## BOSTON, SATURDAY, DECEMBER 17, 1864.

NO. 13

## Witerary

Department.

THE PROGRESS

OF AN

## ADVENTURER.

Translated from the French for the Banner of Light, by J. Rollin M. Squire.

CHAPTER VIII.

The letter which Miss Elise had received contained only these lines:

"Miss-Misery has only tears, and tears tarnish beautiful eyes. Break quickly with this prejudicial acquaintance, which renders you ill-favored and poor, and accept my love, which will make you always beautiful and rich. You have too much sense to refuse; and I sign myself.

Your lover, ere long, FRITZ DE STOLBERG,"

The reader understands now why the actress had cried on reading the letter. Each day, the woman who had delivered it to her, brought new ones; they were not accepted, and they prohibited the woman from coming again.

Poor Elise! She refrained strictly from speaking of the letters to her friends, but her gainty disappeared; bitter reflections besieged her soul; it was necessary that her love for Frank was infinite; it was necessary that she loved him truly, to sacrifice her happiness to the future of the poet, to thus refuse the support of a husband. Nobody would dare to offend her then, as the libertine, Fritz de Stolberg, had done, for the wife is sacred; and when insult falls on her, he is a man who then raises it.

Poor Elise! She worked always; in vain Sosthene exerted himself to divert the languor of the young girl; his witticisms obtained only a sad smile, drowned by two tears, like a pale ray of the sun through a

sky full of storm,

The assiduities of Frank at the house of Madame de Règny, made her suffer.

"No, he does not love me," murmured she; "for as soon as he saw this woman he went away from us-from me, to whom he swore an eternal love! from me, whom he wished to make his companion! Oh, I was right not to listen to my heart; I have done well. But I love him, my God!" continued she, with an unutterable accent, "for he is good and devoted. I should not have refused his love; I might save him with my tenderness, with my patient affection. Oh, I have been a coward; I have been afraid. And now that he loves another -another who will make him suffer, I know it-I see what is the happiness that I have lost, and I

During this moment Frank was at the house of Madame de Règny. She had received the visits of the poet, as a distraction, without thinking that the world could find this appearance of intimacy strange, and without thinking of it herself. As she had promised, she advised Frank, she initiated him into the ways of the world; he was a pupil for her, and in her mind she did not receive him otherwise. But the pupil made so much progress, he understood so well, that the teacher was quite proud, and applauded herself for her work. The timidity of Frank disappeared little by little: with freer manners, he had the voice more unconatrained.

Madame de Règny found him an accomplished cavalier, and without explaining it to herself, as Pygmalion before his Galathee, she felt herself sweetly drawn toward Frank, the beautiful marble to which she had given life.

One evening they were alone in the saloon; the storm raged without, the wind blew with violence through the trees, whose branches cracked with a noise like lamentations. Within, the flame of the hearth diffused a mild heat, and twisted hissingly its blue tongues, which one had taken for slender serpents. The rain, which beat the windows with a rumbling and continued roll, created in the soul a reverie vague and full of alarm. Neither Frank nor Madame de Régny spoke for a moment; they listened to the grand voice of winter, full of menace for the ear of the poor, who heard its tones with terror.

Suddenly the clock struck eleven.

Frank rose.

"Where are you going?" asked Madame de Regny, on seeing him take his overcont and his hat, which he had placed on a small sofa. Frank indicated the hour with his finger, as if

to sav: Look! it is late; I must leave."

certainly make some jealous ones."

"But the weather is horrible; hear the storm;

sit down and let us talk."

Frank replaced his hat and coat on the sofa, and returned again to take his place.

"Madame," said he, "if any one could suspect my presence at your house at this hour, I should

"Child! is it therefore a happiness to you to keep me company?"

"Can you ask me? It is a happiness so great that I never dared hope it."

"Why so?" "Why? because, yesterday, even, I was only a poor workman, a miserable stage-player, and that to-day your indulgent goodness has made me the

equal of the favorites of birth and fortune." "Have you not something more than they?"

"Have you not genius?"

"Oh, yes; when you speak thus! For then I feel here and there, in my head and my heart, something which impels me, which animates me and fills me with ideas great and beautiful! If it be genius which struggles in me, I supplicate you, say it forever, that it may not abandon me!"

Madame de Regny, in listening to him speak, was proud of the enthusiasm which she had created in the soul of her pupil; without acknowl-

edging it to herself, she loved Frank; she allowed herself to mingle gently with the charm of this nature, believing and full of will, of this mixture of ardent faith and timorous hesitation; she had seen a real affection in the silent homage of Frank, and without reflecting on it, as at first, she had playfully encouraged it; but she had played with the fire, and she commenced to feel the effects of "Yes, I will say it always," replied she to Frank,

who contemplated her with happiness; "yes, it is genius which impels you toward celebrity, toward

"Fortune! celebrity! Oh, then I shall dare, per-

He stopped. "You will dare? What then?"

"Oh, pardon, Madame, pardon! But if you knew how much one suffers by being poor and obscure, having caught a glimpse of a new world full of splendor, toward which one feels himself carried away! At each step the multitude cries to you, 'Where go you, poor fool? Your place is not there,' And if you advance always, if the happy of this world open to you their doors, you are still only a straggler whom they receive for distraction, for fantasy, as a curious thing which they regard for an hour, and then leave in the ante-chamber when it amuses no more. This is what I am, Madame, a stranger, a curious thing, a phenomenon of memory, who must dance in attendance till they do him the honor of consulting him and leave his heart at the door in setting foot in the saloon."

" M. Frank!"

"Oh! it is a strange destiny, this of mine, Madame! Men of my sphere disown me in calling me proud; those of yours drive me away as a lackey.' " M. Frank!"

"Yes, as a lackey! above all, if in this brilliant sphere my look rests on a great and beautiful lady, they would make me a criminal for my adoration! Oh, it is fearful! it is fearful to have to stifle the cry of the soul, and walk alone in the spirit, in the middle of so much brightness!" Copious tears filled Frank's eyes; he wept like

a child. "Will you hush, and not cry so?" said Madame de Règny, keenly moved; "you are unjust, M.

Frank! And, without knowing what she did, she laid her hand on his head and dried his tears with her handkerchief. Frank took possession of it with vivacity.

"Ah, I will keep it all my life!" said he, covering it with kisses.

Madame de Règny saw her imprudence. "Give me the handkerchief, child," said she,

and go, for the storm aubsides." "On the contrary, it increases. Listen!" In fact, the thunder roared at the moment. They

kept silent. Frank smiled through his tear. The look of Madame de Règny met his own. They started involuntarily.

"Oh, I love you!" cried Frank, holding out his arms toward her. She put her hand on his mouth, and said in a ow voice:

"Hush you! hush you!"

Frank gave a cry of supreme happiness and fell on his knees to the great lady. At this moment even, Elise prayed God for

Frank, who had forgotten her.

## CHAPTER IX.

It was midnight. Miss Elise worked while waitng for Sosthene, who had found employment in a cafe concert since the desertion of Frank. Suddenly the young girl heard some one coming up the stairs. She believed it was Sosthene, and interrupted her work to lay a knife and fork for the singer; the door opened, and instead of the one whom she expected, she saw, in turning around, a young man whom she did not know. She uttered a cry of surprise and fright.

"Fear nothing, Miss," said the unknown, "and, in spite of the strangeness of my visit at such an hour, please to listen to me a moment." "You are mistaken, without doubt; it is not I

"Oh, pardon! it is certainly to Miss Elise whom

I wish to speak." . "But I do not know you—I—sir!"

"You will know me soon. I have had the pleas

ure already of addressing to you half a dozen letters, and ——" "You are M. Fritz de Stolberg?"

"At your service, yes, Miss.'

"Go out, sir; go out!" "How? immediately-in this manner? Ahl

zounds, no! It shall not be said that I have mounted your four floors at the risk of breaking my neck in a dark stairway, to go away, without giving you a good piece of advice." "Beware, sir! some one is coming who will pro-

tect me, who will defend me against your insults." "Some one?" "Yes, sir."

"Frank, will you say? Reassure yourself; he is kneeling to Madame de Règny, and he finds that the place is too good to quit."

"I have not named M. Frank." "Who then? Sosthene?"

"Yes, sir."

"The good fellow does not think of coming so soon; I have been searching him myself at his cafe-concert, to aid us in passing the night joyously at the Circle, with the songs the most facetious | ter?" of his repertory, on condition of the sum of one hundred francs, which I delivered him myself, and which he accepted with joy, I must acknowledgo.

"My God! my God!" murmured Miss Elise

with terror. "You see it: I have taken my precautions; no one will come to trouble our charming tête-à-tête. So let us sit down and talk."

And, suiting the action to the word, he took a chair, and invited the young girl to be seated.

"Sir! sir!" said she, "I supplicate you, go, and | which makes me speak thus; beware, M. Frank, I will forget your offence! It is not possible that you have coolly reflected on what you are doing. I implore you, go!"

Fritz began to laugh. "Ah, go out!" said she then, with an imperious tone; "go out, or I will call!"

"Call," replied Fritz coolly; "I will say that you are my mistress, and they will believe me, because you are an actress, and I-I am Fritz de Stolberg!" "You! you are a base wretch!"

"No; I love you, that's all."

"You love me?" "Listen to me, Miss Elsie: you are without money, obliged to work to live miserably; I offer you luxury, dresses, finally all that which renders woman happy and beautiful. I offer you that in exchange for the favors which you would have accorded to Frank-to Frank, who does not love you, you know it well. Say one word, and from this night you shall quit this cold and sad chamber for a rich apartment, where, instead of work, you shall have servants at your service. Say one word, Elise, and your fate changes; for I love you, and have sworn that you shall be mine."

all trembling with fright. "Oh! for pity, for pity, sir, leave me!"

He pressed her in his arms.

"To me-this to me !" cried Miss Elise, in es caping from his arms, "Help! help!" "You call in vain; no one will come. We are

Fritz arose and took the hand of the young girl,

only two here." He rejoined the actress, searching to press his lips to hers, when the door opened violently, and Frank suddenly appeared.

"You deceive yourself, sir; we are three," said

"Frank!" cried the young girl, running to shelter herself in the arms of the new comer. "Frank!" repeated Fritz, with surprise.

"What signifies your presence here at such an hour in this house, M. de Stolberg?"

"It signifies, my dear Frank, that having learned your love for another woman, I came to offer mine to Miss Elise. What is there surprising in

"That you are a coward!" "M. Frank!"

"Ah, no bravado, sir. I will be at your order when it shall please you; but in the meantime, go out,"

With a gesture, he showed him the door. Fritz went out in lancing a look of anger at the poet. "Zounds!" said he, "here is something which may embroil the love of the tender gallant with this fool Madame de Règny."

And he went to rejoin his friends at the "Cercle

When he was gone, Miss Elise wished to address thanks to Frank.

"You have preserved me from the insults of this man," murmured she; "it was God who sent you! I did not expect you, since lately you come in so late! Oh, it is not a reproach, only," said

the, with hesitation, "you work no more!"
"Why, certainly," replied Frank, with an emharragend air.

"No, my friend, no; you no longer work. Sosthene said to me this morning again-".

"Out with it! What did he say to you?" "Why-I do n't knew-I do n't remember. He said to me that you were wrong to interrupt your work so; that your visits to the house of Madame de Regny make you lose a precious time."

"Ah!" ्रांकेट हैं। है से प्रश "And that-"

" And that?"

"Nothing more, M. Frank."

"Ah! you do not tell me the truth; and I find that Sosthene carries a little too far the interest he takes in me."

"He is devoted to you." "Without doubt; but his devotion-must it go

to controlling my simplest actions?". "One has always need of counsels, and those given by disinterested friendship should be frank-

ly received." "I do not say-certainly-but, since my progress, I may, it seems to merknow and judge for my-

self, and have no need of a mentor." "Say ever since you have seen this woman." Frank made a movement of impatience, and did not reply. Miss Elise remained silent also; only, when the poet threw a regard on her, he saw that she endeavored to keep back two tears which fringed her eyelashes. He felt himself touched

with pity; he had a moment of repentance, for he understood, at last, all the love of the poor girl. "Miss Elise," said he, "Sosthène is wrong to suppose that my visits to the house of Madaine de Regny prevent my working; on the contrary, since I see myself the object of so much interest of so much encouragement, I feel, to render myself worthy of it, the need of still more labor, and if I stop a moment, it is that this moment is necessary to collect 'my forces, in order to approach boldly the difficulties which remain to me to con-

"M. Frank, you love Madame de Regny," replied the young actress, with a melancholy smile.

"Yes, you! Why deny it? Why not speak to me without evasion? Am I no longer then your friend, your sistor ?" .... "Yes, in fact, it is what you replied to my love.

which asked yours, Let me love you as a sis-"Have I not done well, and should I not be unhappy to-day, if I had responded the contrary?" "If you had responded to my love, Madaine de

Règny had not-" "All you see clearly that you love her! But listen to me, M. Frank; it is your sister who speaks to you: where will this love lead you? Madame de Règny receives you for want of occupation, for distraction; and she will break tomorrow that which amuses her to-day. : Remember what I now tell you; it is the purest affection

beware!"

"But she loves me! She has said it to me." "Well said! You speak with frankness at last !"

Frank wished to correct himself. "I wish to say," murmured he, " that she interests herself in me; that she-"Oh! do not search to correct yourself! She

loves you, you say? So much worse. You will be only more unhappy for it afterwards."

"I do not understand." "You will understand later, and then if consolations are necessary to your grief, a sincere and devoted affection at your heart weeping its allusion, return among us, my friend, and your grief will be consoled, and your heart will find affection which never deceives—that of friendship. Now let us speak of other things. Do you know for whom I embroider this?"

" No."

"For Madame de Règny." "Ah !"

"Has she not a great party to-morrow?" "Certainly."

"Well, you may admire on her this rich trimming which I am finishing, and which she wishes me to carry her myself." "To her house?"

"Without doubt. She wishes to know me, she said, and I am not less curious than she," added

Miss Elise, in trying to smile. Frank wished to change the conversation. "Sosthène has not yet come in?" said he.

"He will not return until very late; he is at the Cercle."

wished to keep him away.'

"Who told you?" "M. de Stolberg," replied the young girl, blushing.
"Ah yes! I understand. The miserable fellow

"Yes but God sent you." "And now you have no fear, have you?"

" No." "I may go up to my chamber?" "Yes."

"Good-night, Miss Elise." "Good-night, M. Frank."

## CHAPTER X.

That day, in fact, there was a grand evening party at the house of Madame de Règny. It was party of adieu which she offered to her friends, re she left Geneva to visit the south of France.

The multitude was numerous in her saloons and divers groups were formed. In one of these the libertine, Fritz de Stolberg, replied to questions, all more jesting, one than the other, and which were addressed to him by his friends of the Cercle des Lions.

abduction have been foiled in the presence of Frank!"

"We expected you to supper with your young conquest."

"Why not show her to us? Should you be lealous?

"Ah! my poor Fritz. What a lesson!" 'Ah! gentleman," replied Fritz, "it is a lost battle—that's all. To-morrow I will take my revenge. Who the devil was going to imagine thus: that virtue could lodge at the house of an actress? She entered there through mistake. "She was mistaken at the door."

"And you have done like her?" Frank arrived in the saloon with Sosthene. They exchanged a rapid glance with Fritz. It was a regard of indignation with the one, and of ironic pity with the other.

They called for the dancers. The group of young men dispersed themselves in the saloons where the quadrilles formed. The poet and the artist remained alone.

"Why this sadness, Frank?" asked the good Sostliène of his friend.

"Ah! can you ask me, when she is leaving?"

"Who?" "Madame de Règny."

"Do you hope, then, to see her incessantly? My poor Frank! what torments you are preparing yourself. Be reasonable. Come, think, think of the listance which separates you." The distance! Ah, my friend, if you knew.

But no; you would not believe me if I said to you that--' "What, then? My heavens!"

"Nothing, nothing. But in spite of distance, in spite of all the obstacles, I love her, and I cannot live far from her look, which I have made my life."

"Ah, yes! for example, why have we seen her? You would be a thousand times more happy, and I a thousand times more tranquil on your ac-

"Ah, why, why have I seen her?"

"Calm yourself."

count; for who knows where this love will lead you, with an exalted heart like yours?" "Here she is. My friend, leave us, I pray you believe they ask for you yonder—at the plane."

"Be prudent, Frank. Beware!" Sosthene went away. One soon heard him executing the cavatina from Le Barbier de Seville. Madame de Règny approached the poet.

"Do you not appland your friend, M. Frank? And yourself? Do you not soon recite to us one of your charming poems? But what is the matter with you? You have quite a sad air."

"How? In the midst of my fête?" "It is just because of your fête. Does it not tell me that you leave in a few days?"

"I am sad, in fact, Madame."

"Monsieur Frank!"

"Ah, pardon me, Madame-pardon me. But I am very unhappy, and I suffer." " Why 80?"

"Why? Ask me if I have dreamed, and then you will ask me afterwards why I suffer." a child, who saddens at nothing."

"Yet you leave, Madame."

"Yes, without doubt, I leave." "Ah, do not play with my grief. That would be too cruel."

"I do not play with your grief. I speak seriously. Is it not you, rather, who will forget?"
"I?" "Yes, you. I believe I have heard you say that

your happiness would be to travel; to visit Italy, Spain and elsewhere." "And I believed it would be agreeable to you to

see me visit the same cities as yourself. Perhaps am in error." "What have you said? Repeat it to me, Madame, for I cannot, I dare not understand."

At this moment a domestic came to say that a oung girl asked to speak with Madame de Règny, who had summoned her, she said. "Shortly. M. Frank, for mercy's sake, be no longer sad. I wish only the happy at my fête," said Madame de Règny to the poet, accompany-

Frank left her, and was going joyously to mingle with the guests who applauded the cavatina which Sosthene had just finished by a brilliant organ point. Jean, show in this young girl," said Madame

ing these words with a most gracious smile.

de Regny to the domestic, who waited his mistress's order. Jean went out, and soon returned leading a young person.

It was Miss Elise. "Pardon me, Miss, for having thus incommoded you; but you will excuse me when I shall tell you that before my departure I wished to see you, to compliment you on your marvelous skill, and make arrangements with you for the choice of some necessary things, which I shall confide afterwards to your fairy fingers. Truly you are a

skillful work-woman." "But I am not a work-woman, Madame; I am an artist."

"In linen, then," said Madame de Règny, smiling.
"No, Madame, I am a dramatic artist; in a word,

an actress; and since the theatre closed, I work for a living."
"That is beautiful, Miss."

"Alas! they are dead."

"But?"

"No, Madame, it is very simple." ele nationa "How old are you?"
"I am nineteen, Madame." "You have your parents still?"

"Alas! they are dead."
"Oh, pardon, Miss. Why, then, you know, M. Sosthène—M. Frank?" 10 11:17 "Yes, Madame."

"He is a good young man, this M. Sosthene, is "He is a heart of gold." ne not?"

"And M. Frank?" " Yes." "Oh, he is good, also; but-

"But he is ambitious," "Is not ambition laudable?" "I do not wish to say that." "Explain yourself." "I may deceive myself, Madame, but I believe

is an enthusiastic heart." These are qualities which you mention to me," "God grant it." "Strange girl," murmured Madame de Regny.

that successes change his ambition into pride. His

Then she added, "I leave in a few days. My femme de chambre will show you the laces; you will take them, and come and tell me how you can use them; you will work them up immediately, for I wish to have them before my depart-"Yes, Madamo."

Madame de Règny rang for her maid, whom

Miss Elise followed, after having bowed to the

young widow, who rejoined her guests. Fritz de Stolberg and his friends entered the saloon which she had left. "You deceive yourself," said one of the two, addressing Fritz; "you have misunderstood." "I was too near for that; hidden behind this

curtain, I did not lose a word of their conversation."

"So she carries away the poet?" "Positively—if, however, I allow it."

me from pronouncing her name."

" How?"

"Has not Frank a mistress?—Miss Elise?" "People deceive themselves." Frank, who entered the saloon, heard the name

f Elise pronounced. "You speak of Miss Elise, I believe?" said he, addressing himself to Fritz.

"There is one, nevertheless, sir." "Ah! And which, if you please?" "Shame!" murmured Frank in his ear. "Sir!" cried Fritz with anger.

"I know no law," replied he, "which prevents

"Sir!" replied Frank to him, with cold disdain. 'I said it to you the other day: I am at your orders, but you clearly make me wait." "I fight with you? 1?"

"Gentlemen, gentlemen," cried the young gentlemen, interfering," what are you thinking of? A quarrel in the midst of a fete!" "What is it, gentlemen?" asked Madamo de

Règny, arriving near them. Fritz had recovered all his assurance.. "Oh nothing, Madame," said he; "it is a story which I was telling, a story of the unbelievable, and which may prove how far the impertable auducity of those can go, who, coming from degradation, dare to lift themselves even to us. In a few words, here is my story: A young man, whom nobody knows, glides, one knows not how, into a great house; by dint of tears and sighs he renders himself interesting, and inspires with love a noble and beautiful lady. So far, nothing better,

"My Frank, you have not dreamed; but you are But here is the consummation of audacity. Would you believe that during this time he has among his kind a woman, coming from no one knows where, a mistress-"M. Fritz!"

"You do not believe my story frue, Madame? Yet it is, I assure you, for I know this young mun, and his mistress. There she is!"

And Fritz showed Miss Elise, who entered to take the last orders of Madame de Règny. Frank made a bound, and found himself close

to the libertine. "Such a scandal! Ah, M. de Stolberg, you are in my house," said Madame de Règny.

"I will retire, Madame, although I have not named all the personages of my story." Miss Elise, prey to a violet emotion, fell into an

arm-chair. She wept without power to say a word. Frank wished to spring toward her; Madame

de Règny retained him. She was jealous of the poor actress.

"We shall leave to-morrow," she whispered to Frank.

M. de Stolberg turned toward the door, when Sosthène, whom no one had remarked, approached and-said to him:

"Sir, we shall fight to-morrow."

"We fight? and why?" "Because you are a coward, and I love Miss

[To be continued in our next.]

# Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air."
[LEIGH HUMT.

# The Hemlock Tree by the Riverside

The hot, dusty summer had passed; the beautiful, glowing days had gone, and the autumn, too, with its fresh breezes, and its brightly-tinted trees, its clear, frosty nights, and its days of storm and sunshine had gone, and winter had come, white and cold, and the streets of the city were pure with the freshly-fallen snow. Carl had grown very ill during all these weeks, and now lay on his bed continually. Bill had begged his mother to have his little bed brought down into their room, that they might tend him and care for him; for Carl had little love shown him in the miserable attic he called home.

"But we have so little room," said Bill's mother; "and then we are growing poorer and poorer every day; your father is not strong, and may lose his work any day, and I get so tired, Bill, how can I have more care?"

"Oh, you can't of course," said Bill; but Carl is such a help! He'll play with baby Lulu, and keep Tim out of mischief, and then I'll work harder every day. I'll sell more papers, and I'll

find something else to do." "And I'll hurry out of school," said Dick, "and get time to sell a whole basket of apples at the depot"

And I'll be up by light in the morning, and fill my basket with cinders, that will last you afl

day," said Mary.
"Oh I oh ! oh !" sighed the mother; "that my children should have to do such work !"

"But we love to!" said Mary. "I am all the time thinking how warm the coal will keep you, and I don't mind the dirty barrels; and some day, you know, we are going to live better."

"Let Carl come," said Tim, " and I'll keep just as still as a mouse all day."

Well, children, have it your own way; you are dear, good children, and I believe you'll be taken care of some way."

And so Carl had his little bed brought down into the crowded room, and was one of the family. His dim eye brightened day by day after this, and he grew stronger, and was able to sit propped up with pillows. The children did all they had promised their mother they would do. Mary rose early, and took her basket and filled it with the best cinders she could find; and Bill sold his large package of papers, and Dick peddled apples and matches, and their hearts grew more and more loving every day, as they saw Carl so patient and happy, and so blessed by all they were able to do for him.

And now Christmas was close at hand—that season of joy and love, when every one feels beautiful wishes in his heart, and seems to come nearer to heaven by the love that flows out to others. Perhaps not every one, but so many are there that feel thus, that even the selfish and unloving know of the warm life of love, and wish beautiful wishes, if they do not do beautiful deeds.

There were great consultations in that poor, miserable room, in that horrible street, and Carl was the adviser and assistant of all.

'What puzzles me," said Bill, "is to know how to get money enough for a Christmas puddingfor you know we must have a Christmas pudding, or mother'd think we were all going to be beggars in a week-and to get money to buy all the rest

"Oh!" said Carl, "I dreamed it all out last night. You see, Bill, you must n't tell anybody. but I'm going to sail on that beautiful river Chris-

'What do you mean?" said Bill. "You are so sick; and then we want you here."

"I shant be sick there, Bill. I'm going to die. I know it, because I saw it all. Now do n't

cry, because then you know I shall be well and strong; but I have seen just how it will be. Oh! the river is so broad and so clear, and the sky is so blue, and I shall sail so gently that I shall fall asleep, and when I wake I shall not be poor, sick Carl, but just like an angel. Did you know, Bill, that we all had angels close beside us?"

"I heard the minister say that little children had." said Bill; "but I didn't quite believe him, for I never saw one, and I 've looked around Lulu 'most every day since I heard him say so."

But it is so," said 'Carl; "for I saw it all, and I'm going to be one of them when I get strong. You see, Bill, that beautiful river that I've dreamed so much about reaches a beautiful place, and it don't seem far off at all; and when I reach that place where I am going, then I shall know just what to do to make you all happier. I did n't know what I could do for Christmas, and I felt just like crying, because I could n't get Lulu something nice. I kept thinking about a great, big doll I saw once, and I wished, and wished that I could buy it; and while I was wishing, I fell asleep, and I dreamed such a queer dream ! It was all about hemlock trees; and I thought that great, big dolls were growing out of that tree that we saw last summer."

"Oh, Carl!" said Bill, clapping his hands, "I've got it!"

"Got what?" said Carl.

"Why, the dream. There's nothing sells better than Christmas wreaths. They are just beginning to bring them into the city. Now I'll get time to go out there and get some splendid branches, and

you can tell us how, and we can make some noon; then he came and throw himself down beyou, Carll"

"But you know I am going off Christmas night, speak. and shant need a knife."

"Oh, but you are to have it, Carl!" "And if I don't want it you'll give it to Tim, won't you?" said Carl.

"Oh, but you will want it! Now I've thought of the wreaths, I'm sure you'll be better."
"Perhaps I shall," said Carl; "but I hoped I

should have that beautiful sail." Bill found a little leisure time, and laid by a few pennies, by the paying of which they let him ride on the freight train, and he went out for the beautiful evergreen.

Meantime the tree had stood there looking more tenderly to the earth, and its green seemed brighter, as if it had more love in its delicate leaves. Bill looked at it as he jumped from the car, with delight.

"Really, it seems like seeing an old friend," thought he. "I feel just like taking off my hat and making a bow. I wonder if it really knows what I think? and how glad I am to see it! Mr. Hemlock, your servant, sir;" and Bill raised his hat, and made a low bow.

All the branches rustled, so that the soft flakes of snow that had lodged on them came falling down like the feathers of a dove.

"Ah!" thought the tree, "now am I happy! Ever since that summer's day I've wished for this. When I saw that loving family, and knew all their unselfish care for each other, I've been ashamed of my selfish life, and so I've tried to do better. I've sheltered many a poor traveler from the hot suns of summer. I've lifted my branches to the sky, that the sad and sorrowing might perchancelook up and find some hope written on the clear heavens. I've reached down low, bending tenderly over the tired and wet travelers who took shelter for a moment beneath my branches from the rude storm. I've let the world come nearer and nearer to me, while I have reached

down to it, and still up, up to the beautiful sky." "Oh, what a rustle there was among the branches then," thought Bill. "I almost fancied I heard words; but how shall I get branches enough for Carl?"

"I'll reach down," rustled the tree.

But Bill all at once thought he'd climb the tree. and he was soon far up among the branches. Here the river looked so grand, and the sky so near, that he felt that what Carl had said was true, and he did not wonder that he wished to sail to a beautiful home. "But I must hurry," thought he; and he began to break the most beautiful branches that he could find, until he had quite an armful.

"I'll put all the beauty I can into them," rustled the tree. "I'll make the mother dream of the beautiful time coming; and the poor, sick boy shall forget his pain, and baby Lulu shall laugh and crow she knows not why. Ah, I'm only a hemlock tree, and little can I do; but if I do my best, who knows what I may accomplish? The world does not understand my speech; only the good and pure hear in me some voice of tenderness, but in my green branches God utters a little word -love. Good-by, brave boy; keep sweet memories of me all through the glad Christmas

In a moment more Bill was on the train, and before dark reached his home. Oh, how Carl's eyes brightened as he saw the

beautiful green. "And did the river look just as grand, Bill?" said he; "and did you look far up and down to see what you could see? and were there any boats? Oh, if I could have been there! but then

you know I shall go soon, and they'll let me sail whole days till I get rested." "See here, Mary," said Bill, "is n't it good, we 've got a Christmas night here. Only think, first a doll for Lulu-that's for Carl, and then a knife and who knows what? Oh, I feel as rich as any-

body." There lay the beautiful branches close by Carl's bed; It seemed indeed as if a little of heaven had come in among that dingy furniture; and the whole room seemed fresh and bright.

"Oh! oh!" sobbed the mother; "I used to gather it so many years ago for Christmas time, and trim the old church, and put wreaths into our cottage window; but, alas! now I think only of how I shall get a garment, or a bit of bread for my children."

It seemed as if the branches shivered, but Carl looked at them a long time, and then said:

"Who took care of the tree all last winter; and who gave it rain and sun? I've been thinking if Lulu was n't better than all the hemlook trees that ever grew, and if she couldn't be taken care of just as well?" Oh," sighed the mother, "if I only knew that

the Lord loved us, I would n't complain." "Well," said Carl, "if he don't love Lulu and take care of her better than the hemlock tree, then when I get to be a big angel, I'll come back, and will tend to her myself; but I know he does love her; and he has just made these green branches to let us be sure he does. See how bright they are-just like summer-and yet it is cold and frosty. Oh, I'm very sure since I've seen them that he is going to take care of us all."

"Here's the twine you wanted," said Dick 'now tell us how, Carl, and we'll work till the candle is all burned out. Can't we have all the candles we want for Christmas?"

As the happy group gathered about Carl's bed and twined the little branches into wreaths, it seemed as if summer indeed had come back. It was a beautiful summer-time of love; and in Carl's eye gleamed a light never there before: for in the beautiful branches he seemed to catch glimpses of the river, and of the sunshine, and of the glad time coming. Even the mother, as she held the sleeping Lulu, seemed looking to something more beautiful, and watched her children with pleasure as they finished their work.

Carl dreamed that night of the river again, and of sailing to his beautiful home. The mother seemed, in her sleep, again to be dwelling in the pretty cottage; and Mary smiled as if an angel kissed her in sleep; and baby Lulu, too, must have seen something as fair as an angel, or a flower, for she opened her eyes with a start of de light, and closed them again to sleep with a smile on her lips. The whole room seemed full of sweet odors; and it was as if sweet music was ringing through the air, and beautiful flowers were bloom-

The morning before Christmas Eve was cold and dismal. Dark clouds covered the whole sky, and it looked like snow; but Bill was up early and had sold papers enough to buy their breakfast; for the father had grown so ill since the cold days came, that he could not work half the days. Mary, too, came in with her basket full of half-burned coal, and Dick had made the fire. Carl could not lift his head, even when Lulu was brought for him to kiss, but lay very pale and still, so they thought him asleep and feared to waken him. Bill went out lear, it has a different effect-the silent digestion with his wreaths and did not return until almost of one wrong provokes a second.

wreaths, and Dick and I will sell them, and then side Carl's bed, and the tears rolled down his hurrah for a doll, and a pudding, and a knife for | cheeks, and great sobs came from his throat. His hands were purple with cold, and he could not

"What is it," said Carl; "do tell me. Has any one hurt you?"

"They won't buy the wreaths," sobbed Bill; and now there'll be no doll for Lulu, and no candies, and no knife-oh, I hate everybody! I wish was dead! I wish everybody was dead-mean, stingy people. They said the leaves would fall. wish there was n't any Christmas!"

"Oh Bill, don't!" said Carl, "it hurts me so. They do n't mean to be bad, only they do n't know. If you'd only told them about Lulu's doll, they would have bought one. I'm sorry, Bill; but we'll have them in our windows, and we'll look beautiful than ever, for its branches drooped more at them and think of the great tree, and the river, and the sky-oh, how blue it was. If they only saw what I saw in the beautiful green, they 'd want to buy a great many. I'm so tired: I think I shall go soon, Bill, and then I'll come right into the branches and send out little shining lights that folks will see, and then they'd want the wreaths. Oh, how tired I grow; let me go to sleep."

Carl slept a long, quiet sleep; and when he opened his eyes again, it was to fix them on the hemlock wreaths, and to say, faintly:

"I'm going-I see the beautiful river-and the angels—I'll not forget to tell them—all about the wreaths—and the doll—and do n't cry -Christmas coming—there, I'm all ready. Good-by, Lulu." He closed his eyes, and opened them no more in the dark, dismal room, but his spirit beheld the angels, and the river, and the light and sunshine. [Continued in our next.]

### Some Things I See In and Around New York.

I was coming toward the city on one of the lines of railroad that meet here, bringing people from all parts of the country. The cars were very full, not a seat being vacant. We stopped at a small station and took in several passengers, among them a lady and little child. She looked pale and ill, and quite unable to stand, but no one offered her a seat, and she quite patiently leaned against one near her.

Just in front of her a boy had been seated, but as we approached the city, he was anxious to see what was going on outside, so he left his seat and went toward the other side of the car. As he had really vacated the seat, the pale lady occupied it taking her little girl into her lap. As soon as the boy discovered that his seat was occupied, he returned in haste, and asserted his right to it. The lady rose and gave it to him, but he did not wish to sit, he only wished to keep some one else from the comfort, like the Dog in the Fable. All the way to the city he never sat down once, but stood. keeping guard over his seat, and reaching his head about in all directions.

As he turned so that I could see him, I thought I wonder what I can see in your face?" I looked at his eyes, and there I could plainly see selftshness written. How cold, and hard, and unloving they looked! I looked at his mouth: every line about it said Selfishness. I looked at his nose and his chin, and they both said Selfishness; even his hair looked stiff, and cold, and hard. No lovelight shone out of his face anywhere. Perhaps I should not have noticed these things but for his selfish

Then I began thinking what sort of a man he would make. Would he care for others' pleasure or comfort? Would he be willing to sacrifice any pleasure for the good of others? Would he love little children, and take them in his arms and seek to make them happy? Would girls and boys run to meet him, and call him dear uncle? It seemed very plain what he was going to be, unless he changed greatly—a selfish man.

Now if he had kept his seat, no one would have blamed him for not offering it to the lady, though he would have shown himself quite a gentleman by doing so; but to keep guard over it, and prevent another from a comfort he did not wish, showed to me just what sort of a life he lived. That one act told what he would do to brothers and playmates at home. His good clothes would not hide the real boy-that was to be seen through all. Do you ever think how you show out your-

self, all that you are, in a little act that perhaps you think no one notices. If your heart is loving and kind, nothing can

hide it either, not the poorest clothes or the homliest features, as I will illustrate next week by something else I saw.

## THE SOUL'S HERMITAGE.

BY WM. P. BRANNAN.

I have a hermitage of common clay Wherein are treasures neither rich nor rare, Yet sacred relics to my life are they— And hoarded up in secret caskets there.

My pilgrim soul resides there all alone, Its weary years of wild unrest are o'er: Now soiled and travel-worn from many a zone, And vain researches on the sea and shore.

No prying eyes looked through the portals there, No shameless pleasure tempts the soul within; Despair without must still remain despair— I have no room for any pleading sin.

In dim, past shadows of a distant morn I still can see the budding of my years— Still hear my hopeful songs and sighs forlorn— Still see the rainbow in life's morning tears.

Within this hermitage my sleepless soul Lives o'er again the stormy years of life, And nerves itself for that eternal goal Where puny man ends all his petty strife. Lives o'er again the wild, enchanting prime,

That played with golden gladness through my brain, And swept with dire alarms, or thrills sublime, The diapason of all joy and pain.

entertain no stranger unaware Within my soul's most secret solitude; No guest but Death may claim an entrance there, No vandal foot shall ever dare intrude. No one can share in all my bliss or woe,

No eye may see my rapture or despair; In beggar palms no alms can I bestow Of sacred relics, or of treasures rare. My house of clay stands midway on a slope-

Oblivion's stream meanders at its base; Upon the summit of this mount of hope The sons of Fame have found a dwelling-place, I ne'er may write my name upon their scroll, Or see the glories of their temple fair, Yet I can hear those thund'rous voices roll

Their God-like authems on the echoing air. can o'erlook the world a little way; See isles of palm and blooms forever sweet— Behold the rising of the Orient day, And sing low murmurs in my safe retreat.

O blesséd midland of my soul's domain, Secure retreat from envy, hate and scorn, lere let me close my simple hermit reign, And rest in quiet till the coming morn!

An injury unanswered in time grows weary of itself, and dies away in an involuntary remorse, In bad dispositions, capable of no restraint but

### A FABLE. (From the German, for the Banner of Light.) dy e. f.

In ancient times of doubtful ken, When Gods came down and walked with men, And lines were not so well defined That parted brutes and human kind, Great Zous, who created all, Gave audience in his earthly hall-With equal justice weighed each suit, Whether preferred by man or brute. The Horse, for speed and beauty famed, Thus in the court a hearing claimed: Father of beasts and men, 't is said That I more beautiful am made Than any other creature formed, With which thou hast the world adorned-And what by all men is believed, Of course by me must be received-And yet with diffidence I move; Some things in me you might improve." In what respects," said Zeus, "pray?". I'm open to instruction-say?" The Horse resumed without delay: Would not my limbs with added length Increase my swiftness, and my strength Be greater with a broader breast? And for the beauty of the race, A long swan neck might give more grace. And if thy favorite, Man, to bear, The saddle I am doomed to wear, . It might as well created be, And ever form a part of me." Indulgent Zeus smiling heard, And uttered the creative word: Life, dust, combine and organize." The Horse awaits with earnest eyes, Expectant of his beau ideal, Soon to be manifest and real; When to his horror and affright, The ugly Camel rose to sight. Behold," said Zeus, drawing near, The taller, thinner legs are here: The swan-like neck, the broader breast, And the created saddle-rest. Wouldst thou, with all thy grace adorned, After this fashion be transformed?" The Horse, in silence, trembled still. Go, then," said Zeus, "if you will. Unpunished, yet instructed be; A living warning this to thee: Never, for thy temerity, The Camel, without shuddering, see." The Horse retired, with altered tone, Concluding to "let well alone."

# Original Essays.

ANCIENT AND MODERN SPIRITUALISM. NUMBER TWENTY-ONE.

BY C. B. P.

Of course, as a Spiritualist, we differ from the authors whom we cite, as to the origin of the ancient mysteries, so far as they make them wholly to begin on this side of the Jordan. We have knowledge of something more than this material

ing of the Word, or manifestation of the spirit Our knowledge of present phenomena beholds the supernatural or miraculous arrange itself in consecutive order of being, so that the boundaries of the two worlds may be synchronous in their gearing, and that much of the ancient mysteries may we been given "by the disposition of angels," or Hierophant spoke in the name of God.

Philo does not hesitate to lay on the literal Word a fabulous significance, known only to the earlier initiates of Hebrewdom, while Gen. Hitchcock finds the life of Jesus" a drama written mystically, in order not to disclose openly a certain secret, which, nevertheless, was taught to those who had ears to hear "-who finds that " Christ is not a historical fulfillment of prophecy, but an ideal representation of the meaning of the law and the prophets"—that "we are at liberty to see more than one meaning in a symbol, and that the different scenes were unfoldings in progress toward an ultimate, illustrating, after the method of all the ancient esoteric societies, the doctrine of immortality."

But what kind of immortality does our author discover in this?-only the Buddhist, or pantheistic kind, for no spiritual individual identity has ever declared anything," and therefore the 'immortality" of the mysteries was only "an allusion to that bourne from whence no traveler returns."

This is rather shyly put forth, for it is equivalent to annihilation. It was our faish through the dark valley and shadow of death, till modorn Spiritualism opened a more sure Word of prophecy to behold the individual soul in continuity of being through the portals of death, from whose bourne we have knowledge that travelers po return; and on this wise, too, we can find that life and immortality were brought to light, however dimly, through the ancient esoteric mysteries, so that these were not wholly in their limitations this side Jordan, though a clouded canopy in mist skirted the horizon.

In the ancient mysteries, the West was the image of darkness, as the East the image of Christ, or the Lord, whose symbol was the Sun. Egypt was the symbol of darkness to the Jews; hence was the symbol of "arkness to the Jews; hence the darkness over all the land of Egypt, and "out of Egypt have I called my son." "The Egyptian mysteries," says Dr. Mackey, in "Lexicon of Free Masonry," "were of two kinds—the greater and the less; the former being the mysteries of Osiris and Serapis; the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox; those of Serapis at the summer solstice; and those of Isis at the vernal equinox."

and those of Isis at the vernal equinox."
"The candidate was required to exhibit proofs
of a blameless life. For some days previous to
the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined him-self to an exceedingly light diet, from which ani sell to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions." He then "entered a narrow gallery"—the narrow way to the kingdom of heaven—"on the walls of which were inscribed the following significant words: 'The mortal who shall travel over this road, without hesitating or looking behind, shall be purified by fire, by water and by air; and if he can surmount the fear of death, he shall emerge from the bosom of the earth; he shall revisit the light and claim the right of

death, he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great Goddess Isls."

We shall not fail to see in this the man putting his hand to the plow and looking back is not fit for the kingdom of heaven, the baptism by water, by fire and by the Holy Ghost. These things are all set forth in the various books of the Biblical mysteries, and hence essentially one with Jow

and Gentile. Here was the passing through fre to the several names of the Lord to be "anved as by fire, for our God is a consuming fire" whose "fire is in Blon, and his furnace is Jerusalem." So, too, in the Egyptian mysteries was the "fory furnace" in correspondence to that which initiated Bhadrach, Meshach and Abednego. Here was the mystical twelve of the Zodine in "the twelve days of manifestation"—the twenty-four hours, or four-and-twenty elders, of the four heasts who sang night and day, "hely, hely, Lord God Almighty, which was, and is, and is to be." Each hour was the young Horus, or Son of the Virgin Mother. The initiated was made to pronounce the following solemn obligation: "I swear never to reveal, to any of the uninitiated, the things that I shall see in this sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise the Gods of heaven, of earth and hell; and I invoke their vengeance on my head, if I should ever willfully violate my oath." He then entered into the holy of Holles, "where a priest instructed him in the application of their symbols to the dectrines of the mysteries, in all of which the Phallus, emblem of feeundity, was found "as the creator, multiplier and replenisher of the earth—the Pater omnium viventium, or Father of all living, and was astronomically and physiologically by the spirit made flesh—was esand Gentile. Here was the passing through fire to the several names of the Lord to be "saved as of the earth—the Pater omnium viventium, or Father of all living, and was astronomically and physiologically by the spirit made flesh—was essentially one in all the mysteries, whatever the name of the God—the same in Baal, El-Shaddai, I (Am), and Jehovah—the same in Tetragrammaton, Leviathan, and some hundred other ineffable names—for which see Ancient Physiology, and Dungleson's Medical Dictionary.

He was the "Strength of Israel" in the Taurus of the Spring equinox, for Taurus was a name of the phallic emblem, as well as of the Sign in heaven; and whoever will ascend to the topmost height through all the degrees of ancient or modern Free Masonry, according to the Land-Marks, will see the symbol of the ancient Godhead, as Moses saw the God of Israel, whose kingdom on earth was as one with the Sun of Righteousness in

Moses saw the God of Israel, whose kingdom on earth was as one with the Sun of Righteousness in heaven, and whose foundation-stones were of the rock of salvation for the life everlasting; hence the significance of 23d Deuteronomy, as precluding the "wounded" man from "entering into the congregation of the Lord."

On the same wise, too, was circumcision a phallic rite of Israel's God, the "covenant of El Shaddai and Jehovah;" hence the swearing by these names of God, or of the Elohim, by Abraham and Jacob, with "hand under the thigh"—for which see "Oath" in "Smith's Dictionary of the Bible," where a new Septuagint of England's learning in Biblical theology, though writing to the Procrustean measure of Church drill, yet so open "God's Word" as to leave it utterly stranded as to any claim of infallibility. Bishop Colenso may well advance his lines when the new Septuagint are so close upon his rear.

The Cross is no less an ancient phallic emblem.

claim of infallibility. Bishop Colenso may well advance his lines when the new Septuagint are so close upon his rear.

The Cross is no less an ancient phallic emblem, with its Trinity included. Three is the number of generation in the system of mystical numbers, as per Dr. Mackey's "Lexicon of Free Masonry." Of course, there were the female counterparts, and upon all these emblems the moral and spiritual were superstructed. In "Christ the Spirit," Gen. Hitchcock informs us that "we may understand that the Holy Ghost may be manifested among the Gentiles; and if so, we may acknowledge, as among them, though not in the external Jewish sense, the coordinate elements of the sacred Trinity, and perceive among all nations not only the Holy Ghost, but the Father and the Son; and further than this, we may expect to discover among them, no less, the mysterious Mother. If we insist upon the relation of the Father and Son, how can we dispense with that feminine existence which this relation supposes, or rather necessitates? Who, then, is this Virgin Mother of a Son who is one with the Father? St. Paul clearly refers to her in Galatians, where he tails us of that Jerusalem which is above, and the "Mother of us all."

"We cannot suppose that the Mother of us all, as referred to by the Anostle, is any other than

cient mysteries, so far as they make them wholly to begin on this side of the Jordan. We have knowledge of something more than this material aspect—a knowledge that unfleshed spirits, under certain conditions, can control to manifest through the veil of the flesh, and that this spiritual aspect was more or less known in all the ancient mysteries, however perverted by the priesthoods in the name of Lord or God.

Apart from the material Symbolia, there was the hidden Word, equivalent to the spiritual, or "incorporeal model" of Philo. From the basic unity or centre, there was outwrought a wide range of significant parallels, whose warp and woof were blent through the material veil in correspondence with clairvoyance and trance for the fashioning of the Word, or manifestation of the spirit. he, also, returned to his "own home," and was re-united to one from whom he had separated

twenty years before.

Let the truth be stated: the Virgin Mother of the Son of God is symbolized in the Gospels by a woman—as she had been in a multitude of other writings, both before and after the gospels were written. She is the Isis of Egypt, and was known among the Gentiles in a multitude of names, so unfleshed spirits, through inter-relations of the incarnate world with diverse fashionings from the
mundane side in the mystic Lodge, where priest

Myrionymous. She is the Venus born from the
Sea, the Sea itself (the Latin Mare) being an emblem of her. She is the changeable side of the unchangeable, and has in all ages been figured by the

Moon, the cluste Diana.

Fow things are more remarkable in the Old
Testament than the manner in which Wisdom is
referred to in the feminine gender; and when the

referred to in the feminine gender; and when the attention is once turned upon the subject, it requires but little study to perceive that Wisdom is there put for the Virgin mother, whose ways are everlasting commandments; or, we may say that the Virgin Mother of the New Testament is the Wisdom of the Old Testament.

We have no wish to make a direct comparison between the wanderings of Ulysses and those of the children of Israel, and yet nothing is more certain than that the two histories have a common object, and no student can be entirely at "home" who does not recognize it. One is a Grecian, the other a Jowish story; and we, Gentiles of another age and nation, are perfectly at liberty to choose between them; or, by accepting both, find each throwing light upon the other, and both serving to illustrate the common nature shared serving to illustrate the common nature shared by all nations—all nations being, in the judgment of St. Paul, of one blood.

When the Mysterion Mother becomes known,

When the Mysterion Mother becomes known, we shall have no difficulty in perceiving her in the multiform modes by which she has been exhibited in mystical writings of all ages. She is a very Proteus in ancient writings, endowed with a certain 'Uniformity,' by which, in the very same story, she may be seen in a great variety of characters or symbols.

She was the true Diana of these who knew this She was the true Diana of those who knew this

She was the true Diana of those who knew this Goddess. She was also the true Arcadia of those who knew this blessed country, which had no geographical localities. She was the true garden of Hesperides; and was the very fountain of Arethusa, by the side of which so many exquisite idyls have been composed. She presides over the adventures of Ulysses in his wanderings, and yet is the Penelope to bless him in the end; and it is a most suggestive fact that Ilysses does not it is a most suggestive fact, that Ulysses does not go to his Father until after his re-union with his wife; and equally suggestive, that his Father is alone when the Son goes to him, and that he goes to him, and that he goes The Virgin Mother has her appropriate place in

the Greeian romance of Thagenes and Cleracles, which is a pure Hermetic tale, not written by a Bishop, as tradition reports, but by one who claims to have been 'of the race of the sun,' his assumed name clearly pointing out his character; HELIDO-RUS, son of THEODOSIUS. This name was not idly chosen, and sufficiently indicates the mysti-cal affinity of the author of the romance with the reputed author of the Smaragdine Table which professes to disclose, though in symbolism, the complete and perfect doctrine of what is called the 'Solar Work.' Every one knows the ordinary meaning of Helios and Theos, but they have al-

meaning of Helios and Theos, but they have always had a mystic sense besides—the common property of an esoteric school," &c., &c., &c.

This is rather a long extract, but the "wise Master Builder" builds the Broad Church upon a broad foundation, while the true Word is equally broad in its treasures "new and old," which every scribe instructed into the Kingdom of Heaven" knows how to bring forth, as per Jesus, showing, as in "William Melster's apprenticeship," a "strangely intertwisted piece of art, a wonderful Model, for in Melster's wanderings through the "waste, howling wilderness," trying "his prentice ries of the great Goddess Isis."

We shall not fail to see in this the man putting his hand to the plow and looking back is not fit for the kingdom of heaven, the baptism by water, by fire and by the Holy Ghost. These things are all set forth in the various books of the Biblical mysteries, and hence, essentially one with Jow Model, for in Meister's Wanderings through the "waste, howling wilderness," trying "his prentice hand on man," on the bare Rock of Sinai, "before he made the lasses O," Salvator, the Virgin Mother, becomes a "widow;" and Mr. Sanuel Weller or, becomes a "widow;" and Mr. Sanuel Weller of coming over ye." The forty years' wandering in the wilderness, in the regions round about Sinai, are minus thirty-eight years which were probably gathered to the ten lost tribes, together with the scapegost, and sent off by the way of the wilderness, over the left, as per indications of Colen-

In the mysteries of this "widow," the mother of us all—a "man was the master of the model, and as she grow therefrom, a perspective came before my eyes and brought me over to her and her over

my eyes and brought me over to her and her over to me;" and Goethe's "Electric Affinities," also, much more fully show the ancient, masonic way of life, or the mode of building the Word.

Thus the Virgin Mary may be found throughout a vast range of the "incorporeal model"—in the Eve—rib of Adam—in the dove-tail of the ancient, circular-winged Deities—the hall Mary of Gabriel—the "woman clothed with the sun," as per John, and in "the precious things put forth by the moon," as per Moses. Thus this Jerusalem "widow" may be the Lamb's wife—the whore of Babylon, or Mary Magdalene with seven deviis of immaculate conceptions, in the Virgo of the Zodiac, according to the various aspects of vision, or, as per Hitelicock, "according as she is seen from within or without. In spirit, Nature is an eternal Virgin; as seen without, she is the mother of all corruption." Thus John beheld her in the two-fold aspect, as "the Lamb's wife" and "Mother of all principals." fold aspect, as "the Lamb's wife" and "Mother of abominations."

of abominations."

In one of her adverse aspects, she was seen in St. John's Kaleidoscope as "the great where that sitteth on many waters," with Mystery inscribed upon her forchead. She was arrayed in purple and scarlet of the "Golden Fleece" that canopies Aurora and Hesperides. Aurora in her rose-colored charlet opened the gates of the East with her rosy fingers, the fleecy bride of the Lamb, the twain one, and golden-haired at dawn, with starry eyes of flame, till above the horizon. when "his countenance is as the sun shineth in hisstrength," with head white like wool." As the morning Virgin opens the eastern gate, Nox and Somnus fly before her, and the constellations disappear. Then it is that the Lamb in Arles, the sign of Christ with tabernacle in the sun, is the "bridegroom coming out of his chamber, rejoicing as a strong man to run a race," as per David; or, the "sun shineth in his strength" as set to music in the arrangement of John.

of John.

Hence, in the evolution of the mystical Kaleidoscope of wheel within a wheel, the same mysterious Virgin is metamorphosed into the "Lamb's wife," and is shown to be "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God and her light like unto a stone most precious," and "garnished with all manner of precious stones," (stars,) as when she sat on many waters, "decked with gold and precious stones and pearls," while Lucifer, son of the morning, is transmuted into "the root of the offspring of David, the bright and morning star." the morning, is transmuted into "the root of the offspring of David, the bright and morning star." The same four and twenty elders with the constellated angels or heasts "sing the song of Moses, the servant of God, and the song of the Lamb, with variations—"a new song as it were "so that no, one but the initiated "could learn that song "to sing it with harp and timbrel, without the "key of David." Still the Gentile song is wondrously like that of Moses and the Lamb and the Lamb's wife:

"The Phrygians still their Goddess' favor win,
By the revoluing wheel and timbrel's din.
Of these pure fites the Misury Moring showed
Her mind approving by these signs bestowed:
Boughs bend with fruit, Earth from her bosom pours
Herbs, ever green, and voluntary flowers."
Not very different this from that heavenly "Jeragalom the Method of me all" But wee betide

rusalem, the Mother of us all." But wee betide the one who should reveal the mysteries concealed in the "letter"—the hidden wisdom of God, "spoken by the prophet in parables, which have been kept secret from the foundation of the world

"Vain of his science, the presumptive Seer Deigned not Joye's awful secrets to revere, But wantonly divulged to frail mankind The sacred purpose of the Omniscient Mind; Then Joye, Indignant, gave him length of days, But dimmed in endless night his visual rays." Hence "the new Jerusalem," or Domicile, erected by John," vulgarly known as "the house that Jack built;" it was not permitted to divulge the Word "to frail mankind," but only to the initi-

Hear what the Gods permit me to relate,
For 'tis profine to publish all your fate.
Unnumbered wees I felt, and feel them still,
For east divulging Jove's almighty will.
To man he gives fate's dark events to scan
In part, but always leaves dependent man.
Thus in the Word, so wondrous to behold.
The woolly head done into fleece of gold—
And thus the Father, Mother, Son, in trine,
Unfolds the God as though the sun did slines
the sun shipeth in his eternath." wh

"As the sun shineth in his strength," while the dragon pursues "the woman in pain to be delivered." of the Son of God—

A hideous dragon, of enormous size, Turns all around lifs circumspective eyes; O'er the bright spoll the strictest watch he keeps— He never slumhers and he never sleeps—" any more than the four and twenty elders of St. John, or the four and twenty blackbirds of Mother

Throughout all the ancient architecture of build-

ing the Word, whether from "the pattern on the Mount"—in the vision of the Lord's day—by the river Chebar, or in the sanctuary of Eleusis, the

In arts of healing and divining well—"

In arts of healing and divining well—"
though the movable Jerusalem, twelve miles
square—the full breasted "mother of us all," with
the Milky Way for babes—will not square with
the arithmetic of Colenso.

"The Egyptians," says Herodotus, "venerate
cows more highly than any other animal," and
Ehe, the Cow of the Egyptians, which was given
to one of their Godesses, is the same as Io, the moon, in the language of the Argives, it being, according to Wilkinson, the same as loh, the moon of the Egyptians. Thus the Ehe of Egypt was the Eve of Eden, and intersexed with variations, is manifest with Ihoah, Jehovah, Jah, in the Hebrew mysteries. Says Wilkinson, "The name Ich, or Aah, written Iho, or Aha, is an instance of the medium vowel at the end of a word in hieroglyphics." Hence, to pronounce the ineffable name, you have only to laugh Aha—Iho—Jehovah—Yah, in the degree of Isaac, or "Laughter," equivalent to Teha-grammaton Shemhamphorasch and Maher-shalal-

As the cow and the moon were thus related in the Egyptian wisdom of God, so, too, the Philisthe Egyptian wisdom of God, so, too, the Philistines plowed with Samson's heifer. So, too, in Mother Goose, "the Cow jumped over the Moon," and while some were laughing Aha—Roah—Jah at the "brave sport," there were those who "ran away with the spoon." So, too, in the Hebrew mysteries, the Hebrews spoiled the Egyptians of their spoons, when the husband of the Cow, old Taurus, was the supposed Lord of the ascendant, or Leader out of Fevent with the right "to Lord or Leader out of Egypt, with the right "to Lord it over God's heritage;" whereas, Moses was right by the procession in rushing in Aries as the Ram by the procession in rushing in Aries as the Ram of God, to take away the sins of the world, or such parties were not dumped by the scape-goat, or Capricornus, over the brink of the winter solstice, or everlasting wee, where each poor sinner stopped to think before he'd further go.

Venus, too, as well as the Moon, was an Egyptian and Assyrian goddess. "As the morning star she issued from the mountain of Thebes, under the form of a spotted cow and as the evening

the form of a spotted cow, and as the evening star she returned behind it at night. She also re-presented Night, and in this capacity received the Sun at his setting into her arms, as he retired be-hind the western mountain of Thebes. Each town had a triad, (trinity) composed of the great god of the place and two other members."
Thus we may see how the mountain of Thebes was the mons veneris, where the delightful Hebe was wont to dwell—the cup-bearer, who fell, like Eve, in serving the nectar from the land that floweth with milk and honey. The Triad, or Trinity, of each town was the pillar, and two witnesses as testimonies of the law and the prophets, who, as one informed the tenement of clay in the Word

made fiesh.

Says Herodotus, "The Egyptian name for Jupiter is Amun." At his festival the passover ram was sacrificed, the same as to another name in Jewry. Thus saith the Amun, as per Egypt. Thus saith the Amen, as per St. John. "In Hebrew," says Wilkinson, "Samson recalls the name of Sam, the Egyptian Hercules. Hercules being the Sun, the twelve labors of the latter hero may have been derived from the twelve signs of the Zodiac. \* The temple of Hercules at Tyre was very ancient, and according to Herodotus, as Zodiac. \* \* The temple of Hercules at Tyre was very ancient, and according to Herodotus, as old as the city itself, or 2300 years before his time, i. e., about 2755 B. C. Hercules presided over it under the title of Melkarth, or Melek-Kartha, "King" (Lord) of the city. \* \* The Tyrian Hercules was originally the Sun, and the same as Baal, "the Lord," which, like Melkarth, was only a title. Hercules and Venus (Astarte) were really nature delified, one representing the generating or

lience the Mother Goddess. The Sun was chosen as the emblem of the first, and the Earth of the second, or sometimes the Moon, being looked upon as the companion of the Sim. This nature system will explain the reason of so many Gods having been connected with the Sun in Egypt and classwhere, as Adonis (our Lord) was the Sun in the winter solstice." When Joshua called upon the Lord to stand still, it was the Sun that received the call. With John, in vision on the Lord's day, it was "as the Sun shineth in his strength," and Jacob's blessings are run upon the same rig of the precious outflowings of the Sun and Moon, the omblems of the Word and outpouring of the Spirk. So far has our modern churchdon lost the comhence the Mother Goddess. The Sun was chosen

So far has our modern churchdom lost the com-pass of the ancient Word, though still claiming to pass of the ancient Word, though still claiming to steer infallibly thereby, that a very interesting damsel loses her lover by ignorance and misreference to "the heavens that do rule," as per Daniel, and as melo-tragically sung by Hood—
"Notbing she learned of Juno, Palias, Mars;
Georgium, for what she know, might stand for Burgo, Sidus, for Master; then, for northern stars,
The Hear sho fancied did in sable fur yo;
The Bull was Farmer Glie's bull, and, ergo,
The Ram the same that butted at her brother;
As for the Twins, she only guessed that Virgo,
From coming after them, must be their mother;
The Scales weighed scap, tea, figs, like any other.

As ignorant as donkeys in Gallicia.

She thought that Saturn, with his Belt, was but A private, inable, in the Kent Millia;

That Charles's Wash would stick in a deep rut, That Venus was a real Vest-Em situt—

O Gods and Goddesses of Greek Theogony!

That Berenlee's hair would curl and cut, That Censiopla's chair was good Millogony, Nicely French-polished—such was her Cosmogony.

The case is a very sad one, as with many of us who have been up, up, up, and down, down, down, as a sign for the rising and falling of many in

"Astronomy was most Lorenzo's whim,
("I is studied by a Prince amongst the Burmans;)
He loved those heavenly bodies which, the Hymn
Of Addison declares, preach solemn sermons,
While waitzing on their pivots like young Germans. Night after night, with telescope in hand,
Supposing that the night was fuir and clear,
Aloft on the housetop, he took his stand;
'Ill he obtained to know each twinkling sphere
Better, I doubt, than Milton's 'Starry Vere';
Thus reading through poor Ellen's fond epistic,
He soon expled the flaw—the lapse so sheer
That made him raise his hair in such a bristle,
And like the Boatswain of the Storm-ship, whistle.

The Moon's at full, love, and I think of thee.

'Indeed! I'm very much her humble debtor,
But not the Moon eaf she would have me be—
Zounds! does she fancy that I know no better?
He gave a most feroclous, rending pull—
'O woman! woman! that no vows can fetter,
A Moon to stay for three weeks at the full!
By Jove, a very pretty cock-and-bull.

A last what perils in metonymy
To damsels ignorant of astronomy—
For on the earth, as with the leaven,
A woman took and hid in leaven
In measure three, until the lump,
Was leavened, and began to thump,
As if for Nora Creina's gown,
That rose up when the Lord came down,
Autora then led up the more,
A Topsy who was nover born— A Topsy who was never born— For heaven was all alive, and glowed Where'er the leaven had been sowed,"

## ON ORGANIZATIONS AND CRERDS.

BY C. D. GRISWOLD, M. D.

The subject of Organization is becoming an absorbing theme in the minds of Spiritualists. I can well understand how, heretofore, we have been warned, and wisely, too, against a too ready combination into societies, or religious orders. We were too weak to bear the distinction of a new sect. There have been too means with free We were too weak to bear the distinction of a new sect. There have been too many who, from self-love, have felt that they were ordained by the spirit-world to be first. Spiritualism is a great leveler—it has brought many down from the lofty eminence of their conceit, and cured them of this worse than leprosy which early broke out among Spiritualists. Spiritualism holds good the parallel here, as in so many other respects with the Spiritualism of the first century. Even the immediate disciples of Jesus disputed among themselves as to who should hold the seats of highest honor in the kingdom of heaven. Everything that grows teaches us the necessity of organization. No institution can exist without organization. The State, without a civil polity, would not be among the powers of earth or the nation, howtion. The State, Without a civil policy, would not be among the powers of earth or the nation, however populous and wealthy it might be. Oxygen, hydrogen and carbon are elements of all organic growths; as such, we know them not; but, combined, they form the tree, and the tree develops and brings forth fruit. Man, as an individual, is an element of the great world of mind. Alone, or an element of the great world of mind. Alone, or in a separate state, he amounts to but very little. Unite two elements—male and female—and a household is developed. United in various proportions, and institutions are formed. These are the organic growths of humanity. Without these organizations there could be no growth, no expansion, no development of mankind—man would have remained a surger; an integral element. have remained a savage; an integral element only of what we now recognize, through organizations, as societies and government

Spiritualism is revoultionary in its tendencies. All growth from material to spiritual conditions is necessarily revolutionary; and this is Spiritualism, and this only. That which has to do with spirits is not necessarily spiritual, or Spiritualism. Spiritualism, as revealed to man to-day, is the grandest, the sublimest conception that ever broke upon human consciousness. It claims nothing less than the will and the power to over-throw every system of religion in the world, and substitute a better, a more spiritual law for the government of mankind. It claims to bring to the interior consciousness of man that which shall make him a "law unto himself;" thus substituting for the external and material, the internal and

spiritual.

We find in the history of primitive Christianity the same elements at work which we recognize to-day. Jesus taught the interior law; but the world, seeing only the external and material, could not comprehend him. He was opposed to all organizations, either of Church or State. This eomes from the clear conception of that interior law which should be all-sufficient for the government of mankind. His was the polity of the spirit-world, which he vainly sought to transplant on the earth, and hence styled it the "Kinglom of Heaven," to be developed within each living could have ready the insurations from the soul. Jesus received his inspirations from the spirit-world, and hence their spirituality. Modern teachers receive from the same source, and thus it is we are taught so much, better adapted to the world of spirits than to this sphere. Un-fortunately, man has not developed to that state in which he has become a law unto himself—become utterly incapable of trespassing upon the rights of his fellow-man—incapable of doing any wrong. When he has reached that stage of development, then, perhaps, the Utopian idea of Jesus may be realized—then we may live and sesus may be reinized—then we may hve and congregate for purposes of entertainment and instruction; each doing his duty fully, and without organization, without law, or without even a standard of morality, either in creed or code.

Do Spiritualists oppose organization from an exalted conception of the divine law which should life near one above the need of external side to

life every one above the need of external aids to spiritual growth? Do they see the Kingdom of Heaven developing in every human soul so clearly that external forms of union for spiritual advancement are too crude for this spiritualized genvancement are too crude for this spiritualized generation? Nothing is so repugnant to many Spiritualists as a creed, and organization leads directly to the adoption of a code of morals, say they. How could man live without a soul? The Dirine law is the soul of Spiritualism. What is the Divine law? Can we answer without telling what we believe? and is not that which we believe a creed? If we can give the world a better gospel than the Orthodox dismal damnation dogmas. than the Orthodox dismal damnation dogma why not tell mankind what it is, publish it and confess to it.

contess to it.

If Spiritualism is to accomplish any great work in the world, it must do so through organization and a declaration of its principles. If we adopt but one article of belief—that of eternal progress—we have a lever which alone is sufficient wherewith to overturn the religious world. But there are many other articles of belief on which Spiritualists are generally agreed, and which are settled axioms according to the highest wisdom which has ever yet reached this world. Infallibility is the rock on which the Christians, so called the foundary of the charge with a sequencial

ed, have foundered. Avoiding such assumption, and a creed is not only harmless, but, on the other hand, necessary—to a degree indispensable.

There are many who claim that Spiritualism is a philosophy, and not a religion. If so, then Spiritualism is a philosophy, and not a religion. itualism has no claim on the moral attributes of Baal, "the Lord," which, like Melkarth, was only a title. Hercules and Venus (Astarte) were really nature deified, one representing the generating, or vivifying, and the other the producing principle; Spiritualism is a misnomer. Spiritualism strug-

gles with this class, who want things free-and-casy. It has liberated them from the fear of hell, and this is salvation enough for them for one life, and therefore they prefer to put off further steps upward, while this world furnishes gratification for their desires,

It is needless to say that in such crude ideas the subline conceptions of the angel-world, revealed to us in the love of Heaven, can never be realized. We must part with our bigotry, and be willing to take the good that is in the world, and add theretake the good that is in the world, and add thereto; we must accept the heaven-born and eternal
maxims which declare us brothers in humanity,
with one Father, even God, and live unselfishly,
lovingly, ever doing good to one another, as the
greatest good we can do ourselves; seeking no
other reward, feeling that there is no happiness
greater than that which comes from making others
happy. Then we may claim to be Spiritualists, in a
spiritual sense, and rejoice with the heavenly
host, that the light of truth has dawned upon the
world.

Cleveland, Ohio, Nov., 1864.

## Correspondence.

Spiritual Progress in New Jersey.

I write you again from the city of Newark which has been the field of my labors since the 1st of September. The Spiritualists here have a capacious hall, and a few gentlemen of means and influence are pledged to support free meetings on Sundays, for the dissemination of a consistent, Christian Spiritualism, and have adopted the following brief Constitution as an embodiment of their religious sentiments:

"We, the undersigned, being desirous of permanently establishing a Society under the name of Christian Spiritualists, to be addressed by spirits, exercised by the will of God, through their chosen instrumentality, a personal medium, of any one the Committee may appoint, teaching Spiritualism—and appreciating the truth and force of their illustrations of the future existence, and the several duties we owe each other and all mankind, teaching us clarity, forhearance and foreivekind, teaching us charity, forbearance and forgive-ness toward those who despitefully use us—our conscience and the best knowledge we possess, confirm us in the belief that all such instruction is from the great Parent of us all, and the principles

from the great Parent of us all, and the principles illustrated are of divine origin,

Therefore, We mutually associate ourselves together to hold spiritual meetings, (no other on the Sabbath) and agree one with another, that we will live a pure, upright life in all places, and extend forbearance and charity toward those who may differ from us in the principles of worshiping our Heavenly Father, live and practice the Christian rule of loving others as ourselves, realizing that we are all brothers and sisters journeying to the same spiritual home.

same spiritual home.

The officers of this Association shall consist of a Chairman who shall preside at all meetings—a Secretary and Treasurer to take care of the finances of the Association—the three to constitute a Committee for the transaction of all business. JOHN BARLOW. Chairman,

S. C. PLAYFOOT, Secretary.
John L. Stowe, Treasurer.

I have spoken here eleven Sundays, thus mak ing a course of twenty-two lectures, and spent one Sunday in Patterson, giving two lectures in Odd Fellows' Hall in that city. Here we have a moderate sized audience, but composed of earnest seekers after truth, and the deepest interest is manifested in the inspirations of to-day. Some tenacious of the idea of a free platform, have in times past allowed the spiritual platform here to be converted into a rostrum for the promulgation of almost every idea, both moral and immoral, as has been the case in many other places. And though this may have served a useful purpose in the way of discipline, as revealing, to outward contemplation, the present, real condition of society as the result of past systems, the public mind now calls for a practical; religious Spiritualism, as teaching and demonstrating in the life of believers the cardinal principles of Christianity. At the same time the public sense is growing more and more to a state of open revolt with the assumed authority of creeds, and only asks for a righteous liberty, that it may "prove all things, and hold fast that which is good."

Men and women who have sat for years under the droppings of old sanctuaries, are earnestly looking heavenward, peering into the realms of angelic life, already acknowledging by their conduct that they "do believe." And whereas, a few years since, a medium was looked upon as another Moll Pitcher, now I am often addressed in these words: "Oh, how I wish I could be a medium! If I could only see spirits I should be too happy to want more!" Silently, but surely, the spirit of the Angel Gospel is pervading our religious assemblies on every hand, and a divine brotherhood is raising its strong pillars to the celestial heavens, and generations yet unborn shallworship in sweet hallelulahs within the spacious temple dedicated by the builders of to-day to the great family of our common Father. Oh, brother, sister mediums and workers, all you who have suffered the loss of home, friends, position respectability, in the prejudiced world's estimation, work on, and as we have been called to bear the cruel taunt and jibe and curse from friends most dear, who have adjudged you the victims of a base delusion, let us be careful all, never, by such course, to wound the sensitive spirit or cast dishenor upon our holy cause by insinuations or defamations against the character of any who may have suffered in common with ourselves. It is time. surely, that we should all "cease to speak evil, and learn to do well "-rule our own lives in meekness, and, prove to the world around us that we have a conscience void of offence toward our fellow man, who is as much the beloved of God and his angels as ourselves. Let us cause our influence to be felt, not by our much speaking, so especially, as by our strict and unswerving obelience to the law of charity, which our glorified teachers enjoin; then shall we find ourselves in close affinity with the great and good of the Beautiful Land, who, seek our aid as worthy instruments. Fraternally, M. J. WILCOXSON

Newark, N. J., Nov. 28, 1864.

## Elder Grant and the "Demons."

I have been deeply interested and greatly amused, for months past, in reading in the World's Crisis, every week, articles against Spiritualism. It adds much interest to, and is in fact the most interesting reading in that paper. Elder G. finds Spiritualism everywhere, and admits that it is greatly on the increase. He finds demons in Canada, demons in Chicago, and legions of them in Boston and elsewhere. The demons haunt him wherever he goes, like the phantoms seen by the victim of delirium tremens.

The Elder admits all, or nearly all, of the phenomena, having witnessed some of the most remarkable manifestations; and following closely in the tracks of the chief priests of eighteen hundred years ago, he ascribes it all to demoniac agency. The phenomena are precisely, in nature and kind, like those attending the great medium, Jesus, and his followers, and such signs as he expressly told them "should follow them that believed."

The Elder Grant sort of priests told Jesus to his face that his wonderful works were done through Bcclzcbub, the prince of devils, which aroused the indignation of Jesus, and he replied in words of scathing rebuke.

I am really glad to see Elder G. on the anxious seat, and not, like some of the clergy, ignore Spir-

itualism, but is willing, nay, anxious to grapple with it, and strive to overthrow what he is pleased to call "Batan's last and greatest delusion." He reminds me of Paul, who said, (Acts xxvi: 9,) "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." And I trust and believe the result will be Elder Grant's conversion, like Elder Hull, and others who have renounced Adventism, and are now open advocates of the glorious truths of spirit communion. The most of the Adventists were "come-outers" from the Orthodox churches, where they were sick of the husks of Old Theology, and desired a change. I think the more intelligent of them are still unsatisfied, and will yet come up to the soul-satisfying truth that "there

I have often listened to some of the best practical sermons from Elder Grant. I heard his discussion, for three evenings, in Winsted, with our lamented sister, C. M. Tuttle, or, as the Elder expressed it, "with the demons controlling her." The discussion was very ably conducted on both sides, and listened to by large and appreciative audiences. I presume that as many then and there renounced Spiritualism as the Elder alleges did recently in Lynn, and would be as difficult to

I hope the subject will continue to be agitated, not only in the Crisis, but all the papers, for "the agitation of thought is the beginning of wisdom," and Spiritualism courts inquiry and thorough in-D. B. HALE. vestigation.

Collinsville, Conn.

### A Plea for the Red Mau.

This is a subject that has been often agitated, and still we would keep it before the American people, till justice is done our red neighbors, Is it asking too much, when we plead that a portion of this vast country that once belonged to them, shall be set apart for their use? Why are our people so bitter against them? Is it because they worship God in the deep forest and beneath the broad dome of heaven? because they are bound by no creed but Nature's? or that they would not be slaves? O mankind! methinks you have progressed but little in eighteen centuries, else why this bitterness in your hearts against your brother who has ever been upright and noble to those who did likewise? Did not our fathers, as a nation, arise in their might, and fling back the English when they would invade our sacred rights and liberties? Then tell me why should we condemn the original proprietors of this fair land for doing the same? Are not their homes as dear to them as ours are to us? Sadness will steal into our hearts when we see those same red men coming back from the spirit-land to cure our sick, thereby carrying out the commands of Him who went before us, and we reflect how much injustice and wrong has been done them by a nation who should stand above all others as a beacon star in the cause of freedom, humanity and justice. But I will give place to a message from an Indian spirit-brother, who, with his native eloquence, will cast my feeble efforts far into the shade:

"The white brother has asked for his red brother. He comes from his home of light, o'er wood, and mountain, and river, to speak to the white brother of the Indian's old home. When my people first came to this land, where then were my people first came to this land, where then were your people? They came to us few in numbers; we gave them what they asked—food and lands. We asked only their friendship in return. When they grew to be a great people, they fain would make us slaves, like those they brought in big canoes across the mighty waters; but we said, No, never, never! Will a red man be a slave? Tell your Great Chief he never can bind us down by force. My people ask only that fustice you give each other. That is all we ask for our scattered people. The gars of your Chief are ever open to the wants The ears of your Chief are ever open to the wants of his children; but there are those around him whose hearts are hardened to the sufferings of my people, and they deceive him with their words. My people have the feelings of their race, and seek My people have the feelings of their race, and seek for revenge. It is wrong; and who will teach them right? They must seek new homes, far away from the homes of their fathers, where the white man will not molest them. White men have taught them many arts, but they have brought much evil also. We speak to our red brothers often through the chiefs, and they understand us; but they cannot lead the whole of our people. The wrongs thay have suffered are stronger in their minds they have suffered are stronger in their minds than the words spoken at their councils, and al-though we hold councils in our spirit-homes for their guidance, yet they cannot understand, for they are human still. Our enemies may be counted by thousands—many who never knew us but by name. A blighted race, our brothers are pass-ing slowly away, like the sun setting in a western sky; but like that sun, to rise, under more favor-able conditions, in a fairer world—never again to set in gloom and darkness, but to go on, brighter and brighter, higher and higher, till, in the pres-ence of the Great Spirit, they will bask in an eternal sunshine of purity and bliss."

Fraternally yours, F. L. HILDRETH. So. Groton, Oct. 13th, 1864.

## Letter from Laura DeForce Gordon.

Before my departure for the "Sunny South," I must tell you of the great cause of Spiritualism and its good and true advocates and defenders in the Northwest. I left the "Cresent City" in August, in time (I hoped) to attend the Chicago Convention; but "military orders" and rebel batteries detained our boat until long after the time of its adjournment; so without stopping in Chicago, I hurried to the home of my parents in this city.

A few weeks, and the exhilarating atmosphere, and peaceful surroundings of this locality, so far restored my greatly impaired health, as to enable me to attend the Spiritual Convention at Sparta in Monroe county.

Many noble-souled men and women gathered there, for the purpose of forming an association. which should insure unity of action as well as purpose, thereby strengthening their influence; and increasing their power to disseminate the beautiful truths of our spiritual gospel.

The effort was successful, and an association was formed, with a Constitution very similar to that of the Philadelphia Society of Spiritualists; but as a report of the procedings is being prepared for the Banner, by the Secretaries, I omit further accounts of the meeting.

Since the Convention, regular Sunday meetings have been sustained; and judging from the increase of attendance upon my last lectures there and also of every speaker subsequently, should say that Spiritualism to-day finds more candid, earnest inquirers in the La Crosse Valley than ever sought to hear its truths in the past,

H. P. Fairfield lectured two Sundays in Sparta to large and enthusiastic audiences, awakening a new interest and delighting all who heard him with his strangely eccentric eloquence and logical reasoning.

Bro. Moses Hull has been with the Spartans the last week, and from there, as elsewhere, I hear of the great good he is accomplishing by his able and eloquent lectures. We hope to secure his services, for a few evenings at least, in this apathetic city, and try to awaken an interest in the minds of its stoical, or money-getting citizens, on the subject of Spiritualism. We have faith to believe our anticipations will be realized, from what we know of Mr. Hull's ability.

On the 5th and 6th inst., I attended the two days Convention held at Fond du Lac, at which time the funeral of Ex-Governor Tallmadge took place.

In compliance with his request, the services were held in the hall occupied by the Spiritual Association, the Universalist clergyman, Mr. McNeal, officlating. The sermon was a most excellent one, in which the speaker reviewed the past life of the noble reformer and statesman, and dwelt considerably upon his life and character as a Spiritualist.

The speaker informed the andience that the deceased was a most exemplary and fearless advocate of the peculiar faith of Spiritualists; and in all his works and writings, since his espousal of the doctrine, had exhibited the same energy and fearless determination which he evidenced; as a statesman. Upon one occasion, whilst defending a measure introduced for the consideration of Congress, (against which there was much opposition,) he declared, "I will stand by the measure until the last gun is fired," in which exclamation he expressed the courage and perseverance which had characterized him in his avowal and defence of Spiritualism, having become a believer in itsearliest and most unpopular day. He not only believed Spiritualism, but lived it; and died as he had lived, triumphant in the faith, and rejolcing in the knowledge he possessed of the hereafter.

Thus a clergyman acknowledged that Spiritualism would not fail in the trying hour of death, but enabled those who lived it to die in "triumph,"

The principal speaker at the convention was Rev. Moses Hull; and the excellent discourses he gave, at the various sessions, were really a feast to the spiritually hungry (of which there were many in attendance,) and the occasion will long be remembered as yielding both pleasure and

Mrs. Ada Ballou has been lecturing in Fond du Lac the past summer, as well as healing the sick, doing much good in each capacity.

From Fond du Lac I went to Waupun to visit friends. I meanwhile gave three lectures to large and appreciative audiences, although here Spiritualism has been considered at a dead stand-still; beyond the ability of any one to urge it forward. But through the energy and perseverance of Mrs. Thos. Lampey, and Mrs. Waldo, the people were told "What woman can do."

At Beaver Lawn are many warm-hearted friends, foremost amongst whom is I. Gould, hor-ticulturalist, whose pleasant home is indeed a home to the itinerant. With them my visit was brief, a severe cold and bronchial difficulty preventing my lecturing; so, with a promise to call on my way south, and lecture, if possible, I left them with the hope of a reunion anon.

Next week I design starting for New Orleans, es the severe cold bids me seek a more genial clime; and as I am to go via Cairo, I may have to run the gauntlet of rebel batteries again. But should I not happen to stop a rebel bullet, you shall hear from me again on my arrival there, if I should be "moved" upon to write. 📳

Thine for truth and the right, in ... it LAURA DEFORCE GORDON. La Crosse, Wis., Nov. 21st, 1864.

Persons and Places in Genuga Co., O.

Chardon is the county town-sits on a hill ten miles from a railroad at Painsville; has about two thousand inhabitants, loyal, patriotic and intelligent; has several good churches, and supports several agents to insure souls against fire in the other world; has a court house and town hall, in both of which I have spoken several times to good audiences. The county is a dairy and grazing county; heavy, clay soil, excellent for grass and apples; sheep and cows abound; cheese factories take the lead-some are paying as high as twenty. cents per gallon for milk, and getting rich at that; but the grass was short this year from drouth. And now winter has come in earnest, for the snow whistles about my windows, and the 13th of: November I rode twenty miles in a sleigh to lecture twice in Kirtland, near, but not in, the old Mormon temple, built by the "latter day saints," under the guidance of Joe Smith himself, a four story edifice of solid masonry, elegantly finished, and still in good repair and ready for our use, but too large to warm on a cold day; so we go to the town hall. It is ten miles from Chardon, and in the circuit of your able and noble sister, LUCIA H. Cowles, who has often spoken in the Temple and in many of God's grove temples in the county; and done a good work for our cause both in public and private circles, and especially at funerals. at which she is often called to administer words of comfort to mourners. I am glad to announce that her domestic arrangements are now such that she can widen the sphere of her labors and increase her usefulness; and I am sure she will be appreciated as far as she is known, as slie is about her home.

A little incident may serve to show some of the feeling at home: In a meeting to rejoice over the election, which crowded the court house to'a jam. one of the speakers said he was proud of Ohio. and especially of her women; and with many compliments to the sex, he said there was one present, who, while weeping over her son about to depart for the war, said it was hard to give him up, but it would be harder to know she was the mother of a traitor or a coward. The son, too, after three years' service, and carrying the flag through several battles, was at home safe, and ready to vote, as he had fought—for his country. That woman was Mrs. L. H. Cowles, and the son is now teaching school near home.

November 20th we went over mud roads, ten

November 20th we went over mud roads, ten miles another way, and both of us spoke in the chapel at Newbury to a very good but not large audience, near the home of Mr. R. H. Ober and Darius Allen, long and well known to the antislavery friends in New York. Next Sunday, the 27th, we go again ten miles to Burton, to hold three more meetings before I leave the county, for Meadville, Pa., where I have engaged to give three lectures on my way to Syracuse. These outposts, and others in the county, are stronger in the cause than Chardon, because the clergy have less influence to prejudice the neople against it. Near Chardon is also the home (if it can be called a home) of our poor suffering brother—Bellel W. Stoddard—to whose remarkable experience and pressing necessities I called attention last summer. The notice brought him many leters with small remittances and words of great last summer. The notice brought him many let-ters with small remittances, and words of great value, full of sympathy; answers to many of which he has not yet been able to write, but will, if his health permits. His fits are very troublesome, but no words can express the deep feeling of gratitude and thankfulness that flows out from the hearts of Beliel and his aged and widowed mother to those unknown friends, who have taken an interest in his welfare. He weeps over each package of letters he receives from Mrs. Cowles, and the value they all come in case and his sequitive to whom they all come in care, and his sousitive heart grieves that he cannot answer faster and better. The spirits still continue to increase the better. The spirits still continue to increase the pages of his treatise on nature, and I hope some day it can be printed, with a biographical sketch of him, and find its way to the public. I hope the friends will remember that twenty-five cents will do him more real good than twenty-five dollars will many persons. For myself, I can assure the friends who have thus responded to my notice, that they have my thanks as sincerely as it the case had been my own. There are more parties

that they have my thanks as sincerely as if the case had been my own. There are more parties than us, and more worlds than this, where such charities are fully appreciated.

Since I have been here, Mrs. Cowles received a psychometrical delineation, by Mrs. A. B. Soverance, of Whitewater, Wis., procured and sent by a thrd person. The description is perfect, and she says accurate in dates, and references to the past, adding more testimony to the correctness of Mrs. S.'s delineations, of which, I; had plenty before.

WARREN CHASE.

Chardon, Ohio, Nov. 25th, 1864.

Chardon, Ohio, Nov. 25th, 1864.

This Paper is issued every Mouday, for the week ending at date.

# Bunner of Aight.

BOSTON, SATURDAY, DECEMBER 17, 1864.

OFFICE, 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page.

LUTHER COLBY. - - · · EDITOR.

BPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to tood and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

### Homes for the Laboring Class.

This is a question which will press upon public attention with more and more force, as wealth accumulates in this country and the population of our cities and towns becomes denser every year. Even with this civil war's bloody exactions, it is found by the last popular vote that the several loyal States show an increased population over that of four years ago-a fact, which no doubt will be received by most minds with unaffected surprise.

The system of tenement houses in our important cities has never yet received the attention which it merits, although there have been enterprising and philanthropic minds, as here with us in Boston, which have bestowed considerable thought upon it. In London, the matter is studied as a matter of science, and speculations and calculations are indulged in which tend to establish it on a genuinely scientific basis. By this means, the philanthropic idea becomes speedily practi-

It is made to appear that, in the new London tenement houses for the laboring classes, the annual rent for each family amounted to eighty-four dollars, while the interest on the capital invested was about twelve per cent. That is a very good interest, and an abundant one; yet many owners of tenement houses in our cities obtain a return of at least one and two hundred per cent. Miss Burdett Coutts, the great English heiress, has erected a class of this kind of dwellings, which it has been shown impose a rental of but forty-five dollars per annum upon each family occupying them, and returns an interest of three and a half per cent. on the original investment, which is a half per cent better than the same amount in the national funds. But Miss Coutts had designedly constructed these buildings with a view rather to the comfort and happiness of her tenants than to secure a large dividend. To each tenement were attached a flower garden and open grounds, which showed that she had as lively a care for cultivating among the laboring classes a love of those things which lead to refinement and general elevation, as for her own personal profits in the case. She could very well afford, with the immense wealth at her disposal, to be content with a moderate income from an investment of this sort, and might make herself happy with the thought of being willing to forego an additional dividend for the sake of enlarging her charity. Had she charged her tenants in the ratio paid by the tenants in the other buildings alluded to, she would bave received a return of not less than eight per

A like experiment in Paris has proved successful in an eminent degree. A wealthy Parisian erected a spacious tenement house, which was occupied immediately after being thrown open to the class for which it was designed. Although the tenants have been informed that no legal means would be resorted to in order to collect what might be due from them, but that they would be allowed a month's grace, and then in default of payment be required to leave the premises, the rent has been regularly and promptly paid, and the investment has returned an ample and satisfactory profit.

It is highly necessary, in London, that these tenement houses should be placed in convenient contiguity to the place of the tenants' business or work. . It would not be so necessary in New York or Boston, or indeed in any of our American cities, on account of the facilities offered by horserailroads. These modern inventions are certainly one of the poor man's blessings, which he greatly mistakes if he does not highly prize. They take him from the crowded place of his work, clear away from all the wearying associations of his day's occupation, and in a brief time transport him to a distant point where he can find quiet, and fresh air, and all the desirable surroundings and needed appliances of home. They help divide his daily life as it should be divided, keeping the sacred home sentiments away from the dirt and dust and excitement of his necessary employ-

The very fact that there are men of wealth in our larger cities who are content to take the earnings of the laborer in return for such scanty conveniences-not to call them comforts-as they choose to furnish, well knowing that the poor man of work must take such as these, or, with his family, go without entirely, should excite other and more philanthropic and just men of means to enter the field in competition with them, assured that they will do a great deal of real good with their money, while they are also drawing as generons a profit as such men could fairly expect Some movement of this sort must be entered upon, either by wealthy individuals or corporations. or our laboring classes in our large towns and cities will be the only class actually unprovided for; and the sensitiveness of capital in these large centres would soon tell upon what it all rested, viz., labor.

The overcrowded and foul tenements into which the families of laboring men are forced to crowd themselves, because that is the best they can do, and they have no choice left them save taking up with that and employment or going without employment if they refuse that, are a standing rebuke to the utter sefishness of wealth in the aggregate, and will sooner or later compel capital to make different provision for the arm on which it relies for its own support. The reciprocity which naturally exists between Labor and Capital is to be seen in this matter as much as in others; and we rejoice to know that, if capital refuses to recognize it, there are underlying laws in Nature which, after heavy cost to it, will compel the recognition.

"PHYSIOLOGY AND RELIGION," an Essay, by Rev. J. C. Knowlton, of Boston, will appear in our next.

### Physical Manifestations.

We announced last week that Mr. J. H. Randail was coming to this city with the remarkable Boy Medlum, Henry B. Allen, for the purpose of giving our citizens an opportunity to test the truthfulness of the manifestations, given in the light, in his presence, which are claimed to be done by spirit-power. Scances have been held during the past week at private residences, and at the new rooms of Mrs. Annie Lord Chamberlain, 158 Washington street, at which was present our reporter, Mr. L. B. Wilson.

On Tuesday afternoon a private scance was given at the residence of Daniel Farrar, Esq., Hancock street, at which about twenty persons were present. The manifestations were witnessed

in the light, and were very satisfactory.

A clothes-horse was placed nearly in the centre of one of the drawing rooms, in which several musical instruments were deposited, resting upon two chairs; then shawls were thrown over the frame, covering it so as to leave only an opening of about two feet space on the side facing the spectators, against which the medium was scated, with his back to the frame. John Wetherbee, Jr., Esq., was selected to sit with the boy, so as to be sure the latter did not make the manifestations. Almost immediately, on his scating himself, the dulcimer was played upon, the bells were rung, and passed up over the heads of both the sitters, with no visible hands hold of them, and then dropped into Mr. W.'s lap. Hands were then visibly seen through the open space, by all present; they touched the head of the medium, and also Mr. W.'s head, and shook hands with him. Two sizes of hands were shown; one small, and the other large. Mr. W. says the small hand was soft and delicate, like a lady's. A pine stick was floated over their heads, which beat correct time on the back of the chairs and on the floor, and was then tossed out into the room. Mrs. Farrar and another lady took hold of these bodiless hands,

J. Rollin M. Squire being present, was requested to sit with the medium. He consented; when several spirit hands were immediately seen back of him and the boy, patting both on the head, &c. A ring was taken by them from Mr. Squire's forefinger and placed upon another finger. This was repeated several times.

During these performances, the committee assured the company that the boy's hands were both hold of their arms.

[The editor and publishers of this paper, having made arrangements with Mr. Randall for a private sitting with his medium at an early day, will in a future issue be enabled to state whether or not in their opinion the above described manifes tations are what they purport to be.]

### Nothing New.

There is said to be nothing new under the sun after all. The huge buckles that have broken out over everybody of late, one would suppose to be a decided novelty; but it appears that the story is an old one, at best. The ladies wear buckles now to their belts as large as bucklers. A real buckle mania has broken out, so that a new "Buckle's History of Civilization" will almost require to be written. A Philadelphia editor sets down a some what singular incident in connection with these same buckles. He says he saw, at an extensive importer's, a case of ladies' belt buckles. They were of the widest dimensions, and carry a ribbon fully three inches wide. They were worn in the times when a lady's waist was located but a few inches below the axilla. When the fash ions changed, just twenty-eight years ago, they remained unsold, and were packed up and consigned to a garret. Now they are brought out again for sale, and are in the very topnotch of fashion. They were taken up in a great hurry, and sold at a sufficient advance to pay the orig inal cost, interest, and a handsome profit besides

## Winter and the Poor.

Let us not forget the poor and unfortunate, as supply themselves with but a scanty quantity of until the former's military power is broken. The fuel and raiment, but the time is not far off when amnesty offer is still left open, but he does not the sharp winds will pierce them and cause them to feel winter in all its bitterness. Suppose that each one of us, who has been blessed with the slightest power of giving, quietly looks around and sees where he may be the instrument of some good. Let him then constitute himself an almoner right where he is, waiting neither for machinery nor organizations, but dispensing from an overflowing heart as he goes along. He will certainly find that he will sleep sounder and live happier and discover that there is no mere rhetoric in the assertion that he who gives is far more blessed than he who receives." Even a loaf of bread, or a load of coal, will prove this to any one who seriously doubts it.

## More Pay Wanted.

We should think the rebel officers would be asking for more pay for their military services, by this time. It costs a rebel Congressman forty dollars a day for his board in Richmond, while he receives from Congress an allowance of but ten dollars a day. And it is about as bad as that for a military man. One of the officers' letters was read not long ago in the rebel Congress, in the course of which he said that, if he got a furlough to go home, he never could do it if he lived at a distance, unless the Government specially furnished him with means. A brigadier's monthly pay will only carry him from Richmond to Augusta; a colonel could not go further than to Char lotte, N. C.; a lieutenant-colonel will have to lie over at Raleigh; a major would not get further than Danville; and as for a poor captain or lieutenant, "after paying for a bed in Richmond, he would have just about enough left to buy a ticket them with a wealth that is of no use to them. to the first water station."

## Congress.

This body has again assembled, it being the second and last session of the Thirty-Eighth Congress. Much business really ought to be transact ed during the present session, short as it is-the same terminating constitutionally on the 4th of March next. There are numerous private bills to be taken up, and there is much unfinished business left over from the last session. The finance require overhauling, for we are, in point of fact paying out a dollar for every fifty cents we get by our present system of borrowing. It is thought that the taxes will be made heavier, which they certainly must be if we would carry the presen debt, and escape national bankruptcy at the last. As the session will be so short at the longest, it will of course allow but little time for much else than business.

## New Music.

Oliver Ditson & Co. have just published "Six Morceaux, composed expressly for the Mason & Hamlin Cabinet Organ, by L. H. Southard," en-"Remembrance," "Penititled, "Anticipation," tence," "In Memoriam," "Children's March," and "Gaiety." Each piece is finely embellished.

### Educating.

In Emerson's first lecture before the "Fraternity " of this city, on the subject of " Education," he speaks felicitously of how it is to be best accomplished, and sets down as the two great essentials in educating one's self, Enthusiasm and Drill. One nature gives, the college never can, But the knowledge already existing in the minds of trained persons is indispensable, and must be had; to secure this to the young, is the aim and theory of the college. He says that a college is but a society of experts—of men selected for their skill each in one department of art. He suggests many improvements on our present collegiate system. He wished that, in the time that is ovening before us, the "breath of America" should blow through all these present arrangements for education, and that everything personal and routinary should vield both most wide and universal benefits; that the professor shall prove his claims to his chair, and the class shall have a certain share in the election of the professor, if only this to make their attendance on his lectures voluntary. He wished that the democratic sense which abides in this country would act upon all these departments in our education. He would have competition for every professor's chair. He would have every man who aspired to teach, "show his credentials," as Ericsson and George Steers have done, and as Rarey and Paul Morphy have done He hoped that the democratic genius of this country would use a certain genius, in this matter a jealousy of old traditions, a belief in mother wit belief that the world is always equal to itself and will know how to meet the exigencies of this hour with the abilities of this hour.

### Illinois Cotton.

The staple is now talked of in Illinois as freely as in any of the real cotton-growing States. The people out there are already beginning to talk of the "success of their cotton fields," just as they once would have done at the South. In one sec tion of the State, there have been two hundred and ninety acres of cotton; and the average yield has been four hundred pounds, or a full bale, to the acre. This is what the staple averages on Southern cotton lands, with "field hands." It has thus been successfully demonstrated that the cost of producing cotton does not exceed that of producing corn. Taking cotton at fifty cents per pound and corn at a dollar per bushel, a very short arithmetical calculation will show that the balance is in favor of cotton, at the rate of not less than a hundred and fifty dollars per acre.

### The Average Production.

Taking the production of the present year with those of other years, the balance is clearly in favor of 1864, with the quality a good deal better. Although so many men have been called away from industrial occupations to the field, the rate of production does not fall so much behind that of other years as to affect the stock of subsistence actually on hand for the use of the country. But for the currency and taxes, prices of nearly all the leading articles of provisions would be much less than they are. In corn and meat production the country chiefly falls short; but in other articles the production is an average, with something considerable over. Cotton is produced in ten of the loyal States; tobacco has fallen off some sixtyseven millions of pounds. On the whole, there is shown to be an abundance of food in the country for all the needs of the people.

## The President's Message.

This document was laid before Congress on the econd day of its session. It is but a business statement of the affairs of the different Departments, and furnishes a summary of the general interests of the government and the nation that all can readily comprehend. In reference to the war, the President holds the view that it rests on the will of the "insurgent leader," Davis, to bring it to a close; but as Davis has repeatedly said that he would not, except on the basis of Southwinter strengthens in the skies. Thus far, the ern independence, the President says that noweather has been very favorable for such as can thing is left to him but to wage war with vigor amnesty offer is still left open, but he does not pledge himself that the time will not come when it will have to be withdrawn in self-defence, and more stern and decisive measures resorted to.

## Scott on Jackson.

In his recently published "Memoirs," Gen. Scott sketches President Jackson pretty clearly, Speaking of the idolatry with which Old Hickory was regarded by his followers, he remarks that it may be placed to his credit, to the bright face of his duality, that he never betrayed any desire "to profit by the circumstances and intrench himself for life in the Presidency, with remainder over to his heirs and assigns." Scott says the General was not in the least intoxicated with power. He seemed to care nothing to keep and perpetuate it. "Enveloped in the fumes of his pipe, with the only occasional imprecation—'By the Eternal! he cut off the heads of more office-holders than all his predecessors put together." And this was not done in any spasm of vindictiveness, either.

## Presents to Public Men.

People are beginning to see how needless it is to make costly presents of silver service and goldmounted swords to men whose merits should be rewarded in a more practical way. Many such men find themselves too' poor to keep these gifts, and still too considerately grateful to sell them. They would be better presented with houses and farms, and some of those good and substantial things which help them along in the world, and last during their life-time, and excite a feeling of true gratefulness in their hearts every day, instead of regret at the ill-judged kindness which burdens

## The Muller Execution.

This was a horrible affair. A hundred thousand people, of both sexes and all ages, thronged to witness the revolting tragedy. Only at the very last moment of life did the criminal confess his guilt, and even that is questioned by his friends to have been anything but a confession. The London Times expatiates on the moral effect of having these executions public. This feature is the one which establishes the unrelieved brutality of the popular sentiment in England. Their papers have been full of this matter, pictorial and otherwise, for months. If the progressive minds of England do not soon take the lead in public affairs, Albion

## Mr. Chamberlain's New Circle Room

Mr. Chamberlain has taken the upper room (No. 7) in the same building with the Banner, and fitted it up for the accommodation of scances for spiritual manifestations, through the mediumship of Mrs. Annie Lord Chamberlain, where she will continue to hold circles during week evenings. This will be a great convenience for our citizens who have heretofore been obliged to go to a neighboring city in order to witness the astonishing physical manifestations given in her presence. We advise the most skeptical to attend her scances. (Reported for the Banner of Light.)

### A Poetle Gem.

Cora L. V. Hatch gave two excellent discourses on Bunday, Dec. 6th, to crowded audiences in Lyceum Hall, in this city. At the close of the evening address, while in the trance state, Mrs. Hatch gave the following exquisitely beautiful poem, entitled,

VOICES.

We have heard the many voices With which earth mourns and rejoices-From her high and lowly places, Echood in the mystic spaces; From the thoughtless mecking throng; From the weak and from the strong; Hill and valley overywhere, Voice of song or voice of prayer-

Mingled chorus, Blending o'er us-Voices, voices everywhere.

Voices free of happy childhood, Echoing over gien and wildwood; Shouting, laughing, cheering, singing; Through the day their wild notes ringing; Homeward, sobbing, tired of play, Lins so weary scarce can pray-Happy chorus

Ringing o'er us-Children's voices everywhere.

Voices from the field of battle, Where the horrid death-notes rattle, Shrieking, sighing, choking, moaning, Cursing, swearing, praying, groaning! Sweet name murmured by fond lover; Whispered blessing for dear mother; Death-curse silenced e'er 't is spoken; Yows repeated that were broken-

Horrid chorus Bursting o'er us-Deadly voices everywhere.

Voices from the cottage lowly, Hymn of praise and anthem holy; Soothing, hushing, peaceful, blessing, Mother her sweet babes caressing; Much of joy and much of praise, Humble wants and simple ways-

Peaceful chorus Bending o'er us-Lowly voices everywhere.

Voices from the crowded city-Snatch of song or cry for pity! Rushing, foaming, rattling, dashing; Tides of sin and anger clashing; Pale ones moaning in the cold; Strong ones crying out for gold; Mother weeping o'er her dead; Children famishing for bread; Music where the favored dwell; Women shricking down to hell! Din and chorus

Breaking o'er us-Human voices everywhere.

Voices from the world of angels, Messengers and bright evangels, Whispering, cheering, praising, chiding, With their strength and virtue guiding, Lifting the dark veil of sorrow, Speaking of a brighter morrow; Voice of angel, sainted mother, Loving sister, child or brother-Angel chorus

Floating o'er us-Angel voices everywhere.

Voices from the Great Eternal, From the mountain heights supernal; Not a swelling, surging, rolling, Like an endless, ceaseless tolling, But a silence deep, profound! Broken by no wave of sound; Filling all the deepening space, Where the suns their orbits trace; Holding in its calm control Every world and every soul-Solemn chorus Bending o'er us-

Mrs. Hatch will speak in the same hall next Sunday, afternoon and evening.

## The California Steamers.

A plot was set on foot by a gang of bravadoes, with the countenance of the rebel Secretary of the Navy (though it is unfortunate for them that they have no navy), to rise on one of the steamers from Panama, on the Pacific side, and, after capturing her, to cruise in search of the other steamer of the same line which was expected down from San Francisco, capture her and her treasure, and afterwards make their escape with their booty. It would, of course, have made the scoundrels entirely independent, in the pecuniary sense. The plan, however, was discovered just in time to over haul the whole gang before the mail steamer on which they sailed was well away from port, and a war vessel's men boarded her and captured the whole lot, the leader of them afterwards confess ing the scheme.

## Incendiary Fires.

The recent incendiary fires in New York have created an intense excitement in that city of daily excitements, and have even had the effect to thin out the attendance at the hotels and theatres. Gen. Dix has issued an order requiring all Southern refugees to register their names at his office without delay. This collects a motley crowd daily. The statements which many of these people make are extremely curious. The excitement about the fires has somewhat subsided, yet the authorities, both civil and military, are at work cooperatively to ferret out the real authors of the late nefarious attempts to destroy the city. There is not much doubt in the public mind that this diabolical scheme originated with the leading rebels of the South.

## The Dome of the Capitol.

This new and magnificent dome, just finished when lighted by gas at night can be seen as far away as Alexandria, and indeed for miles in nearly every direction from Washington. The scaffold and staging employed in its construction have been removed, and the whole canopy can be seen with a single sweep of the eye from below, presenting sight of the most magnificent and impressive character, rising even to the limit of sublimity. We are glad to know we have a noble Capitol, nobly surmounted.

## The Florida Case.

Our Minister to Brazil, Mr. Jas. Watson Webb, has got ahead of our Washington Secretary in the management and disposal of the Florida case, and laid out ground before Brazil which he says our Government will not fail to follow. This is a new style of diplomacy, but is direct and outspoken. It makes the old style diplomats shake their locks in indignant protestation. It appears now as if the Secretary of State had nothing to do but what Mr. Webb has pointed out for him,

### New Publications.

THE THREE SCOUTS. By J. T. Trowbridge. Boston: J. E. Tilton & Co.

The renders of "Cudjo's Cave"-and they are numbered by many thousands—will be anxious to peruse this last work by the same author, for it is so infimately connected with the story of the 'Cave," that one book cannot be read without creating an earnest desire for the other. The story is well written, and will be popular with the masses. The work is issued in Tilton & Co.'s usually excellent style, and makes a handsome volume of three hundred and eighty-one pages. There is no necessity for our saying more, as the work will doubtless find thousands of admiring friends.

THE OLD MERCHANTS OF NEW YORK CITY. By Walter Barrett, Clerk. Third Series. New York: Carleton, Publisher.

This is the third book of the series, by a popular writer, and like its predecessors, is full of matters of interest. The flattering success of the two previous volumes induced the author to put forth & third, trusting that it will meet with a like success, not only from the mercantile mind of the country, but from the reading public generally. It is neatly printed on tinted paper, and makes over three hundred and fifty pages.

THE PALACE OF THE BEAUTIFUL, and other Poems. By Orpheus C. Kerr. New York: Carle-

The author of these poems, which are issued in Carlton's chaste and taking style, is well known in the world of light literature, and has many admirers, who will no doubt be glad of the opportunity of obtaining his poems in the elegant form in which the enterprising publisher has sent them forth.

Mosman's Materia Medica Chart. By E. P. Mosman, M. D. Norwich, Conn.

The principal design of this chart is to show at a glance the range of action or organs of the body chiefly affected by one hundred of the most valuable of the Homeopathic medicines, and the relative degree of the intensity of their action. It is no doubt a very useful and convenient chart for physicians of that class of practice.

THE OLD FARMER'S ALMANAC for 1865. By Robert B. Thomas. Boston: Brewer & Tileston

This old favorite has reached its seventy-third year, and is likely to reach as many more. It is an indispensable adviser in every family, and we need not praise it, for every one is satisfied of its reliability.

ESSAYS AND LETTERS on the Treatment of Con sumption, and Other Diseases. By N. B. Wolfe, M. D. Cincinnati, Ohio.

These letters have reached the sixth edition, and were written, the author says, "on the side of truth, in defence of principles which never change."

WALTER HYDE'S LECTURES .- We understand that Walter Hyde, of New York, is about to publish in book form his series of lectures on the art of healing by the laying on of hands, and the principles attending mediumistic development. It is his intention to have the work issued about the 15th of February.

This well conducted magazine enters upon its fourth year, next month. It is devoted to the interest of Odd Fellowship, and deserves to be well patronized by the Order.

THE AMERICAN ODD FELLOW for December.

BALLOU'S DOLLAR MONTHLY for January is fully equal to any of its predecessors, in its iliustra tions and literary contents.

## CHRISTMAS PRESENT.

"Game of Great Truths, by Great Authors," is the title given to a pack of cards, with poetic and prose quotations on them, each card being titled and numbered, and arranged so that a very interesting game can be played by any number of persons from two to twelve. Published by John H. Tingley, New York. For sale by A. Williams & Co., 100 Washington street, Boston.

This is the title of a new candidate for public favor, which has just made its appearance in this city. Price three cents per copy. It is devoted to the cause of moral, social and labor reform, published under the auspices of the Boston Printers' Uuion, and will favor the cause of workingmen generally throughout the United States. The time has confe when just such a journal is needed. The God Mammon is a mighty power, and is endeavoring by all the appliances he is master of to sit up his kingdom on earth; to crush out the spirit of freedom in humanity, and to degrade human labor to a level with the brute creation. But the spirit of man rebels against his task-masterhis spirituality comes into the scale, and weighs down the sophistry of the latter-and the time is not distant when not only black slavery will cease to exist on this continent, but white slavery also.

We pray that our brothers may succeed in their new enterprise; and we hope they will call to their aid, everywhere, working men and working women, too, which will enable them to persevere, till the great end in view shall be reached.

Let not the hardy sons of toll of our own dearly beloved New England slumber at their posts. Still advocate and maintain the dignity of labor; and, if need be, rally to the polls and elect men to office who will second your noble endeavors.

## A New Volume of Poems.

We learn that the well known publishing house of J. B. Lippincott & Co., Philadelphia, have in press and will soon issue, in elegant style, a Volume of Poems from the poetic muse of the inspired author, Belle Bush, of Norristown, Pa., whose chaste and eloquent productions have ofton graced the columns of the Banner of Light. The book is to be entitled "VOICES OF THE MORN-ING," and will contain many new poems, with choice selections from those already published. The volume will contain about three hundred pages, and will be sold for \$1,50, at retail. This. "Gem, with many sparkling diamonds set,"

will probably be in market in season for the Christmas Holidays, by which time we hope to be able to supply all those who may desire it.

## The Spread of Spiritualism.

In Paris alone there are at this moment no less than sixty thousand persons who have no other religon or creed than that of spiritisme, or, as we call it, "Spiritualism." There, the belief is as thoroughly organized a system as any sect of the Christian religion. It has its disciples, its priests, its altars, &c., as well as its papers, reviews, publications of all sorts, with editors and booksellers of its own. \*\*Error of the control of th of its own.—Ex

Yes, Spiritualists are increasing in numbers everywhere. In the United States, the British North American Provinces, in Great Britain, in Germany, and in Italy, as well as France, with their "disciples," "papers," "reviews," and "book-sellers," but no "priests." Ere five years have elapsed Spiritualists will be ten times more numerous than they are to-day. "The truth is mighty and will prevail,"

### ALL SORTS OF PARAGRAPHS.

Bee Cora Wilburn's notice in another column. Here is a good opportunity for those Spiritualists who live remote from central lines of put us in dar. Get dar ye'self, now. De Lord's travel, and consequently are frequently unable to a comin', sure." procure regular lecturers to speak at their meetings, to secure Miss W.'s services to prepare lectures for them-and she is amply qualified so to do-which some one of their number can read, after the plan of many Lycoum lecturers. She is truly inspirational, and we have no doubt but that the matter she would prepare at a small fee would be acceptable.

Laughter and music awaken the affections and elevate our natures. Therefore "laugh and grow fat," and if you wish to circulate the blood, dance. It is an innocent amusement. And with (at the proper time) laughter, dancing and music for your companions, the "Blue Devlis," that lure so many to destruction, can never approach you. Melancholy leads to all sorts of sins. Shun the monster, as you would the tongue of a slanderer. Both make earth a hell.

The next Sociable takes place on Tuesday evening at Lyceum Hall, where good order and good music predominate.

PARKER FRATERNITY LECTURE.—The eighth lecture of this course, at the Music Hall, was delivered on Tuesday evening week by Wendell Phillips, upon the theme "Our Situation." Notwithstanding the storm, the hall was well filled. The usual organ concert preceded the lecture. Mr. Phillips occupied an hour and a half in the delivery of his lecture. The lecture on Tuesday evening of the present week will be by Rev. J. M. Manning. Subject, "Victory through Sacrifices."

In the divorce suit now pending in New York, Benj. F. Hatch vs Cora L. V. Hatch, the Court decided that Cora should have alimony at the rate of five dollars per week, and an allowance of one hundred dollars for counsel. The case was called at the Nov. term of the Court, but the plaintiff failed to appear, says the New York Herald.

Paris is gazing with wonder at the man who lifts a barrel of flour with his teeth. There is many a man hereabouts who has lifted a barrel of liquor with his thumb and finger.

A Waterford, Conn., doctor has sued a soldier for \$48 for services rendered his wife. The defence is that the physician agreed to cure her for \$50, but she died.

Old customs are rooted in and upheld by ignorance. Men cling to them because they are old, when, could they trace them to their origin, they would be ashamed to recognize them.

By the new waterworks in our neighboring city of Charlestown, a daily supply of thirty-five million gallons is secured at a cost of \$800,000.

A loin of mutton was on the table, and the gentlemen opposite to it took the carver: "Shall I cut it saddlewise?" quoth he. "You had better cut it bridlewise," replied another, "for then we shall stand a better chance of getting a bit in our

One individual's selfishness doubles that of others, and this again redoubles that; and so layer upon layer of ice is frozen.

Leigh Hunt was asked by a lady at dessert, if he would venture on an orange. "Madam," he replied, "I should be happy to do so, but I am afraid I should tumble off."

One of our frigates being at anchor on the Southern coast, on a winter's night in a tremenduous gale the ground broke, and so the ship began to drive. The lieutenant of the watch ran down to the cabin, awoke the captain from his sleep, and told him that the anchor had come home. "Well," said the captain, rubbing his eyes, "I think the anchor's perfectly right; who would stop out such a night as this?"

Department of the Gulf including

A miniature telegraph office, designed for a present to the Emperor of Russia, has been prepared by an artisan of New York. It consists of complete telegraphic apparatus, capable of transmitting messages two hundred miles, all embraced within the compass of a morocco case eight inches in length, six inches in width, and three-and-ahalf inches in depth.

'A young gontleman says he thinks that young ladies who refuse good offers of marriage are too " No ing by half."

Nothing is so fallible as human judgment, but nothing so pitiless. The one black spot in our hearts-the devil's share in us-is that the general impulse is to believe the worst.

MISS ANNA RYDER, trance medium; has removed to the rooms of Mrs. Annie Lord Chamberlain, 158 Washington street.

A city congregation was informed, says the Springfield Republican of last Monday, that the materials for Solomon's temple, were floated from Joppa up the river Jordon to Jerusalem. Sunday school children who had studied the man of Palestine thought this a miraculous thing in the way of transportation. It is a great thing to have an educated ministry.

Wm. Burr, the inventor of the casement from clad system, died a few days since at Greenfield Hill. Conn.

H. P. Tuttle, the well known astronomer, who volunteered as a private in the army, is now a paymaster in the navy.

A bookseller's clerk in this city, a few days ago, was sent out to buy a book his employer had not in the store, and called for "The Hen which Croweth." After an anxious but unavailing search, he was asked to read the written order again, when he found it to be "The Hour which Cometh," a volume of sermons, by Rev. James F. Clark.

The latest illustrious Englishman who has visited our shores, has given it as his opinion that our youths are smoking themselves to death.

A late English paper, in treating of the poor rates of Great Britain, states that one in six of the inhabitants of London dies in charitable institutions; and one in cleven in the workhouse; and that about one-fifteenth of the entire population have to subsist more or less on public or private charities. And yet England is overflowing with pride, pretension, arrogance, and kindred "vir-

A freshman in Bowdoin college, who was handled roughly by some of his fellow students, is about entering a complaint before the grand jury; and intends also to commence a civil suit against the parties implicated.

The tobacco dealers think it will be a re-leaf to them to have tobacco taxed in leaf, instead of manufactured, as at present, and have petitioned Congress accordingly.

Bays a New Orleans correspondent: "Camphell's slave pen is now a robel prison. "Get in dar ye'self,' said a colored woman, as she saw the rebel prisoners filing into the old pen. 'Use to

Sin-Tax.-" Well, my boy, do you know what syntax means?" said a schoolmaster to the child of a tectotaler. "Yes, sir; the duty on liquors."

Capt. Howard, presumptive heir to the Irish Earldom of Wicklow, died of intemporance lately, and his life having been insured for half a million of dollars, several of the London offices have been heavily taxed. All of the policies were in the hands of the creditors of the deceased for bona flde debts.

Notwithstanding the heavy tax on tobacco, cigar dealers assert that the demand for the weed has increased, rather than the contrary.

Alvin Adams has the most beautiful residence in Watertown; the grounds are splendidly laid out, and his gallery of paintings is the most superb and costly of any individual in New Eng-

A board of trustees will soon be appointed to manage the funds realized by the late national ailors' fair in this city. It is almost certain that the proposed home will be located at some point on the shore of Massachusetts bay, not far from Boston.

"Dr. Franklin said, "A good kick out of doors s better than all the rich uncles in the world."

A REFORM IN EMBRYO.-An adjourned meeting of the State Board of Charities was held in the senate chamber at the State House, last week. A discussion on the expediency of changing the present system of conducting almshouses was participated in by Hon. Robert C. Pitman of New Bedford, Rufus Wyman of Roxbury, Rev. Chas. F. Barnard, Dr. Green of Boston, Mr. Fiske of the Monson Almshouse, and other gentlemen. The general sentlment was that too much severity had been exercised toward the inmates."

Since the 1st of last January gold to the amount of almost \$43,000,000 has been exported from New

A French chemist has discovered that a depressing effect upon the action of the heart is caused by smoking.

Elihu Burritt's" Walks in London," is having a great run, and we understand there are many callers for it at Mudie's Select Library!

The Queen of Spain it is said disburses 10,926,000 reals per annum in charities. She must be "a real good woman," says Dig.

The tax on whiskey is to be increased after the first of January, which will be the means of increasing the adulteration of the article, and increase the drunkards, and increase the per centage of deaths of the poor victims who partake of the poisonous mixture.

There is an allegorical story current that once, immediately after Theodore Parker had parted from Ralph Waldo Emerson on the road to Boston, a crazy Millerite encountered Parker, and cried: "Sir, do you know that the world is coming to an end?" Upon which Parker replied: My good man, that do n't concern me; I live in Boston!" The same fanatic overtaking Emerson, announced in the same terms the approach of the end of the world; on which Emerson replied, "I am glad of it, sir: man will get along much better without it!"

The battle-field may mature in one day the precious flower of immortality, which would require a whole life to blossom elsewhere.

Female correspondents in Europe are thought more reliable, as they never miss the males, and are never "tight," except when laced.

There are 85,795 children of school age in Ver-Gen. Banks goes back to New Orleans as com- mont, of whom 73,250 have actually attended school. The number of nupils between 18 and 20 Louisiana, Texas and Arkansas, the same com- that have attended school is 2765. There were mand in which he was superseded by Gen. Canby. 4841 teachers employed during the year, and their average monthly pay was \$20,48 for male teachers, and \$8,16 for female.

> SLEEP IN THE CRADLE. Sleep! soft bedewer of infantine eyes,
> Pouter of little rosy lips! plump hands
> Are doubled into deeply-dimpled fists
> And stretched in rosy languor, curls are laid
> In fragrance on the reunded baby-face,
> Kiss-worthy darling! Stiller of clear tongues
> And silvery laughter! Now the musical noise
> Of little foot is ellent and blue sheep. Of little feet is silent, and blue shoes No more come pattering from the nursery door.
> Death is not of thee, Sleep! Thy calm domain
> Is tempered with a dreamy bliss, and dimmed
> With haunted glooms, and richly sanctified With the fine elements of Paradise! David Gray.

Moral beauty, the reflection of the soul in the countenance, is as superior to superficial comeli-ness as mind is to matter. Those who look good cannot fail to be good-looking.

Two men in a Milwaukee hotel blew out the gas when they went to bed, and were suffocated.

A browbeating counsel asked a witness how far he had been from a certain place. "Just four yards two feet and six inches," was the reply. How came you to be so exact, my friend?" cause I expected some fool or other would ask me the question, so I measured it!"

Prentice asks, Where in France are there the most habies? At Brest.

The Wealthy and the Noble, when they expend large sums in decorating their houses with the rare and costly efforts of Genius, with busts from the chisel of a Canova, and with cartoons from the pencil of a Raphael, are to be commended, if they do not stand still here, but go on to bestow some pains and cost, that the Master himself be not inferior to the Mansion, and that the Owner be not the only thing that is little, amidst everything else that is great.

A certain young lady was so modest that, while at a watering-place, she refused to speak to her lover after he had shocked her by asking her to walk with him to see the heaving bosom of the ocean.—Ex.

More likely she was jealous because he wished a change of scene.

A GREAT MOVEMENT IN PROGRESS. - It is stated on good authority that all the Federal troops along the coast are being concentrated for the purpose of forming a junction with Sherman at a given point, that the Navy is active, and that shiploads of soldiers are continually leaving Fortress Monroe bound southward. Preparations are also making for an important movement upon the defences of Richmond. The rebels in Richmond are not ignorant of these great preparations to vigorously prosecute the war, and throngs of the citizens are advocating submission, averring that it is hoping against hope to continue the present contest any longer.

No one knows the weight of another's burden, nor tastes the saltness of another's tears.

### Pills and Hitters.

interest in living things. The ancient visage of the Editor, (we suppose) done in wood, appears
on the dingy cover of his magazine. He wears the high power of the Craig. This Microscope meets a want his spectacles on the top of his head, and does not appear to see anything distinctly. The clumsy repetition of what others have said with far greater elegance and force seems to realize his at thousands have been sold. For the family circle no article highest idea of science; and this poor conception can possibly give so great and permanent pleasure. Prices are is illustrated by wretched carientures of the huis illustrated by wretched caricatures of the human figure, which ought, in justice, to subject his artist to an indictment for "assault and battery with intent to kill." The Editor's literature is grotesque enough, and somewhat resembles the pictorial illustrations of dry and broken bones which adorn his pages. In opening the work one may fancy himself in a junk shop; or the Editor's crude and disjointed paragraphs may possibly suggest the subject of compound fractures and the remains of the dissecting room.

In a recent issue of the Reporter the Editor is unfortunate in attempting to review Dr. Brittan's "Man and his Relations."\* That author's ideas are unsuited to the reviewer's appetite, and seem to have precipitated a severe bilious attack, accompanied by rice water discharges and unusual cerebral excitement. Armed with a kind of editorial meat-axe, the Reporter man strikes out in a very terrible manner; and if there is no one hurt, it is doubtless because everybody chances to be out of his way. He evidently estimates "Man and his Relations" quite as perfectly as a rhinoceros would appreciate the Elgin Marbles. To see such a man stalk in among the living graces of polite and philosophical literature, reminds one of the elephant in the picture gallery; or it may possibly suggest the analogous images of a buffalo in a flower garden, treading down the morning-glo-

If these lines should meet the eye of either Sarah Ann Watson-formerly Johnson-or her husband, James Watson, or any of their friends, will they be kind enough to send Mrs. Elizabeth Johnson, Kansas City, Mo., their address, and relieve the mind of an anxious mother?

### A Beautiful Christmas or New Year's Gift.

We find the following interesting and truthful item in the Milwankee Daily Life. Read it, and learn what the well-known editor of that paper says about the celebrated Craig Microscope:

THE WONDERS OF NATURE.—During the past fifty years science has made some wonderful discoveries, tending to impress us with the magnificence, and withat the complexity, of nature. Not the least among these we may count the microthe least among these we may count the microscope, which is calculated to examine those wonders which are invisible to the naked eye. One
day last week we were amusing ourself with
looking through one of the Craig Microscopes,
and were forcibly struck with the wonders hidden from our unassisted view. We placed a small
drop of stagmant water upon the lens of the microscope, and saw in it thousands of animalcular swinming around and apparantly enjoying them-selves hugely. And this was in a space no larger than the head of a large pin. The insets were magnified to about the size of the letter "o" of this print. We then went on a scouting expedithis print. We then went on a scouting expedition, and succeeded in capturing a butterfly. We scraped a small quantity of the dust from off its wings, and placed it under the lens, when there appeared a large number of perfectly formed feathers. A very small quantity of mould placed beneath the lens, exhibited many wonderful vegetable formations, and the small grains of sand appeared like small pebbles. And so we might go on ad infinitum, and enumerate the many wonders brought into view through this instrumentality, but this will suffice. Any one who wishes to secure one of these instruments, which will be an endless source of amusement for both old and young, can do so by enclosing \$2,50 to Mr. G. G. young, can do so by enclosing \$2,50 to Mr. G. G. Mead, Chicago, Ill.

The Newburyport Herald concludes an interesting history of the various substitutes for the large and costly pipe organ with the following well-deserved notice of the Cabinet Organ: "All these inventions were, however, but little more than a series of experiments, a striving after an ideal, which should combine all excellencies and reject which should combine all excellencies and reject all imperfections, which, according to the universal testimony of the greatest muscians throughout the world, has at last been attained in the 'Cabinet Organ' of Mason & Hamlin. Those who have had their ears pained by the thin, brassy sound of the old-fashioned scraphine, in which the wind was forced instead of drawn through, or who have tried to be thoughful for the improved melohave tried to be thankful for the improved melo deon, but wishing there was more of it, can hardly realize that an instrument of the same class should be capable of such power, richness of tone, and surprising effects as the Cabinet Organs. It is fortunate, too, that their expense is so low as to place them within the means of almost every family in the land; and their influence will, we doubt not, be unbounded in musical, wethetic, and social culture."

## A Festival.

The Friends of Progress in Geneseo, Ill., will hold a Festival on Thursday afternoon and evening, Dec. 22d, 1864, at Snift's Hall. Leo Miller other speakers are expected to be present All friends in neighboring towns are invited to be present with us. Come one, come all; you wi be cordially received. Per Order of Com. Genesco, Henry Co., Ill., Nov. 15, 1864.

Bread for the Destitute Poor. Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the *destitute* poor on tickets issued at the Banner of Light office.

### To Correspondents. [We cannot engage to return rejected manuscripts.]

8. B., Handwick, Vr.—Your article was anticipated by correspondent from Des Moines.

W. C., MRADVILLE, PA .- \$3,00 received.

## Obituary.

Passed to his permanent home in Spirit-Land, from South Orington, Me., Nov. 18th, 1864, Mr. Francis A. Rich, at the age of 31 years 2 months 5 days. His disease was consumption of the blood.

Interesting to All .- As the Holidays approach, we would call the attention of our readers to the articles offered for sale The Medical and Surgical Reporter" is published in Philadelphia, estensibly for the special enlightenment of the profession, but really as a celebrated Craig Microscope, which thousands have already purchased and are delighted with, Messrs. W. & Co. have the Manual of the study of those who have no Manual of the study of those who have no Manual of the study of the study of these who have no Manual of the study of the study of these who have no Manual of the study of t Novelty Microscope, designed as a companion to the Craig, to be used for the examination of Living Insects. Cloth Seeds, nover before supplied. Also, the Bellevue Stereoscope. This spiendid instrument appears to excel everything of its kind; \$3,00; Novelty Microscope, \$2,00; Bellevue Stereoscope, \$3,00; Stereoscopic Ylows, \$3 per doz.; Microscopic Objects. \$1,50 per doz. Any or all of the above will be sent, postpaid.

> TO OURE COLDS.—A sure cure for a bad cold is four-table-spoons full of T. B. Talbot's Medicated Pineapple Older when you retire. A cold is the foundation of most diseases. When you retire. Action is the foundation of Pincapple Cider if they were sure it would cure? Any one who buys a bottle of this Pincapple Cider and is not satisfied with it, can return the same and have the money refunded. For sale everywhere.

> on receipt of the price. To those who want articles that are

valuable and not mere toys, we commend the above.

Dec. 17.-1w

B. T. BABBITT, SOLE AGENT, 64, 65, 66, 67, 68, 70, 72 and 74 Washington St., New York ET Buy Copper-Tipped Shors for children. One pair will utwear three without tips. Sold everywhere. 3m Nov. 5.

### ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subse-quentinsection. Payment invariably in advance. BROKEN LIGHTS.

BY FRANCES POWER COBBE. N INQUIRY INTO THE PRESENT CONDITION AND A FUTURE PROSPECTS OF RELIGIOUS FAITIL.

Probably no work of the present day—if we except "Renan's Life of Jesus "—on any religious subject, has attracted more attention than this work, from the pen of this vigorous

shly suggest the analogous images of a buffield in a flower garden, trending down the morning-glories, and pawing up the beds of myrtle and amiranth.

SCALPEL

\*Man and mis Relations of the Faculities to the Organs, and to the Elements, Objects and Phenomena of the External World; by S. B. Brittan, M. D.

Dr. J. R. Newton.

Dr. J. R. Newton.

We learn by a private note from Dr. Newton, that his labors in behalf of suffering humanity at Rochester, N. Y., will positively close on Tuesday, Dec. 20th, at 5 o'clock P. M.

This remarkable man has been very successful in the cure of various diseases since his location at Rochester, as will be seen by the list which we publish on our eighth page.

Dr. Newton goes to Chicago, Ill., we understand, by request. God bless him, wherever he may be.

Scaled Letters Answered.

J. V. Mansfield, 102 West Fifteenth street, New York City, where those who wish to communicate with their departed friends can forward letters, for that purpose. Enclose, with the sealed letters, \$5.00 and four three-cent postage stamps. Address, J. Y. Mansfield, 102 West Fifteenth street, New York City, where those lines should meet the eye of either for the property of the sealed letters, \$5.00 and four three-cent postage stamps. Address, J. Y. Mansfield, 102 West Fifteenth street, New York City. The property of the sealed letters and the part of the property of the sealed letters and four three-cent postage stamps. Address, J. Y. Mansfield, 102 West Fifteenth street, New York City. The property of the page of the parted friends can forward letters for that purpose. Enclose, with the sealed letters, \$5.00 and four three-cent postage stamps. Address, J. Y. Mansfield, 102 West Fifteenth street, New York City. The property of the page of the parted friends can forward letters for that purpose. Enclose, with the sealed letters, \$5.00 and four three-cent postage stamps. Address, J. Y. Mansfield, 102 West Fifteenth street, New York City. The property of the property of the property of the property of the prop

### THE HERALD OF HEALTH

JOURNAL OF PHYSICAL CULTURE. JOURNAL OF PHYSICAL CULTURE.

HEALTH is the greatest blessing that can be bestowed non
the race. To have fine, vigorous constitutions, good
lungs, livers, stomachs, bruins, nerves, eyes, a healthy skin,
clastic nuscles, a good heart, and circulating system, and
fine forms, is of vastly more importance to the future well
being of the human race than most of us admit. To secure
these, some depend upon chance, some upon drugs and patent
medicine; but intelligent and cultivated people are beginning
to find out that health, to a great extent, depends upon good
care of the body, the right use of and care for the lungs, skin,
stomach, bowels, nerves, brain, blood, muscles; upon pure
alf, aunshine, bathing, sleep, good food, exercise, rest and attention to the laws of our bodies. As in the past, it will be the
province of the

## HERALD OF HEALTH

JOURNAL OF PHYSICAL CULTURE To unfold these Laws.

The next Volume will contain able articles, written by experienced physicians, on Consumption, Dyspepsia, Liver Complaint, Fevers, and all those diseases so common: and it will

rienced physicians, on Consumption, Dyspensia, Liver Complaint, Fovers, and all those diseases so common; and it will endeavor to show, to the best of its ability, their causes and their cure, without poisonous drugs. It will contain numerous articles upon the physical education of children, particularly feeble ones. We shall endeavor to make it an recessity in every household, and to every parent who would secure to their children health, strength and beauty.

It will contain articles on Mental Hygiene, School-Room Hygiene, the Health of Teachers, Physical Culture and all subjects of vital importance to the physical well being of the race. It will endeavor to show the invalid the true road to health, the well man the rules for its preservation, the mother the laws of growth and development of her children, the student the right ears of the hrain and muscular system. It will endeavor to lead the people away from a constant dependence upon drugs and patent medicines—which are so often fatal to health—to a reliance upon Nature's remedies.

The twentieth year of its publication begins in January, 1885. Rulsscriptions may commence at once.

TERMS—\$1.50 per year, 15 cents a number. To Clubs—Four subscribers, \$3. Ten subscribers, \$40.

LET Address the publishers, MILLER & WOOD.

AN ELEGANT

### CHRISTMAS PRESENT! WE have just received from the Bindery a new lot of LIZZIE

DOTEN'S Beautiful Book of POEMS FROM THE INNER LIFE!

ELEGANTLY BOUND IN FULL GILT. A more appropriate Christmas Present could hardly be

For Sale at this Office......Price, \$2,00.

HEREWITH offer my services to the friends and investigators of the Spiritual Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written lectures I will send for that purpose. By the charge of a small admission fee to these social gatherings, the humblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the lat of January, 1855, and by so doing help your fatthfully tolling sister.

Lassile, Ill., Dec. 5, 1864. WONDERFUL PHYSICAL MANIFESTATIONS

GIVEN IN THE LIGHT!

N presence of the "BOY MEDIUM," HENRY B. ALLER, every afternoon, at 2 o'clock, at 158 Washington Street,....Room No. 7.

Tickets of admission 50 cents. For sale at the Ranner of Light office.

J. H. RANDALL.
Iw\* Boston, Mass., Dec. 17, 1864. DIAGNOSIS AND PRESCRIPTION.

INVALIDS who will send a Photograph, with hair and autograph and the lady's fee, \$2, will receive a Diagnosis whose accuracy may be relied on, with a prescription through a private lady incidum who has never yet failed in any point, and who confers with no other person. Positive reliance cannot be already an examinations with Hair and Autograph only, and CLEMENT'S IMPROVED ARTIFICIAL LEG,

SUPERIOR to all others in durability, lightness and finish. Dinformation furnished on application, in person, or by let ter. Address, RICHARD CLEMENT, 1026 Chestnut street, Philadelphia, Pa. 8w\*—Dec. 17. DR. P. B. BRISTOL,

## PRACTICAL PHYSICIAN, WILL be at the VEAZIE HOUSE, Geneva, N. Y., November 28th, 1864, till February 1st, 1865, to heal the sick, by a ystem of practical operations requiring but a few minntes, Dec. 17—4w<sup>2</sup>

Dec. 17-4w\*

N. ICENISON,

CORN DOCTOR, ROOMS 21 TENFILE PLACE, Boston. Hours from 7 A. H. to 9 P. N. Dr. K. has had twenty-five years' 8w\*-Dec. 17. MISS ANNA RYDER,

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roported verbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

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

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### MESSAGES TO BE PUBLISHED.

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Monday, Nov. 14.—Invocation; Questions and Answers; Heltze Otto Hecker, of New Orleans, La.; Col. Geo. T. Patton, to John M. Patton, of Richmond, Va.; Lida Dumas, to her father, Lieut. Geo. Dumas, now a prisoner; Peter Gross, (colored,) to folks in New York; Mrs. Welsh, widow of the late Patrick Welsh, to Dr. Andrews, of Albany, N. Y.

Tuesday, Nov. 15.—Invocation; Questions and Answers; David Parsons, to friends in Ryc. N. H.; Lieut. Henry Fitz William, to friends, and brother Thomas; Hattie Grey Boulware, to Dr. Andrew J. Tripp Boulware, of Lavista, Spottsylvania, Co., Va.; Stephen Carson, of Novada City, Cal., to friends in Troy, N. Y.

Monday, Nov. 21.—Invocation; Questions and Answers; Capt. John T. Dovercux; to his lavoyr, Robert Bradbury, of 117 Nassau street, New York City; John T. Council, to his friend, Rev. W. H. Weltons, of Petersburg, Va.; Minerva Reid, of Richmond, Va., to her relatives at the North.

Tuesday, Nov. 22.—Invocation; Questions and Answers; Gen. Felix Zollicoffer, to friends at the South; Charles H. Hoge, to friends; Mary Hills, to hor son Abram Hills, at the North; Louis St. Julien, to Paulius St. Julien, to Paulius St. Julien, to Paulius St. Julien, Louis St. Julien, to Paulius St. Julien, Nova.

her son Abram Hills, at the North; Louis B. Culten, w. and in St. Julien.

Monday, Nov. 28.— Invocation; Questions and Answers; Lieut. Samuel Nixon, to Benjamin, Thomas, or Charles Nixon; T. J. Montgomery, to his brother, J. H. Montgomery, in Richmond, Va. twillie T. Demorest, of No. Il King street, New York City; Charlie Evans, of the 10th Connecticut Regiment; John O. Brien, to his brother, James; Robert Clark, to his father, Benjamin Clark, of Fayettesville, Lincoln Co., Tonn.; Alice F. Toombs, to Rev. David Holmes, of Charlottesville, Tenn.

Tenn.

Tuesday, Nov. 29.—Invocation; Questions and Answers;
Sergeant Robert M. Ridick. of 5th Morth Carolina, Co.A.;
Patrick Siecenan, New York; David Casey, to his mother, in
Bucksport Centre, Me.; Hiram Williams, of the 5th Conn., to
the boys of that regiment; Enoch Leef, of the 5th South
Oarolina, to the boys he promised to return to.

## Invocation.

Oh thou who weareth the universe like a garment, whose language is the ever varying intonations of life, who art around us and within us in perfectness and in power, Great Spirit of Life, whose name no man knoweth, teach us to praise thee, and give us that power to transmit our knowledge to those who know less than ourselves. Give us power to endow these thy children with a desire, earnest desire to praise thee in spirit and in truth; not merely in words, but in deeds of love, in kindly acts, in the manifestation of charity at all times. Oh, may we never forget that all things have been fashioned by thee. May we always remember, when speaking of thy creations, that we are speaking of thee. May we cease, oh Infinite Spirit, to blaspheme thy name, thy wisdom, thy presence, thy power, by speaking ill of thy creations. Oh, teach us to know thee, for to know thee is to love thee. May we walk through all the avenues of life, hand in hand with truth. When darkness is around us, when the great waves of strife roll over us, may we feel that thou art guiding us by the hand of love. Father, Spirit, these thy children ask for truth; they ask for light; they seek to know more of that land to which all souls must sooner or later come. Oh. give them that truth for which they seek: give them that light which is wisdom; unfold to them day by day thine holy law. Oh, may they know that thou art Love, that thine Infinite Presence is a Presence of Love; that wherever they are there thy Presence is to bless, sustain and comfort them. So, our Father, upon this occasion, as upon all others, we render thee undying praises. Oct. 31.

## Questions and Answers.

OUES.—Can spirits approach us?

Ans.-That they can do this is a fact that certain intelligences will not pretend to dispute. The way and means used is infinite, almost. There is no general way that can be used for all.

Q.—What influence has the vital force upon the soul's growth?

A .- The manifestation of vital force causes soul to grow, or to put forth its powers into external life. The vital force of itself, without the manifestation, can effect nothing.

Q .- Is the human will an essential or a quality of the human soul? A.-We believe it to be a quality, not an essen-

tial. Q.—Is it simple or complex?

A .- As a quality it is complex, capable of being

Q.—Of what is this quality composed? A .- Of all the manifestations of life with which it becomes connected in its passage through life. Q.—What is that which you just designated as

it? A .- Soul, spirit, life. It matters not whether you call it he or she. These are only terms used

Q.-I would like to ask whether will is something essentially different from the soul, or not?

A .-- We believe the will to be the manifestation of soul, not the soul.

Q .- You say it is complex, yet have not stated of what it is composed.

which it had passed,

Q.-Suppose it does not pass through those experlences? A .- But it must pass through those manifesta-

tions. The will is constantly manifesting itself, though it may not so seem. It is a dependent property of the soul, by no means independent. On the one hand it is dependent upon soul, on the other on external life for its manifestation. Will is unidentified, unless it can manifest itself.

Q .- If those forces, light, heat, and electricity, are lessened by diffusion, why is not the vital force lessened by extension?

A .- So it is, relatively speaking. Certainly there is greater power where there is a concentraat a given point.

Q .- Is not the development of soul dependent

upon the development of the body? A .- So far as its relationship with earth is con

cerned, it is so dependent. Q.-Will the present intelligence give us some ideas with regard to the best plan that can be adopted, by which the poor, the working classes,

can be improved, elevated, benefited every way? A.—The only way by which the poorer classes can be benefited, financially speaking, is to educate the masses. Give them to know that the down-trodden of earth are their brethren, their sisters. Give them correct ideas of life, and, believe us, when you have done this, they will cease to grind down their brethren, their sisters. Knowledge, or wisdom, begets a desire to do well, not ill. The religion of the churches has made no advance toward uplifting poor and fallen humanity. It has taken not one step in that direction. If you do not believe us, consider your records. Crime has increased, instead of decreasing. Poverty walks abroad at noon-day, and here in your goodly city of Boston we know there are many who pass annually to the spirit-land of starvation. Did you know that the angels were constantly with you, taking account of your good deeds and bad deeds-could you believe this, would poverty dwell among you? would you allow crime to walk in your midst? could it live for a single moment | n't now. in your beautiful country? Would not you extend the hand of charity and love to the down-

reform so much desired. Q .- In a book which I read recently, there was trance state, saw many scenes in spirit-land, Now were those scenes seen by her subjectively or objectively to her spirit in the spirit-land?

trodden? Diffuse your beautiful Philosophy

throughout the length and breadth of your fair

land: for this, and this alone, can bring about that

A.—We believe, by virtue of the peculiar conditions into which she was thrown, that she lived in the past. Those scenes were scenes of bye-gone days, and yet they were realized by her spirit as having taken place in the present.

Q .- Was it by virtue of a natural, magnetic relationship existing between her spirit and those scenes that she saw them?

A.—Yes, we believe it to be so.

Q.-When Saul saw Jesus, on his way to Damascus, did he see him in the past, or as an actu-

A .- We are informed that he saw him as a reality, as a spiritual personality.

Q.—Do spirits multiply? A .- No, not as they do here.

Q.—Is an infant born with a spirit of his own; or does another one enter his body?

A.—We are at a loss to understand what you mean. Please give us your question in a little different form. Q.—Is the infant possessed of consciousness at

A.—Certainly it is. Q.—Then, of course, spirits multiply?

Q.—Is each person born with a spirit peculiar to

itself? A.—Certainly; else it would possess no individuality. Your spirit differs from all other spirits. There are no two alike. This should prove to you that each one, though to a certain extent dependent on all others in the universe, is yet independ-

Q.-Are spirits-new-born spirits-in the spiritworld, born of God?

A .- It is our belief that the soul, or spirit, or life whatever you choose to term it, is always born of

Q.—It was stated at this place lately, that the employment of spirits is thought, and spirit is thought; that spirits are continually projecting new thoughts. Is not this originating new spirits? A.—No, certainly not; it is only giving forth new manifestations of spirit.

Q.—Does the spirit of the idiot ever arrive at that perfection in the spirit-world that other spirits

A.—That depends upon the degree of idiocy. There are some idiots who possess only animal life, in place of an individualized spirit. Such are no higher than any other animal possessing no intelligence above the animal creation. There are others who are not absolute idiots. These progress, grow, unfold, and when they cast off the physical machine—that must be more or less imperfect—their growth is more rapid. Ofttimes the physical body is an obstruction to the growth of

Q.—In the case of absolute idiots, whom you say are no higher than the animal creation, I would

ask if they have not souls which live hereafter? A .- They have animal life, no more.

Q.—Have they no immortality at all? A.—They are not distinct, positive, identified intelligences, any more than is your dog, your

Q.—Have such no existence in the next world? A. - No, certainly not, as identified human spirits.

Q .- I have read accounts in the Banner of spirits who say they have horses and other animals, while some spirits say they have no animals in the spiritworld. How do you account for these different

statements?

A .- It should be remembered that a large ma jority-we think we speak correctly-of intelligences called spirits, or disembodied souls, remain upon the surface of the earth, in the atmosphere of the earth, after death. Such enjoy the society of all kinds of life with which you are blessed, all the different kinds of animals that you have with you they see, recognize, and come in contact with. They know that they have passed away from your earth, but find themselves in contact with all forms of animal life that inhabit your earth. These animals belong to you, not to the spirit-world proper, for that world has no need of them. They are

products of time, not of eternity. Q.—Are those spirits unhappy?

A .- No, not necessarily; on the contrary, some are exceedingly happy.

Q .- Where, then, shall we draw the line between the spirit and material worlds?

A.—It is almost impossible to draw the line, the two are so connected. When the spirit has lost all A .- We think we have. We told you it was com- its attraction for earth and earthly things, it must of posed of all the manifestations of life through necessity gravitate beyond earth and earthly conditions, or, in other words, enter the spirit-world proper. But so long as the spirit is bound to earth and earthly conditions, it must live here, progress here, until it is able to throw off that attraction, or until the attraction for more spiritual things is

Q.—Is there any distinction between persons born idiots, and those who become so during

A .- There is a very great distinction. Q.-Where persons become idlots after birth, do

they exist in the next world? A .- Certainly they do. If the soul has ever been identified through the human, it is an absolute, independent entity in the spirit-world. It matters tion of the vital force; then the power is greater not though it be environed about by idlocy for years, when the spirit throws off that idlocy in the spirit-world, it marches on through life as a distinct intelligence.

Q.-What causes spirits to gravitate toward earth-attachment for the physical, or want of development?

A .- Generally attachment to things here. Love of friends, perhaps; love of earthly surroundings; a desire to enter where they think things are real and substantial. You know many thousands have passed from earth to the spirit-world with no belief in a future state. Feeling that they are leaving a certainty for an uncertainty, it is exceedingly hard for them to leave earth and earthly things. Immediately after passing through the chemical change called death, they return and live again in the very atmosphere they lived in before death.

### Stephen Field.

I'm rather sort of uncertain about things. I did i't suppose I could ever talk in this way. I'm uncertain about whether I'm clear dead or not. I don't know how in God's providence we get shipped out of one into another. Well, it's only

for a time. I only lived here thirty-seven years. Well, I was a sailor on board the bark "Kingfisher." She's owned in New York. I heard a good deal said about folks being able to come back, but I did n't understand it, somehow; I do,

I want to get to my wife and children. [Say, what you wish to; we will send word to her, and she will doubtless get you a medium pearer home.] Well, if that 's the way you are going to do it, you 'll have to say that Stephen Field, seaman on board the bark "Kingfisher," has come back, and wants his wife to let him; come and talk with her. She an account of a Marietta Davis, who, while in a lives in Ogdensburg. Now what's the difference between this place and that? [This is Boston.] I'm turned round: I don't know where I am.

I have got a wife and two children: My wife's name is Jane. I've got one little Jane, and Stephen.

About three months before I last sailed I had a felon on the fourth finger of the left hand, and lost it as far as the second joint. I want to tell her, too, that I got cold in it after I left, and was laid up for about three weeks.

I've seen the time when I've had good many 'shots in the locker," and I've seen the time when I've not had so many. I've left none, and I'm kind of troubled about it. The woman has got the two children to bring up, and I feel bad about it. [There will be a way provided for them.] Yes, there's a way for everything; sometimes it's a tight way. I don't feel right about it. [Perhaps when you talk with your wife you can suggest some way by which she can improve her condition.] That's what I was thinking. [How do you find your condition in the spirit-world ?] Sort of upside down condition; don't enjoy myself at all. [Do you know the reason?] Yes, I do; I keep thinking what I should have done if

I'd thought I was going out as soon as did. -Our captain's name is Jellison. I died at sea. The captain wrote home to my wife that there A.—We supposed that you had reference to the come up a heavy squall in my watch, and I was multiplication of spirits in the spirit-land proper, washed overboard. Well, that was the truth. Q.—Is each person born with a spirit peculiar to [When were you drowned?] In December. [What day and year?] Well, as nigh as I can remember, I was drowned about the 21st, or 20th-one of these two days, at any rate—in last December Oh, well, it's all right; I'm a little unsettled, that's all. If I had an opportunity to give her a thousand dollars, I should like 'it better.' [Come again.] Well, much obliged. Good-day.

Oct. 31: 1 to the first the second of the se

## Susie Jenkins.

I was Susie Jenkins. I was nine years old and I lived in Washington. My mother died three years ago, and my father is in New Orleans most of the time. He was away when I died. [Is he in the army?] Connected with the army, but not in the army.

He wished, if there was any truth in Spiritualism, I might come. Mother and me's here today, and we want my father, when he goes to Washington—when Mrs. Lawrie goes there—to go to her and let us come and speak.' Tell Mrs. Castle to go, too. She's the lady my father boarded me with. [Do you like your new home?] Yes; I been there since August.

Mother says, tell father she met little Jim inthe spirit-world. He 's my father's half-brother. Good-by; my father will pay you. [We do n't ask anything.] Oct. 31.

### Captain Alexander Ulee. I am informed that you do what you may be able to toward forwarding letters, or messages, to

the friends we have left. [We do.] I am Alexander Ulce, from Georgia, I served in the Confederate Army, and lost my body there.

I have been informed that you make no distinction between friend and foe. [None.] Then I may expect you'll use your influence to forward my thoughts to my family? [Certainly.] Say, then, that I died at the battle of Petersburg:

lost my life when I thought I was in the way of my duty. I have not seen cause to change my mind vet: perhaps I shall.

I would inform my friends that my passage was quick. I suffered comparatively little. I am possessed of a most carnest desire to make some personal communication to them.

Captain Alexander Ulce, of the 22d Georgia, Company A. [Were you related to Senator Ulce?] Senator Ulce was my cousin.

I believe I have many friends who are spiritually inclined, who believe in this thing. I wish any one, or all of them who may be so fortunate as to receive my letter, would do their best toward forwarding it to my wife. Farewell.

# Georgie Fay.

I said I'd come back. I want to say to that gentleman who took care of me, that he's about right. He said soon as I died I'd meet my father and mother, and I would n't go into the kind of a world I'd heard I should, when I died. Yes, sir, he was right; and I said if he was right I'd come back; and he told me to come here.

My father and mother's in the spirit-world with me. [Have you any friends you want to send word to ?] Nobody, sir, but that gentleman. I want to thank him for being so good to me.

I comed into the army from Tennessee. I was thirteen years old. I wasn't a soldier. I comed into the army, and Captain Goss said he would adopt me, and make a soldier of me, if we both lived. I hadn't any father and mother. My father was killed, and my mother died a little

I run away from Tennessee, and run into the army, and comed on this side. I was in the fight. I wasn't fighting myself, but I got shot. I aint sorry-I'm glad. Yes, I only said I'd come back if I could.

[Give your name.] Yes, sir; I'll give you my name. My name was Fay—Georgie Fay. And tell him I said I'd come back, and I did n't want to lie to him; and he said for me to come here. Do you die again when you go? [No.] Do you go easy? [Yes.] What do you do to go? [Just think about going, and you will pass out easily.]

Capt'n said if I come here he should get my letter. [Do you know what regiment he is in?] No, sir; I didn't never know. He 'longs this way. He's a Yankee Capt'n, 'cause he told' me he was, and said his name was Goss, so I'd know who to mention when I come here. And he told me how to spell it, too, and I ain't forgot. [How is it?] G-o-s-s. [Did you go to school?] I did n't fully trained to love its progenitors. And then go much; could n't read much. I could spell a there is a spiritual, unconscious attraction oftlittle; did n't have much chance when I was here. Hope the Capt'n will get killed. [What for?] Because I want him on the other side. [Is he a good man?] Yes. [He will go to you some time.] I don't want to wait. [It is n't so bad a thing getting killed, then?] Oh, no, after you get kind of used to it, [Did you suffer much?] Yes, I did, until the doctor gave me something, and then I kept going to sleep and waking up, and going to sleep and waking up, and by and by I didn't wake up. Then I seed my father and mother, just as the Capt'n said I would. [Is the Captain a Spiritualist?] He's a something, He's kind of queer talking. What's a Spiritualist?
[A person who believes in the return of spirits.] Oh, yes; he said he did. He said they come back; said I should. I'm going. Good-by. Oct. 31.

### Invocation.

Oh Life, beauteous and wondrous Life, as retreating night flings its darkness at the feet of day, so would we cast the ignorance of the past at the feet of the present, pressing on to higher and grander attainments. Oh Life, thou art our teacher, as thou art our parent; thou art writing thy lessons of instruction everywhere. The smallest grain of sand talks of thy power. The little from the lips of the theologian. Oh, these thy manifestations should be our teachers. We will henceforth ask for none other. We will search through thy glorious universe for thy lessons of wisdom, truth and goodness. We will accept all as good, because thou art infinite in goodness, and hast fashioned all things; every thought, every atom, every soul, every universe or system of universes; therefore all are good. Oh Life, we will ask for the blessing of power to bestow wisdom upon these thy children, who are passing out of the darkness of the past, asking for more light, more wisdom. Oh give them willing ears; unseal the closed up senses of their souls; let them feel that thou art ever near to them. Teach them, oh Life, that thou art their protector; that there is no place where thou art not, no condition through which thou art not breathing and sending forth the grand exhalations of thy presence. Oh Life, unto thee we render all thanks, the deepest, truest, sincerest devotions of soul. We know that thou wilt accept the offering. We know that the alter is already prepared for the sacrifice. Oh Parent Life, thou wilt bless these thy children as thou hast blessed them; thou wilt gather up their desires, and in thine own due time wilt return them to thy children. Therefore unto thee, our Protector, be all honor, glory, praise forever and forever. Nov. 1.

## Questions and Answers.

for our consideration this afternoon? QUES.-I would ask if the spirit of man exists with the human form?

Ans.—It is our belief that it does., It is our belief that, as the spirit of man can have no ending, it never had a beginning, that it has always

Q.—Define the difference between lunacy and the influence of anger.

A .- The difference is in the degree, not in the quality.

Q.—What influence does magnetism exert in

unfolding the religious sentiment? A.—We are not aware that it exerts any influ-

ence in that direction. Q.—If the difference between lunacy and anger is only in degree, what causes the mind of an angry person to return to rationality while the other is subjected to positive madness? I read of a case, a short time since, of two persons, one of whose fits of anger were treated as insanity, the same as the other party, who was really insane; but the angry person returned to rationality,

while the other did not."

A .- Very well; the difference in the insanity was in the degree, certainly not in the quality. Insanity is a loss of equilibrium of mind. It may be produced by one cause, and may be produced by another. Auger produced a degree of insanity in the case you spoke of, while physical deformity would produce another, and physical sickness might also produce yet another degree of insanity. All insanity, after all, is but a loss of harmony between spirit and the machine through which it manifests.

Q.—Then the inharmony is in the machine, is it? A.—Always: there never was an insane spirit. Q.-I would like to ask whether the poem of The Raven," supposed to be written by Poe, was

original with him? A .- Strictly speaking, there is nothing original. The preacher says "there is nothing new under the sun," and truer words were never spoken. We presume that Edgar Poe claimed for his poem originality.

Q.—It has recently been discovered that "The Raven" was originally written in the Persian language. Could it be the spirit of Poe that came and continued or finished the poem, recently, through Miss Doten?

A .- Why not? It is our belief that inspiration did continue the subject through the person Q.—Have spirits the power to return and de

ceive us? to pass themselves off for another? A.—Certainly they have. Why not? Q.-Does continual grieving sadden our spirit

friends? A.-It does; particularly when they are less

positive than yourselves. Q.-Why is sorrow, or grief, necessary in order

to have us appreciate joy? A.-Why is night necessary to day?

Qu.-That is produced by the revolution of the vorld.

A .- And, in the other case, might not this be produced by the revolution of mind? It is essenthat that some spirits, human intelligences, should quaff very deep of the cup of sorrow. They can only attain wisdom through that hard experience. Q.—What is the difference between those things we see in our dreams and what spirits see?

A .- Sometimes dreams are the result of those experiences through which an individual has passed. Dreams are the experiences pertaining to this life, to the things of your mundane existence. Sometimes they are the actual experiences of soul-life. The spirit of the clairvoyant is often taken to scenes of the spirit-land, and when it returns to earth again the senses of the external take cognizance of them. Dreams have as many sources of origin as thoughts have, and yet, when resolved to their primitive source, they are all manifestations of life.

Q.—Have very young infants, removed from earth-life, any recollection of that life?

A .- No; they have no recollection of ever having lived on earth. 💌

Q .- How are they led to recognize their parents? A .- They are educated so to do. They have their educators in the spirit-world, as children have in earth-life. Those educators teach the young intellect from whence it came. It is caretimes existing between parent and child. But generally speaking, it is so by virtue of that which

Q.-Does the power of attraction hold good in the case of husband and wife? Have they not a

partiality for each other in the world of spirits? A.-Providing they have been truly married, which is very rarely the case. Where persons have not been truly married, the bonds cease at death, for they are merely bonds made of Time, and not of the Spirit-Land. It is the binding of body and body together, not of spirit to spirit. Pardon us for speaking thus plainly, but we are pledged to speak the truth. Nov. 1.

## James H. Brooks.

Good-day, sir. Do you transact any business matters here? Your favors, I take it, are not confi fined to your own, but are universal. I am here for the purpose of asking favors of you in two di-

rections. I left some letters upon my person at the hospital, which can be of no earthly value to strangers, as they were designed for my friends. I really should like to have those letters forwarded to them. I was taken prisoner, wounded, and carried to Hampton Hospital, Fortress Monroe, flower preaches a grander sermon than ever fell and died in Ward No. 10. Now I would like to have you write to the Superintendent, and ask if he will please forward the letters of James H. Brooks, 15th Georgia regiment, to Thomas T. Brooks, of Macon, Georgia. I will certainly be under very great obligations, if not infinite. I understand that your paper in which our letters are printed is not exactly secular. How is that? [It is not entirely confined to this idea.] I hope that my letters will be sent home. [You do n't remember the Superintendent's name, I suppose?] I never knew it. Tell him to consult the records, and find out the whereabouts of James Brooks, who died at the hospital the middle of last month; not a very long time ago. [There's nothing in your letters to compromise them, is there?] Not at all, sir; they contain nothing but what all the world might read; but they are, or no doubt will be, if my friends get them, sacred to them. I want them to have 'em. They'll find a picture with the letters, that I'd like to have go with

If my friends are fortunate enough to receive my letters, I hope they'll give me a chance to speak with them. James H. Brooks, of the 15th Georgia. They told me I was in Ward No. 10, but I do n't know anything about that myself. Good-Nov. 1.

## Bill Cunningham.

I've got a favor to ask, too. I wish you Yankees would send my body home. I was right in SPIRIT.—What question will the friends proposed the next bank to Jim, and belonged to the same regiment. Well, I hope Jim will get his letters sent home. Just say to the Superintendent that in the spirit-world previously to its being united if Bill Cunningham, of the same regiment, has left anything, to just put it in the same box with Jim's things, if he can't afford to send the bodies home. 'T aint much I left, anyway, for I left no letters; but there's one thing I left, and that's a, little shooter. I had to give that up, of course, right away. They would n't sond that; well, send any other thing that I've left. [Were you in the same Ward with Brooks?] I was right in the part hunk to him

next bunk to him.

Well, I can't, I suppose, get ahead any toward Well, I can't, I suppose, get ahead any toward going South, can I? [Your coming here may help you in that respect.] I thought you didn't hold communion with nigger-drivers. [Why so?] Because you're Yankees. [You are not one, are you'] I'm not one now, but I suppose you would have called me one when here. [You are in a new place now.] See here; have you got any servants in your family? Who drives them? If you don't, you allow somebody else to do it, which is just as bad. What are your overseers here in your factories but slave-drivers, after all? Ah, don't you preach up your niggerism; black niggerism. I tell you there's just as much white niggerism with you as there is black with us. [We are trying to remedy it.] Remedy it! Pshaw! Slavery's, bad, stranger, whether it's found here or at the South, but it's no worse under a black skin than a white one.

skin than a white one. skin than a white one.

Some eight, ten, maybe fourteen or fifteen years ago, I went through your manufacturing districts at the North, and I saw your overseers No. 1 and No. 2, and thinks I, all you want is the whip, for they had everything else. I was told that your operatives—so they called them—did n't dare to leave, for if they did they would n't give them a recommendation, consequently they could n't a recommendation, consequently they could n't get into any other factory. [We don't sell our servants here.] You do what's worse—kick them into the street to starve to death. Now you can't get round that anyhow, stranger. No, sir; the chances are you may get a good master, and the chances are you've got to rough it if you're kicked into the streets. White slavery is worse than black, because there's more intellect mixed up

Well, so far as I'm concerned, I hope to God your war won't end until black and white slavery is all extinct. That's my prayer. I don't know as it will go higher than my head, or even so high as that, but it's my prayer, anyhow. Good-day,

## Joseph Thompson.

Say that Joseph Thompson, of the 9th New Hampshire, sends his card home, and wants am to open the door and let him in. I was killed in action; laid on the field something like seven or eight hours, and feel pretty well used up coming back here. They say it won't last, though Nov. 1.

James T. Cullen. I should be very glad to have the privilege of talking with my wife and family through some medium that I can use as I do this one. I am James T. Cullen, of New York City. If my friends will give me the privilege of speaking for myself, I shall be glad, and will endeavor to make
straight those crooked portions of my affairs that
they do n't understand. You can direct your letter to Mary Anna Cullen, New York City—a stronger to these things; but you all were once.

### Obituaries.

Passed to brighter life, from White Pigeon, Mich., on the 0th of August, Margaret, wife of David Kidd, aged 62 years, 8 mentics and 18 days.

months and 18 days.

After a long illness, which she bore with patience and resignation, her spirit took its flight without a struggle or a sight. Although her departure was sudden, she was ready and willing to go, feeling that she could better watch over, coinsel and console the loved ones left behind—who now mourn the absence of a dear wife, and fond motice, who seemed to exist solely for the happliess and well-being of those around her. She was self sacrificing, kind, indulgent and affectionate to her children. As a wife and mother, she has but fow equals; and those who know her most loved her best. Hesides her companion, she left one daughter and eight sons, with a large circle of mourning friends. But they feet that their loss is her gain. May their end be like hers; peaceful and screne, without a cloud to bedin their future horizon.

K. H.

Passed to Spirit Life, from Gum Plains, Mich., Nov. 23d,

James II. Cumnings, aged 49 years.

Mr. Cummings was a native of Schenectady Co., N. Y. He was an old resident at Gum Plains, and was highly estemmed by a large circle of ficients. He was a great admirer of the Spiritual Philosophy, and possessed of a deep philosophical mind. mind.

The funeral services were conducted by the writer, in the Presbyterian Church at Guil Prairie. W. F. Jamieson.

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Messlahiship of Jesus of Nazareth, and in his present exalted
position as our Great Head, or Ruler by Divino right, I would
take this method of bringing to the notice of the readers of the
Banner who may entertain somewhat similar sentiments, to
write me their views on the propriety or necessity of forming
an Organization that shall embrace Religion as well as Philosophy, Science and Progress; and, if need he, will visit a portion of those persons during the winter. "Agitation of thought
being acknowledged as the beginning of wissiom," let us who
call ourselves Clirist-followers, agitate the subject of Organization among ourselves for a brief period. IRA B. BJDY.

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Dec. 19.

SCENES IN THE SUMMER LAND!

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The has often had calryoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the guil of darkness, he has published it in the popular Carry de Visitz form. Single copies 25 cents, sent free of postage. Large size photograph, 91; large size colored, 93, Usual discount to the Trade. For sale at this office. June 25.

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Aug. 20.

MISS L. HASTINGS,
TEACHER OF PIANO AND MELODEON, Vocal Music,
I (Italian Method,) and French and LATIN LANGUAGES, will
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Nov. 26-ly

DR. J. T. GILMAN PIKE, Haucok House, - - - Court Square, A. B. CHILD, M. D., DENTIST, 50 School Street next door East of Parker House.

WM. L. JOHNSON, Dontist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass Aug. 20.

MISS LIZZIE WHITTLE, Fashionable Cloak and Dress Maker, 80 Warren street. Work done at the residences of customers, if desired.

Written for the Banner of Light.

### THOUGHTS ON SERING NOTHE DAME, MONTHEAL.

BY EMMA TUTTLE.

The gray church-towers of Notre Dame Rise high into the sunset's gold. Dispensing reverence by its name, Its aspect grand, its memories old. I think how, centuries ago. A poor girl-mother and her child Lay in a stable. Did she know The destiny, the romance wild, Which Time and Ignorance would throw Around her? No! A crimson glow Would have burned up her dove-like brow, Could she have seen the distant Now!

For she was pure and wise and good, And poor, withal, and understood The ways in which Magnificence Glitters at Poverty's expense. Such splendid churches, reared to her By taxes from the toiling poor, Would all her heavenly nature stir, To teach them more than to endure,

The fat-faced priest, with lily hands And costly robes-his livid brother. Ground down by working others' lands To buy him many and many another, Are contrasts which a holy heart Would shrink in horror from producing, And call the framer of such art, Not Heaven-sent, but God-abusing.

## LETTER FROM DR. DRESSER.

Spiritualism and the Fine Arts.

Since the advent of the Higher Faith, and my adoption of its Divine Philosophy as the Guide of Life, in a conversation with a brother, held at the old family Homestead, it was resolved upon by us that we would obtain, if possible, the picture of a beloved sister, who departed this life many years before. It was easy to see that a spirit beholding his fellow-spirit, might transfer his present form, figure and drapery to canvas, if able to use for that purpose the organism of a mortal. At this time, it had been demonstrated that faithful portraitures of departed ones had been taken by a gifted few. Believing that the best productions of Art are dependent on invisible agencies for their execution, and that the genius of the artist, to which has always been attributed his skill in the creations of the canvas and the marble, is nothing more nor other than the plastic influences of the masters of High Art, who once inhabited earth, and who still exercise there their chosen vocation through persons of peculiar organization, it seemed to be among the possibilities that our desires for a likeness of one in Spirit-Land, might, at some time, be gratified. Soon after my return from the visit at my birth-

place, and at the earliest opportunity afforded by my calling to see a medium, my spirit sister, whose picture it had been agreed to obtain, availed herself of the occasion to speak with me, when she said to me, "You shall have my picture." I confess to the surprise I felt on receiving this declaration, because I knew that the medium was ignorant of the conversation had with my brother-that the subject was not, at the time, in my mind-and because I had never once annrehended that our conversation had been listened to by our unseen sister. But such was the fact, as she affirmed through the medium. At sundry times, subsequently, when she, no doubt, discovered that I almost despaired of the fulfillment of her promise, she would unexpectedly control the medium and renew her promise, charging me to be patient, for my wishes should surely be gratified. The friends to whom I made known my expectations, would shrug their shoulders and shake their heads, plainly indicating their unbelief and pity for my credulity. But time passed on, and the period for the fulfillment of the promise ap-

Last August I attended the National Spiritual Convention held at Chicago. I was attracted to some paintings of great merit which were exhibited to the Convention, and, while examining them, learned that they were spirit-pictures—they were, clearly, of angelic origin, both in subject and artistic workmanship. Of this I was the more convinced when my cicerone for the occasion, an old gentleman, aged sixty-six years, informed me that he was the visible and apparent artist-the medium through, or by whom these works of art were outwrought. Though intelligent, his appearance did not beget the idea of foreign travel of his having visited the Vatican, the Louvre, or the banks of the Arno. He informed me that the pictures were those of spirit-persons, as they are seen in spirit-life, not cognizable as earthly or mortal resemblances, except quite dimly in glimpses of expression. He disclaimed any artistic skill of his own, and said he had all his life long pursued a mechanical trade. Thought I, the time has come to secure the so long promised picture. I gave the stranger artist my address, and an order for the portrait of my sister, resident in spirit-land for the last twenty-eight years, The name of this gentleman and his address I give with pleasure: N. B. Starr, 35 Milton street, Cincinnati, Ohio.

The history of the picture so ordered, and of its progress in the hands of the artist, may be seen in the following extracts from his correspondence. Under date of Aug. 31, he wrote as follows: "I yesterday commenced a portrait of a beautiful spirit, purporting to be that of your sister. It is for you. It will be finished in about six weeks or two months. I feel impressed that you will be pleased with it. My only fear is, that I cannot do justice to the ineffable beauty, as I saw it, of that spirit." He wrote again on the 4th of Nov., as follows: "Your picture is nearly finished-it will, perhaps, take a week to complete. I hope you will not tlank I am vain or egotistical if I say something to you about it. I speak from my normal condition, and so criticise it as though it had not been painted through me. And first, as an earth-likeness of your sister, if you expect such, I think you will be greatly disappointed. The test of the painting is the painting itself. I feel quite sure that any one who sees it, will say it is not of earth; there is a spiritual phosphorescence about and around it, that seems to glow even in a moderately darkened room. Perhaps you and others may not see this, but I think you will. The face is very beautiful; the hair is lightish; the eyes blueish; both hands are shown; the drapery is azure and white. No one has yet seen it-not even my own family-for I have a dark room that I keep locked, and where I go while under influ-

Again, on the 24th of November, I received the following: "Your painting is finished. Our friends here are to have it on exhibition at a social gathering, at Metropolitan Hall, this evening. It has made, already, something of a sensation among those who have seen it. I hope you will are at liberty to say to your friends that this painting was executed in a partially darkened.

There are no accudents in life; all events are brought about by God, and by Him provided for.

East Boston, Mass., 1864.

There are no accudents is supped live boxes (641 garments) to the Freedmen, and we are making calculations to help the poor and unfortunate at home and abroad during the present winter.

F. I. W.

A Carry Same Same

room, by a man who makes no pretensions to art, but has worked as a mechanic for forty-eight years. In another letter I will tell you all about how I came to paint this pleture, together with the manifestation that produced it."

If the letter spoken of as forthcoming shall be interesting, and give light in respect to this wonderful painting, I will give its contents to the publle. The picture reached me November 30th. I have had liberty to place it in the parlor of Mr. John T. Staats, No. 83 Amity street, New York City, whose lady is so well known, and so much visited, on account of her superior mediumship.

It is quite impossible for me to give an adequate idea of this picture. It is best that I leave description to the artist, and refer to his statements given above—let that suffice. I am satisfied; the workmanship is exquisite. I am captivated with the picture; it is unearthly, angelic. The artist says it is the picture of my sister as she is now. I have not yet had her statement concerning the picture, but spirits, whose words are ever reliable, say to me that it is a true likeness of her, as she now appears in their midst. They ought to know; I receive their testimony.

The picture certainly transcends in beauty the earth-form, as it should; but I see, or seem to see, resemblance, albeit so vision-like, so shadowy, so dreamy! Oh, how much I love to look on that angel-face, and that sylph-like figure! Indeed, I feel that I am verily holding high festival with the pure and the lovely-that I am sweetly communing with the sainted and the heavenly!

"And she sits and gazes at me With those deep and tender eyes, Like the stars, so still and saint-like, Looking downward from the skies." Yours &c., HORACE DRESSER. New York City, Dec. 5th, 1864.

Written for the Banner of Light.

### THE ASCENSION OF SPIRITS FROM A BATTLE-FIELD.

BY E. L. FENTON.

It was morning. The lines of battle of the two armies had been drawn. The strength of the Federal army laid in its centre. From it either wing could be reinforced, or, if the wings were driven in, they could double upon the centre, and form a solid body for defence. The lines of the rebel army were parallel; a good position, if formed of heavy masses of troops; a weak one, if fewer in numbers than the enemy. The Federal troops were the attacking party; the method en echelon, or wedge-shaped, to pierce the enemy's lines in the centre, while the right and left wings attacked and executed a flank movement upon either end of the rebel army. The signal was given; the skirmishers thrown out; the charge sounded; the cavalry dashed forward; the infantry supported them, while the artillery opened to cover the advance. The lines of the enemy were reached; the flank bodies of skirmishers were drawn in unon the main body of the attacking party. The centre of the enemy was pierced, their army divided, while at the same time they were flanked right and left. The cavalry again charged; the rebel army was broken, scattered, and they fled. The day was won, the victory ours.

The battle lasted all day. The clouds, which were scattered in the morning, had grouped themselves, and now, at night, hung low over the earth. It is dark, but my spirit eyes can pierce the gloom. Details of soldiers come out from the ranks to bury the dead; the ambulance corps remove the wounded; the trenches are dug; the bodies are rolled in their blankets and laid side by side; the earth is heaped over them; the head-boards are erected; the burial parties depart, and all is stillness for that spot of earth.

From the distance I see coming forward the gleaners from the planes of heaven. They come from the virgin spheres, and they are all female spirits. They are clothed in white garments, and upon their shoulders they each bear a shock of wheat, and from each grain there is pending a drop of water. Their steps are measured to a chant which they are repeating, and they bring spirit light with them. They pass to where the bodies of the soldiers lie, and there all kneel. The hymn they were chanting gradually ceases; their task of disenthralling the spirit from the material body commences.

They remove the wheat from their shoulders and lay it upon the newly heaped-up earth; the water drops which are pendant from the grain fall to the earth, and I see it go down, down, down, until it reaches the bodies beneath them. Water corresponds to eternal life and truth, and, as it falls upon the bodies. I see the spirit within the material forms tremble and emit faint sparks of light. The spirits, kneeling above those forms, clasp their hands in silent prayer, and time passes on Now I see the spirits slowly withdraw from the bodies, and hover over the graves, but they are connected with the form by a cord.

Another class of spirits now comes upon the cene. They are men, and they take the sickles from the girdles of the gleaners and cut the cord that binds the spirit to the material body. In concert the two classes of spirits lift the perfectly formed spiritual bodies of the dead soldiers, and bear them in their arms to the world of spirits. The newly uplifted spirits are unconscious, and they are laid upon couches by their attendants.

Another class of spirits now enter. They are unseen by the other spirits present, but I can see them. They come from the plane above the marriage heavens, and belong to a class of beings called dual-that is, two spirits, male and female, each perfect within themselves, united in one form. Their work is to breathe the breath of life into all who enter the world of spirits from the earth. Bending over the prostrate forms of the newly arisen, they breathe into their nostrils. I watch the effect upon the body. The blood, which had not entered the lungs, now passes from the right auricle of the heart, through the lungs, into the left auricle, and so takes its course through the system. The lungs respire; the eyes open; they move, and the brain resumes its power of thinking. They do not see their attendant spirits, but I can see a tunnel of angels formed, and from them comes an influence which attracts the friends of the new comers from the earth, to them, and it is upon them alone that their eyes fall when they open. Their thoughts are various, according to the direct degree in which God has placed them, and their manner of educating their own souls. They remain here in the world of spirits until the laws of attraction direct them to their own planes of being, and then they follow in the paths of pro-gress marked out for them by a higher power. It is appointed from the governmental planes be-

longing to earth, that, within certain periods of time, there shall arise in and among the nations, disputes, which shall result in war. So many of a particular kind of men shall have their bodies buried in certain localities. From these bodies there is an emanation which attracts classes of spirits who can approach near unto the mortals of that part of the world, and place ideas in their brains, which shall lead the people of that section a step higher in human progress. Thus, what seems to us a sacrifice of life, is foreordained by eternal law, not only for the well being of the killed, but to progress the race here below temporarily as well as eternally. There are no accidents

Correspondence in Brief.

A Note from California.

It is very seldom that I witness in the correspondence column of the Banner a word of cheer from this section of our country. I hope you will not mistrust your "no small number of friends" as being inactive, or deficient in the true spirit of

as being inactive, or deficient in the true spirit of our cause; on the contrary, we are doing all considering these stirring times, to permanently establish, on a sound, practical basis, a society, to be known as the "Friends of Progress," here in this great Pacific Metropolis.

Our organization has already been completed, our room for meetings engaged, where we propose to meet several evenings a week, for social converse, circles, reading, discussions, and to become generally acquainted.

During the past year the people of California

generally acquainted.

During the past year the people of California have been favored with the privilege of hearing our eloquent and gifted sister, Miss Emma Hardinge, in her matchless efforts in the advocacy of the Harmonial Philosophy. One of the most prominent fruits of her ministry has been the establishment of our society. Yes, to Emma justly belongs the honor of having collected and united the progressive minds of San Pranetsco molding the progressive minds of San Francisco, molding them into a nucleus around which will circle the ivestigating class among us.

May good angels ever guide and care for our favored sister and co-worker in the great work before us. Yours truly, C. F. O'BRION. ore us. Yours truly, C. San Francisco, Cal., Oct. 28th, 1861.

Discussion at Des Moines, Iowa. Father Gaston, Pastor of the Christian Church of this city, has challenged Bro. J. L. Potter to discuss the following proposition with S. P. Le-land, late of Illinois, for five consecutive evenings,

Resolved, That as disembodied human spirits have communicated with the inhabitants of earth in olden times, and given sufficient evidence to prove their spiritual identity, we, as believers in the truths of Spiritualism, do affirm that communications are likewise made by disembodied spirits to the inhabitants of earth in modern times, including the present or a cluding the present era.

The discussion is to take place about the last of

The Spiritualists of this place look forward to a good time, and the advancement of truth generaly, through the instrumentality of Bro. Potter.

Des Moines, Dec. 3, 1864.

B. N. KINYON.

Des Moines, Dec. 3, 1864.

P. S.—We are in need here of a good medium for physical manifestations, and the public mind is ripe for them. Will not Bro. Church, the physical medium, late of Illinois, or some other who can, visit our city? Address E. A. Ingham, D. Helen Ingham, or S. A. Kelsey, Executive Committee of the Religio-Philosophical Society of this city, and oblige the friends.

B. N. K.

Spiritual Progress in Troy, N. Y. Spiritualism'is not dead, nor does it sleep, in this beautiful city on the banks of the Hudson, although there is not as much zeal manifested as in years gone by; but its glorious principles are so thoroughly established in some souls, that it must eventually thrive and bear fruit for the many. Messrs. B. Starbuck and E. Waters have stood like giant oaks through all the storms of opposition and fruitless organization, and when one sees their cheerful faces and hears their words of en their cheerful faces and hears their words of en-couragement and hope, the heart grows strong, and though the way is dark and thorny, its im-

multinough the way is dark and thorny, its impulses are—to labor on.

My audiences were quite good on Sunday, and I think will grow larger through the month, because I feel the power of great truths, like magnets, calling them to come. Hungry souls want bread, and our storehouses are not taxed beyond that means to furnish it.

their means to furnish it.

May the Truth, in all its Divine beauty, be given to the race until they hunger no more, and "peace on earth and good will to men" be the living record in every heart.

rd in every heart.
Ever yours for Truth and Right,
Troy, N. Y., Dec. 6, 1864. M. S. Townsend.

A Spirit Message Verified.

In the Banner of Nov. 19th, is a message from the spirit of Alonzo Dresser, who passed away from this earth at Columbian Hospital, Washing-ton, D. C. He was a member of Co. I, 3d Mass.

cavalry.

After reading the message, I thought possibly his body might be buried in the cemetery on the lands formerly belonging to the rebel Gen. Lee, where many lie who have passed away from the hospitals in Washington. I felt a great inclination to search for the grave, and accordingly, last Sunday morning, in company with two of my fellow soldiers. I want to the cemetery, and to my gratically the search of the grave, and to my gratically and to my gratically the search of the grave and to my gratically and to my gratically the search of the grave and to my gratically and to my gratically and the grave and to my gratically and to my gratically and the gratical gratic day morning, in company with two of my fellow soldiers, I went to the cemetery, and, to my gratification, found the grave, and the inscription on the head-stone, precisely as given in the message: "Alonzo Dresser, Co. I, 3d Mass. Cavalry." Thinking you might like to hear of this, I thought best to write you those few lines, for you to make such use of as you please. The number of the grave is 3763, and there are about 6000, I believe in all.

H. O. Symons.

leve, in all. H. O. SYMONDS, Co. A, 4th Regt. Mass. Heavy Artillery. Fort Whipple, Washington, D. C., Dec. 2d, 1864. lieve, in all.

## A Word from Oregon.

Your most welcome and worthy paper, the Banner, has been a source of the greatest pleasure to me for the last six or eight years. I have been a firm believer in Spiritualism for more than ten years, and have seen many demonstrations of the beautiful philosophy on this coast, where I have

I notice by the articles in the Banner that it has become necessary for you to raise the price of the paper, and I for one am ready and willing to add my mite to the support of so great and noble a cause. There are many in this State who would be strong believers if we could have some good, thorough and decided speakers to address us on the subject of Spiritualism, occasionally. But we iave none. Enclosed find five dollars, and send me the pa-

I am, sir, as ever, a lover of Truth and Progression.

D. H. HENDER.

Portland, Oregon, Oct. 23, 1864.

Dr. Mayhew's Lecturing Tour.

I have again taken the field for another winter's ecturing in this State. My appointments are as Waterloo, Dec. 13th and 19th; Laport City, Dec.

20th and 26th; Iowa Falls, Dec. 27th and Jan. 2d; Fort Dodge, Jan. 3d and 9th.
Friends in Waverly will please address me at Waterloo. Those in Humboldt, Homer, Boonbero' and Webster, at Fort Dodge. I will send appointments to Fort DesMoines and Marshaltown as

soon as I reach Fort Dodge, unless advised to the Friends at Askaloosa, Sigourney, Niles, Wash-ington, Iowa City, Keokuk and Warsaw, will re-ceive a visit from me in the course of this journey. Will they kindly consider the subject of Organization, so as to be able to act upon it? I shall have with me all necessary forms and documents to fa-

Yours for truth and humanity, JOHN MAYHEW.

Monticello, Jones Co., Iowa, Dec. 5th, 1864.

## Vermont.

Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., a spiritual speaker, was called upon a few weeks since to deliver a discourse at the funeral of a soldier of this place, who was wounded before Petersburg, and soon after died.

While Mrs. Brown was spending a week or so in Milton, Vt., she gave several lectures, to full and attentive audiences, with satisfactory expla-

nations of the subjects, and the questions which were asked. Though many of the subjects given her for the foundation of her remarks were of the most conflicting nature, nevertheless she spoke very rapidly, distinctly and with the utmost case, for the space of one hour. It being something new here, created quite an excitement among the people, the result of which time can only de-W. S. JOHNSON.

Milton, Vt., Dec. 6, 1864.

Buttle Orcek, Mich. Our meetings are flourishing here finely. We have a Lyceum for the children every Sunday; a "Benevolont Society," that meets once a week to work. Last week we collected, prepared and shipped five boxes (641 garments) to the FreedDr. Newton, the Healer.

We copy the following account from a late Rock-

The stories we have heard for some time past of the wonderful cures performed by Dr. Nowton, border very closely upon the marvelous, but those which most surprise, come from citizous whose vewhich most surprise, conto from citizens whose veracity will not be questioned, and who are not likely to be imposed upon. We have heard citizens of the highest standing testify to what they have seen and felt of the work of Dr. Newton, and we should have given the stories no credence whatever had they come from any other source.

The following communication gives names and residences of persons who have been operated upon and cured by this truly wonderful physician:

Dr. J. R. Newton, the Healer, will star in Ro.

Dr. J. R. Newton, the Healer, will stay in Rochester until Dec. 20th, and for the satisfaction of invalids has permission to publish a few of his many cures since ho has been in this city.

Mrs. Elizabeth Morris, Warsaw, Wyoming Co.,
N. Y., unable to speak, even in a whisper, for two years—used a slate, was cured in five minutes to speak a distinctly as any one

years—used a slate, was cured in five minutes to speak as distinctly as any one.

Miss Emma E. Balley, Lima, Livingston Co., N.
Y. Lung disease and bad cough cured.
Cornelia A. Groat, Rochester, N. Y. Spine disease four years—cured.
R. G. Wells, Albion, Orleans Co., N. Y. Lame twenty years—cured instantly to walk as well as any man living.

Miss Martha Reynolds, 84 St. Paul street, Rochester, Information, the unation—unable to sit. ester. Inflammatory rheumatism—unable to sit up. Cured, rose from her bed, dressed herself, and

was well from that hour.

Sanford P. Nellis, Clarkson, Mouroe Co., N, Y.
Epilepsy four or five years, fits daily, perfectly

Reuben T. Stiles, Monroe street, Rochester. Bad

Reuben T. Stiles, Monroe street, Rochester. Bad sprain of knee; walked off and left two critiches. Mrs. Alexander Hess, Bath, N. Y. Sprained knee—unable to walk. Cured instantly.
Mrs. John R. Gansevoort, Bath, N. Y. Dislocated shoulder—cured instantly.
Almira Sears, East Bloomfield, N. Y. Could not raise her eyelids for ten years without using her fingers to hold them up. Cured instantly.
Mrs. Frederick Hubbell, East Mendon, Monroe county, N. Y. Very sick and paralized fifteen years—broughtin a chair, unable to stand or move her feet, or raise her hands to her head. Cured by touch instantly.

by touch instantly.

Miss Nellie Nagell, Auburn, N. Y. Stiff knee
many years—cured instantly.

John Woodworth, Auburn, N. Y. Lame five

John Woodworth, Auburn, N. Y. Lame five years—cured instantly.
Curtis C. Morgan, 4 Academy street, Auburn, N. Y. Speechless eighteen months, perfectly cured, to the joy and wonder of many witnesses.
Arthur Burtis, Detroit, Mich. Cured of deafness—child also cured of chronic dysentery and scrofula.

Mrs. Huldeb C. Catterly.

Mrs. Huldah C. Satterlee, Horse Heads, Che-mung county, N. Y. Varicose veins cured. Susan Hughes, 3 South street, Rochester. Rheu-

matism cured with one treatment.

Miss Ida Donne, 4 North Ford street, Rochester. Jaundice, bad circulation, paralyzed fifteen years with stiff knee. Perfectly restored to liealth.

Mrs. James May, Bath, Steuben county. N. Y.
Bad inflamed eyes cured. Also her husband cured

or nearness.

Mrs. Ann Bishop, Elizabethtown, Essex county,
N.Y. Large tumor on wrist cured instantly.

Joseph Townsend, Monroe county, N.Y. Chronic
vertigo for sixteen years; unable to sit up. Cured
in five minutes; arose, dressed himself, and went
out to supper a well man. out to supper a well man,

Miss Clarissa Hackett, Dundee, Yates county, N.Y. Lame seven years; scrofula and catarrh. Perfectly cured with ten minutes treatment.
J. H. Huyck, Toledo, Ohio. Paralysis three years. Cured in ten minutes and left two crutches.

years. Cured in ten minutes and left two crutches.
George Dyer, 94 Atwater street, Rochester. Polsoned feet, all black, supposed to be mortifying; brought in arms, unable even to sit up. Cured in a few minutes and walked off well.
Esther Henderson, 4 Johnson's Park, Rochester. General debility; cured.
Harriet J. Pencock, 32 Stone street, Rochester.
Spinal curvature, chronic headache and neural-gia. Perfectly cured.

ga. Perfectly cured. Miss Milly Bryan, cerner of Monroe and Manhattan streets, Rochester. Catarrh cured instant

Mrs. M. J. Kidder's daughter, 14 Albert street

Mrs. M. J. Kidder's daughter, 14 Abert street, Rochester. Cancerous scrofula in nose four years; perfectly cured with five minutes' treatment.

Robert Gordon, Adams street, near Prospect street, Rochester. Bad lateral curvature of the spine; legs and knees drawn up; brought in arms like an infant. Spine and legs both straightened, and has since walked many times to this office.

Miss Frances Cornelia Bascom, Ludlowville, N. V. Defictive sight: could not see a light most of

Miss Frances Cornelia Bascom, Ludlowvillo, N.
Y. Defective sight; could not see a light most of
the time for ten years; great nervous debility and
vomiting. Perfectly cured in ten minutes.
Wm. H. Clieney, 4 Livingston place, Rochester.
General debility, weak neck, so that he was unable to hold his head without support for seven
years. Cured in five minutes.
Susan Bodkin, 4 Lafayette street, Rochester.

Bad case of rheumatism; perfectly cured.

Mrs. Laura Ann Prico, 45 Stone street, Rochester. Lame nine years; female weakness twenty years. Perfectly cured, and would be pleased to

Frank G. Lacy, Scottsville, N. Y. Spine disease and rheumatism nine years. Walked with diffiand rheumatism nine years. Walked with diffi-culty with a person on each side. After five min-utes' treatment was restored to health, and walk-ed with ease four niles.

Mrs. Wm. Flager, Macedon Centre, N. Y. Cured of consumption. Lucinda Fonda, Savannah street, Rochester. Asthma cured.

Dr. Newton has the gift of healing all diseases: even many patients given up as incurable are re-stored to health. This cift is PECULIAR TO HIMSELF. And invalids are informed that he will stay no longer at Washington Hall, Rochester, than December 20th.

## NOTIOES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Trement st., (opposite head of School street,) every Sunday, (commencing Oct. 2), at 24 and 74 F. M., Admission, fiften cents. Lecturers engaged:—Cora L. V. Ilatch during December.

GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromfield and Province streets. Admission free. The Spiritual Peredon will hereafter hold their meetings at Girard Temple, 554 Washington street. There will be a Sab-bath School every Sunday, at 14 r.m. All interested are in-vited to attend. C. L. Veazle, Superintendent.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, overy Sunday afternoon and evening, at the Bush hours. The public are invited. Speakers engaged;—Mrs. Jennile S. Rudd, Dec. 18 and 25; Mrs. Laura Cuppy, Jan. 18 and 15; Mrs. Laura Cuppy, Jan. 18 and 15; Mrs. L. Alliss, Jan. 22, 29, and Feb. 5 and 12; Mrs. M. S. Townsend during March; A. B. Whiting during June.

June.
CHRISEA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and ovening
of each week. All communications concerning them should be
addressed to Dr. B. H. Crandon. Chelsea, Mass. The following
speakers have been engaged:—N. Frank White, Dec. 18 and 25;
Mrs. Sarah A. Byrnes, Jan. 8.

Mrs. Sarah A. Byrnes, Jan. 8.
Quinov.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock.
Speaker engaged:—Mrs. Sasie A. Hutchinson, Dec. 18 and 25.
TAUNTON, MASS.—Spiritualists hold meetings in City Hall
regularly at 2 and 7% r. M. Speakers engaged:—N. S. Greenlear during December: Miss Mattle L. Beckwith during January; Miss Emma Houston, March 5 and 12.

ary; miss Emma Houston, March 5 and IZ.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and ovening, one-half the time. Speakers engaged:—Mrs. Sarah A. Byrnes, Dec. 13 and 25; W. K.
Ripley, Jan. 15 and 22; Chas. A. Hayden, April 2 and 9; Miss
Martha L. Beckwith, May 6 and 13.

LOWELL.—Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyccum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—Nellie J. Temple during December; Chas. A. Hayden during January; Mrs. A. A. Currier for February; Mrs.
E. A. Bliss for March; Mattie L. Beckwith fir April; Charles
A. Hayden for May; Mrs. Frances Lord Bond for June. Wonerster, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and ovening. Speakers engaged:— Mrs. A. A. Currier during January; J. G. Fish during Febru ary; Miss Beckwith during March.

ary; mass neckwith during March.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—J. M. Peebles during December; J. G. Fish during January. New York.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10% and 7% o'clock. Fred. L. H. Willis, per-manent speaker.

manual speaker.

The Friends of Progress and Spiritualists of New York hold their meetings at Dadwards 1121

The Friends of Progress and Spiritualists of New York hold their meetings at Dodworth's Hall, No. 886 Broadway, every Sunday, at 10% and 1% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular secsions at 2 r. M.

The Friends of Priodress will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATULFOUSLY EVERY WEEK IN THE BANKER OF HIGHE. ITo be useful, this list should be reliable. It therefore be-

houses Booletles and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should perchance any minto appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.)

Mns. Cona L. V. Harch will iccture in Lyceum Hall, bos-ton, during December. Mus. Laura Curpy will lecture in Charlestown, Mass, the three first Sundays in January. Address as above, or Dayton, Oblo.

Onto.

N. Frank Wintz will speak in Chelsen, Dec. 18 and 25; in Troy, N. Y., during January; in Soniersville, Colin., during February; in Springfield during March. Address Quincy, Ms. MRS. S. E. WARRER Will speak in Portland, Me., during De-cember. Will speak week evenings, if desired. Address, care of Dr. H. F. Gardner, Pavillon, 57 Tremont street, Boston. DR. L. K. COOKLEY will lecture and heal in Quincy, Ill., dur-ing December. Address, care W. Brown, Quincy, Ill. F. L. WABSWORTH will speak in Battle Creek, Mich., one-half of the time for six months.

half of the time for six months.

Miss Marria L. Beckwith, trance speaker, will lecture in Williamnte, Conn., Dec. 18 and 25; in Taunton during January; in Stufford, Conn., during February; in Worcester during March; in Lowell during April: in Plymouth, May 8 and 13; in Portland, Me., May 20 and 21, and during Beptember. Address at New Haven, care of George Beckwith.

J. H. Handall and Herry B. Allen will be in Boston from Dec. 3 until Dec. 15; in Worcester, Dec. 18 and 23. Address accordingly.

accordingly.

Mis. Sarah Heler Matthews will speak in Eden Mills,
VI., during January.

Lois Waisshooker will speak in Wellington, O., Dec. 18;
In Liverpool, Jan. 1; in Eaton, Jan. 8. Address, Liverpool,
Medina Co., O.

LEO MILLER Will speak in Evansville, Wis., Dec. 18 and 23. Persons desiring Mr. Miller's services for Sundays, or for week syching Heetings in the vicinity of the above places, will please write immediately and address him at Milwaukee, Wis. Mrs. Susin A. Hutchinson will speak in Quincy, Dec. 18 and 25; in Chicopec during January. Address as above, or South Hardwick, Vt.

Miss. E. M. Wolcorr will speak in South Hardwick, VL., Dec. 18; in Morrisville, Dec. 23. Address, Rochester, Vt. ISAAO P. GREENLEAF WIll speak in Bucksport, Mo., Dec. 15 and 25. Address, Exeter Bills, Mo.

Miss. S. A. Horton has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend fune-rals. Address, Butland, Vt. Mrs. Sanan A, Brings will speak in Plymouth, Dec. 18 and 25; in Chelsea, Jan. 8. Address, 87 Spring street, East Cambridge, Mass.

23; in Cheisea, Jan. S. Address, 61 Spring Street, Last Cambridge, Mass.

Mas. Frances Lord Bond will lecture in Lowell, Mass., in June. Address, care of Airs. J. A. Kellogg, Amherst, Mass.

John Maynew will speak in Waterloo, Iowa, Dec. 13 and 194 in Laport City, Dec. 20 and 26; in Iowa Falls, Doc. 27 and Jan. 2; in Fort Dodge, Jan. 3 and 9.

Charles A. Hayden will speak in Washington, D. C., Dec. 18 and 25; in Lowell during January and May; in Chelsea during February; in Haverhill during March; in Plymouth, April 2 and 9; in Providence, R. I., April 23 and 30.

Mrs. M. S. Townsend speaks in Troy, N. Y., during December; in Woodstock, Vt., during January; in Charlestown, Mass., during March. Address a above.

J. M. Prebles will speak in Providence, R. I., during December; in Portland, Mo., during January; in Washington, D. C., during February. Wock-day evenings he will lecture in the vicinity upon Spiritualism, before literary associations, or Temperance and Masonic fraternities. Correspondents please address as above, or Battle Creek, Mich.

Warren Chart will lecture in Syracuse, N. Y., during December, In Acceptance will lecture in Syracuse, N. Y., during December, Inc. 1985.

please address as above, or Battle Creek, Mich.

MARIEN CHAER Will lecture in Syracuse, N. Y., during December; in Washington, D. C., during January. He will also speak week evenings on the war, the currency, reconstruction, the origin and destiny of the races, etc. He will receive subscriptions for the Banner of Light.

MIB. M. A. C. BROWN, inspirational speaker, of West Brattleboro', Vt., will speak in Brattleboro' during December. Will answer calls to lecture and attend funerals.

MIB. AUGUSTA A. CURRIER Will speak in Philadelphia during December; in Worcester during January; in Lowell during February. Address, box 815, Lowell, Mass.

MRS. E. A. BLISS, of Springfield, Mass., will speak in Cincinnatt, O., during December; in Charlestown, Jan. 22 and 39, and Feb. 5 and 12; in Flymouth, Feb. 19 and 26; in Lowell during March.

J. L. Potter, trance speaking medium, will lecture in Des Moines, Iowa, every Sunday until further notice. Aus. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on week-day evenings, if wanted.

JAMES M. ALLEN'S address, for the present, is Banner of ight office, Boston. J. G. Fish will speak in Providence, R. I., during January J. G. Fish will speak in Providence, R. I., during January and March; in Worcester, Mass., during February. Address, Usinges, Allegan Co., Mich., or according to appointments.

W. K. Riplet will speak in Somers, Conn., during December; n Stafford, Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Ad-ress as above, or Snow's Falls. Me. Miss EMMA Houston will lecture in Taunton, March 5 and 12. Address as above, or Manchester, N. II. AUSTRIN E. SIMMONS Will speak in East Bethel, Vt., on the burth Sunday of every month during the coming year. Address, Woodstock, Vt.

Miss Luzzie Doten, Pavillon, 57 Tremont street, Boston, Ms. Miss Susie M. Johnson, Chicopec, Mass. Sanuel Underhill, M. D., is again in the field, and ready o receive calls for lectures. Address care of A. J. Davis, 24 anal street, New York.

MRS, EMMA M. MARTIN, inspirational speaker, Birmingham, lich. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

A. P. Bownan, inspirational speaker, Richmond, Iowa. Bens. Topp, Decatur, Ill. Miss Belle Scougall, inspirational speaker, Rockford, Dl. Miss. Ida L. Ballou, Fond du Lac, Wis. MISS LIZZIE CARLEY, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Decatur, Mich.

MRS. H. T. STEARNS will answer calls to locture. Address, touth Exoter, Mc. GEORGE KATES, of Dayton, O., will answer calls to lecture in Sundays, at accessible points.

IRA H. Curtis speaks upon questions of government. Address, Hartford, Coun. MRS. LOVINA HEATH, tranco speaker, Lockport, N. Y. MRS. SARAH M. THOMPSON, trance speaker, post office box C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill.

Miss A. P. Mudortt will answer calls to lecture, and attend uncrais. Address, Montpeller, Vt., care of L. L. Tanner. Mrs. A. P. Brown, inspirational speaker. Address, St. ohnsbury Centre, Vt. MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Am-MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich.

M188 L. T. WHITTIER, Dansville, N. Y. Moses Hull, Kalamazoo, Mich. F. L. H. and Love M. Willis, 192 West 27th stroot, New York City.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. REV. D. P. DANIELS will answer calls to lecture and attend merals. Address, Lafayette, Ind. MRS. MARY J. WILCOXON, Hammonton, Atlantic Co., N. J. DR. JARRI COOPER, of Belicontaino, O., will answer calls to speak on Sundays, or give courses of lectures, as usual.

L. JUDD PARDEE, Boston, Mass., care Banner of Light. MRS. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Paterson, No. 250 Walnut street, Cincinnati, O. REV. ADIN BALLOU, lecturer, Hopedate, Mass.

SPECIAL NOTICES.

MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. J. S. LOVELAND. Willimantic. Conn. H. B. STORER, Foxboro', Mass., or 4 Warren st., Boston.

[Each insertion of all advertisements under the above heading will be twenty conts per line.] Miss Jennie Lord, musical medium, care Erastus Stebbins, .mcopec, mass. 86px4—3m HEXRY C. GORDON, medium, 66 West 14th stroot, corner 6th venue, New York. octl—3m\*

BANNER OF LIGHT: Journal of Romance, Literature and General Intelli-gence; also an Exponent of the Spiritual Phil-

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BROOKLYN, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lycaum, No. 138
Washington street, Brooklyn, N. Y.
Washington street, Brooklyn, N. Y.
Washington of C.—Spiritualist Meetings are held every Sunday, in Smeed's Holl, 481 9th street. Speakers engaged:—Charles A. Haydon, Doc. 18 and 25; Warren Cinase during January; Roy, J. M. Peobles during February; Mrs. F. O. Hyzer during March.