. H. Barstow, of South Duxbury, Mass., writes thus: "I wish to say to any society of Spiritualists, or any Progressive Lyceum wishing to raise money, that I should be pleased to help them during the month of November, by giving an entertainment for one, two, or three evenings, consisting of lectures, electrical experiments by the aid of a plate electrical machine and battery, poems, illusions, &c." For partisulars please address him as above.

E. Anne Hinman, Agent Connecticut Association of Spiritualists, in company with J. Jefferson Rielly, the wonderful test medium, will be in Hartford, Conn., Oct. 29th : in Somers, Nov. 5th and 12th; Stafford, Nov. 19th. Address accordingly.

K. Graves will lecture at Milford, Ill., Oct. 28th, 29th, 80th, and will lecture at Peoria, Havana, Chandlersville, and other points on the route to Hannibal, Mo., if the friends in those places will write to him immediately at Milford of the arrangements.

Mr. E. Wheeler, semi-trance and inspirational medium, will hold meetings for lectures, or for developing and improvement of spiritual gifts in Utica and vicinity, or olsewhere, if traveling expenses can be defrayed. Address,

Dr. John H. Currier, of Boston, spoke to full acceptance at Rogers's Chapel, Quincy, Sunday afternoon, Oct. 15th, This hall is furnished, rent free, to the Spiritualists of the town, by Mr. Rogers, on condition of their supporting meet-

ings there for nine months in the year. Dean Clark spoke to good houses in Keene, N. H., Sunday afternoon and evening. Oct. 15th. Subject: "Spiritual-

ism and its relations to Christianity." Mrs. M. C. Rundlett will answer calls to lecture and attend funerals. Address, Bellows Falls, Vt., care Dr. M. A.

Miss Susie A. Willis is still confined to her bed at her home in Lawrence, by the effects of a recent accident in

Connecticut, by which she was thrown from a carriage, and is unable to fulfill her engagements, as a speaker, for the present. Parties interested will please accept this as an apology.

Mrs. Carpenter, (formerly Julia M. Friend), as will be seen by her card in another column, has returned to this city

and opened an office for clairvoyant examinations. E. V. Wilson's appointments for November: He will speak in Kansas City, Mo., on Sundays, morning and evening, 5th, 12th, 10th and 26th; on Monday evenings the 6th, 13th, 20th and 27th he will hold a scance in Good Templar's Hall; on the 7th, 8th, 9th and 10th, Tuesday, Wednesday, Thursday and Friday evenings, he will speak in Ottawa, Kansas; on the 14th, 15th, 16th and 17th, Tuesday, Wednesday, Thursday and Friday evenings, he expects to be in Hage, Kansas; on the 21st, 22d, 23d and 24th, Tuesday, Wednesday, Thursday and Friday evenings, he will speak in Oregon, Holt Co., Mo.; during December he will be in Iowa.

New Publications.

A popular biography of James M. Peebles, known to all Spiritualists and reformers throughout the world, is now to be found in a handsome volume called "The Spiritual Pil-GRIM," by J. O. Barrett. Its motto on the title-page is, "My name is Pilgrim; my religion is Love; my home is the Universe; my soul-effort is to educate and elevate Humanity." It is prefaced with a fine, speaking likeness of Bro. Peebles, and has an introduction by Emma Hardinge, friendly and eloquent as might be expected. The table of contents sketches the features of a varied and busy life, more or less eventful, every part of which is crowded with interest. There is the story of his school-days; of his "getting rellgion" and entering upon "the ministry"; of his acquaintance with the spirits and his subsequent stops to mental and spiritual omancipation; and, following the chain along by its shining links, of his trip to California and what he said and did there; of his "going to the wars" for a few months; of his mediumship; and thence forward over a career that has made his name a household word in every quarter of the country.

His active life as a lecturer is depicted very faithfully, and ils character portrayed under the countless trials he was summaned to experience. Then comes his appointment as a foreign consul, and a full record of his life in the East, with his impressions of Naples, Rome and Florence; likewise his work in England, where he made large accessions of friends. The farewell in London fitly closes this most attractive and instructive narrative. All Spiritualists will want to read the life of so remarkable a man, who has performed such wide and permanent service for the hely cause he was divinely led to espouse. Few individuals have worked as earnestly, singly and efficiently for any cause, as Mr. Peobles has worked for Spiritualism; and this faithful record of his life, y a devoted friend, should be sold and read by the tens of housands of copies.

RADICAL RHYMES is the suggestive and thoroughly appropriate title of a neat volume of poems by that widely-known reformer and prefound thinker, Wm. Denton, the greater part of which were published nearly twenty years ago, under the title of "Poems for Reformers." The author too modestly disclaims any personal desire to republish them now, as they have been out of print for some years, because he con esses very candidly to their imperfections; but we think the wide call for them will demonstrate that he has committed no error in obeying the wishes of many and intelligent riends. There is meat enough in this volume of verses to stock a score of ordinary poets, and it will refresh and stimulate all who feed on it. Every page has a flavor of thought and a freshness of purpose that suggests the true man, as well as the reflective and earnest poet. Emerson is not more loyal to his inner thought than is our Denton. His "Radical Rhymes" may be had at the Banner of Light office. FIRE IN THE WOODS. By Prof. James De Mille. Illustrated.

Boston: Lee & Shepard, publishers. This book-the title of which is rendered strikingly appropriate to the present time by the recent disastrous forest fires in some of the Western States-is the fourth of the famous "B, O. W. C." stories, which have proved so popuby Master Freddie Read, Misses Minnie Maglafflin, Anna lar with young people. This volume recounts the strange adventures encountered in the woods by three of the boys who figured in the preceding books of the series-"Bart," "Phil," and "Pat"-and also "old Solomon," who proves himself to be a real hero in defending his "chil'en" from Plymouth; and L. B.-Felton. After a song by Mr. Gilbert the assaults of an intexteated Indian. Not the least interesting portions of this and the preceding works are the fine descriptions of the scenery where the events occur with which they abound, almost causing the reader to feel that he is present at the place depicted. Two more volumes are announced in the series.

Williams & Co. have Scribner's Monthly for November and a sterling number of this popular magazine it is. It is profuse in illustrations, which are of a very superior character. The number is fitly prefaced with a portrait of the late Charles Scribner, which is very striking and truthful. Among the illustrated papers in this number are "Thirtyseven Days in Peril," a powerfully written sketch of the exerience of a man jost in the exploration of the Yellowstone; "The Unbarring of Hell Gate." most elaborately illustrated, and conveying the clearest possible idea of the great governnent effort to clear away the Hell Gate rocks that obstruct manufacture of salt was well described by her. The grand the Eastern Channel to New York; "Low Life in Nature," and target marches now took place. Although our visitors all about insects and larve, a paper of the truest interest; extremely faithful Africanese; "Wilfred Cumbermede;" and "A Bird in the Bush." Among the readable papers in this number are "The Right Not to Vote," and ' Paris;" in addition to which there are several pleasant stories and the editorial department is in its usual variety and attractiveness. Scribner has long ago established a

> LIPPINCOTT'S MAGAZINE has made its welcome appearance for November, and presents a most attractive list of contents from fresh and popular writers. The "Berambles Amongst the Alps" are continued, with their startling ilustrations and instructive explanatory narrative; Oulda furnishes the first part of a story called "A Branch of Lilac"; Cranch translates from Schiller "The Ideals"; C. W. Stoddard discourses delightfully on "A California Seaside"; "The Internationale" is set forth in an able and timely article; we have "More about Florida"; an instructive essay by Amasa Walker on "Corn, Cotton and Currency"; "Two Soldiers of Jena"; "That Old Maid "; "European Vivaria"; Monthly Gossip, and Literature of the Day. Poetry is interspersed, and there is a tale or two beside. If one cannot find material enough, and in sufficient variety, in this number of Lippincott, to enable him to pass delightfully as well as profitably many leisure hours, then we may be charged with a permanent fault of literary judgment.

> THE NURSERY for November will make the little folks' eyes twinkle with delight when they see its beautiful illustrations and 'read its clover little stories. John L. Shorev. 36 Bromfield street, Boston, publisher.

A NEW MUSICAL MAGAZINE .- John Church, of Cincinnati, has sent us No. I of his new musical magazine. It is elegantly printed, and its contents are just what musical people desire. It also has nine pages of choice music.

THE OLD FARMER'S ALMANAC FOR 1872 .- Brewer & Tileston have just issued Rrobert B. Thomas's almanac for 1872. Everybody will want a copy.

BEAINARD'S MUSICAL WORLD, Cleveland, continues to supply its readers with choice music and entertaining reading. PETERS'S MUSICAL MONTHLY for November is received. PETERSON'S LADIES' NATIONAL for November is received. Its illustrations are fine, and its other contents good.

Notice to Subscribers.

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 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 little care saves much labor.

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Gone from the earth, with its sorrow and pain;
Gone where our loss is forever her gain.

We shall miss her, but know she will wait for us ever,
In her bright angel-home just over the river.

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SPECIAL NOTICES.

NOT ALWAYS. Things are not always what they seem, But sometimes cheat by a false glare; Too often like a picasant dream, Which, waking, "vanishes in air"; Men who of hoarded wealth may boast, Men who of hoarded wealth may boast,
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In one short hour may see all lost,
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The Devil is Dead;
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The Freeman's Hymn;
What is Religion;
What hakes a Man?
Be Thysolf;

Ve'il Labor in Love 10.

Be Thyself:
Man, Woman and Priest;
When is it Sabbath?
Fogyland;
Hurl Them Down;

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Nov. 4.

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MRS. M. LAING, Chairvoyant and Magnetle Physician, No. 300 West 29th street, first door from 8th avenue, (over the drug store,) New York. Office hours: from 9a.m. to 4 F. M. 68*-Nov. 4. MRS, READ, Clairvoyant Physician and De-

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Nov. 4.-4w

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The publication of the BANNER will be resumed as soon is we can roplace, 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

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Forsale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Message Department.

Eacu Message in this Department of the Banner of Light we dislim was spoken by the Spirit whose name it bears through the instrumentality of Mess. J. 22. Commit.

Mrs. J. II. Comant, 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 evit. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the realer to receive no doctrine put forth by apirits in these columns that does not comport with his or her reason. All capress as much of truth as they perceive —he mura.

The Banner of Light Free Circles.

Those Circles are held at No. 135 Wassington STREET,
Rom No. 4, (up stairs,) on Monday, Tuesday and Thursday Artsnoons. The Circle Room will be of en for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be almitted. Beats reserved

after which time no one will be a limitted. Scate reserved for strangers. Donations solicited:

MRS. CONSET receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. Bho gives no private sittings.

By Donations of flowers for our Circle-Room are solicited.

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

sent in by correspondents. ... HEALED LETTERS - Visitors at our Free Circles have the privilege of placing a scaled letter on the table for snawer by the spirits. First, write one or two proper questions, sign-ing full name to the rame; put them in an envelope, scal it, and address to the spirit with whom communication is de-sired. At the close of the reame the Chairman, will return the letter to the writer, with the answer (if one is given) on the envelope.

Bountions in Aid of our Public Free Circles.

since our last report the following sums have been received, for which the friends have our warmest thanks: Samuel L. Porter. 6 50 Friend 200 Jno Martin 50 Mrs. A. Sawyer 10,00 S. D. H. Paine.

Invocation.

Thou Soul of all souls, our Father and our Mother, again through the weakness of human life we are here to praise and to pray; to praise thee for those blessings which already surround us, and to pray unto thee for that which we need. Teach us to ask, if we would receive of thy mighty loving spirit. We ask thee for strength, for wisdom, for charity, for loving kindness, and for all those virtues that make up the mind of God. And we praise thee, oh, Loving Spirit, for the tender care which thou hast exercised toward us, for the incident in life which is called deaththat which relieveth the weary spirit from pain, from sorrow, and sets it free-free to join its loved ones in higher realms, free to bask in the spiritual sunlight of eternity. We praise thee for flowers (referring to a bouquet on the table), those bright goins of Nature which speak to us of thy love. and inspire us to worship the beautiful in life. We praise thee, also, our Father, for sickness, which, although it changes the body and nakes the spirit give an uncertain sound, yet poli-bes that spirit and makes it better fitted to enjoy the realities of a higher existence. And now, oh, Infinite Father and Loving Mother, we shall trust our happiness with thee, knowing that with thee it is safe, for in then we shall live forever and forever more.

Introductory Address.

CONTROLLING SPIRIT.-I have been requested to make a statement concerning the result of our labors as ministering spirits, through the Banner of Light. In preface, I would say, that we are entering upon our fourteenth year of ministerial labor through that journal, but it is nearly nineteen years since a hand of far-seeing, energetic spirits resolved that they would be heard on earth through the press; and as all the journals then extant were conservative, creed bound, and, what is worse, money-bound, it became necessary for these spirits, if their theory or project was to be put in operation, to start a journal of their own. This being determined upon in convention, agents were sent out to see who among the children of earth could be selected and adapted to the work, After months of searching they were found; but they were in the rough. It then became necessary to employ artists to chisel them, and hammer and polish them. This was done by sickness, by losses, by sorrow, by various pains which were imposed sons, until at last these artists, announced to the assembly that the subjects were already to be vitalized. They were then separately visited by a committee selected for the purpose, and were baptized with a holy ghost of aspiration, of spiritual desire, and were made ready to stand in front of the opposition incident to the introduction of a truth to the world. It was well known by this band of spirits what

dangers they would be obliged to meet, to lead their mortal conditions in the path they had marked out. They well knew they would be assailed by pulpit and press, and that shots would be fired at them from every avenue in life, but they also knew that they should be able to sustain them, for they understood of what elements they were composed, and they knew that when once these mortal condiutors put their hands to the spiritual plow they would not turn back for they were so largely inspired with faith in those who were leading them that they could not. And to day the result of our labors is this: Our spiritual statistics show that we have broughtseventy-two thousand seven hundred and fortysix into the spiritual fold here in this life. Wo have enumerated only those who are sound, honest Spiritualists, leaving out all the nondescripts. And the number which has been added to the ranks of freedom-liberated from the dark ness of creeds, and from the various conditions of darkness that the spirit often carries with it from this world to the higher life—the number has been quadrupled, leaving out all those who are not firm and sound in the way of spiritual right.

This much, then, by the grace of Almighty God we have been enabled to do, and to-day our glorious Banner thats in every clime; it may be read by every race of human beings; we have found it in the Esquimaux but and upon the throne; it has gone forth with the God-speed of the angel-world, and to-day it is stronger than it over was before. It proposes to gather under its folds a larger multitude than are already there; and although this band of spirits may not be able to reward their mortal coadjutors as they might wish, their reward in the hereafter is sure, and they have nothing to fear, for they are so firmly grounded in truth and justice that the gates of hell cannot prevail against them.

Questions and Answers.

CONTROLLING SPIRIT.-I am ready, Mr. Chairman, for your questions.

QUES .- Does heat come from the sun? And if so, in what way can you account for its not being entirely lost in its transit through such a great-

distance of Intense cold? ANS .- Heat does not come specially from the sun, only in the secondary sense. The luminous atmosphere of the sun does not possess that quality of heat which mortal scientists suppose it to possess, but it possesses the power of generating it in the atmosphere surrounding the planetary world. Each planet revolving around this solar centre becomes magnetically warmed by the conjunction of its internal life with the sun's at-

mosphere; that internal life is magnetically radiated through all the planet. The position which ics. the planet occupies to its solar centre determines the centre of the planet to its surface, producing | he do anything to prevent it? vegetation or the opposite.

Q - Will the sciences of psychology, physiology, not. The most proper way is the quiet, not the astrology and phrenology combined demonstrate violent exercise of the will. The reason why so that humans are predestined or chained to the many fail to dispossess all these various intellicar of fate?

A.-Yes, magnetically, yes.

Betsey Trancham.

I lived on the earth one hundred and fifty-three years. [That was a very long time] Yes; but pose effectually but that. that was my age when I died in 1834, in Tennesee. I was born in Wickliffe, Germany. My name was Betsey Trancham. [How do you spell your last name"] T-r-a-n-c-h-a-m. You see I horrid accidents? have n't forgot my primer.

facilitate some operations which are being car- between them under such circumstances, are deried out by my descendants. So, then, I was born in Wickliffe, Germany. I died in Tonnessee in 1834, and I was one hundred and fifty-three years. old, and some months-most one hundred and fifty four when I died, Good-day, sir. Sept. 4.

Clement L. Vallandigham.

By the earnest desire of one of my friends, who is a believer in modern Spiritualism, I am here to-day. He wishes to know, first, if I am satisfled that there is any truth in the theory of modern Spiritualism. My coming demonstrates it to be a truth. Second, if I am satisfied that the manner of my death was fore ordained and foreknown by a power over which I have no control. Yes, I am satisfied that that was the case, for I have learned that we are all but links in the great natural chain of being, and that we are conbrought us into existence and that guides us at conservatism and of religious conservatism, which revenge? tend to bind every soul that comes within their

"Are you happy in your new sphere of existonce?" Yes, I am; at first I was not; I felt that I had been suddenly ushered into a life of which I knew nothing, and for which I was totally unprepared; but I very soon learned that the Great Master of Life had prepared me, unconsciously to myself, and that my spiritual birth was by no the Infinite Ruler of Souls. My name when here, Clement L. Vallandigham.

Nettie Powers.

My name was Nettle Powers. I lived in Dayton, Ohio, and I died of scarlet fever. I was nine upon the shelf, not being able to fully compreyears old, and my mother wants to hear from me; and she thinks if any spirit ever returned to communicate with its friends, she should think that I would come. I was persevering, and I was n't afraid of many things.

Now I want mother to know that I do come to her very often, and that it was me that influenced her about the money-that forty-two dollars. It was me that influenced her to wish I'd come if Spiritualism wastrue; and now I want her, whenever she wants me, to think of me, and then, if it is right, I shall help her.

(To the Chairman.)-Don't you think we've done our work pretty well, to get you all these flowers? [Indeed I do.] We have to go to a biel Adams; I was eighty-three years old. I ungreat many places before we get the right ones. people are that are willing to respond to our call, and, when we find them, we don't want to ride to hear from me." He doubtless wants evidence the flowers, and then it is our business to reward affairs after I am gone. I have endeavored to are sick and when they are in trouble, and help them, and to wait upon them and show them all the beautiful things when they get here. [It's a pretty business, and you have been singularly successful the past year.] Yes; and we mean to be next year, too. Now, tell mother I send her a thousand kisses, and I'm going to do everything can to make her happy. Sept. 4.

Thomas Lincoln.

I fear I shall never become as proficient in a krowledge of this Spiritual Philosophy as my brother Willie is, but I shall not shrink from taking lessons whenever an opportunity occurs. wish to say to my mother, that I shall be able, in this new and better life, to do much more for her than I could have done had I remained on earth, and also that the spirit-world had need of me, while the mortal world had not, and so a wise God called me from earth to the higher life, and I am satisfied with the change. Thomas Lincoln—or Tad, if you please. 🧢

Georgiana Stevens.

I am Georgiana Stevens, from Cincinnati. I was fifteen years and four months old. I have been gone a little less than six months, and I wish. by coming here, to reach my sister. She is weary of this life, and thinks she has nothing further to remain here for. I want her to know that the earth has yet longer need of her; she must try and be satisfied to remain on earth and care for those who are entrusted to her care, and, under all circumstances, be faithful in the things of this life if she would enjoy happiness in the life to come.

Scance conducted by Theodore Parker; letters answered by Anna Cora Wilson.

Invocation.

All hail to thee, Mighty Spirit, who art great in est, for thou art wise.

Questions and Answers.

QUES .- (From Sylvanus Ward, Westfield, N. Y.) Are not the elementary forces of Nature, termed positive and negative, balanced and made one by action and rejiction?

but when considered by man, they seem to be

Q.—Is it possible that a force exists behind these, that is independent of and produced them? A.—It is not only possible, but it is a reality. The most subtle of all the forces is the force of Bengal; letters answered by Jennie Johnson. which you and I worship—it is outside, as well as inside of all things; it is the first, the last, the source of all forms, and the preserver of the life

of each one. Q .- Is not the proof of the correctness of any rule the reversion or reaction of that rule?

A .- Yes; according to the science of mathemat-

Q.-(From the audience.) If a spirit takes conthe seasons; that is, determines the amount and trol of an individual, or a partial control, and the quality of magnetic heat that is drawn from that individual cares not to be controlled, can

A .- Sometimes he can; at other times he cangences is because they exercise the will too violently. If they were more moderate they would do better.

Q .-- What is the next best course? A .- I know of none that will answer the pur-

Q.—(From the Chairman.) May I ask if there is

any known reason or cause why, in the present year, there have been so many of what we term

A .- There is a cause all potent, and it is this: Now I have been requested to come here and the relation which the earth sustains physically state my age, and tell where I was born particu- to various antagonistic planets; because these larly, and answer what other questions, and make planets are antagonistic, the harmony between what other statements I've a mind to, in order to them and the earth, and the magnetic relations stroyed. They are powerful, and they produce many of those various disasters that trouble the human heart-sickness, tornadoes, accidents by fire, by water, by all the various conditions incident to mortal life. When the scientists of earth shall better understand what relation the earth sustains to other heavenly bodies, and how far it is affected by them, they will know the cause of many of the mysterious conditions that are demonstrated on the earth.

QR.—Then I should judge from your reply that planets were like individuals, and act at times similar to them, against one another?

A .- There are demonstrative powers at work within the sphere of your own understanding that would prove this to be so.

QR.-Then we must expect the same antagonism to reign over humanity until the earth shall stantly being manipulated by a Power that have attained such a high physical altitude as to he beyond the reach of the antagonistic planetsevery step. He says: " Do you find the spirit- till it shall reach an elevation which is desired to world well adapted to your needs?" Yes, I do; be attained by individuals—when they are villfor I have sometimes felt the fetters of political | field and maltreated, to show kindness instead of

A .- Yes: that will do.

Q .- (From the audience) Does not the intelligence wish us to understand that the earth is to be spiritualized more and more, until it shall rise above those conditions?

A .- That is precisely what I intend you should understand. The science of astrology, as understood by the ancients, is the key to many of the wonderful conditions of life. It has fallen of late means an accident, but a design on the part of into disrepute, because scientists found that it dealt with the small things of life as with the large. It took within its sphere and influenced to a certain extent even the pubble on the seashore; and because its scope was so mighty and so wide, so deep and so high, scientists laid it hend it. In their short-sightedness they said it was worthless, but the time will come in the experience of mortality when this science will be brought out into the broad sunlight and there reviewed. It will be given a place to which it is entitled-classed with other sciences, because it is the golden key unlocking many of the mysteries of life. Sept. 5.

- Zubiel Adams.

[How do you do?] I don't hardly know how I do: I am not so well rosted in these things as many others, and I hardly know upon what ground I stand. My name, when here, was Zuderstand that my son has said, "If there is any You see we don't always know just where the life after death, and if those who have died communicate with those who live, he should be glad free horses to death; so we have to go to other that it is me. I can give it in no better way than places, and then, if we don't succeed, we have to by calling to his mind my last words to him go to them, because we are determined to have while I was in the body. They were these: something anyway. It is our business to bring "James, I hope you will find no trouble with my those who gave them; to go to them when they make everything straight, and have tried to arrange everything to the satisfaction of the family." Doubtless he remembers that, and it is all I propose to give by which he may know that his father has returned. It's all he ought to ask, for he and I were alone at the time. I should be glad to communicate with him personally, and if he desires it, will endeavor to do so. Good day, sir.

Alexander Gunn.

I thought there was a good many strange things in life, but this is about the strangest of any I have met with; this coming back after death, and possessing yourself of a body entirely unlike your own, and speaking with it, is a strange thing to me. It's only about a week since I learned about coming, although I've been gone some thirteen years. [News don't travel, then, very fast in some directions?] Yes, news travels very fast, but it only goes - truths only go - when it is wanted, in our life. I seen a great deal of trouble when I was here in this world, and I was glad to get out of it, and I hadn't the slightest wish to come back. I didn't want to know anything about coming back.

I have a daughter in this life, and she is in trouble, wants advice. Now I want to say to her. 'Annie, my daughter, give me a chance to come and talk with you, and I'll do what I can to straighten things out for you, and lead you right. My name was Alexander Gunn. I was a Scotchman by birth, but I died in Charlestown, Mass.

"Little Feet."

I want to send a letter to my sister. [Tell us what you desire to say, and we will send it to her.] I want to let her know I come and play with her. She live with white lady; she make music, she sing. Want to tell her, I glad she with white lady. She learn much books, learn much, wisdom, invisible as the air, mysterious as the many things. Tell her her little sister—she used solemn tread of storms or starlight! The soul of to call "Little Feet"—come to her. My sister Rammohun Roy goes out to thee in worship, and named "Em-mu-ne-es-ka." White man kill "Little asks of thee for what we most need; thou know- Feet;" did n't kill "Em-mu-ne-es-ka." "Om-Wa," my father.

Capt. Frank Dale.

I want to say just a few words to my brother, Surgeon-General Dale. What I wish to say, is this: There are more things in heaven and earth than are dreamed of in his philosophy, therefore, Ans.—The balancing powers of Nature are one, instead of ignoring that which he cannot understand, he had better set earnestly and honestly at vork to understand them. Capt. Frank Dale.

Scance conducted by Rammohun Roy, Rajah

Invocation.

Oh, ye beautiful executors of our Father's will, who are mighty in wisdom and goodness, strengthen us in all good works, and baptize us with that

and change their mourning to joy-change their violent hemorrhage, and never rallied. doubts to sublime faith in the reality of life. Be with all who do not know of thee. So shall the children wandering through this purgatorial life, find peace even there.

Questions and Answers.

Ques.-(From a correspondent.) Alonzo Strong, of Oberlin, Ohio, says the curlosity of the people in that locality is very much excited with regard to the source of various pictures of animals, flowers, and, in some cases, of human faces and figures, which appear-sometimes finely coloredupon the window panes of houses there. The age of the structure does not seem to affect these appearances in the least, as they are to be found upon the windows of the new Town Hall, which building has been but a few months erected—as well as on old tenements. The pictures are also as likely to be upon the windows of the second story as the first. He says the professors there attribute these phenomena to the chemical action of the sun, but he would like the opinion of the controlling intelligence as to the cause of their Ans.-It is a well-established fact that the sun

is a wonderful picture painter. It is also a wellestablished fact that certain conditions are necessary to it, as well as to lesser artists. Now the question is: What are the conditions requisite in this particular case? I am informed that a certain group of scientists have considered it to be a spiritual demonstration-which is the fact. The sun being the prime mover in the case, the spirits are the sun's agents, acting in consonance with his powers, placing between the sun and the plate, at certain times of the day, objects which they wish to be transferred to the plate-to the glass-it may be to the sheet of tin, or of copper-anything which is capable of reflecting back an image that may pass before it, can be used. This phase of spiritual photography is but the incipient step to larger demonstrations that are to follow, and the science of the "spectrum analysis" will clear up the mystery; but it must be pursued as far as mortal science is able to pursue it, in order to get a glimpse into the spiritual realm. The spectrum analysis will cream and the spiritual science is able to pursue it, in order to get a glimpse into the spiritual realm. The spectrum described by the spiritual realm. The spectrum of the spiritual realm. which is capable of reflecting back an image that a glimpse into the spiritual realm. The spectrum analysis will reveal many wonders; it will open a door between the world of mind and the world of matter, that is, and has been, so far as science is concerned, hitherto shut.

Q.—(From the audience.) I have been informed that finshes of lightning will produce the same effect upon glass that the sunlight does, photographing objects upon it?

A.—Yes, that is so; because these fiashes of lightning possesses the same elements that the sunlight possesses, and therefore are capable of producing the same manifestations under similar circumstances.

Q.—Do the spirits know our thoughts while we are here on earth?

A.—They do not always know them; indeed, they never do, unless they place thomselves in spiritual or mental conjunction with yourselves.

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spiritual or mental conjunction with yourselves. Whenever they do this, your mind is an open page to them. When they do not, you are as separately distinct from them as though you inhabited another sphere.

Q.—Is not intelligence the controlling part of Nature?

A .- To my mind, it is not. I know, by taking this stand, I may be understood to be a materialist; and I am, so far as Nature is concerned. Scientists are able to perceive a law running through Nature; but it is not an intelligent law, and only as mind operates upon it, can it be made to give intelligent demonstrations. So far as Nature or matter is concerned, I do not believe it is governed by intelligence. I see nothing to prove it; but I do believe that there is a power outside of Nature, from which Nature has been born or evolved. I believe in the priority of soul to mat-

Rev. Ezra S. Gannett.

invited to take part in your services this afternoon; but I do so with the full consciousness that I am unworthy, because when in the body, living as I did under the blazing sunlight of modern Spiritualism, I rejected it, and crucified this Saviour of modern times again and again. Therefore, I am unworthy to become a recipient of this great blessing; but I believe I am here by the will of God, by the grace of that Infinite Presence that cares for us all—that notes the falling sparrow, and numbers all the years of our existence. I was once told by one of my parishioners, who was a believer in modern Spiritualism, that he should yet live to see the day when I would acknowledge myself in the wrong. He is on the earth. I do acknowledge I was wrong, and, like a little child, I am willing to be led in the right way; for now I fully understand that, except I become as a little child, I cannot enter the kingdom of heaven.

My friends are mourning over my sudden departure; but I have to say to them that my death was a merciful one. I suffered nothing; I took my exit from the body of flesh probably instantaneously; at least, I have no recollection of anything but a sudden blow here, [on the forehead,] and then I found myself viewing the wreck of matter.

and wondering into what state I had been ushered. I believe now, more than ever, in the goodness of an all-wise God-a Supreme Power that guides us through all the ways of life, and finally saves us, and admits us into that heaven of perfect happiness which every soul seeks to obtain. I feel, since entering upon this new life, deeply impressed with the necessity for great reforms upon the earth. I feel that the earth is ripe for change, and that the angels are ready to record great events which are to transpire; and one of these great events is the passing away of mythical religions, and the establishment of the glorious spiritual religion over all the earth. Did not Jesus, or the Spirit of Truth through him, declare that such a time as that should come, in the history of the earth? I so interpret the words, but when here I did not so understand them. I believed that he referred to the millennium-to the time when the soul should be redeemed from error, and should live in a perfectly happy state upon earth.

My friends say I have been removed from the sphere of my labors. It is not so. I have only been translated higher, that I may do betterthat I may be a more faithful laborer in the vineyard of my Father. I have seen, hitherto, as through a glass, darkly. Now, standing as I do in the world of causes, and communicating with the world of matter, I can look forward hopefully-I can work with a will; and I praise my God that he has dealt so mercifully with me. Rev. Ezra S.

Albert Harland.

I have n't much strength, because I am not yet entirely liberated from my body. My name was Albert Harland. I was fourteen years old. I died holy spirit which cometh alone from our Father, | at Frankfort, Germany, at one o'clock this after-

while we shall worship thee this hour. Come noon, according to New York time. My father thou unto the suffering sons and daughters of was with me. I had gone there to consult physiearth; visit them in their darkness, and enlighten clans at that place, and just as my father began their understanding. Be thou with the mourners, to be encouraged about me, I was taken with a

My mother is trying to believe in the truths of Spiritualism, and I thought if I could come and kingdom of heaven find a place on earth, and thy announce my death before she could get the news, nothing could be more satisfactory to her. I want her to know that I went easy. I knew I was going. The only regret I had was because I was away from her. I have met little Alice here. She has grown to be a young lady. I was obliged to be told who she was, because she had changed so wonderfully, and was so beautiful.

Emma Sturges.

I am Emma Sturges, wife of Capt. Alexander Sturges. I have been gone five weeks. I was twenty-two years old. I am happy in this beautiful life; I have no wish to return. Sept. 7.

Edwin M. Stanton.

A young aspirant for office desires me to manifest at this place, stating whether or no I communicated with him last night at Washington. He wishes to know if I advised him to resign his position and go home. Yes, I did; because I know that disaster awaits him if he stays, and he had better go home and practice law, if he knows anything about it. He professes to know a great

Hannah Adams.

"Will Hannah Adams communicate with her friends in England?" This is the question that reaches me to day. Yes, at any time-at any place which they may desire—provided they give me a suitable subject to communicate through.

Scance conducted by Father Henry Fitz James; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Message from Ebeuezer Page. MESSIS, EDITORS-I see in the Questions and Answers, in the Banner of October 21st, this question: "Is it true that when we sleep our spirits. leave the body and visit our friends that have passed on?" Then comes the answer.

To strengthen the answer I wish to give what my father wrote through Mr. R. W. Flint. 105 East 12th street, New York, in answer to some ques-

tions, which I sealed up: "NEW YORK, May 23d, 1871. Ebenezer Page—My Dear Father: Can you give me the address of my brother Ebenezer? Do you see that I am a medium to find minerals, &c.? Do you often see mother, or is she with you? Faithfully your Son,

DR. WM. OSGOOD PAGE. 860 Sixth avenue."

The third day after I sent the above, I received the following letter, correctly directed: "SPIRIT SPHERE.
To William Osgood Page, in Earth Sphere-My
Dear Son Willie: Father? Yes, Willie, your own
dear father is present, and will, through this chan-By the kindness of your President, I have been nyited to take part in your services this afternoon; lew words. This, dear son, gives me happiness. This, dear son, gives me happiness. Yes, as the beauty of the morning, as the splendor of the shining sun upon the fields and flowers, as a spring morning replete with loveliness—such, son, is the spirit of a parent that can control a hu-

man organism, and communicate to his dear children of earth. Mother and I are often near, and strive so hard to impress you with our presence. We often come at night when the material body is at rest, and take your spirit with us; yes, take it to our beau-tiful home, and again return with it in the morning. I know, dear son, that this seems strange to you. It cannot be, in the physical life, understood. William, I cannot now see the whereabouts of Ebenezer; will try and find him. You have, William, I see, mediumistic powers capable of becoming fully developed. I see around you many bright spirits that are striving to control your organism, and I see that those spirits can, through your organism, locate points where minerals, &c., can be developed; they can, and do, impress you. Why do you not follow fully these impressions? You surely will, if you do, succeed much better. Dear son, keep deep in your soul the memory of your parents. We are none the less now parents of care and love than when guiding you on earth. William. I will soon heak to you again. Cannot remain longer. other joins me in deep, deep love. Good-by. Father. EBENEZER PAGE.

CONVENTION NOTICES.

Third Annual Meeting of the New Jersey Sinte Society of Spiritualists and Friends of Progress.

Trogress.
The Third Annual Meeting of the Society will be held in Camden, at Central Hall, corner of Fourth and Plum streets, in Wednesday, Nov. 29th, at two and seven o'clock, P. M. Victoria C. Woodhull, Dr. H. T. Child and Mrs. Kingman will be present. Also, Dr. L. K. Coonley and other speakers ill be present. Also, Dr. L. K. Coonley and other speakers re expected. All friends of the cause throughout the State, and of other

intes, are cordinly invited.

Susan C. Waters, President of Society.

Stady Taylor, Chairman of Ex. Committee.

Bordentown, N. J.

Northwestern Woman Suffrage Association. Northwestern Woman Suffrage Association.

The annual meeting of the Northwestern Woman Suffrage Association is to be held in the Representatives' Hall, in Indianapolis, Ind., on Wednesday and Thursday, the 16th 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 Senator 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 Detroit, last 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.

Quarterly Convention.

Quarterly Convention.

The New Hampshire Association of Progressive Spiritualists will meet in Quarterly Convention, at Lycoum 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 earnestly 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. Hued, Sec'y.

Kansas State Convention.

A State Convention of the Spiritualists of Kansss will be held in Lawrence, Kan., on Friday, Saturday and Sunday, the 30, 4th and 5th of November.

Several of our best speakers will be present, and a glorious time is anticipated. MES. EMMA STEELE PILLSBURY, President.
N. D. HORTON, Secretary.

Rhode Island Woman Suffrage Convention. The annual meeting of the Rhode Island Woman Suffrage 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. Pickham, See'y.

, NO

Sept. 9 Sept. 3

The

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, No. 35 HARRISON AVENUE, (One door north of Beach street,)

BOSTON. D.R. J. B. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Janudice, Neuralgia, Heart Disease, Nervous Deblitty, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Failing of the Womb and all kinds of toxual Weakness, Weak Spinea, Ulcers, Loss of Voice, Rheumatism, Bronchitts, Hemorrholds, Felons, and all kinds of Lameness and Weakness of Limbs. Oct. 7.

MRS. ALBERT MORTON,

M EDICAL, Business, Tost and Prophetic Medium. Letters Manawered, \$2,00. Clairvoyant remedies sent by mail. Analysis of ores. No. 26 Hanson street, Boston. 1f-Oct. 28. DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARRISON AVENUE, BOSTON. FENHOSE requesting examinations by letter will please on A close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Oct. 7

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
All 292 Washington street, Boston. Mrs. Latham is eminently accessful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billious Complaints. Partice at a distance examined by a lock of hair. Price \$1,00. 4w*-Oct. 14. MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price 81. 494 Tremont street, corner of Bover street, Boston. Hours 9 A. M., 4 P. M. Sept. 9.—13w*

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, \$3, by person, \$2, at 9 East Canton st., Boston. Sept. 30,—13w²

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden street, Boston. 13w*-Nov. 4. MRS. ELDRIDGE, Test, Business and Medical Clairvoyant. Answering letters, \$1,00. No. 1 Oak street, Boston.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 72 o'clock.

A. B. HAYWARD, Magnetic Physician, No. 82 Out. 28—tf

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Flace (opposite Harvard street). 3mc—Sept. 9. MRS. M. A. PORTER, Medical Clairvoyant No. 8 Lagrange street, Boston. 6w--Oct. 28.

Miscellaneons.

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13w*-Oct. 7.

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Mar. 25.—cow

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GEORGE W. MUSSO, M. D., CLECTIC AND CLAIRVOYANT PHYSICIAN, No. 8 Waldon street, Lynn, Mass. 13w*-Sept. 2. A WELL-KNO WN OLAIRVOYANT.

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MRS. C. A. BATCHELDER, Magnetic Healing Medium, formerly of Lynn, has removed to Everett, on the Saugus Branch R. It. Residence, formerly the Old Poorhouse, dive minutes walk from the station and horse-car track. Fare from Boston, by steam-cars. 8 cts.; by horse-cars, 10 cts. Oct. 28.—2w*

RIFLES, SHOT-GUNS, REVOLVERS, GUN MATERIAL. Write for price list to GREAT WESTERN GUN WORKS, Pittsburg, Pa. Army Guns, Revolvers, &c., bought or traded for. AGENTS WANTED.

Aug. 12.—6m

MRS. F. J. DILLINGHAM, Magnetic and Elec-tric Physician, No. 20 High street, Lynn, Mass. Oct. 28,-3w*

Miscellaneons.

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"8, "Spirit Manifestationa," by Wm. Howfit;
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Chapter IV.—The Second-Birth.
Chapter IV.—The Selve.
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Chapter XXXVIII.—Spiritual Influence.
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Chapter XLI.—The Idler.
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Oct. 21.—4w*

THE FAITHLESS GUARDIAN;

Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumphs.

BY J. WILLIAM VAN NAMEE,... Author of "In the Cups;" "The Unknown;" "Estelle Gra-ham: A Prize Story;" "Woman's Love;" "Pride and Passion;" "Adown the Tide;" "Deep Waters;" "Guardian Angel.;" etc.

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THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bookstore, 614. Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

THE CHICAGO CALAMITY.

Never in the history of the world has there been recorded so marked an instance of human brotherhood extending through so wide a range of entire strangers, and arousing to so much charity and ready assistance, as in this great fire. One hundred and fifty thousand persons turned out by fire, with only a few clothes and no food or shelter, in a cold rain, most of them with nothing but a mere fraction of their property left, was a horror on such gigantic scale that is touched the heart with soon force that the hand involuntarily rushed to the pocket or pen to furnish relief. Never, before have we been so proud of St. Louis as in this trial hour. A rival city, with which there has been any amount of prejudice and some bitter feelings, and a constant sharp-shooting between flames a mass of ruins, and St. Louis is first on hand with cardiads of provision and some of her ablest citizens to assist in the procuring and disbursing food and clothes, bedding, &c., while the Mayor is rallying the whole city to action, and food, blankets, hedding and, money are collected so many expressions of sympathy and the determination not to be outdone in this noble work of relieving human suffering. Had the cities been twins, with one common interest, it seems that more ready help could not be extended. Everybody seemed to be anxious to give something. Business, pleasure, religion, all give way to one unbounded excitement and sympathy, Nature is aroused by its own relationship, and all past differences are forgotten, and none are allowed to excel the citizens of the rival city. Noble, generous and magnanimous contributions come from all parts of our country, and even from Europe, and prove that mankind are a brotherhood.

In confirmation of what we have said above, we clip the following from the first issue of the Chicago, Evening Journal, after the fire, it being the first to rise from its ashes and greet its patrons: "And now comes St. Louis, great rival of Chicago in enterprise and business, and greater than Chicago in noble generosity. St50 000 in money and ten car-loads of cooked provisions are brought here by Mr. Blow on behalf of that city, and ten more cars, loaded with miscellaneous provisions and supplies, are reported from the same city. If Chicago ever has the opportunity—which may heaven forbid—she will prove herself a worthy rival even in these good works."

SHADOWS PASSING.

A gleom of sorrow lowered over the surrounding country about burning Chicago, which extended as the terrible news extended, but in brighter shades of feeling as the circle widened, and vet reaching England with a force sufficient to bring over many thousands of dollars, and words of deep sympathy. As the smoke cleared away. from the surrounding ruins, despatch after despatch came with words of sympathy and promise of immediate assistance and relief, till the heart's were cheered and the reaction reached back, producing a thrill of gladness all over the saddened West from the sympathy, and by the noble spirit that bore up our friends in their trouble, and their determination to rise and rebuild with the aid and encouragement of the whole civilized world. Nover was such a calamity in time of peace, and never before such sudden change from sorrow to rejoicing in the great goodness of the human heart,

Already the shadows are passing away, and we hear of the new Chicago, with it's same spirit of enterprise uncrushed by the terrible calamity, from which it could not have arisen in a century without the aid it has so generously received, and which is so heartily appreciated. Private letters from our friends there assure us that the spirit is not broken, and that we may expect renewed offorts at reform and general progress soon as the shadows of suffering have passed away. It does our heart good to read the despatches of liberal donations for relief, and we know it is a great necessity attended to.

POEMS OF PROGRESS.

Whoever gets a copy of this most excellent book will get a treasure rich and varied-a real feast. for an enlightened soul, bearing words rightly and earnestly spoken, that thrill the finest and deepest feelings of which our nature is susceptible. The Poems from the luner Life were truly a feast and difficult to excel, and were not excelled until this second volume of inspired words came in measured rhyme, strung to a higher chord of soul-music. Every speaker and medium should at once get a copy of Poems of Progress, and show them, wherever a chance may offer, as a volume of the richest gems from the spirit-life, given to us through one of their choicest and best inspired mediums. We trust more will yet come from that source and through the same organization, before her spirit enters the other sphere and joins her inspirers.

NOTICE.

Any books kept for sale in St. Louis will be forwarded by us by mail or express, as ordered, on receipt of advertised prices, as well as any of the liberal or spiritual literature, of which we keep a complete assortment at 614 North Fifth street, St. Louis, Mo. WARREN CHASE & Co.

LECTURES IN ST. LOUIS.

Lectures, liberal and spiritual, every Sunday during the winter, in Avenue Hall, corner of 9th street and Washington Avenue, at 11 A. M. and 71 P. M. Warren Chase speaks during October. Seats free; collections for expenses.

We are under special obligations to the conductor and agent of the Illinois Central Railroad, at Centralia, Ill., for looking up, and sending to us, an overcoat which we carelessly left in the sleeping-coach on our way north, and which was not called for till a week after it was left. It is one of the many evidences we have of the care, attention and business capacity of the managers of this road; faithful in small as in

TO THE PATRONS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

The heading of your paper is being prepared in St. Louis for renewed action. No fear of its extinction. No such bad news for us, nor such good news for our enemies. If it has gone up to the clouds in fire and smoke, it will come down in "refreshing showers of grace divine." Look out for its smiling face again soon, and, meantime. collect new subscribers to help Bro. Jones out of

his loss by the Chicago holocaust. The Journal, like the great city, will rise, phonix-like, from its ashes, with greater power than ever, and go on with our old Banner of Light, side by side in the great revolutionary work so favorably begun. Let us all work together, like a band of brothers, and the enemy must succumb in good time.

MINE AND THINE, vs. MINE, THINE, AND OURS.

NO. 1.

Messas, Epirons-I submit the following to the consideration of the intelligent public, through the medium of your ever-to-be-appreciated periodical. May bean individual and a social being, consequently there are individual and social necessities to be cared for. The individual is per-

social interest, Ours, or the Mutual, is not recognized, and is treated as not existing.

On account of this fundamental imperfection, the papers and business men, falls beneath the the social or mutual powers had to drift into the shivered! we have it all from an eye witness. and crowded forward, in a quantity and with a of as the private property of ecclesiastical rulers; they assumed a greater license from the comrapidity that is unequaled in past records. It and the mutual industrial powers of the people bative attitude of their elders. The presence of the really does thrill the soul with Joy to see and hear have been owned and made use of as the private Sherman family, excellent mediums, added great property of capitalists or industrial rulers,

three interests, namely, Mine, Thine and Ours, the two first being individual and personal; the latter by the Sherman family, which was carried out

and mutual. dividual depends on the mutual to bring out his powers and develop them; the mutual depending on the individual for the bringing out and devel-

opment of its powers. All human conditions superior to those of savageism are due to the combined action of individual and mutual powers. These conditions, superior as they are, are not, however, the best which can result from the combined action of the indi- Things looked dark for Wheelock and the medithe individual and the mutual have been treated as the private property of individuals. As there done. The gathering broke up in great disorder. are individual powers and mutual powers, so are Several muscular Christians regretted that venthere individual interests and mutual interests, geance had not been dealt out to Together with these powers and interests there are duties for the individual and for the mutual. The Fredericktown Independent the next day has been an immense mistake for humanity, as it! All honor to the editor, for be had hold words of has made mysterious what otherwise might be rebuke for the

As individuals could not at first in a state and he held them up for the contempt of all inof savagelsin combine their powers peaceably telligent citizens and lovers of religious liberty. through there being as many minds and interests as there were persons, they could only be combined politically by one individual gaining an asbined religiously only by the charm of mystery, brother in this blessed faith of Spiritualism, A. B. and subdued by an invented incomprehensibility, Whiting. We were not favored with the personmisfortune. It has been tried to obtain all possiharsh rigor of penal laws, and the threat of eteras there are subtle conditions of evil which no the spiritual dominate in all of us:

penal laws and theological threats can grapple "We are sad to-day, but will not complain at

"We are sad to-day, but will not complain at pursued so long as every one desires that that on which he or she depends for comfort, convenience and luxury shall be his or her own exclusive, poetry and argument. To-day he is with the gods, learned a considerable amount of political, re-ligious and industrial wisdom. The question now is, what change is necessary; what is it that has to be done in order that every one, without excepting any, may enjoy the full benefit of this are wrong. But they cannot profit by the knowledge until they know that which is right. Meanchecks upon the personal ambition of their rulers, to keep them from committing excesses, or in other terms, to make the best out of a bad bargain.

all the people are inquiring on all sides how to escape from its evils, as the continuance of it, after Brothers their eyes have been opened to see its iniquity, is intensely agonizing.

From the wrong to the right there is not so much distance as people may imagine. The greater and such a course of procedure, we determined to more intense the wrong, the nearer we are to adopting what is right. The gigantic effort of wholesale wrong which we now witness, is but the frenzy of despair. It no longer appeals to reason to defend itself, and has nothing to rely on but sheer force and impudence. Formerly, political, ecclesiastical and industrial rulers conscientionaly thought that they were right, and all the people innocently thought so likewise. But now both rulers and people know that they are wrong. Not knowing yet that which is right, wrong has to be tolerated and even respected. The millennium is close at hand. The culmination of wrong into the late gigantic wars proclaims it; the increase of ecclesiastical impudence proclaims it; and the intense unscrupulous covetousness of monopoly proclaims it. The conviction of the wrong which is here presented is universal. In the wrong-doers marks upon that prolific theme, the "weather," it is intense; and as it cannot be changed, that which is right will be accepted as soon as presented, and measures will be practically instituted to meet its requirements. The printing press, the South, I understand." steam engine, the electric telegraph, and last of all, Spiritualism, (coming among us to take up the thread where the powers of material science cease,) have been generalized. Wrong cannot long exist where such powers are active. In the convictions of the people it is already dead, and it is but its rotten, putrid carcase that annoys us.

What all public men, with the exception of a few, have to say in behalf of time-honored usages and institutions, is silently considered by all intelligent persons, themselves included, as so much

bosh and twaddle. I have here presented the key. Let those who can, open the lock. W. II. St. Louis, Mo.

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

SOTES. Bro. H. N. Wilson, of Marena, Lenawee County, Michigan, sends us the good news that the liberal friends in that vicinity have erected a fine hall, which they have dedicated to religious freedom and progress generally. We regret that previous engagements prevented our participating in the dedicatory exercises; we are grateful for the invitation so kindly extended us. Mr. A. A. Wheelock and other speakers did the honors of the occasion, and overything passed off satisfactorily,

On Sunday, Sept. 24th, A. A. Wheelock, of Cleveland, Ohio, preached upon Spiritualism, in Fredericktown, Knox Co., Ohio. It was the first lecture of the kind ever delivered in the place. sonal; the social is impersonal. The individual is Everybody came out to hear. The country boors passignal; the social is impassional. The passi behaved the worst they possibly could, thinking, sional is selfish; the impassional is not solfish, be- all of the time, that they were remarkably cuncause it has no self; it is only a mechanical agent. hing and smart. Mr. Wheelock, in his own earn-Mine and Thine is the basis on which all hu- est way, thundered the rational gospel in general, man interests are managed. This basis is imper- and the special ideas of Spiritualism in particufect, because it accepts or only admits personal lar, into the ears of his hearers. There were many interests as the necessities to be cared for. The Methodists present, a quarterly meeting being in sersion in the town. How Bro. Wheelock did. frighten some of those Methodist fossils! How they blinked! and frowned! and shivered! yes, possession of individuals, and be made use of by Wrath was enkinded within the saintly breasts of them as their own personal private property, divers Methodists. Sunday evening the hall was Thus the mutual political powers have been own crowded. There were strange mutterings among ed and made use of as the private property of po- the church bigots present; and it was noticed that litheal rulers; the mutual religious and moral pow- the unruly boys were a little bolder in their ers of the people have been owned and made use movements than in the former session. Evidently interest to the evening session. Mr. Wheelock lietween two individuals there exists naturally made his introductory remarks; then followed

THE SACK TEST.

being mutual and impersonal. Thus the three in successfully. There were skeptical gentlemen on number are only two in kind, namely, individual the committee. After the scance was over, some The individual and mutual are distinct from there was a small aperture, (about the size of a

HUMBUG! was immediately raised. The claim was that the mediums got out of the sack through this little aperture. The crowd grew holsterous. The country loafers, never having paid an admission fee into any kind of a gathering before, shouted,

"GIVE BACK THE MONEY!" vidual and mutual powers, because, as Interests, lums. Stones were hurled at them, and clubs were swung in the air, but no personal violence was

"THE FOLLOWERS OF THE DEVIL." The making of all interests and duties individual came out with a detailed account of the affair.

DISTURBERS OF THE PEACE;

Such, gentle reader, are some of the experiences of a preacher of Spiritualism.

E. V. Wilson writes feelingly and with touchcendency over them by Force; they could be coming pathos, relative to the spiritual birth of our and could only be combined industrially by the al acquaintance of Mr. Whiting; but we knew his lash of the task master, and kept in subjection by spirit; we knew something of his work. His eloquent words have been heard all over the land. ble goodness wholly from the individual; duty in heaven he now addresses angel hosts. But between man and man being enforced by the let Bro. Wilson speak. He wants peace and harharsh rigor of penal laws, and the threat of etermony. Beside Bro. Whiting's grave, and in his nal terment in the future. This is not successful, name, he asks for it. Hear his words. Oh, may

with. This course, however, must continue to be the loss our cause has sustained in the apothec private property, which, however naturally just meet companion for the great souls of the spiritit may appear, is quite as absurd as for every one world. We knew him well, and, in knowing him, to desire to personally own as his exclusive private property, the highway on which he travels, that we were brothers in a common cause. The management of the collective powers as the private property of political, ecclesiastical and industrial rulers, resulted in the establishment of a rigid political, ecclesiastical and industrial disciplinary political, ecclesiastical and industrial disciplinary political, ecclesiastical and industrial disciplinary political and ind plue, under the inexorable lash, of which the peo-ple have been raised out of the intense darkness of ignorance, in spite of their rulers, and have

THE DAVENPORT BROTHERS. Tuesday evening, Oct. 10th, these wonderful wisdom? The people everywhere know that mediums gave one of their unique exhibitions in personal, political, religious and industrial rulers, | Concert Hall, Philadelphia. Prof. Fay, who has traveled with them for so many years, is still a member of the party. His dark scance is now while, the only thing they can do, is, to place given in conjunction with the cabinet manifestations-no extra charge being made. The "Brothers," with Mr. Fay, are stopping at the La Pierre House, Philadelphia. Knowing full well Wrong has reached its culminating point, and that there has been considerable talk among Spiritualists relative to the fact that the Davenport

> NEVER MENTION SPIRITUALISM in their public scances, and knowing also that many have expressed great dissatisfaction at lay before the readers of

THE BANNER OF LIGHT just what the Davenport Brothers had to say for themselves on the subject.

THE DAVENPORTS INTERVIEWED. Some of our modest writers in the spiritual press have put in mild protests against "interviewing." But, in this case, it seemed the only channel by which to gain the required information, so we performed the awful (?) ceremony. THE CONVERSATION-A VERBATIM REPORT.

Arriving at the "La Pierre," we were so fortunate as to meet

WILLIAM H. H. DAVENPORT coming down the steps of the hotel. Warmly were we greeted. After the usual incoherent rewe spoke as follows:

BANNER OF LIGHT REPORTER-"You have just returned from an extended tour through the

MR. DAVENPORT-" Yes, sir." REPORTER-"You met with good success, I

hone?" Mr. D.-"We did very well. True, in some places, we were fluancially unsuccessful; in other localities our profits were very large. But the facts, the facts, my friend-we put the facts before the people. We feel that we left a good impression through the South. The people flocked

to see our manifestations." REPORTER-" Do you think a lecturer on Spiritualism would do well to visit the South?"

Mr. D.-"I do. I only-wish some first-class speaker could have followed us through the country we traveled."

REPORTER-"You have been traveling for many years; do n't you find it growing distasteful

MR. D.-" Sometimes we get discouraged, but a power seems to impel us on.

READ THIS. REPORTER-"You are aware, of course, that | FROM THE PRESS OF WM. WHITE & CO. not a few Spiritualists find fault because you do

not say to the world that THE SPIRITS

produce your manifestations. You remember the editorial in the Banner of Light-the oldest and most influential Spiritualistic journal in the world -not long ago, referring to the matter?"

Mr. D. (excitedly)-" We know our business, young man. We have been before the public a great many years. This fault finding among Spiritualists we lament. Let them travel as we have; let them expose their lives, as we have, to present these facts to the world; let them have the narrow escapes that we have had, from lynching, tar and feathers, etc., and they will not be so hasty to FORCE SPIRITUALISM

upon the people-that is, the word Spiritualism Were we to advertise that the spirits perform the manifestations, we should 'show' to empty halls.

TAKE NON-COMMITTAL GROUND, neither affirming nor denying the agency of spirits in what transpires in our cabinet. Hence we get

THE FACTS BEFORE THE PEOPLE; and the people draw their own conclusions. We have made and lost independent fortunes since we began to travel. We have had

THOUSANDS OF DOLLARS offered us to deny the agency of spirits in our manifestations, but we

INDIGNANTLY REFUSED all such offers. Hence it is hard to have Spiritnalists so hasty to find fault with us after we have suffered so much. But we cherish kindly feelings for all. We feel

INDEBTED TO THE BANNER OF LIGHT for many kindnesses. Were we understood betanxious Christian individual discovered that ter there would be less fault-finding. We, as I said before, know our business. We intend to but complementary to each other. Thus the in- man's hand), on one side of the sack. The cry of pursue a straightforward course, asking odds of

IT IS DONE BY SPIRITS. REPORTER-" The spirits do produce the mani

festations, then?" MR. D.-(with such a significant look) "Or COURSE THEY DO!

REPORTER-" Good day, Mr. Davenport."

THAT DR. E. V. WRIGHT-INTERVIEW NO. 2. Just then who should come along but Dr. E. V. Wright, which individual of late has gained an unpleasant notoriety in consequence of his alleged exposure of bogus mediums.

REPORTER-" Well, Doctor, it is a long time since we met. You are the great KING OF EXPOSERS,

see. Have you come to overthrow the Davenport Brothers?"

DR. WRIGHT-"'King of exposers!' Ha! ha! that's good! 'Expose the Davenports;' not much. lam a

PRIEND TO GENUINE MEDIA. no matter what their peculiar phase may be. I have exposed humbugs, and shall continue in that line, no matter what the fanatics sav. I know the Davenports; have traveled with them

did their 'talking' for some little time." NO DECEPTION ABOUT THE DAVENPORTS. REPORTER-" Do you believe in the Davenport

Dr. W .- "I am confident that they are genuine never saw anything like humbuggery about

WHAT PROF. WILLIAM M. FAY SAYS. October 10th we wended our way to Concert Hall, to witness the exhibition of the Davennort Brothers. Mr. Fay does the necessary talking to the audiences. At the close of the evening's en-

"Ladies and Gentlemen—We have had a peculiar series of manifestations to present before you this evening. The 'Brothers' were securely tied by a committee of your own choosing. Series of the committee of your own choosing. committee of your own choosing. Some of you may think that all these things are done by prac-tice. It is absurd to assume this. How can these EVERY things take place when the Brothers are securely fastened? That we have no confederates is evident to all of you, for here we exhibit on an open stage, with a skeptical committee watching our every movement. Now it is for you to decide whether we do it ourselves, or whether some power, not earthly, assists us. We are not here to preach Spiritualism, or any other 'ism.' It is for you to decide for yourselves. The facts you have witnessed, and the members of your committee have reported that they were unable to discover anything like deception. The details of the dark scance, in which I had the honor to contribute something for your pleasure, and, also, I trust, editication, were satisfactory to your committee. I repeat, in conclusion, we are not here to preach any 'ism,' but to give you the manifestations, and leave you to decide as to their origin."

The Davenport Brothers contemplate a tour to

South America next spring. Bro, D. W. Hull gained sufficient control over his roaming valise, the other day, as to bring it to a stand-still in the office of the American Spirit ualist, Cleveland, Ohio. Bro. Hull has been lec turing in Western New York. At Lockport he hurled a challenge in the faces of the clergy, but not a whisper was evoked from them. Daniel is

now in the West. Success attends him. Eli F. Brown, the Agent of the American Association of Spiritualists, is laboring zealously in the good work. He has visited the following towns in Indiana, doing the labor of the spirit: Anderson, Winchester, West Grove and Indianapolis. Spiritualism is prospering in Eastern Indiana. Everywhere the Banner of Light gladdens the hearts of the people.

The last of October, the Nineteeuth Yearly Meeting of the Liberalists and Spiritualists of Richmond, Ind., will take place. Let there be a grand rally. CEPHAS B. LYNN.

Note from Mrs. Brown.

Mesers. Editors-You may know that the Lyceum Banner, with all its belongings, is in ashes. Mrs. L. H. Kimball lost by the fire not only the paper, but a large lot of engravings, stereotype plates, books, the entire edition of 'The Fairfields," goods, clothing, and everything portable, With great difficulty she saved her life. The question now is, Will the friends of children-will the Spiritualists resurrect the Lyceum Banner? Mrs. Kimball wants to start again, and her faith in the people has induced her to say "The Lycoum Banner shall not die." I hope the speakers, and all who have faith in the paper, will send in their con tribution and subscription to help the paper out of the

Washington has begun the good work; Dr. John Mayhen paid for twenty copies, to be given to the Chicago Lyceum and others have sent in subscriptions.

The hope is that so soon as type, press, &c., can be obtained the paper will go out, making glad the hearts of those who give and those who have suffered loss. Please say that the address of the Lyceum Banner and its

editors is No. 1253 State street, Chicago, Ill. Washington, D. C., Oct. 18th. H. P. M. BROWN.

The Revolution has passed into the hands of J. N. Hallock, a New York publisher. It is devoted to the interest of women and home culture. It is a paper for all women and for all homes. Edited by W. T. Clarke, a well-known and popular journalist of New York.

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