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Witerary Meyartment.

THE PROGRESS OF AN

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

CHAPTER XI

We may be permitted to interrupt a moment the plot of our story to give some explanations regarding Frank. The reader will ask, without doubt, why he has so quickly forgotten Miss Elise. and why the writer has raised up so suddenly another passion in his hero. The writer has only copied Frank, and Frank in believing to love Madame de Regny, has only obeyed his exalted imagination. May the reader excuse the one, and especially may he pardon the other; for, as was said in the preceding chapter, the contrast with the past was so great that Frank walked with dizziness. There would be quite a theme to develop. if we wished to enter sooner into the analysis of Frank's character. A simple comparison will suffice us: He was a child whom they had permitted to rove at liberty in a splendid garden, and who, after having admired one flower, left it to go toward another which he believed to be more beautiful, because it had another form and another perfume. Frank resembled in that all men. It submitted a new sentiment to him. This sentiment was ca-

Caprice! is it not in fact to it that we all yield, oh grave readers, oh charming readers? What golden dreams, what conceived projects carries it not on its light wings? To what serves us our resolutions? They are based upon the sand; caprice passes over the sand and reverses them with its breath! Caprice had breathed into Frank's heart, and, as lightly as it had been done, it had shaken the poet's love for the young actress. We repeat it: Frank resembled other men. with this difference: that he believed himself sincere in his new affections, and had willingly sworn to have never loved but Madame de Règny.

After the scandalous scene provoked by Fritz de Stolberg at the house of the great lady, Frank conducted Elise to their common dwelling; Sosthène had arrived there before them.

"Listen," said he to the poet, when he entered with the young girl, "listen: this man has cowardly insulted, before all, her whom we have called our sister, and I wish to ask him the reason of his insult."

"Without doubt."

"But I have already twice provoked him, and tion. Besides, it is I alone whom that regards, and I will not allow that you go to fight in my

place, provided this man consent to fight." "But this duel would be death to you, unfortu-

nate! You cannot hold a sword!" "What matter? God will decide!"

"Death! you fight for me!" cried poor Elise. drying her tears, "no! no! M. Frank! Let alone this man, and do n't risk your life against that of a miserable fellow unworthy of your anger. And, besides," added the young girl, "do I not, also,

leave this town? What matters to me the insult of M. de Stolberg? Believe me, M. Frank! let this man alone, and keep your days for those who love vou!".

Miss Elise returned to her chamber. When the two friends were alone:

Come come!" said Frank to Southene "Where do you wish to go, then?"

"To the house of M. de Stolberg!"

"At this hour? You are a fool!" "Ah, it is that I have not the time to wait!"

"To-morrow---"

"No! this night! now!" "Frank, let me take your place?"

"Ah, you would despise me too much after! Come! M. de Stolberg will not have returned perhaps, as yet, to his house, and we shall find him at the Cercle. He has arms; he will choose a witness, and you will be mine, will you not? Well,

"Wait until to-morrow, at least." "It is impossible!"

"Impossible! why so?" "Because, to-morrow---"

"Well?" "To-morrow I shall leave."

"What do you tell me, Frank?

"Truth."

"You leave with Madame de Regny!" cried Sosthene, as if struck with a sudden revelation. "Yes," replied Frank with a low voice. "I leave

to-morrow with her; she permits me to accompany her in a voyage of some months only. But, reassure yourself, my friend; I shall return near you; I shall not forget you." Sosthène seemed to reflect.

"You are right," said he, after a moment of silence; it is necessary that you go to find M. de Stolberg to silence the calumny. When you are no longer here, it is necessary that people know fully that you fought for the young actress and that you do not play near the great lady the humiliating rôle of those whom the world call valets de cocur!"

They went out together.

It was necessary to pass before the Cercle des Lions to reach the dwelling of Fritz de Stolberg. The night was dark and cold. The two friends walked beside each other without speaking. Suddenly they stopped. They had heard voices which discussed together, and among them they recognized that of Fritz de Stolberg.

"I swear to you, gentlemen," said he, "that I will lower the importment cackle of this young

"Think of it, Fritz! you fight with him?"

"Fight? not that, but to give him a correction which he will remember.". Frank wished to dart forward, but Sosthene re-

trained him.

"Wait," said he in a whisper. why have we been sent in quest of arms at such an hour?"

"And in such a cold?" added another. "Why, above all," continued a third, "seek forthwith this poor Frank, this beautiful, weeping swain whom you will freeze with terror at the sight of a naked sword or a pistol barrel?"

"Wait till to-morrow." "Not that, gentlemen, for to-morrow Frank will not be here to receive that I have prepared him-He leaves."

"Who told you?" "Gentlemen, you are very ignorant or very in-

full of superb irony. "Explain yourself." "I have said to you that Frank leaves to-mor-

nocent!" replied Fritz de Stolberg, with a smile

"Yes."

"But with whom believe you that he goes?"

" With Sosthene." 'Not at all."

With Miss Elise?' " Yet less."

With whom, then?"

"You do not guess?" " No."

"I was right just now. You are all ignoramuses, or of very innocent hearts. Frank leaves tomorrow with Madame de Règny." 'Nonsense!"

"It is impossible!"

"You dream, my good Fritz!"

"I repeat it to you. Madame de Règny carries off-that is the word-Frank, the poet, or actor, as it shall please you best to call him. But I come to nut myself across the route, and I hope, by the aid of a light sword-thrust, to deprive Madame de Règny of so sentimental a traveling companion. You see, gentlemen, that there is no time to lose, and that if I don't hasten myself, the beautiful Frank may escape me."

"You deceive yourself, M. de Stolberg. Frank will not escape you, or, rather, you will not escape Frank. You see it. I was going to you, without knowing if I should find you, and I thank you, sir, for having the good will, contrary to my expectation, to save me half the road." Fritz and his friends stood confused at seeing

suddenly the young poet before them.

"I hope, M. de Stolberg," continued Frank, that you will accept this gentleman for my wit-He designated Sosthene in naming him.

"This place is deserted; no person passes it at this hour. We may fight immediately."

"You are perfectly right, and if M. Sosthène wishes to choose one of these gentlemen to regulate the conditions of the combat, we shall have no more than to put ourselves en garde."

"But the conditions are all regulated, sir. You have the swords; will you please to deliver me

"Oh! oh! you ignore the rules of the duel, M.

"I avow my complete ignorance."

"I do not wish to kill you, M. Frank." "You are more generous than I, sir."

"I wish only to give you a lesson."

"I wish to punish you. I---" "M. Frank!"

"Come, give me a sword, then."

"Gentlemen," said one of the friends of Fritz

you must not fight now; the night is too dark." "So much the better," cried Frank. "Obscurity will equal the chances." He took a sword from the hands of a witness

and put himself opposite M. de Stolberg. The duel commenced.

They heard the clicks of the steel, now strong and rapid, now slackened. For a moment the two adversaries parried and thrust vigorously when suddenly the moon gliding from behind a cloud lightened a second the scene of combat Frank's eyes darted lightning. The face of M. de Stolberg had kept its expression calm and railing. They saw him rapidly disengage his sword at a moment when Frank set upon him, then they heard a stifled cry. Frank fell. Sosthene precipitated himself toward him. M. de Stolberg bent toward him whom he had

just wounded. "Reassure yourself, sir," said he to him; "it is a

simple prick that I have given you. I had promised you not to kill you. I go to send you a car-He went away with his friends. When they

vere gone, a door opened suddenly, and Sosthene who was seeking to lift Frank, saw a woman be fore him. It was Madame de Règny.

We have forgotten to say that it was nearly opposite to her residence that the duel took place.

CHAPTER XII.

When Frank and Sosthène left their lodging in the "Rue de la Carraterie," to go to the house of M. de Stolberg, the young actress, troubled by what she had heard feigned to go up into her chamber to take to rest; but she listened to the conversation of the two friends, and when they went out she descended softly and began to follow at a distance. A sad presentiment said to her that Frank was exposed to danger, and she wished to he near him to prevent this danger, or to be the first to give him care. She arrived at the place of the combat at the moment when Frank, struck by the sword of his adversary, sank upon the ground, and as Madame de Règny arrived in her turn nea

"Miss Elise," murmured he, and seeing the young widow, he added, " and you also, Madame? How knew you? by what circumstance?"

"I was going to rest," replied the great lady,

"when under my window I heard voices which seemed angrily disputing. Then I recognized yours and that of M. de Stolberg. I was still under the impression of the scandalous scene of this night. I divined that you were going to fight. "Well and good," replied a friend of Fritz, "But I descended to prevent the duel, but alas! too late." "Reassure yourself, Madame, and thanks. My wound is neither mortal nor very grave, and,"

edded he in a low tone, "I shall be able still to follow you." But, as low as he pronounced these last words, Miss Elise heard them. She heaved a profound sigh. It was then only that Madame de Règny

saw the actress. "M. Frank," she said quickly, " you cannot return thus to your home

And addressing herself to one of the domestics that had followed her, she said:

"Tell them to prepare a chamber in the house for M. Frank."

Poor Elise felt an anguish of heart, and addressing with hesitation the poet: "You do not feel strong enough to come with

us, M. Frank. We will aid you, we will support you. Will we not, M. Sosthene?" "Ah! do not think of it, Miss," quickly replied Madame de Règny. "M. Frank is too feeble; it is

necessary even to make haste." The domestic returned to say that a chamber was ready to receive the wounded man, who mounted the staircase leaning on Sosthene and

the domestic. They examined carefully the wound, which was not, in fact, very serious,

Madame de Règny left Sosthène and Miss Elise near their comrade.
"Good Miss Elise," said the sufferer, addressing the young girl," your interest for me has made

you come out in a cold and dark night to this street--"Have I not done well, M. Frank?" replied she, with a sad smile. "I shall be able, at least, to receive your adieu, for you would have gone with-

out saying anything to us.' "Miss, you know-"I know that you must leave to-morrow. Have you not said it, M. Sosthene?"

Frank made no reply. "Let me, for the last time perhaps, say to you again, beware, Frank, heware of throwing to the wind the treasure which God has confided to you. It would be disobeying Him, and render you very culpable, to leave, to prove abortive by indifference and repose, the poesy which He has put in your soul. It is for you to diffuse around you that he has given it you; it is by labor that you see it

grow, and you are indulging in passing distrac-

tions which drive away labor. Beware, Frank,

Sosthène spoke in his turn.

"Friend," said he to him, "you are the master of your actions, and all the advice which sincere and devoted friendship could give you would be insufficient to change your resolutions; therefore I shall add nothing to that which Miss Elise has already said."

"Why, one would say that I ran serious dangers. Reassure yourselves, my friends; it is only a voyage of a few months which I am going to make. As I said to Sosthene just now, it is an opportunity to make myself known. Madame de Regny will open to me many doors, which without her would be closed to me for a long time to come. She has promised it to me."

Then Frank continued, addressing himself to

the young girl: "And, nevertheless, if you had willed it, Miss, I should have remained near you. But you did not love me enough to keep me, you who might have kent me with a word, a word that you have not wished to pronounce, and that I look forward to

"M. Frank, it is the hand of God which directs our actions. I shall pray him to spare you the

"The trial, can it injure me? No, Miss; for I say it with you, it is the hand of God which leads us, and it stretches toward me full of mercy! See what God has done for poor Frank. He has marked each of my days with progress, and each progress with a victory. Who would recognize to-day the obscure laborer of yesterday, whom Sosthène met going at hazard on a great highway. No, if God reserved me trials, he would not have covered with flowers the commencement of my route, as if to hide the snares in it."

"May it be so, my friend," replied Sosthene, and may God save you from pride." He pressed Frank's hand, and went away with

Miss Elise, who, before leaving, said again to the

"Be happy, M. Frank. I shall pray for your hanniness. What the young girl had said made a great im-

pression on Frank's mind. He did not doubt that a real and profound affection had dictated the words of Miss Elise. Strange nature, that of Frank's. He would have wished the ability at this moment to go to his friends and say to them, Defend me against myself, and keep me near

He feared the future. But soon his will got the ascendancy, and it showed him the renown toward which he was going. He closed his eyes, and his imagination thus summoned brought before him pleasant chimeras and radiant phantoms which invoked him. He fell to sleep in caressing them, and he found them again in his sleep. The dream kept up the illusion through the night, and as in opening his eyes he saw Madame de Règny near him, he believed himself still dreaming, and his lips murmured:

"Be blest, you who have loved me! Be blest, you who have led me toward glory!"

Three days afterward, the wound which he had received in his duel with M. de Stolberg offering no longer any cause for fear, Frank left Geneva with Madame de Règny.

Miss Elise and Sosthene left the city also some time after

CHAPTER XIII.

Two years have rolled away since Frank followed Madame de Règny, and many events have been achieved since that epoch. Frank has visited a part of Italy and Spain. He is no longer the same young man; a complete metamorphose has taken place in him; his beliefs are shocked at the practicalism of the century; he sees the world such as it is, and yet, without believing it malicious, he taxes it with injustice and culpable in-

Frank is wrong.

Interest guides men; and egotism, it is said, is the natural consequence of interest. If we dared state our thoughts in this respect, we should say that, taken in a true sense, interest, sentiment, innate in our nature, is the moving power which ought to carry man toward progress. But let us leave behind us him who crosses his arms and regards with an indifferent air the struggle of labor and intelligence. The world is not malicious. God has united the creature to the Creator in saying to him, "I rough-hew a universe, achieve the rest!" And in the immense work which he confided to man to bring him to Him, interest, as we have understood it, was necessary, Those who complain, and say the world is malicious, are the feeble and envious: the feeble, whose hearts fail in face of trial; the envious, who are true egotists, hypocrites, lackeys, who censure the master and who would do more than he if they possessed his gold! We are in the world to live with the world. To what good are useless complaints? Let us search only that which is good, and let us accomplish each our work with the sweet and holy philosophy of labor and hope!

Frank came to think so, but he ought yet to pass through many trials before steeling altogether his soul, and understanding that strife is necessary to man to succeed, according to the triumph, at least to the accomplishment of his ideas. He had had a moment of discouragement. This moment was

to have come.

When Sosthene and the troupe of actors had found him on the route of Vigan, he was a young man without instruction, and altogether ignorant of the ways of the world. He began to work, and his astonishing progress created a kind of admiration with those who had seen it achieved: they lavished commendation on Frank: they accustomed him each day to praise. But when he has left them when he found himself before other persons, who had not assisted in his progress, they found him very ordinary, and did not at all think to continue to him the praises which he expected; they paid no attention to him; they listened to him, but without enthusiasm. It was then that discouragement took possession of his soul: above all, when he perceived that the love which he had found in Madame de Règny, was nothing more than self-love, and that the moment when the idol from her pedestal, this self-love of to annovance—almost to confusion!

Certainly Frank must really suffer!

His pride rendered him indignant, not only beause the world overlooked him as a poet, but be cause the great lady was ashamed of his love.

Then he thought of the humble fireside, where he lived with Sosthene and Miss Elise-Elise, who loved him, and near whom he had been able to live happy and tranquil.

"Ah! I passed on one side of happiness," said he. "I was blind, for she stretched out her hand, and I saw it not. Where go I thus? Who will tell me what are these tumultuous waves which mutter in my soul; and this secret voice, that I always hear, and which cries to me, 'Onward! onward!' I see now the sweet peace of an obscure life, but free, and which I have lost! The holy and blest life of the family which leaves the passions without to expire on the threshold. Who will explain me that? I was loved with all the ardent tenderness of a virgin heart by my good parents, and I have left them. I was not a bad son, my God! and with my adventurous life I have abandoned them to grief. I have wished to go back again toward the house of my father, and still this secret voice, stronger than my will, has cried to me, 'It is not true; onward! onward!"

Frank and Madame de Règny came to end the summer season at Cambo, a poetic village at the Pays Basque, at the beginning of the Pyrenees. The village is divided into two parts-upper and lower Cambo. The first part is built on a terrace overlooking the valley which bounds an amphitheatre of wooded hills, at the feet of which the coquettish Nive rolls her blue waves.

Madame de Règny inhabited upper Cambo, the rendezvous of foreign fashion. Frank lived in the other part of the village; he had rented a little white house, surrounded by a curtain of willows and poplars. Madame, de Règny had not wished him to live

near her; and each time he climbed the ascent which led to upper Cambo, he always found the young widow absent. To day it was a promenade to Saint-Ran-de-Luz; o-morrow it was a visit to Pas-de-Roland. In

hort, it was an absence of every day, and a new xcuse for every absence. We have said that Frank's pride had suffered rently from it; and all that Miss Elise had pre-

licted to him returned to his memory. Formerly, he was with every party; now they seemed to make it a point to avoid his presence. For three days he had not seen Madame de Règny; he repaired to her house. They told him she was out.

"It is well; I will wait until she comes in," replied he. "But, sir

"Can they have prohibited you from opening the door to me, Margaret?" "No, sir; but---"Then be quiet; I want to see your mistress.

She will thank me for having come, and, above

all, for having waited for her. When did she go out?" "This morning."

"And she said she should come in

"This evening."

" Before dinner?"

" Yes, sir." "She cannot be long, then?"

"I do not think."

"It is well. Go!"

The maid went out. "I cannot live longer in such uncertainty. If she has ceased to love me, she may tell me frankly. I am weary with these humiliations, and I have suffered too much from them already! She is ashamed

and she breaks it! That must be. They liad predicted it to me. Oh!" added he, smiling bitterly, I believed she loved me! I was a fool, that is all. It was a caprice, a distraction; she wearied, and she took me to drudge away her ennui. In truth, I was a fool! But I wish that she may tell it me presently herself. I shall anticipate an explanation. She looked forward to it, perhaps, and lid not dare provoke it. Well, I will do it. This

of me, it is evident. The toy no longer amuses her,

He went and placed himself at the window. The setting sun purpled the summit of the Pyrenees; the Nive reflected the last rays of the day, and its mysterious murmur seemed to say goodnight to this poetic nature, in readiness to fall to

will be a service which I shall have rendered

"On an evening almost similar to this one; at the foot of hills similar to these that I see-at the foot of the Alps, in fact, I was with Elise," sighed Frank. "We walked, holding each other's hand: sweet ideas filled my heart; I found life happy and beautiful; an avowal mounted to my lips, and without its escaping from them, I met it in the look of Miss Elise. Poor girl! she loved me! What has become of her? And Sosthene? Where are they now? Oh, my friends, if you knew how much I suffer, you would pardon my ingratitude,

and you would come to console me!" He returned and sat down in the saloon. There were books on the centre-table; he took one up mechanically. It was a volume of his own poems-a volume which he had published some months before, and to which he had given the ti-

tle of "The Capricious." "Wild day-dreams," murmured he, "see what you have done with Frank! You came seeking him at the workshop, and he has followed you! Ah, I should have closed my door to you; but your voice was so sweet! you called me. Your smiles were full of promises, and I believed in them! You spoke not the truth; yet, oh ye dreams, you have ruined Frank; but Frank cannot curse

ou, and he will follow you forever!" A carriage stopped before the door. Madame de Règny descended from it. A minute after she entered the saloon.

She was surprised to find the young poet there. "Ah! is it you, Frank?"

"Yes. Madame: I have come so often without having had the happiness to meet you, that I have taken the liberty of waiting your return." "I thank you, Frank; you have done well; but

am horribly fatigued: this promenade-"This promenade has been long?" "You vex yourself again."

"I, Madame? and why should I vex myself? and by what right?" "Frank, you are not reasonable; and if you re-

flect well-"I do only that the whole day, not having anything else to do."

"This is a jest." "It is a truth—unhappily."

"You do not work more, then?" "At what?" At your poetry."

"It has gone away, Madame." And what route has it taken?" The route to Geneva."

Madame de Règny believed that Frank made allusion to their meeting. "That town pleased it, therefore, well?" she

"Is it not its cradle? It has regretted the coun-

ry. Nevertheless, it left very desolated." "It will return, then?"

Yes, Madame."

"Perhaps." "Frank, you are troubled!"

"You divine justly, Madame." " What is it ?" "And you divine no more."

"Oh! I pray you, Frank, I detest epigrams." "It is that you begin to conjecture, then?" "You are insupportable."

"Be good enough to pardon me, Madame." "Listen, Frank. You are in bad humor; you inwardly find fault with me, because I cannot let you accompany me always and everywhere. Are you reasonable? I ask you it, what would the world say? And then, you force me to reproach you; you have left your books; you have composed nothing for three or four months, and it is not astonishing that your poetry abandons you. Glory, after which you go, demands more work

and more perseverance than you give to attain "Nothing can be truer, Madame." "Well! why work no more, then? Why lose a

time so precious?" 'It is again true!" "You ought to frequent a great city-Paris, for example. Paris is the hearth where all the intelligent go to get ardor. There your muse would jostle the muse of our greatest poets. Success is success truly only at Paris. Think you that you can make yourself a reputation in the country? No; in the country talent only starves itself, and dies; at Paris, it grows and lifts itself to the summits, and the artist, or the poet, may then lay.

claim to all." "It is still true, Madame; and what you say I have thought often; so I shall go to see Paris; but later, when I shall be strong enough to be able to descend into the arena with others. To-day this

her.

would be dangerous for me; a first defeat-and it would be certain-would bring me discouragement, and I could no longer struggle. Nevertheless, I shall leave. Where shall I go? I am ignorant of it; but that which is sure, is that you shall have no more to fear the what will they say of UP of the world which you seem to dread, since that-since that you love me no more."

" M. Frank!" "Did you not just say it to me?"

"Without doubt, in giving me the advice to leave, is it not to say to me that my sight is a tor-

ment to you-a remorse, perhaps!" Madame de Règny found not a word to reply; she was stupified by what Frank had just said to

"Ahl you reproach me because I work no more; but can I, when I carry along with me a fearful doubt, and one which kills me? When, in the position which you have placed me, I ask myself, every day, if I shall have again to-morrow courage enough to stiffe a new shame, to drink a new humiliation? Ah! you have not spared me, then, Madame. Why have you not said frankly, when I began to be an object of restraint to you, 'Frank, I have been deceived; I thought I loved you with true love, when it was only an affection of friendship which drew me to you?' I had suffered from it, without doubt, but I had understood, also that you could not give me a love which was not in your heart. I should have left, blessing you for this illusion of your soul, had it lasted only an hour, for it would have rendered me happy for an eternity."

I listen to you, Frank, and I believe myself dreaming. You speak to me of shame, of humiliations. Do you not dream also?"

" No, Madame !"

"In what have I humiliated you?" "In preventing me from appearing at your side, as formerly."

Madame de Règny bit her lips.

"As formerly, M. Frank?" 'Yes, Madame. Oh, reassure yourself," continued he, with a smile sadly ironical; "I do not pretend to reclaim our old habits, if I invoke the past; it is only to show what the present is."

"Is it then so hideous for you?" "I ask you the same question."

"And I reply to you: you are a child-a child whom I pardon, on condition-"

"On condition that he shall leave. Yes, Madame; so to obtain his pardon, he leaves this

Madame de Règny, whom this scene wounded and fatigued, although she did not make it appear, could not defend herself from a secret joy in learning that M. Frank had resolved to go.

"Where will you go?" asked sho. "I am ignorant of it."

Children's Department.

[To be continued in our next.]

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

Wo 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.

PART THIRD.

[Continued from our last.]

Christmas morning shone over the city bright and clear. Into thousands of happy homes crept the beautiful light of morning, and wakened glad children from pleasant dreams of the good Santi Claus, who was to fill their stockings, and put marvelous parcels under their pillows. Glorious Christmas time! who does not bless the angels for singing their song of love so many years ago? and who does not bless the kindly hearts that fill the world with joy, and thus bring heaven near?

It seemed as if one could hear shout after shout of pleasure, as the beautiful dolls, and the horses and carts, and innumerable toys were unrolled. or as the gifts from the Christmas tree of the evening before were again produced. Could it be that in the whole city one child was not made glad?

Carl's tired body had been carried to his poor attic, and there it lay, needing no beautiful gifts, for his spirit had gone over the wonderful river of his dreams, and he had reached his home. But into the home of Bill and baby Lulu the morning light shone with no joy-beams. It stole in sidewise through the casement, and little, eyes opened, but there was no Christmas gladness to greet them. The room was cold and still, only in the window hung the hemlock wreaths that Carl had given his last thought to. At last baby Lulu crowed, and turned her head to where Carl's bed used to be.

"Dear me!" said Bill, " what am I thinking of? There's no fire for mother, and no breakfast for baby; and here I lie like a great, lazy fellow, as if there was nothing to do!"

"Dear me!" said Mary, "I had forgotten we had no cinders, and I had been forgetting that it was Christmas; but I'll run and get some, and, mother, you keep Lulu in bed where it is warm until I get back."

"What am I thinking of?" said Dick. "that I have not sold a basket of apples already?"

And so these three angels of love went forth that Christmas morning on their mission of goodness, from that cold, desolate room, putting back their great sorrow for the missing of Carl, and their sadness at all their disappointment, and trying to do some brave work still. Tim slept in his bed forgetting all trouble, and the father, too, weary and sick at heart. The mother rose and wept bitter tears on this Christmas morning, which even the sweet chirrup of baby Lulu, as she saw the sunlight on the wall, could not prevent.

As Bill went out, he stopped with Mary a moment to look at the Christmas wreaths in the window, from the street.

"Don't they look nice, though?" said he, "just as if they were going to speak. Somehow it seems as if dear Carl was looking out of them,

and saying, 'I won't forget.'" "But you see he is n't," said Mary, "and nobody will remember that it is Christmas for us!"

Who knows?" said Bill: "and if Carl remembers up in heaven, that is better than all else. I tell you Carl will never forget, Lulu; and I expect to see a great doll raining down, and something real nice for you."

"But they don't have dolls in heaven," said Mary.

"Well," said Bill, "I suppose they do n't; but I don't know either. I do know that when Carl said he wouldn't forget that, he won't; and I should n't wonder if he asked all the angels that he saw if there was n't some way of getting a doll to Lulu. Oh. Marvi such a beauty as I saw in the shon down there. How I wished I had money in my pocket; and I kept wishing so hard that I thought perhaps I had, and I shook it and turned it inside out but never a cent was there in it! Now, Dick and Mary, you must n't tell, but I am love, and they made him do just as they wanted ners.

much for, and others nothing at all, and then I began to think if it would be very wicked if I was would miss, and that would make us all so rich!" you would n't; you'd never dare think of Carl

"That is it," said Bill, "I should somehow think he'd know; and then those hemlock wreaths, too-I should think they would know, and I should know myself all the time: but I was going to say I don't mean to look at a single nice thing to-day, for fear I'll forget, unless I get some money, and I'm sure I shant, for nobody will care for papers Christmas morning."

'And nobody will buy apples," said Dick. "And nobody will put out their coal barrels,"

said Mary.

"Well, well; do the best we can," said Bill; and I'm sure Carl will not forget that it is Christmas."

Just after these children had left the window, a gentleman came by. He, too, looked where the children had been gazing at the wreaths in the

"What beautiful wreaths!" said he. "I wonder who put them there? and in such a poor, miserable place! Hemlock wreaths, too! There is nothing I like so well; it seems as if they could speak to mel and how bright they look, as if saying, 'Come in; do come in!' I've half a mind to go, and yet perhaps they would not sell me one; and yet it seems to me as if I heard voices, saying, 'Go, go.' I dare say those within will not wish to see me. Perhaps they are full of their Christmas joys, and I shall be an intruder; but then I like to see those that are happy-why should I not go? and if they are poor, I'll buy a wreath and carry home to darling Minnie, and tell her how these grew on a beautiful tree such as I loved when a boy; and I will tell her what beautiful stories the hemlock trees used to tell me about God and the angels. It really seems to me I hear those voices again; how sweet they are! and they repeat, too, 'Come, come!' Yes. I'll go."

He rapped gently at the door, and the mother opened for him. The room was still, except the sweet voice of haby Lulu, who seemed to think that the sunlight on the wall was talking to her; and how cold and desolate it seemed! No sign of Christmas, except those wreaths in the window ! The good man's heart shone on his face, and love looked out of his eyes, and he knew that there was sorrow here, and he was thankful that he had listened to the voices bidding him come in.

"It was the beautiful wreaths in the window that tempted me to rap at your door, madam. I love so much to see the green hemlocks; it takes me back to the mountains, to the days of my boyhood, and seems like an old friend; and there seemed to me a peculiar beauty in these wreaths. I almost fancied some loving face was looking out of them."

"Oh! that was because Carl made them-our dear Carl, who is dead; and he wanted them hung up; for he made them for the children to sell, that they might have a little Christmas, and nobody would buy. Some said they would not last, and some said they did not like hemlock; but I know that such have never wanted to find God near when he seemed far off, because he speaks always through those green leaves."

"And you always hear his voice?" asked the gentleman.

Oh, no; no, sir. I forget to listen; for only think what trouble I have! who could hear God's voice when their children were little better than beggars? But then Carl always kept some hope in me. I did n't want he should come and live with us, but the children loved him so, and baby Lulu, that I let him come, if it did take bread out of our mouths."

hear," said the gentleman.

would gladly know all her history. So she told of the days of her childhood in the country, of her pleasant cottaga home, of their coming to the city, of her husband's illness and discouragement, and even of the picnic under the hemlock. How sweet it seemed to her to pour out all her troubles, for already she felt that there was so much love in this stranger's heart, that he could give her all she needed. And he sat and listened, and the tears fell from his kindly eyes; and again he thanked the good influences that had brought

At last haby Lulu thought of her breakfast and gave a little, imploring cry, and the mother went to care for her, and Tim and the father awoke. The gentleman rose quietly and went out, and the mother thought he would not return; but soon the door opened and he came bringing some fresh coal, and soon the grocer's boy followed with bread and sugar and coffee, and with even the raisins for the pudding. Then there followed milk and eggs and butter, a feast of good things and among them a fine turkey. The fire was made. the rooms began to be warm, and bright, and the pleasant odors of a bountiful breakfast filled them.

As Bill came in he opened his eyes with wonder; Mary followed and paused at the door, and Dick put his cheerful face close by theirs.

"Did n't I tell you that Carl would n't forget?" said Bill. "I knew that he'd tell all the angels that it was Christmas." "And what if he did?" said Mary, "they could

not bring turkeys and coal and great bundles of things." "Well, they could make somebody do it, you see," said Bill; " Carl knew, and he said he would

not forget, and did n't I tell you that if he remembered that it would be all right?" "Dear Carl!" said Mary, "I wish I could let

him know that they have all come-all the good things we wanted for Christmas." "All but Lulu's doll," said Bill; "but then I shouldn't wonder if that came raining down by

and-by." The children were eager to know of their mother where all these things came from, for the gentleman had gone out again. When Mary heard

her face grew sad. "It was n't Carl that brought them, after all," "It was just the same," said Bill. "I know just

how it was: Carl, you see, went over the river, as he said he should, and he reached the beautiful place that he wanted to go to, but he didn't forget when he got there, and he remembered that we had no Christmas, and that Lulu would have no beautiful gift, and so he told the angels all about it. I should n't wonder if he told a hundred of them; and then the angels said, "We must see to this! for Carl is so good and loved Lulu so much.' So, just as quick as it was morning, those angels came down-I almost thought I heard them when we stood by the window, looking at the wreaths -and they found a man who had ever so much

afraid I shall do something bad for the sake of They made him stop and look at the beautiful getting mother her Christmas pudding. You see, wreaths, and made him wish for one, and then, I looked into the windows yesterday, and won- when he came in, he was so good that he wanted dered and wondered what some people had so to do all the rest. Oh, if I live to be appear I hope I'll be an angel's man!"

Their good friend just then entered again, bringto steal a little, just a very little, that nobody ing his arms full of packages; and among them; sure enough, was a doll for Lulu. Oh, how the "But you wouldn't, Bill!" said Mary; "I know | children laughed when they saw it, and ran to the baby and lifted her from her mother's arms, and shook the pretty doll before her laughing eyes. Then there was a knife for Dick, and a book for Bill, and a horse for Tim, and a beautiful picture for Mary, of the angels bearing a spirit to its home; besides these there were new dresses and warm tippets and mittens, and many things that they so much needed. This was, indeed, a beautiful Christmas, a joy-season. What happy hearts there were in that humble home! and did not the happiness reach the sweet summer-land where Carl had gone?

These children had found a friend, not for a day, but for their lives. As the good gentleman learned of their loving acts, he wished to help them to become noble and true. When the spring came he found a home for them in the country, where they could grow strong and healthy, and find beautiful flowers and green fields. One of the first things that Bill did was to get a hemlock tree and plant it beside their cottage door. The children always called it Carl's tree, and they ever kept his memory fresh, believing that he, as a lovng spirit, knew all about them.

"I've been thinking," said Bill one day, as they sat on the green grass before their door, "how good it was in Carl to remember us and find so good a friend for us; and I've been wondering what we could do for him."

"Why," said Mary, "he doesn't want anything where he is; he has all kinds of beautiful things." "Yes," said Bill, "but beautiful things don't make people the happiest, I believe Carl would want to be doing something good and kind all the time, and, you, see, he must find folks to help him. If we could only help him would n't it be good. Let us not wait till we are grown up to be angel's men and women, but let us begin now."

"But how shall we know what Carl, wants us to do?" said Mary.

"Oh, we can feel it," said Bill, "just as the good gentleman felt about Christmas; and then we shall be at work for Carl and Carl will be at work

for Heaven, so we shall be doing lots of good." And thus these children became angels on earth, trying to do good and loving deeds; and when the next Christmas came, many a poor child was glad in the simple gift that their love planned.

And the hemlock-tree still grew by the riverside, still blessed the tired travelers, still lifted its branches to the clear sky, and drooped them to the flowing river. Has it no voice for you? Does it not say, "Do the very best you can to make the world happier and better?"

Some Things I See In and Around New York.

It was one of the coldest of the days of the autumn—quite a winter's day, when one wanted to wrap themselves in warm cloaks, and thought of warm fires and comfortable homes. I passed through one of the streets where the poor live, and where my heart always grows sad as I see the little children who seem to have no one to love them or care for them. As I passed along, a little girl attracted my attention. She had on no nice garments, not even comfortable ones. She had in her hands a bit of cake that some one had given her. She was a wee bit of a thing, hardly able to find her own way anywhere. A little boy came along beside her; whether he was taking care of her or not, I could not know; but she looked up in his face, and thrust up her little hand in which she held the cake, that he might share. He took a large bite as if he had not had anything so nice for a long time, and she looked as pleased as if she had caten it herself.

Now that was a very little thing, but it seemed "Tell me about Carl, and all of you. I love to more beautiful to me than all the fine pictures in the windows on Broadway. In that little girl's The mother felt as if a friend had come in who face shone out love instead of selfishness. I could not see her poor dress or her uncombed hair; I only saw that she loved to give to others what was sweet to herself. How many times I think of her, and pray the dear angels to take care of her, and let love grow in her heart more and more.

To Correspondents.

S. E., MICHIGAN CITY.-I believe in the blessed law of compensation, but when I read such words as yours, I feel it. I thank you for them. We all need sometimes to know that our work, fails not. Did you not know that those only can really bless others, who have known, through experience, the sorrows as well as joys of life? And even little children need the richest and noblest treasures that can be given from the human heart. If a story has no lesson for one mature, it may as well be untold to a child. I trust the angel Hattie is a listener, through you, to some of the stories. It is sweet to think one may touch some chords that will vibrate even in spirit-homes. L. M. W.

Written for the Banner of Light.

THE SPIRIT OF PROGRESS.

BY MRS. HARVEY A. JONES. Dust on the tombs of greatness past-Dust on the ruins of fallen pride; The desert sands are over them cast, Mouldering decay where dark waters glide. The Spirit of Progress, in those dim years agone Went down through the ages of passing time; It reared those nations renowned in song,

And led them to deeds and records sublime Sometimes it has moved with the conqueror's car, Its wheels revolving all red with blood; But it looked to the years gleaming afar. When peace o'er the ransomed nations should

brood. Sometimes as a star in the crown of a king, It shone in its lustre o'er science and art; Then it sails in the fleet with white gleaming

wing-In lands all unknown a new race to start.

For ages 't was hid in the cloister's gloom. Till it stood by the martyr's gleaming pyre; In ashes and blood it burst from their tomb. And went forth on its wings of lurid fire. It burst the bonds of fettered thought, Opening the way from the thralldom of creeds:

With the price of blood each step was bought, As on its way Progression speeds. Ann Arbor, Mich., 1864.

Tunneling the Alps.

The tunnel under Mount Cenis will require twelve years at least for its construction, so it is proposed to build a railroad across the south face of the Alps, using as the basis the great military road of Napoleon. This road will be forty-eight miles long, and it is believed that it can be built in two years. A locomotive has been contrived to climb up steep acclivities and turn sharp cor-

Original Essays.

PHYSIOLOGY AND RELIGION. BY REV. J. C. KNOWLTON, OF BOSTON.

this direction. No one can be a good Christian unless he takes good care of his body. Therefore, by all that is great and good, I entreat you to at tend to this matter.

Next, notice that it is a Christian duty. Paul was writing to Christians. He says: "I beseech you, brethren, that ye present your bodies, a living sacrifice." It is right for you to attend Church, to worship God in prayer and praise, to be generous, to keep the "Ten Commandments," and to believe in sound doctrine; but you cannot he truly happy nor do your full duty in the world, without at tending to muscular mortality-to physical Christianity. The new wine of the Gospel Kingdom should be kept in clean, strong and beautiful, as well as new bottles.

Next, notice what the Apostle desired them to do: "Present your bodies, a holy, acceptable, living sacrifice to God." It is not enough that you give a portion of your time, money, and thought to the Church-not enough that you consecrate and dedicate your souls to God: in order to be perfect you must also give your bodies.

A sacrifice means a gift, an offering to be placed on the altar or table of God. Flowers, fruit, animals were anciently deemed acceptable. The sacrifice was not, therefore, necessarily, anything painful, but rather a beautiful, rich and pleasant gift. Paul wanted the human body to be presented, a living sacrifice, in contradistinction from the animals slaughtered and burned on the altar. The human body need not be killed to render it fit to be offered to God. "Holy and acceptable" means whole and in good condition, and therefore acceptable. By the Mosaic law, no animal was fit for sacrifice except those "without spot or blemish;" i. e., entirely whole, sound and healthy. The same law applies to the human body. A mained, malformed, diseased, broken-down, worn-out, old wreck of a body, may, with propriety enough, be presented to the sexton for burial; but not to God. Such a body can neither adorn his Church nor be useful in his service. mals were anciently deemed acceptable. The sac-

Such a body can neither adorn his Church nor be useful in his service.

Finally, notice the statement of the writer, that this is "your reasonable service." The reason for presenting the body, a living sacrifice to God, exists in the nature of things. It is the plain teaching of common sense, and it must be admitted correct by every one who reflects on the subject. Why and how we should attend to this duty, is what I ask you now to consider.

Physiology is the science of nature. The word means a "discourse about nature." It treats of living organisms and the phenomena of their lives. Human Physiology tries to explain the nature.

Human Physiology tries to explain the nature, laws and functions of the various organs of the human body. Of course it is an intensely interesting study. It brings to our knowledge many curious and wonderful things. But its main value consists in its revealing to us our powers, capabilities and duties. It also has a religious influence. It would lead us through Nature up to Nature's God. But the subject is large, and I have only time to notice a few of the more salient and practical relations.

tical points:

The well-developed and healthy human body is exceedingly beautiful. The velvety softness and smoothness of the skin, the wavy outline of form, the oval symmetry and graceful rounding of every part, the exquisitely gentle tapering of the limbs, the erect, dignified position, and, above all, the radiant glory of the divine face, demonstrate its, enchanting beauty. As no artificial instrument can equal the sweetness of the human voice, so no painting, no statuary, no richest gem of arso no painting, no statuary, no richest gem of ar-tistic workmanship can equal the silky hair, mar-ble brow, rosy cheeks, speaking lips, and spark-ling eyes of human beauty. In a word, man is the image of God and, therefore, perfect. The mother fondling her infant, and the strong man spell-bound by their charms, is the prettiest sub-limest sight on earth.

If we look within the body and notice the braid-

If we look within the body and notice the braided muscles, the oily joints, the elastic tendons, the valvular, throibing heart, the porous, puryfying lungs, the delicate net-work of nerves and blood-vessels, and all the curious apparatus for seeing, hearing, talking, feeling, motion, digestion and nutrition, we shall be delighted and amazed. The arrangement is perfect, the adaptation of means to ends is faultless, and the harmonious working of every part is complete. No worder the Paulm. of every part is complete. No wonder the Psalm-st_said, "We are dearfully and wonderfully ist said, "We are Jeanury and invention, aston made!" No machine of human invention, aston shing as have been the triumphs of genius, has tithe of its varied canacities. Every inoment it is quietly working miracles as wonderful as turning water into wine. It can do wonderful works, and, at the same time, under ordinary circumstances

Recep itself in repair.

But the proudest grandest thing of all is the human body, is the home of an immortal soul—the temple of the Holy Spirit. A divine intellect, an emanation from God, holds its throne in the brain, eugendering thought, writing history, forg-ing argument, feeding the fire of affection, issuing the edicts of will, and communicating with the ex-ternal world through its million lines of nerve tel-egraph. This is the chief excellence, the crowning glory, of our earthly being: This lifts us above the brute and allies us to heaven. This places us at the head of the animal kingdom, and assures us that we are but little lower than the lefty an

These things being so, it becomes us to attend to our bodies. We should prize them as the handi-work of God, as exponents of celestial æsthetics, of heavenly fine arts. We should keep them clean, whole and sound, and adorn them with fitting coverings and ornaments. The more precious the jewel, the richer should be its setting. No thing can be too rich or too good for the beautiful, wonderful, spiritually tenanted human body. We should carefully use them, so as not to disarrange wonderful, spiritually tenanted human body. We should carefully use them, so as not to disarrange their symmetry nor mar their polished finish. We should not thoughtlessly expose them to danger, nor in any way suffer them to be harmed, because they are our most precious earthby treasure. And finally, we should consecrate and dedicate them to the dear God who fashioned them for our benefit. To do all this is manifestly our reasonable service. But still there are other and far weightier reasons why we should take the best possible care of our bodies.

The careful examination of our nature brings to

The careful examination of our nature brings to light the fact that the body and mind are so intimately connected that whatever affects the one affects the other also. Injure the body, and you injure the operation of the mind. Develop the body to the fullness of strength and comeliness, and the soul will partake of its perfections.

In a coarse or badly organized body the intellect seldom reaches high attainments. The brawny Indian's soul is Indian. It loves the wild forest, and refuses civilization. The ill and almost Onrang-shaped Bushman cannot help being odd and awkward. A dusky twilight darkens and weakens his spirit. The unfortunate with a very receding forehead is an idiot. The haggard New Zealander is a cannibal, and extreme hunger will lander is a cannibal, and extreme hunger will

drive almost any one to cannibalism.

Temperament affects the soul for better or worse The muscular are slow and strong in body and mind. The lymphatic are indolent. The sanguineous are passionate. The nervous are quick but weak. The billious are cross and despendent. Your acquaintances furnish abundant illustrations of these facts. A person might as well undertake to run away from his shadow as to escape from the influence of his temperament. The English cannot help being unsocial, the French vivacious,

and the Yankee inquisitive. These peculiarities are the results of their bodily temperaments.

Diseases also affect the mind. Invariably typhoid fever inclines its victim to insanity; nervous debility to mental irritability; dyspepsia to melancholy; and consumption to a kind of thought-less serenity. In like manner every other allment has its poculiar effect on the mind and character. Pleasant matter to have a friend calm, nation

"I beseech you, brethren, by the mercles of God, that ye present your bodies a living sacrince, holy, acceptable unto God, which is your reasonable service, "—Hom. 121 i.

As the human soul needs attention, culture, salvation, so, also, does the human body. Hence Christianity, our rule of faith and conduct, enjoins a careful and judicious treatment of the outer man as well as the inner. This salvation of the body—this hone, muscle, and nerve religion—is my present theme. And the text exactly fits the sermon.

Notice first the carnestness of the Apostle: "I beseech you, brethren, by the mercles of God, that ye present your bodies a living sacrifice." It is an important matter. It involves the lasting welfare of mankind. The sole hope of a Millennium lies in this direction. No one can be a good Christian the carnestness of the Apostle: "I beseech you, brethren, by the mercles of God, that ye present your bodies a living sacrifice." It is an important matter. It involves the lasting welfare of mankind. The sole hope of a Millennium lies in this direction. No one can be a good Christian the physiologist will as the peculiar effect on the mind and character. Plensant as it is to have a friend calm, patient and hopeful in death, the physiologist will as often attribute his mental condition to his disease as to his religion. To die without hope, means, sometimes, to die of a dyspeptic disease. And finally, a person's physical condition and surroundings largely affects his mental condition and surroundings largely affects his mental condition to his disease as to his religion. To die without hope, means, sometimes, to die of a dyspeptic disease.

And finally, a person's physical condition and surroundings largely affects his mental condition to his disease on the human body. Hence, when the physical condition and surroundings largely affects his mental condition to his disease.

And finally, a person's physical condition and surroundings largely affects his mental condition to his disease.

And finally, a person's phys

vengeful. The soul will not remain in an untenable tenement. Hence, when the body, either by abuse, disease or old age, is no longer habitable, the soul retires and death ensues.

"Mind makes the man." Hence, in order to be able, efficient, happy, mental men and women, people must have sound, well developed bodies and good surroundings. Without these no great advance into a higher life in this world is possible. advance into a higher life in this world is possible. You never heard of a poor, malformed, weakly man becoming a "Master of Arts," eminent in everything. Such persons may be, and often are, bright examples of some one virtue or trait of excellence—they may be very patient, or generous, or industrious, or devotional—but their minds do not sweep the circle of the sciences, nor grasp many great truths. Crooked Pope and lame Byron were distinguished poets, but they were lame and crooked in everything else. So long as people are rotting with disease, or grim with filth, or burrowed in dark, damp basements, their faith will be erroneous, their taste depraved, and their conduct bad. So long as great cities are full of poverty, scrofula and syphilis, they will be Sodoms and cessuools of iniquity. The "great unwashed" masses will be mobocratic, and weak people will be led astray.

masses will be mobocratic, and weak people will be led astray.

Here Physiology suggests the duty of the reformer and philanthropist. There cannot be any great and general elevation of the human race without physical culture. The disciples' feet must be washed, as well as their brain onlightened. The Monastery must give place to the Gymnasium. "Bodliy exercise must be preferred to moody meditation." The teachers of Physiology, Dieteties and Hygiene, must take with Doctors of Divinity, and ply their vocation on Sunday and in the Church. A reformation under such preaching may not come in a day or a year; but a future in the Church. A reformation under such preaching may not come in a day or a year; but a future, and better generation will enjoy the rich harvest. So fully am I convinced of these things—so much sin and misery do I daily witness that might be relieved by physical culture—so much danger threatens the Church and State from ignorance of Physiology, that I dare not and cannot refrain from speaking on this vital subject.

Again: each human generation shapes its successor; in other words, both mental and physical characteristics are transmissible and hereditary.

cossor; in other words, both mental and physical characteristics are transmissible and hereditary. In Adam's fall, fell all his posterity. If the parents ent sour grapes, the children's teeth will be set on edge. The iniquities of the fathers are visited upon the children unto the third and fourth generation. Timothy's virtues could be traced back to his mother and grandmother, and so also can any man's virtues or vices, strength or weakness. or weakness.

or weakness.

This is a fact of tremendous import. Ours is a wicked world, and most of its present inhabitants will die in their sins. Our three score and ten years are too few for any great characteristic years are too few for any great characteristic change, and no common conversion can root out constitutional depravity. We may to some extent restrain our appetites and passions, we may correct many of our bad habits, we may live far more purely and lovingly, and in every way we may do much better than heretofore; but an old, crooked, gnarly, rotten-hearted tree cannot be made straight and sound. Hence the main hope for humanity is in rearing a better generation—in improving the stock. The School, the Church, the Asylum can do much, but the reform must begin further back—at the altar, in the home, and in the nursery.

Look squarely at the alarming facts. Physical

Look squarely at the alarming facts. Physical defects and mental aberrations, as well as their opposites, descend from parents to children. Indians beget Indians, Negroes beget Negroes, and white people beget white people. In like manner and by the same unvarying law, consumptive parents have consumptive children; scrofulous parents, scrofulous children; and weak-minded parents, weak-minded children. I am personally acquainted with some families in which deafness is hereditary, in others where defective eye-sight is hereditary, and in a great many where particular vices and frailties run in the blood. In fact, insanity, animality; intemperance, passion, pride. Look squarely at the alarming facts. Physical insanity, animality, intemperance, passion, pride, revenge, and every other quality, bad or good, are entailable and often entailed. All this is beyond question. We are like our fathers, and our youd question. We are like our fathers, and our descendants will resemble us. In addition to this, the condition and surround-

In addition to this, the condition and surroundings of parents affect even their unborn offspring. The children born in Paris during and immediately after the "Reign of Terror," were irresolute and passionate. Everywhere the children of the ever-worked and poorly fed, are dwarfish, and the sons of slaves are slavish. We need not go far to find fools, cripples, monsters, born so, not by a freak of Nature, but by the follies and crimes of their parents. In every four hundred and thirty-two persons in Massachusetts, there is one unfortunate either deaf, blind, malformed, or unfortunate either deaf, blind, malformed or idiotic. Nature is not in fault. God's laws are not evil. Men and women are ill used, ignorant and sinful, and these unfortunates are the sad results. What shall be done? Let the evil go on, or shock the sensitive by trying to induct a reformation?

The answer to my mind is not only clear, but trumpet-tongued. Modify results as much as possible, and also remove the causes. Do as well as we can by the badly born, and try to have fewer such wretches come into the world. In a word, instruct people in Physiology as well as religion. Teach these four simple lessons:

1. Reason and not passion should always rule. Otherwise there is danger. All the passions and propensities are blind and indifferent about re-Otherwise there is danger. All the passions and propensities are blind and indifferent about results. An angry man will wound his hand by revengefully striking an insensible object by which he has been accidentally injured. 'Pride goeth before destruction.' The romantic love described in novelettes, and felt at times by many boys and girls, is, in reality, a sickly sentimentality—a thin, delusive, evanescent vagary. If that alone guides, its victims generally soon become miserable, and not unfrequently the parents of "les miserables." The passion that is excited by a rosy check or a fine moustache, is chilled by the first blast of adversity; but the ties of soul affinity, the friendship of those brought together by sound reason, grow stronger and dearer, till "death do them part." In locating your house, in furnishing your home, in selecting your companion, and in conducting all the affairs of your household, equally use your best common sense—meditate, study, decide firmly and act consistently, and you will seldom have need to repent; your life will be smooth and happy. But let passion sway you in any of these particulars, and mischief and miscry are inevitable. The wretched homes and unfortunate children, so numerous on every side, demonstrate with terrible clearness the evil results of blind, headstrong passion. Be warned in season, and do right. sults of blind, headstrong passion. Be warned in season, and do right.

2. Quiet usefulness and not vain show should be the great aim of life. But, alas! how often is this rule reversed. To have things like other folks, to appear rich and fashionable in public, is the height of many people's ambition. Sometimes the home is beggared to procure elegant costume for street parade. Sometimes the larder and kitchen are impoverished to furnish the parlor for critical company, that comes only once a month and stays but five minutes. Often the home itself is given up as a luxury entirely too expensive for people of moderate means. The over-nice young lady can find no young gentleman who dares undertake to support her in extravagant folly. The results are, that many of those who might be our best people, have no homes, no husbands, no wives, no children; and the kennels and dens of the ignorant, sickly and vicious, are furnishing the light should be a change. It should be considered a grievous sin for any man or woman willingly to live without a home and a conjugal companion. Every healthy woman should believe and prove that she can and will support herself; and every man should understand that a good wife is not a burden, but a helpmate. Let the resources of every person be employed to provide home comforts, and every one would soon have a happy home, to which God might send good and beautiful children. In such abodes, it would be cheap and sweet to live; and from them would go forth holy influences, and streams of charity. Let this policy be adopted, and many that are now haughed at for their pride and poverty, would be admired for their thrift and goodness; and many that are now wandering varabonds, or morose dependents, would soon enjoy the blessings of domestic felicity. To this end, the Genius pleads and begs that false pride may be cast out, and industrious contentment, rich in love, reign in its stead.

3. Homes should not be filled with unwelcome children. There is no sadder sight on earth than a family struggling with poverty, and discouraged by the frequent arrival of little, not wanted guests. The father's ambition wanes, and despair beglooms his soul. The ever-increasing expenses warn him not to expect anything but hard work, poverty and anxiety. The mother's health and cheerfulness gives out; she drags on a weary, wretched existence, continually thwarted, disappointed, vexel and tried, till in middle age death mercifully comes and ends her melancholy earthly pilgrimage. But long before her untimely exit, the house—it can hardly be called a home—becomes the filthy arena of unmitigable confusion. The ragged children maintain continual riot. Nothing can be 'kept in place; tidiness departs; disorder reigns; the younger children roll in filth, the older clamor for expensive indulgencies, and are all ill-mannered. At length some of them, through unavodels accluse of them continual riot. should be a change. It should be considered a grievous sin for any man or woman willingly to

clamor for expensive indulgencies, and are all ill-mannered. At length some of them, through unavoldable neglect, sicken and die. Others get into bad company, are led astray and sink in depravity. At last the worn-out father goes hence, and the family is at once scattered. The agonizing tragedy ends.

tragedy ends.

This is no fancy picture. The reality is fearfully common. Pious couples and impious ones alike travel this dreary road. Educated elegymen and ignorant Irishmen are alike afflicted in this way; and both classes attribute their misfortunes to Divine Providence! Both pretend that there is no remedy. The ranks of squalid reprobates must be recruited. They wish it were different, but, alas! it is the Lord's will!

IT IS NOT so!

IT IS NOT SO! No one need have any more children than is do No one need have any more children than is desired. There is no compulsion, no divine ordinance in the case. There is no need, either, of patronizing the vile hags who shamelessly, blazon their foul business in the public prints; nor of swallowing the deadly poisons advertised as wonderful discoveries and sure preventives; nor of asking a reckless surgeon, at the risk of life, to violate decency and nature. The real remedy lies in the will; it is a simple matter of choice. Your destiny is in your own keeping. God's laws require you to have no more than you can bring up in his nurture and admonition. Be wise, discreet, strong willed and spiritual; study physiology, and your homes will be heavens, and you the favored parents of few, but angel children.

4. Lastly, none but the well formed and healthy should have any children; and those who do come

should have any children; and those who do come into the world, should be the fruit of tenderest af foction. When one is expected, no labor or expense should be spared to render her who may be its mother, comfortable and happy and hopeful. No hidding away, no despondency, no hardship should be permitted. From the first, the young heart should throb in the rythm of love and hope

hope.
Instead, how often is the mother vexed with Instead, how often is the mother vexed with many cares, grieved by unkindness, worked beyond her strength, and shut out from the pleasant world as if she were a criminal. She suffers in lonely seclusion and by utter ignorance. She treats herself and is treated unwisely and injuriously; everything irritating and depressing. In due time, a villain, a fool, or a monster is born; and people that ought to know better, blasphenne God by calling the ill-born imp. "An awful dis-God by calling the ill-horn imp, "an awful dispensation of Divine Providence." Yet they are partly right. It is in accordance with natural laws, the awful result of sin. Had the mother been treated with the deference and tenderness due to her condition; had she been hopeful, happy and engaged in pleasant occupation and amuse-ment, her child would have been beautiful, hright ment, her child would have been beauful, bright and good. These are no uncommon affairs. Every one of us is better or worse to-day from early influence of this kind. And we are in this way holding the destinies of coming generations. My friends, ponder these things deeply, and try to "present your bodies a living sacrifice to God, holy and acceptable, which is your reasonable ditty."

THE WRONGS OF NEEDLE-WOMEN. BY CORA WILBURN.

Thank heaven, there is at last a journal en Truthe heaven, there is at insta journal, entrusted to competent hands, that seeks redress for the slavery of the white needle-woman. Looking over the pages of the new monthly, "The Woman's Journal," there sweeps over my soul the reminiscent flood of past and bitter experiences, when, a stranger on these shores, I tolled in weary servitude for four long years at the torture-needle And for the oppressed, the cruelly imposed upon. I would seek that justice that experience and truth have a right to demand in the name of human equal rights. We have no right to free the slaves abroad, and keep the women of our cities in the grasp of forced labor. We must be universal constants. sal emuncipationists, or our advocacy of freedom is a sham. We must release the tolling mother who struggles for a scanty pittance, as well as liberate the African. It is a disgrace to our civilization that such outrages as are perpetrated upon defenceless women should be tolerated by the people at large. With contempt and supercilious authority the tyrant contractor or clothing dealer authority the tyrant contractor or clothing dealer looks upon the working-woman whose toll-worn, aching fingers fashion the garments that bring to him a golden return of profits. The respect that the true gentleman ever awards to womanhood is withheld from her; "only a seamstress," is a phrase of reproach, echoed even by the little children of our snobs. How many thousands have been driven to degradation by this misrule of tyranny, our statistics show.

boen driven to degradation by this misrule of tyranny, our statistics show.

Out of the heart-wrung blood, the agonizing sweat of the poor, have been builded palatial mansions; truly the fine silks rustle with dying moans. The young, the pure, the beautiful, have filled untimely graves; the blessing of labor, by man's misdirection changed to a curse, has separated husband and wife, mother and children, as effectually as did the slaveholder's fiat. The cruel exaction of twelve and fourteen hours' labor from deligate women, burdened mayban with helpless exaction of twelve and fourteen hours' labor from delicate women, burdened may hap with helpless habes, has cost many a life, has wrung the soul with a martyr anguish, equal to that caused by the merelless slave-lash. That man or woman who could oppress another because of their necessities, no matter how the disposition is manifested, would rule despotic over Southern bondmen, and be a tyrant in Government. All that such lack is opportunity for the full display of the Nero temper.

temper. How often does a vulgar, flaunting, purse-proud parvenue lord it over the hired seamstress, who is infinitely her superior. Not a glimmer of artistic taste, of poetical appreciation, is there in the beflounced, trinket-strewn imitation of ladyhood—the soul of her subordinate filled with all the aspiratious that make life beautiful and heaven a reality. That this state of things may cease; that the reverence of respect be rendered only unto true merit; that the tinsel of an aping inferiority no more impose itself; that right make the night; and that true lives only command the world's homage, that justice be done to the heroines of humble life and wearing tall let us labor eiters. homage, that justice be done to the heroines of humble life and wearing toll, let us labor, sisters, until the great wrong of our century is put aside; until, honored as it deserves to be, labor is acknowledged in its dignity, and its use and heauty vindicated; until idleness and fashionable donothingism shall be a reproach; until "the hand that gives," the hand that labors alone, shall be named that of the true lady's.

Lasalle, Ill. Lasalle, Ill.

GOLD IN UTAH.—Brigham Young boasts tha he can see more gold and silver from the door of his house than would equal the whole currency of the world. These mines are not allowed to be opened. The effect would be, according to Brigham's ideas, to bring near the "City of Saints" a large mining population, which he would find exceeding both to rule. coodingly hard to rule.

GOD IN NATURE. A SUNDAY REVERIE. BY J. ROLLIN M. SQUIRE.

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Psaims well-43.

"The volume of Nature is written by the finger of God, and is, therefore, as free from error as Himself." Come, my friend, while fair Aurora

Come, my friend, while fair Aurora
Sheds afar her ruddy beams,
Greeting hill, and stream, and valley,
From her sunlit realm of dreams,
While the green earth glows and sparkles,
Whete the radiant dow-drops play,
And all nature breathes a welcome
To the newly rising day— Then the mind, unburdened, gladly Contemplating all it sees, Reads the universal language,

Fathoms voices in the breeze Listens to the whispering forest,
Marks what every bloom reveals, And translates the brooklet's murmur, As through sunless haunts it steals. 'T is God's hour, before we enter On the great world's whirling scone, Where the fretful flame of action Throws a lurid light between

Heaven's sweet will and earth's perverseness:

God's own hour, when mon can scan Love's divine, unwritten anthem, All pervading Nature's plan. Creeds are utterly utopian
Which direct out-reaching love,
Poluting their unbending flugers
To a God that reigns above.
Do they heed Him, they who blindly

Localize the Delty;
As do they who see the Godhead Vitalizing all they see? Nature pens a living language,
Bold and clear to all who read,
Hampered by no conclave dogma,
Sullied by no sombre creed.
In the world there are things grander

Than old tone and modern fane, That may win us to God's service More than fear of future pain. Trusting love and shrinking cowardice Are not from the self-same laws; Christian pride and Christian meekness Cannot have a common cause, God is love—give me that portion
Tendered to each thirsting heart;
Let me read from Nature's bible,
Yet untouched by priestly art.

Mine has been a life of doubting, Questioning synodic claim, Finding often in profession Less of quality than name. Hence, since Nature never varies, Swayed by no disputed books, Give me sermons of her preaching— Sighing groves and babbling brooks.

Whose faith equals his who traces God's hand in the calm or storm? They who worship Nature, deeply, Reach the spirit through the form. Comprehension gives us power, Gives our love a deeper glow, And no vagaries canonic Can supplant the things we know.

Then, my friend, when fear oppresses,
When corroding doubts prevail,
And the querying soul is shaken
In the sophist's specious tale,
Come where mountain, stream and valley,
Floweret, forest, bird and bee,
Witness all Jehovah's goodness,
Instinct with his harmony Instinct with his harmony.

From the cup of fear and trembling Have I quaffed and quaffed again,
Till I know the bigot's chalice,
Howe'er sweet, has dregs of pain.
But the gentle hand of Mercy Rolled the cloud from off my days. And the promise of the future Beaming o'er my pathway, lays.

Round the joyful present twining, Clings affection's vine above, Laden with the fruit of promise, Ripening in God's noon of love. Darkly though the past has lowered, Fearful though was its abyss, Who in clinging to its terrors, Would forego delight like this?

MELANGE OF MARVELS-HEALING, TELEGRAPH-ING, SEEING, PSYCHOMETRIZING.

BY URIAH CLARK

The age of wonders seems ending with the nineteenth century, since things once deemed the most marvelous are becoming so common they cease to appear wonderful. Were all the personal experiences of to-day condensed into one record, the Bibles of other ages, in comparison, would dwindle down to mere primmers. Startling test-facts are of almost daily occurrence among Spiritualists, lecturers and mediums; and they become so frequent we often forget how much these facts are needed by the skeptical and the inexperienced. The fear of seeming too credulous or egotistical often restrains us from giving in our individual testimony. I am tempted, however, in this instance, to master this fear, and in response to frequent inquirers, but a few facts in type hoping others may be tempted in the same direction. My first psychological and spiritual experiences

date back to 1843, in Canandalgua, N. Y., where I had then just begun in the ministry. On my attempting mesmeric experiments, some ten or twelve persons readily came in rapport with me; and on yielding their wills, exhibited almost every phase of psychological phenomena. A young man, now editor of one of the most popular dailles in New York, on passing into the interior, gave descriptions of the spirit-world, equaling anything I ever heard. During a state election in spirit, he went to Albany and took a rapid glance over the entire state, and reported the precise figures as to the result of the election. The next day his report was confirmed. A young woman, just from England, during her first sitting, immediately passed to her old home across the ocean, and reported some events which were confirmed by the next foreign mail. A lad named Moses Ham was cured of chronic sick head-ache, by a few passes. Miss Sarah Gunnison, twenty years old, subject to fits from infancy, was relieved after a few sittings. Her father called on me during my late visit in Milwankee, Wis., and stated that the fits had not since returned.

Mrs. C. E. Bishy, now Mrs. Dorman, the well known clairvoyant physician, of Newark, N. J. was the most remarkable subject I ever met. At the first sitting, in the presence of her husband and others, in three minutes she passed into a state entirely cut off from all mortals, and it was some time before she could utter a syllable. She declared herself in the spirit-world, and all memory of the past seemed obliterated or dwindled into distant insignificance. The various phenomena attending her would fill a large volume. In her interior states she talked more freely with spirits then with mortals, and gave incontestable her interior states she talked more freely with spirits than with mortals, and gave incontestable evidences. My spirit mother and other friends gave tests equal to any I have since received. The advent of Spiritualism was distinctly predicted, my future mission pointed out, and the time given when I should leave the ministry. Every word was fulfilled within ten years, but, oh! how little did I dream of the flerce ordeals awaiting the spirtual ploneer.

At that time, the health of Mrs. Bisby was exceedingly precarious. But slie was so susceptible to unseen influences, an entire change was, wrought. At a word, a look, or the wave of my hand, she would instantly pass into the interior, and a few moments would suffice to relieve all pain or debility. Her husband once wrote me for help in her behalf, while I was three hundred miles off; and I sent back a little slip of paper,

which served to direct her mind and to enable her to pass under the healing influences of her spirit guardialis. On one occasion a large double tooth was extracted from her while she was unconsciously wandering off in spirit, and at another time two wens were cut from her head while she was laughing and talking with me off on some aerial journey. One night she fell through a trap door, and was taken, up so severely bruised that she lay helpless and insensible till I could be sent for in the morning. I found one of her elbows out for in the morning. I found one of her elbows out of joint, and several severe brulses on other parts of her person. With her assistance I righted the elbow; and then, without touching her, I made passes, and within ten minutes she sprang to her feet, and, to the utter astonishment of the spectage delegated herself outlink well, and went teet, and, to the utter astonishment of the specta-tors, declared herself entirely well, and went about her work. After a brief but dangerous at-tack of disease during my absence, a crisis came, and she was given up as dying. I returned, and was hurriedly summoned to her bedside. Her husband and two or three women stood weeping around, and as I rushed into the room they ex-lained. "Too late!" To all awageness Mrs. claimed, "Too late!" To all appearances Mrs. Bisby had just breathed her last. I flew to her side, caught her hands in mine, instantly cleared the room of all save her husband and myself summoned all the will-power of my manhood and loudly called on her in the name of Almighty God and, the hosts of heaven, to come back! Her breathing immediately began anew, but was very feeble. In less than five minutes she spoke, opened her eyes, and began to weep, lamenting that I had called her back, and declaring that had I been

delayed only one minute longer, she should then have passed into the happy land.

The tax on my healing power was so great at that time, the winter of 1843, and so many persons called on me for aid. I became at first enfeebled and then alarmed. Orthodox neighbors said I was anded by Beelzebub; I was pointed out on the atreet as a wizard; some of my ministerial brethstreet as a wizard; some of my ministerial brethren grew anxious for my reputation, and the committee of my society in Canandaigua waited on
me with counsel to desist from all psychological
practice. I left the place, and, like Jonah, fled to
escape from the sick and suffering who were calling for my aid. During ten years I went on in
the ministry, seldom exercising the gifts which
had imposed on me such terrible trials. On entering the spiritual lecturing field eleven years
ago, these gifts began to be developed anew, though
I have never as yet fully given myself up to their I have never as yet fully given myself up to their

At an early day I began the practice of psy-At an early day I began the practice of psychiometry and clairvoyance, in connection with occasional experiments in the healing line. I soon found myself able to read persons at a distance, and telegraph to them. Once I telegraphed spiritually from Rochester to Albion, N. Y.; at another time from Glens Falls to Buffalo, and again from Brooklyn; N. Y., to St. Louis; in each case witnesses at both ends of the line testifying as to my success. The moment a letter was put into my hands, the writer seemed fully revealed to my inner sight, and sometimes the whole life of the writer would flash before my vision. In several writer would flash before my vision: In several instances I sent mental messages to diseased per-

instances I sent mental messages to diseased persons, and they were relieved. A sick woman in Auburn, N. Y., Mrs. Cronk, sent her mother to see me, and I returned a message, which, in connection with spiritual influences, so affected her that she immediately began to recover.

I was at my father's in Mount Vernon, N. Y., when, one evening, I felt a strange influence calling my attention to a next door neighbor. I knew nothing of the neighbor in question; nothing had been said to me, yet I described his disease, sent him word, and was called to his relief. While in Conesus, N. Y., I was sent for, to visit a sick strange. him word, and was called to his relief. While in Conesus, N. Y., I was sent for, to visit a sick stranger stopping at a hotel. I found him severely suffering from acute rheumatism. In ten minutes he was cured by a few passes, and fell into a quiet sleep. In Randolph, Vt., I was hurriedly called to see a Mrs. Bass, who was said to be dying, and had been given up by friends and her physician. I formed a circle around her bed where weeping clouds had crethered. I invoked the nowers of the I formed a circle around her bed where weeping friends had gathered; I invoked the powers of the eternal world, and the next day I left her convalescent. While lecturing at Buffalo, N. Y., in 1856, I was called on by Thomas Cook, a young man from Canada West. He was so deaf, I was compelled to raise my voice to the highest pitch and put my mouth to his ear. In less than a week, after two or three operations, he could hear my ordinary tone of voice across the hall where I was ordinary tone of voice across the hall where I was lecturing. Mr. Cook was at the Spiritual Convention, in New York City, last May, and on my stating these facts to the audience, he confirmed my statement, and said his hearing had been comparatively good eyes three read eyes three facts in the fact may be a fact that we have me in Rufful eyes.

atively good ever since he saw me in Buffalo.

In 1857, I began to give public test examinations at the close of my lectures. In all cases I have asked my audiences to select persons who were entire strangers to myself. The persons selected, take a seat on the platform, I close my eyes, and then begin with the early life of the individ-uals and close with a delineation of character. I have given these public examinations in 25 places in Maine; 15 places in New Hampshire: 22 places in Vermont; 30 places in Massachusetts; 3 places in Vermont; 30 places in Massachusetts; 3 places in Rhode Island; 16 places in Connecticut; 164 places in New York; 7 places in New Jersey; 19 places in Pennsylvania; 26 places in Ohio; 2 places in Maryland; 2 places in Kentucky; 9 places in Indiana; 39 places in Michigan; 8 places in Wisconsin, and 15 places in Illinois; making in all over 500 public examinations, without counting double that number given in private. I cannot remember a dozen failures in all these instances. In most cases I have gone back to the early life of the persons being examined, described incidents, accidents, diseases and events, and given unmistakable evidence of the aid of intelligences beyond my own mind, and beyond all minds in the form. my own mind, and beyond all minds in the form. But however successful I have been, I claim no gifts which are not latent in all, and I have enuraged the cultivation of these gifts as among

the most practical and important.

In October, 1857, as I closed my lecture one night in Ann Arbor, Mich., I gave notice that on the following evening I would give an illustration of spiritual healing power. A Mr. K., a German, was selected for me to examine. Among other things I told him he had remarkable healing things, I told him he had remarkable healing power. I then felt the presence of some man in the audience who was suffering from rheumatism, and I requested the man, whoever he might be to walk up to the platform, with the assurance that he should be cured.

Judge Bedell, an elderly gentleman, arose and said he must be the rheumatic subject whom I had named. He came on the platform, and I requested the spirits, through Mr. K., to operate on the Judge. In less than ten minutes, Judge Bedell rose up, commenced raising his left arm and moving his left leg; and, stretching out the arm with entire case, he declared it had been helpless with entire case, he declared it had been helpless for more than three months. Some skeptic in the audience, not acquainted with the Judge; wanted to be informed as to how the audience knew whether what the Judge stated was true or not. A gentleman arose and said nobody in Ann Arbor would doubt what Judge Bedell stated. The physician who had attended the Judge, likewise arose, and said he could confirm what the Judge had stated as to the prior helplessness of his arm

arose, and said he could confirm what the Judge had stated as to the prior helplessness of his arm. A man afflicted in a manner very similar to that of Judge Bedell, presented himself before one of my audiences in Chittenango, N. Y., and, after a few moments' operation, I was enabled to send him home rejoicing. While I was in Montague, Mass., a father and mother brought a little girl, some three years old, for me to examine and treat. Without any clue I discovered that the little girl was suffering from something like a piece of metal in her stomach. The parents informed me that the child had swallowed one of the small, new cents. I directed the treatment needed, and the cents. I directed the treatment needed, and the little girl was soon relieved. On several occasions

little girl was soon relieved. On several occasions while giving public lectures, I have invited all who felt indisposed or who were suffering any acute pain, to come forward and be seated within my sphere; and all those who comply with conditions in such cases, are usually relieved.

Since my late illness in the West I have been more seriously impressed in regard to the importance of cultivating and exercising these gifts, in behalf of the afflicted—those suffering in mind as well as body. No department of Spiritualism is so beneficent and wide-reaching in is influence. It is encouraging to know that those called clairyoyant conraging to know that those called clairvoyan couraging to know that those called clairvoyant and healing mediums are multiplying all over the country. A very large majority of men women and children are suffering from some sort of disease. All the joys and hopes of life are constantly marred by murmurings of mental or physical maladies. More than half of the sins and sorrows of the people—whether in their homes or otherwise—arise from neglect of health and the various conditions indispensable to health. The spiritual chiteren are suffering from some sort of disease. All the joys and hopes of life are constantly married by murinurings of mental or physical maladies. More than half of the sins and sorrows of the people—whether in their homes or otherwise—arise from neglect of health and the various conditions indispensable to health. The spiritual physician has a two-fold labor: he must reach the soul as well as the body. The hearts of the multitude are diseased or in morbid conditions, needing the tassidations and others, he has, I believe, recovered. I gave two lectures in the Universalist Church to fair audiences, who received with attention and apparent satisfaction my humble ministrations. The comforts of a home and the delights of social fellowship were afforded by the Hon. Newell Blake and his pleasant family. Their kindness will long be remembered. I also recall with pleasure the hospitality of Bro. Parlin, of Bradley, on the occasion of a week evening lecture in that place.

angelle sympathy. Three-quarters of all those who have called on me, have been suffering more from mental than from physical affliction; and I attribute my success more to the fact that I have been able to reach the souls of men and women, than to any other cause. Before the healing in-fluences of angel-life can be imparted, there must be certain spiritual as well as physical conditions, and the heart must be open and active to all no-

ble and generous sympathies.

Of late I have seen so much sadness and suffering, and these considerations have moved me so powerfully, I have been strongly impelled to consecrate invisely more exclusively to the exercise of secrate invest more exclusively to the exercise of those healing gifts, which, in the past, I have only used on special occasions. Like many others I have waited for favorable conditions. And I have shrunk from the labors and responsibilities imposed on the medium whose mission is not only to teach but to practice and show "signs" of the angel ministry. It is no easy task to take on yourself the infirmities of your fellow beings, so far as to feel as they feel, see them as they are, enter into the sanctuary of their souls, and hear the burden of their woes in order that you may relieve them. But this must become the mission of lieve them. But this must become the mission of all true mediums who are under the influence of

the Father's messengers of mercy and humanity.
We need men and women who can not only
practice these spiritual gifts, but who can teach practice these spiritual gifts, but who can teach them and impart them to others in order that we may hasten the time when all may enjoy like blessings and privileges. As conditions are prepared and occasions offer, I hope to stand ready for whatever work may appear most beneficient in behalf of humanity. Sometimes I feel the spiritual mission so oppressive and overwhelming with responsibilities, I would shrink back, and call on Heaven to spare me this never-ending field whitening for harvest. But "woe is me!" as thousands exclaim, if I face not the heat and burden and battle of this dawning day of celestial glory. Bear on, ye pioneers of opening heavens, and unborn millions may yet bless your mission!

BOAT SONG.*

BY MISS A. W. SPRAGUE.

Gaily o'er the billow Are we sailing free-Sailing toward the sunshine, where O'er a sunny sea.

Sweetly o'er the waters Do we gently glide, I and my beloved, Closely by my side.

What if storms should lower? What if winds should come? They will only float us Swifter to our home.

Will the sunshine darken, Care we for the skies, While there gleams such sunlight In each other's eyes? Is the haven distant,

Far, far o'er the sea? We shall sail together-Heaven enough for me.

• From an Unpublished Drama.

Correspondence.

Items by the Way, by J. M. Allen.

Perhaps it may not be amiss for me to furnish he many readers of the Banner with a brief ketch of some of my wanderings during the past ew weeks.

It is somewhat out of my line of operations to chat thus familiarly with my (mainly) unknown friends; but why may not I, as well as others, while away a brief hour, "when the spirit moves," in delineations of personal experience? Mine has been a very varied life. For many years I have been tossed (tempestuously and otherwise) upon the billowy sea of unrest. The forces of my soul have urged me forth and ouward, from the quiet shop and farm away into the busy world of strifes and ambitions, successes and defeats. Mine have been the latter. From the very beginning of stu-dent life, away from my "father's house," a sense of dissatisfaction has attended me. I have never been completely successful. Poverty impeded my progress as a student. Emerging from the aca-demic shades, methought to enter commercial life; but the over-ruling Fate was against me, and the still small voice whispered "Such is not your mission and sphere. Go forth into the thought realm, and gather anew pearls of wisdom to dispense to a needy world.

The schoolroom did not long satisfy. The cravings of the soul said, "Light! light! more light! Receive more, then give." I embraced, after a series of husiness experiments, (futile each,) the no ries of business experiments, (futile each.) the no-ble and beautiful art of Daguerre; thinking, for awhile that life's work and mission had been reached at last. The still small voice (the "voice of God in the soul") was soon heard again, how-ever; and again a feeling of unrest arose, and yearning aspirations were rekindled for greater attainments in the lore of the past and present, attainments in the lore of the past and present, and for more extended usefulness. The altar fires of scholasticism were again lighted, and with daguerreanism and teaching as means to an end, the infant institution, progressive and grand, presided over by the far-seeing and philauthropic Horace Mann, (dear spirit! he is even now as I write by my side!) received yet another son of the old Bay State to its benign and sacred halls.

Time passed, and with it passed away from

Time passed, and with it passed away from earth the beloved spirit of the indefatigable worker and fearless advocate of human rights, whose gentle and firm presence had so oft soothed and guided us in our toilsome ascent of the "hill of science." Alas! the light of the institution had faded away. The corridors echoed grinly at the tread of the sheeted dead. There was no brilliancy in the inspirations of its halls, no warmth in its chapel, no social tie strong enough to hold me vet longer.

I passed out once more into busy life—this time a disciple of the divine art of music—thinking to bury the soul in the sublime inspirations and beouty the soul in the samine inspirations and octavitides of harmony. But the harmony which the over-ruling Power had predestined for me was not that of sound merely. A sublimer, more glorious and beneficent harmony awaited me. The glorious music of the spheres was to enter my in ner being, and work out a purification there. A diviner music than earth affords has reached the inner ear, and made the labyrinthine avenues of inner ear, and made the labyrinthine avenues of the soul to echo with a celestial glory. God be thanked! The angels are with me. They have eradicated many of the evils of my former conditions, and fitted me to go forth, and with the tongue of inspiration to give angel words and angel love to weary waiting mortals. They have filled the brain with sweet thoughts of unidying love and continuous progression. They have opened the inner vision, so that "whereas I was blind, now I see" They have revealed to me some of the glorious plans of the celestial workers, aiming to mitigate the ills of universal humanity. With a heart warmed by angel love, and an earnest purpose, I shall labor with such wisdom as is given me in the cause of Universal Harmonization. me in the cause of Universal Harmonization. Here my soul can rest.

No occupation is or can be beyond, May God and the angels give me strength and wisdom, fidelity and energy sufficient for the accomplishment of the work laid out for me. I cannot fail; I must not falter. Though persecutions thick and fast

been accustomed to give counsel regularly and often to the many progressive minds of the vicinity. The brave worker and true friend of Spiritualism, II. B. Emery, lay dangerously ill, but through the assiduous care of Dr. Hopkins (mediature) and the second of the seco

The influence pervading "Parlin's Ifall," is very genial and pleasant; and it was with much delight that the angel inspirations were given forth.
Would that all public rooms bad as harmonious
and elevating magnetisms! Methinks the pleasures of mediumship would be greatly enhanced.
Sunday, Nov. 6th—two days before the Presi-Sunday, Nov. 6th—two days before the Presidential election—two lectures were given through my organism in Bangor, where the Spiritualists are "not dead, but sleeping." The evening discourse was, upon "The hearing of Spiritualism upon the destinies of the Republic," my dear friend and guide. John Quincy Adams, being the controlling spirit.

The harmonious house of L. Stockwell furnished The nationalous house of L. Stockwell furnished a resting place for me while in Bangor. Since Miss Houston finished her labors there the Spiritualists have been slumbering—"hibernating," porhaps! May they thaw out when spring opens!

haps! May they made out when spring opens:

From B. I took steamer to my little home in
Searsport, in time to casta vote for "Honest Abe"
—may he ever remain sol—returning on Friday
as far as Winterport. Good audience; large proportion skeptics.

Next Sunday in Glenburn. Stormy: no public

Next Sunday in Glenburn. Stormy: no public meeting. Remained in G. until Nov. 21st, lecturing on the 20th. The Spiritualists of Glenburn and vicinity show a very commendable zeal in coming from such distances. May their zeal never grow less; and may the good angels develop little Johnnie Gibbs—a boy of eleven years—still further into the mysteries of rope-ticing, etc., etc., that still another may be added to the several already in the field, furnishing incontestible proof of spirit power. This little lad was developed in one week from the time his mediumship was discovered—while I was there—so that his spirit-uncle—whom I distinctly saw—could tie and untio him with ease. I doubt not he will become an him with ease. I doubt not he will become an excellent medium for such manifestations. Found a home with Dr. Marston.

Returned to Scarsport and enjoyed a week's rest with the dear ones at home. The life of an itinerent

with the dear ones at home. The life of an itinerent is painfully saddened by constant separation from home and family. Be he ever so cordially received, publicly and privately, yet the want of a steady home, and of the delights of domestic life, are continually realized; and nought but an inworking and overshadowing Power could send forth the writer of this. As it is, I am constrained oftimes and now to declare that come what will, I will remain within the quiet shades of domestic retirement, until the time arrives for the speciality with which I am identified, to be fully proclaimed to the world. Then, with my beloved companion, will I go forth, urging the adoption of the beautiful and universal system of printing, which has been given me by the prime movers of this great spiritual revolution, which is even now overshadowing all the institutions of earth, and sweeping away the conditions of the past with an irresistible might.

might.

With the pen I can labor, though the voice be not raised. Ever subject to the movings of the spirit, the inspirations which I may receive shall take permanent form upon the printed page, and thus, mayhap, secure to themselves an abiding home in the hearts and intellects of the people.

God grant that every worker in the spiritual cause may feel welling up within him an undying love for universal humanity, and an unswerving determination to stand firm to principles.

This letter, dear Banner, is too long. But I could write no less. I will write no more.

Lynn, Mass., Dec. 6th, 1864.

Spiritual Progress in Illinois.

Spiritual Progress in Illinois.

I am just now stopping at the pleasant town of St. Charles, Kane Co., Ill., situated about thirty miles west of Chicago. The people here are intolligent and active in those things which pertain to spiritual culture and growth. They have a local organization; therefore are cooperative in the right direction. The moral, social and political reformers of the age are well sustained in St. Charles. The people are loyal and spiritual, as they will be everywhere when this law is observed—order. I have just completed my second course of lectures here, which were well attended and appreciated, judging from the smilling faces that appreciated, judging from the smiling faces that greeted me at each meeting and the pressing invitations to come again, the "good byes" and "God

vitations to come again, the "good byes" and "God bless you."

My next engagements are at Union district, seven miles north-west of St. Charles. This is a rich farming county, settled mostly by eastern people who came here when the country was new; living, as they have for a long time, free from sectarian bondage, they have become natural, therefore spiritual. I gave a course of lectures here to good audiences, with more than usual interest. Brothers Stowell and Ladd are the active embodied spirits in this place, and would like to embodied spirits in this place, and would like to have speakers visiting St. Charles or Elgin, make them a call, for the purpose of giving the people all the encouraging words and principles of our glorious gospel—life, immortality and heavenly

communion. Nov. 28th I was in Elgin, but Leland had been that he had cut the lines of spiritual communication between earth and heaven, and that they
should hear no more from the angel-world.
Thanks to the embodied spirit in the person of N.
E. Daggett, who long ago put his hand to the plow,
and has never thought of looking back, I was
taken to his house, and made welcome; and more,
he even got up an interest among the people, and
I gave a course of lectures in the Court House, to
good and increasing audiences, in spite of ridicule
and slander. The spiritual gospel was taken
home to many a heart, and a general revival was
the result of my mediumistic labor in this place.
The Banner of Light is supported here; hence
there are no fears of Spiritualism dying out.

"Where there is a will, there is a way." "No
man can come to me," said the inspired teacher of
Judea, "unloss the Father draw him." To attain
any useful spiritual position, we must be truthful that he had cut the lines of spiritual communica

any useful spiritual position, we must be truthful and truth-loving. As truth increases truth, so does love beget love. Truth and love united form the magnet which draws or attracts us to consider spiritual things. Therefore be of good cheer, dear readers of the Banner; the immortal and glorified spirits are at work, and they will accomplish what they have undertaken, namely: reform; bless and save humanity.

H. P. FAIRFIELD.

Dedication of a Hall to the Friends of Progress at Vincentown, N. J.

The cause of our philosophy is surely moving onward with success. The storeotyped opinions of many are giving place to facts, and truths of political, physiological, social and religious importance are being realized in the practical outworkings of men and women, who dare to progress beyond the conservative teachings of the

Through the instrumentality of a few efficient and earnest workers, among whom are prominent Mr. Alfred and Henry J. Budd, the old Methodist Church has been purchased, repaired and lately dedicated to the cause of Truth and Freedom. The attendance was good, the services of a highly instructive character, assisted by friends Paxon and S. Marshall and a ready response to the subinstructive character, assisted by friends Paxon and S. Marshall, and a ready response to the subscription list to sustain free meetings and lecturers upon all subjects of practical reform and elevation o humanity. Speakers are therefore cordially invited to visit this section of our moral vineyard, where they will find hospitable homes, compensation for their labor, and progressive minds who can appreciate the gospel of science and religion. Vincentown, N. J., will yet be numbered among the green spots of the State, if patience and perseverance actuate its workers. The seed scattered in the past, at times, under the seed scattered in the past at times, under the most discouraging circumstances, amid the dark clouds of prejudice and persecution, is at bast yielding some fruit, and the brightness of the "angel teachings" seems to shed a steady halo of joyous goodness in the lives of some whose interval meanings and the contract of the state of the contract of the contrac nal happiness is quickened by constantly seeking the good of others. None seem more receptive or happy under the influence of these blessed truths than Henry Brown, whose declining years of earthly life are growing brighter with the facts of immortality. Another resident of the place de-serves a passing notice, Mr. Henry Wright, who is rapidly developing as a medium, and must ere long proven bright star amid the galaxy of speakers. Give him a call, ye who are asking, "Where are the workers?" and the words of cloquence and power through his organism will strengthen your hearts.

Lecturers on their way from or to New York or Philadelphia, on the Camden and Amboy Rail-road, can stop at Burlington, and take the Mount Holly train for Vincentown: Further informa-tion will be given by addressing H. J. Budd. ALCINDA WILHELM, M. D.

Philadelphia, Pa.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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LUTHER COLBY,

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

Whither Drifting?

It is suggestive to hear this question now asked by so many in the streets and in public places. and to see it put so often in the columns of the public press. The universal conviction seems to be a fixed one; that, to all practical intents and purposes, old things are passed away, and all things are fast becoming new. This does not, of necessity, imply that people eat, drink and sleep differently from what they did, or that the common concerns of life are to be conducted on any plan at all less practical than that on which they now are; but it means that popular ideas are changing over to the ground and basis of truth; that what was but yesterday considered sound and unalterable, to-day must give place to the serious fact which has displaced it—that life is not all meat and drink and raiment and riches, but something high and elevating, which possesses the being with a power none can comprehend or define, and must have its great ends answered, or we pine and

Paradoxical as it may appear to the superficial sight, this very epoch of blood and violence is more profoundly spiritual and promotive of genuine spiritual life, than the thirty years which have immediately preceded it. It required a nameless and limitless suffering like this of today, to bring men around to a knowledge of themselves. Nothing was needed so much as introversion, for men looked everywhere but within their own lives. There was thoughtfulness enough about appearances in others' eyes, and abundant care for the accumulation of those material goods that stand for personal power and are too productive of a ready personal influence; but this people, with its providential marriage of talents and temperaments, its natural tendency to spirituality, and its quick impressibility from superior and unseen influences, were going on in perfect ignorance of what deep life was slumbering in them all this while, and, therefore, were failing of that high destiny which it had been appointed for them to achieve. This shock of arms started on a sudden, an entirely new train of thoughts and feelings, and seemed to open the sight of the nation to objects which it had never entered its thought to heed. And these objects were something very different from the houses and stock, the riches and fame and ambitions of the former days, which were but trifling in themselves, and carried as little meaning with them, besides; they were something laid deeply and fundamentally in the nature, something which the soul had been searching and hungering for. They alone could satisfy those internal cravings which are always felt and always will be felt while there are men and women to live in the world.

And here the question arises again and again: whither are we drifting now? To what end is all this excitement, this wonderful stimulus of the soul's faculties and powers, this thorough awakening of all that was slumbering life only yesterday? The tendency is plain: To this generation, and to this particular people, has been given a work to do, not for themselves alone, but for posterity, such as no people in history could ever point to before. A new wave of power, spiritual and eternal, has broken over the popular heart. Things that took form only in dreams the other day, which many called nothing more than ideals, are to-day taking the form of realities, of statutes, of institutions. The past has only been forecasting the future which is here with us now. All those royal pledges and promises with which Time has hitherto approached the nations, are presented to us now for immediate and actual fulfillment, What our own fathers dimly discerned, and hinted of in broken expressions, in books, sermons, addresses and society, it lies within our reach to take and hold to-day, and we must grasp them or we perish. For no era can be untrue to itself; no generation can turn its back, either idly or scornfully, upon its high calls to duty, without paying the penalty which accompanies such neglect-and that penalty is spiritual, moral, and physical death.

When we come to look around and indulge in even the most superficial reflections on the subject, we shall at once see that we shall be just nothing as a people unless our life was informed, furnished, inspired and lifted up by some fit and full ideal. The mere clearing of the forest and planting of a home did not suffice to engage our pioneers; they thought of what was to follow afterwards, of pleasant, social circles, of improvement in the mind and manners, of good standing in the esteem of those around them, of education and individual growth and power, and of all those things which stretch forward from that point. The mere covering of the back and the sheltering of the head and the gratification of the appetite did not comprise all their bold and sturdy thought; that swelled out until it took in social forms, and an enlarging intellect, and an expansion indefinitely in the direction of individual power and individual greatness. There was something besides the animal want in their souls; their very unrest proved that which has been fairly inherited by their children. And it is just the same with the money-getters of the present day: they set an ideal before them, and would never work as they do, for the sake of money alone, which, at the most, yields them but food and shelter and raiment; power and expansion are to be had on other terms than such as the God Plutus chooses to lay down.

By reason of our material success, and of that ceaseless activity of thought-superficial as it may have been in the mass and aggregate-which strikes out new combinations of odd ideas, and discovers new and better modes of life, we were all ready for the last test to which we were to be subjected by the superior powers of heaven. We were prosperous, we were setively thoughtful; we were given to inquiry and speculation; we were singularly impressible and receptive in conse- to drop from many eyes,

quence of our previous discipline; all that was wanted was a crushing sorrow which should make all hearts bleed alike, and knit all souls in sympathy; a flery trial which should bring to the tion, on Wednesday evening, to a large audience. surface the scum of materialism and the froth of His theme, "Ourselves and our Relations," althe petty passions; and a test of that patience lowed a wide scope of thought, from which he and faith which assuredly underlies all true elevation and greatness, whether individual or national. Thus disciplined, our hearts and lives claborate introduction he said it was not his obthus expurgated, the time cannot be far off when | ject to turn away from our American window and the New Era is to come in.

Brittan and his Reviews.

The London Saturday Review, of the date of October 22d, reviews "MAN AND HIS RELA-TIONS," giving it the first and most important place, but taking exceptions—as will appear from | was the final result of democratic ideas, incapathe following—to the author's views on a question of morals:

"To be sure his appreciation of moral responsibility is not such as to make him altogether a safe guardian of the conventional interests of society. 'The man,' he argues, 'who is absolutely impelled in a wrong direction should not be fiercestly censured and unduly condemned for yielding to an irresistible impulse. A moral obliquity may be as excusable as a spinal curvature. If, in respect to his moral nature, a man is lame, he must have extrinsic aids and supports to assist him through the world, and he should no more be sent to perdition to the contrary, in Europe, the most important influences at work have been political, making a steady and healthy advance, proving his assertion by saying that the Republican principle of representation had forced its way into Russia and the world, and he should no more be sent to perdi-tion for limping than any other cripple.' Sentiments like these, which the writer has himself emphasized, are not calculated to commend this last and most developed phase of Spiritualism to the convictions or tastes of sober-minded people on this

The difference between the author of Man and His Relations and this English reviewer on a question of morals, is of the first importance, While the former appears to have clear and philosophical views of individual responsibility, as modified by the innate characteristics and personal surroundings of men, the latter still holds on to the old conventional notion that all men who perpetrate the same deeds are guilty in nearly or quite the same degree.

This reviewer attempts to obliterate all moral distinctions based upon constitutional differences. In this respect he will admit no degrees in guilt. In his judgment the man who violates a law which he has neither the power to obey nor to comprehend, is just as guilty as the one who has both the intellectual capacity to understand the law, and the moral strength to conform his life to its requirements. If one does wrong from choice, he is no more deserving of punishment than the man who is forced to do evil. We have intimated that the difference between these public teachers is fundamental. The one proposes to give the offender the full benefit of every palliating circumstance, whilst the other would have men sent to perdition for yielding to impulses which they had not the power to resist. This sufficiently indicates the moral altitude and the religious standard of the Saturday Review. Its Editor would have all the moral cripples flercely denounced here, and irretrievably damned hereafter. For what right have such men to be conceived under unfavorable circumstances? They should have been born with large pontal and corronal developments; at the same time their brains should have been scarce in the basilar region. Moreover. they should have selected schoolmasters for their fathers, and made their first appearance in pious neighborhoods, with a wise reference to their own proper intellectual and moral training!

The writer in the Saturday Review undoubtedly holds the opinion that imane people are wholly irresponsible for their actions; and, on the contrary, that people who are judged to be sane, are strictly accountable for their conduct. While it must be obvious that the intermedium, between the highest and lowest mental and moral capacities on earth, is filled up with every possible gradation of innocence and guilt, this foreign reviewer recognizes but two classes, namely, those who are accountable to the last possible degree, and those who are not accountable at all. The thoughtlessness of the child is precisely as reprehensible as the recklessness of the man. The poor wretch but half made up from his birth, and left friendless in the world, and without opportunities for improvement, should be transgress the laws, is entitled to no more forbearance than the intelligent criminal who deliberately prostitutes the highest faculties and attainments to the basest purposes.

It is quite impossible for the moral and meta physical philosopher to sanction such juvenile conceptions. Indeed, we see not how any enlightened legislator can either express or entertain views that are so far behind the best Christian civilization. And if we have any judges on the criminal bench, whose official acts are influenced and determined by such confused ideas of justice, they deserve to be stripped at once of the insignia of an office which they can only dishonor. Ignorance of the most obvious principles of justice and humanity may be excused among the masses of a beef-eating and beer-drinking community; but the fact that such crude notions are inculcated by the recognized leaders of public sentiment, in any country, excites no little surprise in the better informed circles of American society.

More Compensation.

We get about such an average of rain every twelvementh—so the philosophers of the weather say. We had a fearfully dry and hot summer, beginning as far back as early in May; and since the fall set in, the sweet heavens have no day been backward in pouring out of their cloudy concave all the water the most discontented people in the world could have asked for. But it is a great deal easier to stand this weather than that. Too much rain is more comfortable, particularly in cold weather, than too much heat in hot weather-to use a Hibernicism. We think the springs and streams will very shortly get all nicely supplied with water, so that they can go into winter quarters under the ice floors and have a right quiet time of it until spring comes and unlocks them again.

Sleighing.

This annual winter enjoyment has set in again, in all its attractions. Never were our streets gayer and livelier than they have been since the last snow fell. Parties are all the time going to the favorite drives and stopping-places out of town, and all along in the back country roads there are loads of young folks who are enjoying themselves as they never will again. Sleighing is capital sportanywhere. We trust our readers will all have their fill of it this season. Cold weather is just the weather for winter, and winter is just the time to have good times sleighing.

Jennie Lord in New York.

We learn that Miss Jennie Lord (sister to Mrs. Annie Lord Chamberlain) is meeting with good success in New York. She has given scances at private residences, at which many distinguished personages were present, who were perfectly astonished at the manifestations of spirit power exhibited in her presence. She is causing the scales

Bayard Taylor's Lecture.

Bayard Taylor delivered the fourth lecture of the course before the Mercantile Library Associagathered the material for a fine address, which was both instructive and entertaining. In his look through another, but to tone down, if possible, our golden-tinted pane, that we might behold some of the aspects of our national life under a sober and perhaps clearer illumination. He said we clung to a fabric of the last century as if, instead of being the first democratic experiment, it ble of improvement. The foundations upon which we built were new in history. No civilized race representation had forced its way into Russia and Austria. He then contrasted our Government with those of Europe, so fur as they affected the lives of the people. He contrasted social conditions, asserting that in Europe social conditions seem to have matured, while in this country we have to endure something which we call public opinion, which sits by us at our boards and sleeps with us in our beds. Individual ambition, as the result of free government, was alluded to as giving wonderful life, energy and fertility of resources: intimating that our prevailing national trait was discontent. Democracy and Aristocracy were arraigned side by side, and dwelt upon at some length.

The speaker here touched upon the permanency of our national and political measures as bearing on the future of our country, as developed by the war, and then considered the idea of centralization of power as an advantage from which we had been drifting since the time of Washington. He was very elaborate in this portion of his address, favoring a change in the laws so as to correct all the evils of our system existing at the present day.

Mr. Taylor occupied one hour and a half in deivering his truly able and eloquent address.

The President of the Association, Seth A. Fowle, announced that Rev. E. H. Chapin, D. D., would deliver the next address before the Association, on Wednesday evening, January 11th.

Mrs. Chamberlain's Seances. Mrs. Annie Lord Chamberlain dedicated her new Circle Room, at 158 Washington street, over the Banner of Light office, on Tuesday evening last. Her new room is larger than any she has occupied heretofore for the purpose of holding seances, and therefore better accommodates the visitors. On the above occasion a full circle was present, and the usual manifestations given at her scances were repeated with much power and effect. A large number of musical instruments. consisting of guitars, tambourine, drum, bells, trumpet, etc., were played upon, beat and blown, simultaneously, while all the party were sitting with joined hands around the table. The drum, which was fastened high up on the wall, was beat at the same time other instruments were played upon in distant parts of the room. The members of the circle were touched by several of the instruments, which were floated over their heads and around the room, giving forth music the while. The manifestations were wonderful, and beyond the comprehension of the skeptic, but satisfactory to those who are cognizant of spirit-power.

Mrs. C. continues to hold scances in the same room every week evening, except Wednesday and Saturday. We are pleased to notice that the skeptical public are availing themselves of the advantage of these scances to test the question of physical manifestations by spirit-power.

Cora L. V. Hatch.

On Sunday, Dec. 11th, Mrs. Hatch gave two lectures in Lyceum Hall, in this city, under influence of the higher powers, with the usual ability which characterizes her efforts on the rostrum. In the afternoon she discoursed upon the importance of labor, considering it a necessity for the bettering of one's condition, not only in this life, but in the life beyond the vail. In elaborating this theme, she gave some beautiful and practical lessons for a progressive life, which we trust will benefit all who had the good fortune to listen to her.

In the evening, the audience chose the subject to be spoken upon, as follows:

"The mystery of the connection and interdiction of mind and matter, of soul and body—of a think-ing substance and an extended substance as ex-hibited in man."

The speaker elaborated this subject with marked ability for three quarters of an hour, to the evident satisfaction of the audience. At the close of the address questions were propounded by the audience relative to the subject for three quarters of an hour longer, which were answered with promptness and to the point.

Mrs. Hatch speaks here again next Sunday afternoon and evening.

Winter Agricultural Meetings.

Winter is the mental harvest season of the farm-He has his reading, his social pleasures, and his farmers' club meetings. These latter are calculated, if properly managed, to furnish as much entertainment and instruction, as well as actual profit in the future, as anything to which he is disposed to lend his personal attention. We always liked to get in among the advanced farmers of the legislature, at their regular meetings at the State House, and listen to their discussions of the various topics which pertain to farming and farm-life. These things, when looked back to in the heats and weariness of summer days are very refreshing to the thoughts; and they give a stimulus to the labor of the farm which nothing else could supply. Our agricultural friends, we doubt not, are in these times enjoying themselves to the top of their bent.

The Sanitary Commission.

In no other country has a great, benevolent or ganization like the Sanitary Commission ever been established and carried on. We doubt, even, if it could be done in any other. It is one of those plans which require the very freest cooperation on all sides, and would break down at once if it either leaned upon or was indirectly controlled by Government. Since this valuable organization has been in operation, which was in June, 1861, there have been paid into its treasury in round numbers, three millions of dollars, and on the 1st of October last the managers had still about the sum of three hundred and fifty thousand dollars undisbursed. Who can compute the amount of good done by this organization since it began its benevolent work?

Sented Questions.

The notice in the Banner of Dec. 10th in regard We now state explicitly that we have no medium fore no one should send letters and fees to us for that purpose.

Our spirit-friends being desirous—owing to the anxiety of spirits and mortals to commune with each other, to aid them, under the circumstances, as far as possible—requested us to say that letters over two at any one time,) and two red postage stamps, to pay us for remailing them, could be laid on our table for brief answers. That is, the spirits responding to such questions would simply write the answers on the envelopes. We ask no fee for this. We simply desire enough postagestamps to accompany each letter to allow us to return them without expense to us-that is all.

Remember, therefore, that no sealed letters are answered in detail through our agency, as formerly. You will see by the notices elsewhere of Mr. Mansfield at New York, and Mr. Farnsworth at Chicago, that they agree to answer such letters. We know that in a majority of cases these gentlemen have given great satisfaction. Starr King, when in the form, recommended Mr. Mansfield; and Ex-Governor Tallmadge, also, while in the form, recommended Mr. Farnsworth.

A New Tax Bill.

The most sensible and statesmanlike plan yet set on foot for levying and collecting taxes, is that which proposes to lay a duty on sales. By this process, which troubles nobody until it comes to and collecting Government taxes would be altogether dispensed with, and the larger part of the revenue would go into the treasury instead of, as some claim, into the pockets of office-holders, to be employed in too many instances for purely political uses. Such a tax law would be like finding a rich mine of gold to pay the national expenses with.

Mortality in the Army.

It appears, from fifteen months' examination, that the general rate of mortality was about 72 per annum out of each 1,000 men, 20 being killed or dying of wounds received in action, and 52 from disease and other causes. It is no new fact to the observant, but it is well to impress it on the mind by such a distinct statistical result as this, that more than twice as many soldiers die of disease as fall in battle.

The ordinary rate of mortality in time of peace among civilians of a military age is about nine or ten per thousand in a year. United States soldiers, in time of peace, are found to die at the rate of twenty-six in a thousand per annum. While war, therefore, destroys men more rapidly than peace, the increase is not so great as some may have imagined.

The London Press.

The journals of London, and, indeed, of all England, are very much given to talk since the result of the election in this country became known. They hardly know what to make of it, that we do not have riots and revolutions all through the North after such an exciting and more or less embittered contest. The London Times goes on to speak of the President in the following patronizing manner: "As regards foreign States. our selves in particular, we may reasonably believe that he has sown his wild oats; he has gone through the course of defying and insulting England, which is the traditional way of obtaining the Irish vote, and we may not unreasonably hope that he is unlikely to repeat the experiment." Funny paper, the London Times.

Help Poor Children.

The New York "Children's Aid Society" has sent forth an appeal to the Gothamites for aid for the thousands of homeless boys and girls they have under their charge. During the Holiday festivities it is hoped those who are abundantly blessed with this world's goods, will not be unmindful of the more unfortunate, not only in New York, but in all our large cities and towns. In no surer way can the rich secure the blessing of heaven than by alleviating the wants of the needy and suffering. Donations for the New York Children's Aid Society can be sent to the President, Wm. A. Booth, Esq., 95 Front street, or to the Treasurer, J. E. Williams, Esq., Metropolitan Bank, or to the Secretary, C. L. Brace, 11 Clinton Hall, Astor place, New York.

A Strange History.

A New York paper tells of a man, whom thouands of people have known by the name of Rath burn, who, in 1836, was the most energetic and in defatigable citizen in Buffalo. No enternrise was set on foot that he did not have his hand in it. In an evil day he committed forgery, being press ed by the crisis of 1837, and was sent to the State Prison. Pardoned out, he came to New York and tried the hotel business, both there and on Long Island; but becoming tired of his ill luck, he sought the solitudes of Western Virginia, as a rest for the remainder of his days. He happened to settle in the very heart of the oil regions, and now leaves a fortune of three millions of dollars to his heirs.

The Nation's Development.

The report presented by the Secretary of the Interior is a very satisfactory one to the reader. always excepting that portion of it which relates to the troubles we have been having with the Indians. From this exhibit, even in spite of the prevalence of a devastating war, it appears that the material resources of the nation have been developing at a rate calculated to surprise everybody. The public lands are taken up by settlers with a rapidity, as the treasury receipts show, seven times greater than during the first year of the war. During the past year, nearly seven thousand patents have been applied for, going to show that the mental activity of the people is nowise abated.

Mrs. Laura Cuppy.

This most worthy and excellent co-laborer in the spiritual ranks is about to leave her home in Dayton, Ohio, on a lecturing tour through the New England States. She will arrive in this city the last week in December, as she already has engagements to lecture in our neighboring city of Charlestown the first three Sundays in January, and in Portland, Me., the first two Sundays in February. Those desiring her services will please address her care of this office. We commend her to lecturing committees, or those having in charge spiritual meetings.

New Publications.

HARPER'S MAGAZINE for January is a superb to spirits answering scaled questions laid upon number. Read the following list of contents: A our circle-room table, has led, we fear, to misap- Tour through Arizona, illustrated; Herole Deeds prehension on the part of many of our readers. of Heroic Men.—II. Seige of Vicksburg, illustrated; After the Storm, with an illustration; Scenes for answering scaled letters, as formerly. There- in the War of 1812, illustrated; O, Do n't Become a Nun, my Dear! with an illustration; Tom's Education; The Life of Flowers, with an illustration; Sheridan's Battle of Winchester; Nora and I; The Sunbeam; Janie Thompson's Lovers; Armadale, by Wilkle Collins; An American War Correspondent in England; Our Mutual Friend, by Charles sent here, containing special scaled questions, (not | Dickens; Monthly Record of Current Events; Literary Notices; Editor's Easy Chair; Editor's Drawer; Fashions for January. For sale by A. Williams and Co., 100 Washington street.

> THE LADY'S ALMANAC FOR 1865. Boston: Published by George Coolidge, 3 Milk street.

This convenient little almanae and memorandum book has long been a favorite, not only with the ladies, but with the gentlemen also, on account of its convenience and pocket-size. The present number has a good variety of choice poetry and prose, thus making it a very interesting little annu**al.**

PETERSON'S LADIES' NATIONAL MAGAZINE for January, has a fine illustration for a frontispiece, called "Purity," which, with the fashion plates and other illustrations, together with a fine table of contents of literary matter, make it a favorite in the family.

Judge Edmonds.

From a New York correspondent we learn that Hon. J. W. Edmonds delivered an address before the consumption of manufactured articles, wheth- Rev. Mr. Willis's society, in Ebbitt Hall, New er to sell again or to eat, drink and wear, a tax of York, on Sunday evening, Dec. 11th. Much interone per cent, would be likely to enrich the treas- est was felt to hear this distinguished advocate of ury by the amount of three hundred and fifty mil-the spiritual philosophy on his favorite theme: lion dollars a year. Then the cumbersome and "Spiritualism, its Progress and its Use," and the expensive machinery now employed for levying audience were not disappointed, for the Judge gave them a very interesting and instructive discourse, which was well appreciated. It was very evident, from his remarks, that the speaker was well acquainted with every phase of mediumship, and that he himself was gifted with mediumistic powers in a largely diversified degree, which enables him more readily to comprehend and explain the science and philosophy of the spiritual phenomena. It was worthy of remark that an unusually large number of grey heads were among the audience. These world-wearied souls, as they near the other existence, feel anxious to know more surely whither they are going.

"Something New."

We have received from B. B. Russell, periodical dealer, 515 Washington street, five large board cards, twenty-two by twenty-eight inches each, ipon which are printed from elegantly executed ithographic drawings, models for a Cottage, a Villa, a Pigeon-house, a Windmill and Picket, the Union Iron Works, a Church of the Gothic style of architecture, patterned from one of our Boston Churches, and the Boston Custom House, with a full description and directions, so that by the exercise of a little patience and ingenuity, they can be cut apart and then put together in perfect form. These model sheets are indeed something new for boys and girls, and will eminently prove to be entertaining, and highly instructive, not only to the young, but, as the designer says, "to children of two score years." When put together, they will make a handsome ornament for the drawing room. Parents cannot flud a much prettier present for the Holidays.

The Bankrupt Bill.

At the time of writing this paragraph, the Bankrupt Bill has passed the House of Representatives. by a majority of twenty votes. It has of course heen sent up to the Senate, where it is expected to be passed without much delay or discussion. It was too bad that so much of the real energy and enterprise of the nation should be so long locked up from service by reason of an overbearing and inhuman law. By the war, our Northern merchants lost three hundred millions of dollars: and one hundred and twenty-five thousand men were prevented from doing business. This is all wrong. They should be released, and made to become active producers and consumers again.

War News.

We have news through rebel sources from Gen. Sherman's army. It indicates that his army had proceeded on its march triumphantly from Atlanta through Georgia toward Savannah. The accounts state that a battle was fought in front of Savannah on the 10th instain which Sherman's army was victorious, with a loss on our side of twenty-five hundred men, and four thousand of the enemy. Later accounts state that Gen. Sherman had captured the city.

Our army in Tennessee, under command of Gen. Thomas, had an engagement with the rebels under Gen. Hood, Dec. 15th, in which the latter were badly defeated.

Appointments.

Mrs. Jennie S. Rudd speaks in Charlestown next Sunday; N. Frank White in Chelsea; Mrs. Susie A. Hutchinson in Quincy; Mrs. S. A. Byrnes in Plymouth; Rev. J. M. Peebles in Providence, R. I.; Mrs. A. A. Currier in Philadelphia; Charles A. Hayden in Washington.

Uriah Clark, the well known pioneer lecturer, and the author of "Plain Guide to Spiritualism," etc., will return to Boston about the first of January, we understand, and will respond to calls for Sunday lectures, and for courses of week-day evening lectures, with experiments and illustrations in the use of magnets, the magnetic needle, gyroscopic wheel, and his striking public test-examinations. Address, care of the Banner of Light.

Mrs. E. M. Wolcott will lecture in Morrisville, Vt., Dec. 25th.

To Lecture Committees.

Those in the vicinity of Boston who are in want of a good lecturer on the Spiritual Philosophy, will address Mr. J. M. Allen, at this office. We are often applied to by friends in the neighboring towns for speakers to lecture before them, and generally we can only refer them to the Lecturers' List for information; but now an opportunity offers to secure the services of an able speaker, who needs engagements just at this time. See an interesting letter from his pen in another column.

Warren Chase.

This indefatigable, able and energetic laborer in the spiritual ranks, is at present lecturing in the State of New York. He has just closed a course of lectures in Syracuse, as we learn, to large and appreciative audiences. He goes to the National capital next month, where he is to speak for five Sundays. He is doing a vast amount of good for humanity by opening their minds to the reception of spiritual truths-which are the incentives to all reforms.

Prof. I. G. Stearns Coming East.

This gentleman has been lecturing through the West for several years past with success, creating in many places much excitement and discussion in regard to the Science of Psychometry, and kindred subjects. In a note which we received from him last week, he informs us that he is coming East, and will visit Maine this Winter, where Mrs. Stearns is now lecturing on the Spiritual Philosophy.

Prof. Stearns has become developed of late as a medium for spiritual drawings on ethnology, which are considered very remarkable. He was at La Crosse, Wisconsin, the first of this month. as we learn from the Democrat, which paper speaks of him as follows:

Prof. Stearns, the renowned Psychologist, is in town, stopping at the St. Nicholas House, where he is engaged in drawing, through the skill and in-fluence of the spirit of a Hindoo Priest, sketches and designs of the ruins of a Great Temple which existed twenty-seven thousand years before Adam. In a natural state, Mr. Stearns cannot draw the an antural state, Mr. Stearns cannot draw the simplest object with a pencil, but while under the influence of the spirit, his pencil is controlled in a mysterious way, and the most wonderful pictures follow its touch. The drawings, as far as made, represent ruins, carvings, mummies, priests, drag-ons, broken columns, carvings of Gods on stone inscriptions, implements for labor, etc., etc., as then were in use or existence. Simultaneously with this, a lady in another state writes, while under spiritual influence, a correct description of the drawings. Those who are interested in such matters, or who wish to see the wonderful, are inwhen he will be found at work. No charge is made visitors. There is something about the mat-ter beyond mortal comprehension."

Curlosities of the Dead Letter Office.

The Postmaster General's Report contains some curious statistics relating to this branch of the Department. As has been stated, the whole number of dead letters received during the year was over three and a half millions, an increase of nearly a million over the preceding year.

There were returned to their respective owners 25,752 money letters, containing \$131,611. The number of letters containing papers of value, such as checks, drafts, bills of exchange, &c., was 12,436, and the value of the enclosures was \$1,615,694. The amount of money annually sent astray is sur-

prising.

Letters containg photographs, &c., and jewelry

ters' blunders—that is, letters misdirected or with-out postage stamps—was 115,812. The misdirec-tions alone which were so bad that the letters could not be delivered were 38,068, A large num-ber of this last class were without any address whatever, and in many instances contained in-closures of value.

There were 4256 letters addressed to fictitious

persons or firms, evidently for the purpose of conducting some fraudulent business, many of them

containing remittances.

The gross revenue derived from the dead postage collected on the letters sent out and delivered amounted to \$23,558,28, out of which were paid the clerks employed in re-directing them.

Miss A. W. Sprague's Poems.

In a notice of this work the Portland Courier Bays:

"The numerous friends of the lamented authoress of these beautiful poems, scattered throughout the United States, will rejoice that this book is published. Nearly all of this collection were composed but a short time previous to her death, and are published without revision. To those who were so fortunate as to be acquainted with this noble, pure-hearted, gifted woman, this volume will possess a peculiar charm as a memento of her talents and virtues. Address the publishers, enclosing the price, and get it." ers, enclosing the price, and get it."

The second edition of these fine poems has just been issued. All orders which we have been unable to fill of late, will at once be attended to.

Spiritual Concert.

The complimentary concert for Miss Hastings Miss Prouty and Mr. Hayden before the Gospel of Charity, came off last Thursday evening, in a most satisfactory manner. The house was packed full and each singer was not only enthusiastically applauded, but was again called before the audience The "Gospel of Charlty" Society is one of the bright features of Spiritualism in our city. It meets every Thursday evening, and is enlivened by one or all of the above singers.

ALL SORTS OF PARAGRAPHS.

We have placed the manuscripts of several very choice articles in our printer's copy-drawer, for next week's issue. We shall not mention the subjects; but-buy our next number, that's all, you who are not regular subscribers, and tell your friends to "go and do likewise."

The Spiritualists of Vermont are invited to attend a Quarterly Meeting to be holden at Bridgewater, on Saturday and Sunday, Dec. 31st, and Jan. 1st next, as will be seen by the official call in another column.

"EXPERIENCES IN SPIRIT-LIFE OF E. A KNIGHT," (through the mediumship of Anne Lincoln,) will appear in our next. Mrs. Knight, when in the form, was a fine medium, a pure-minded, excellent woman. Interesting communications from her pen often graced the pages of this paper; her "Experiences in Spirit-Life," therefore, will doubtless be perused by our patrons with much interest. We are under deep obligations to Mrs. Lincoln for the MSS.

We print this week a Poem entitled "God in Nature," etc., from the pen of Mr. Squire, who is well known to most of the readers of the Banner. The poem gives a true idea of that religion for all which does not require man's device and ingenuity to make it acceptable—that religion of the tree and flower, whose sermons every heart can inter-

"PHYSIOLOGY AND RELIGION."-This is the title of a fine essay by Rev. J. C. Knowlton, which will be found on our second page.

A late dispatch from Canada states that the discharge of the raiders surprised the members of the Canadian Government, and that the ground of the discharge was pronounced ridiculous; also that new warrants had been issued for the re-arrest of the raiders, and that officers were in pursuit of daughters. them.

MISS A. P. MUDGETT, having concluded her Craig Microscope, we copy the following, written tour in Vermont, has gone into the State of New | by the editor of the La Crosse Democrat: York. Her present address is care of D. W. Odell. Arthursburg, N. Y.

TRUSTEES OF THE FUND.—The Sailors' Fair recently held in this city will yield something more than \$220.000, net. The following named gentlemen have been chosen trustees of the fund: Alexander H. Rice, Judge Thomas Russell, John A. Bates, George B. Upton, James L. Little, William Perkins, and Alpheus Hardy.

Never suffer your children to require service from others which they can perform themselves. A strict observance of the rule will be of incalculable advantage to them in every period of life.

Parton, in his life of Franklin, says: "A great Yankee is apt to be dwarfed, unless he is transplanted young to a place where there are fewer of his kind, and where the influences that make men afraid to think are less powerful."

Ex-Attorney General Bates has lately come in possession of a handsome fortune through his wife. No wonder he did n't care to work any longer. A good wife is a "handsome" fortune, anyway—so Digby thinks.

Conscience is a monitor; but we fear the monitors in most hosoms are fron-clad—or "hooped."

It will be remembered that Mrs. Rose Greenhow, the female rebel, who has attracted so much attention during the war, was lately drowned near Wilmington. A Richmond paper says that her drowning was caused by her having six hundred pounds sterling, in gold, about her person.

Rev. Dr. Bellows, in a recent address before the American Unitarian Association, in this city, said that the population of San Francisco was not, as many supposed, rough and wild. There were more graduates of colleges, more men of liberal education in that city, than in Boston.

Beef a la mowed-oxen turned out to pasture after the hay-making season.

Home! there is music in the word. It falls on the weary heart like a breath from the garden of Eden; and, as our hearts feel a thrill of its voiceless melody, the future's sky before us seems lit by an angel smile.

The New York Post tells of a middle aged man who left off smoking twenty-five years ago, and has put in the bank what two or three cigars per day would cost him, and now finds the amount to be two thousand five hundred dollars.

The Free Public Library, in this city, now has 116.934 hooks and 31,837 pamphlets-the third in size in the country, the library of Harvard College being first with 163,500 books, and the New York Astor Library second with 130,000 volumes. The average number of books in circulation from the Boston Library every day is 664.

HOW TO LEAD ANIMALS.—The horse, cow, pig and sheep may be led by making a slipping noose and fastening it to the lower jaw, passing the rope, numbered 45,480. In May last a large number of packages containing miscellaneous articles which had been accumulating for several years, were classified and sold at public auction; the proceeds amounting to \$1175,27.

The number of what might be called letter-writh the fixed bunders. He there wild light along with no trouble. It costs nothing low right along with no trouble. It costs nothing extra. Try it.

> DUTCH GAP CANAL.-An army correspondent of the New York Commercial Advertiser says of this work, which is near completion:

> "The canal will be five hundred feet in length or, including dredging, in water, five hundred and fifty feet. Its breadth at the top of the cut is one hundred and twenty-five, and at the hottom six-ty-five feet, the sides having very steep slopes. It will have fifteen feet of water at low tides (these being slightly felt here.) This short cut will soon save a navigation of seven miles, the Southern shore beyond that point being high and precip-

Most of the shadows that cross our path through life are caused by standing in our own light.

A man in Southboro' has raised this year four pounds of genuine coffee from the real Java coffee seed. He planted it in a manner similar to peas, the coffee growing in pods in the same man-

Philosophy is to poetry what old age is to youth, and the stern truths of philosophy are as fatal to the fictions of the one as the chilling testimonies of experience are to the hopes of the other.

Never meet Trouble half way, but let him have the whole walk for his pains. Perhaps he will give up his visit in sight of your house.

If we had not within ourselves the principles of heaven lies in the breast, as the germ of the blossom lies in the shut seed.

ANÆSTHETICS.

With an aching tooth, one morning bright
Pat Donnegan left his home.
The "murtherin' blackguard," all the night,
Had made poor Donnegan moan. With sorrowful phiz and watery eye,

Pat tracked along in the rain, When these words his optics chanced to spy, "Teeth pulled without any pain."

Down went his shovel, and in went Pat, Like a "broth of a bye" as he was, And down in the dentist's chair he squat, With wide distended jaws. In went the nippers and out came the tooth,

"Yer miserable cuss," said Pat,
"You'll trouble me now no more, for sooth," And he made for his old white hat.

"My pay, if you please," said the dentist man,
"Och, murther! what's that yer sayin'?
Ye bloody old pirate, don't it say on yer sign,
'Teeth pulled without any pa'in?'"

Dental Quarterly,

When we see what a man is, we don't ask how he was educated. The fruits of a tree afford a better test of its condition than a statement of the composts used in dressing it.

Two negroes carried off the first rank at the last annual examination of the great Catholic college of the Propaganda at Rome.

Lady Bath had a shocking temper, but a great deal of wit. Lord Bath saying to her in one of her passions, " Pray, my dear, keep your temper!" she replied, "Keep my temper! I don't like it so well, and I wonder you should!"

Why is a sermon delivered on board a ship like necklace? Because it's a deck-oration.

In the gardens of a certain nobleman's countryhouse, there happened to be fixed up at different spots painted boards with this request: "Please not to pluck the flowers without leave!" Some wag got a paint brush and added an s to the last

Montaigne, the celebrated French essayist, whose clear style, as well as vigor of thought, has been the praise of good critics the world over, made his boast that he never used a word that could not be readily understood by anybody in the Paris markets. Plain words are ever the best.

We say amen to this with all our heart.

The best kind of Agricultural Fairs-Farmers'

As a proof of the high magnifying power of the

by the editor of the La Crosse Democrat:

The Craig Microscope, for which G. G. Mead is the General Western Wholesale and Retail Agent, is the most wonderful invention of the kind we ever saw. We have seen with it a photographed copy of the Lord's Prayer, positively no larger than the eye of a small needle. Under the powerful lens of the Craig Microscope it appears over an inch square; and what looks to the naked eye like a small fivespeck, appears a beaupears over an inch square; and what looks to the naked eye like a small fly-speck, appears a beautifully printed card, with every letter distinct and easy to read. Where so much instruction and anusement are combined, no family should be without one. Mr. Mead will send one of the above described copies of the Lord's Prayer and a Craig Microscope, prepaid, on receipt of three dollars, to any person who may wish to test the magnifying power of the instrument.

Senied Letters Answered.

J. V. MANSFIELD, the well-known reliable writing medium for answering scaled letters, has located, for the present, in New York City, where those who wish to communicate with their departed friends can forward letters for that purpose. Enclose, with the sealed letter, \$5.00 and four three-cent postage stamps. Address, J. V. Mansfield, 102 West Fifteenth street, New York City.

The Cabinet Organ, manufactured by Mason & Hamlin, is an improvement upon instruments of the melodeon and harmonium kind, and is rapidthe melodeon and harmonium kind, and is rapidly winning its way to extensive circulation. To some extent it seems to combine the capabilities of the piano, and of previous reed instruments; for while it has almost the quickness of action and capacity for rapid, lively music of the one, it adds also the letter adaptedness to sacred and home music of the other. Those who have become acceptable to release the statement of the colors. customd to melodeons and harmoniums, will be charmed with the considerable improvements which have been attained in the Cabinet Organwith its better quality and volume of tone, and greatly increased power of expression.—New York

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 manuscripta.] L. F., CINCINNATI, O .- Should we require a reporter in your ection of the country, at any time in the future, we will give

you a call. A. S. H., NEW YORK.—We hope you will procure a copy of the lecture you refer to, and forward it to us.

W. C., SYRACUSE, N. Y .- 83.00 received.

If Mrs. J. L. W., or M., of Janesville, will indicate the State she resides in, we will answer her letter.

THE NOVELTY MICROSCOPE, companion of the Craig, is what everybody wants for looking at larger objects, such as whole insects, seeds, flowers, minerals, etc. It is adapted to a greater variety of uses than any other glass ever invented. Price \$2. Sent by mail, postpaid. C. H. WHERLER & Co., 289 Washington street, Boston.

THE CRAIG MICHOSCOPE.-This instrument is already well known, magnifies 100 diameters or 10,000 times, equal to a \$15 Compound Microscope, and is better for ordinary use, because more simple. Price. Mounted in Brass, 22.50; or with 6 Mountd Objects, \$3,25; or with 24 Objects, \$5,50; Mounted in Hard Rubber, 50 cents extra. C. II. WHEELER & Co., 289 Washing ton street, Boston.

THE BELLEVUE STEREOSCOPE.—This beautiful instrument should find its way into every family, and it is in fact rapidly doing so. One may view the same picture an indefinite nur ber of times, and see new beauties each time. The instrument has a silding focus, so as to be adapted for all eyes. It is finely finished, very compact, put up in a neat box, and is altogether one of the finest articles over presented to the public. Price, 82; or with 6 views, 84,59; or with 12 views, 86. Sent postpaid to any address. C. H. WHEELER & Co., 289 Washington street, Boston.

TO CURE BILIOUS COLIC.—Take four table spoons full of Dr. T. B. Talbot's Medicated Pineapple Cider, with as much water added, every ten minutes. If the patient is not relieved after the third dose, an injection of warm water, with ten drops of the Medicated Cider added, will effect a speedy cure. If the patient is feverish, use cold water for injection, with the Cider, as above.

For sale everywhere. B. T. BABBITT, SOLE AGENT, 64, 65, 66, 67, 69, 70, 72 and 74 Washington St., New York. Buy Coppen-Tipped Snors 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-quent insertion. Payment invariably in advance

SECOND EDITION-JUST PUBLISHED.

A NEW BOOK OF POETRY,

VERMONT AUTHORESS: The Poet, and Other Poems,

> BŢ MISS A. W. SPRAGUE.

ONE HANDSOME 12NO. VOLUME.

PRICE, 81,50 Postage, 20 Cents.

OPINIONS OF THE PRESS

Miss Sprague was an independent thinker, and gave vigorous expressions to her thoughts .- Portland Transcript.

Her writings evince great mental ability, vigor of thought and purity of character. If her life had been spared, she would undoubtedly have taken high rank among the female writers of our day .- Nashua Gatette.

These Poems show a strong individuality, an earnest life and a remarkable facility of composition.-Rulland Herald.

This book will be especially welcome to those who knew the author as a lecturer, and who, by her earnest and persussive speech, have so often been quickened to loftler thought, or filled with the balm of consolation,-Christian Repository.

Miss Sprague sprung from the people. Springing thus from the people, she was loved by them. Her friends, numerous in this section of Vermont, can but regard this book with lively interest, and as a memento of her whom they so much admired .- Bellows Falls Times.

A book of woman's faith, and prayer, and aspiration; as such, worth reading .- Christian Inquirer.

These Poems are characterized by great case of style, flowing rythm, earnestness in the cause of philantbropy, and frequently contain high moral lessons. - Continental Monthly. WILLIAM WHITE & CO., PUBLISHERS,

158 Washington street, Boston, JAMES R. NEWTON,

THE HEALER

HAS closed his engagements in Rochester, N. Y., to rest at NEWPORT; R. I., and will commence healing the multitudes in CHICAGO, ILLINOIS, on MONDAY MORNINO, MARCH 6th, at 10 o'clock, in a public hall, "Free," and continue daily for at least thirty days.

DR. J. P. BRYANT, WILL HEAL THE SICK, AT THE WAVERLY HOUSE.

ROCHESTER, N. Y., Until February 1st, 1865.

A HEARTY LAUGH TS a luxury—and often is a first-rate medicine. We indulged In such a laugh the other evening, while the young folks were amusing themselves with an innocent and very comical game advertised under the fantiful head, "THE MOST LAUGHABLE THING ON EARTH!" It is not a humbug.—American Agriculturist for Dec.

The above sent by mail, postpild, on receipt of 25 cents. Address, AMSDEN & CO., Box 456 Boston. 3w—Dec. 24.

MAGNOLIA HAIR RESTORER.

FEW applications of this Vecktaler Compound will.

Positively Restore Girk Hair to its Natural Color, and cause dry hair to become soft and silky, as in youth. For sale at 47 Leverott street, Bostor. Agents wanted. A. S. HAYWARD, Proprietor, 61 Nassaustreet, N. Y. Dec. 24.

SEALED LETTERS ANSWERED.

L. FARNSWORTH, Medium for Answering Scaled Letters, has located in Chicago, Ill. Persons enclosing \$2,00 and scaled letter, will receive a prompt reply. Post Office address, Box 3517, Chicago, Ill. Residence, 469 West Lake street. Dec. 24. CLAIRVOYANCE. — Mrs. COLGROVE may be consulted personally, or by letter, respecting Business Health, or other destrable matters, at 147 Devonshire street, near Summer street, Boston.

MADAME GALE, Clairvoyant, Healing and Test Medium, 18 Lowell street. Examination by lock of hair, sent by letter, \$1,00 and two three-cent stamps. Dec. 24.

IN PRESS, AND WILL SHORTLY BE PUBLISHED, A NEW VOLUME OF POEMS, ENTITLED,

"Voices of the morning."

BY MISS BELLE BUSH, Al'THOR OF "THE ARTIST AND THE ANGEL."

Orders received at this office. Price, per copy, \$1,50;

500 MORE AGENTS WANTED! BUSINESS NEW; pays from \$10 to \$20 a day, clear, and requires no capital. For particulars, address with stamp, J. W. STEPHESS, 250 Broadway, New York. 3w Dec. 24

MASON & HAMLIN CABINET ORGANS.

MASON & HAMLIN respectfully invite attention to the fact that their Cabinet Organs are, by the written testimony of a majority of the nost eminent of distinguished artists of other countries, declared to be unequalized by any similar instruments; "The best of their class."—also, that they have been invariably awarded the first premiums at the numerous Industrial Fairs at which their instruments have been exhibited. They will be glad to send to any one destringly an illustrated catalogue of styles and prices, with a large amount of this testimony. CAUTION TO PURCHASERS. CAUTION TO PURCHASERS.

The high reputation of our Caniner Organs has frequently induced dealers to represent that other instruments are the same thing; that there is no essential difference between the Cabinet Organs and Organs with various names made by other makers. This is not true. The excellence of our Caniner Organs and organs which have given them their high reputation are the result not merely of the superiority of their workmanship, but also, in large measure, of easential differences of construction, which, being patented, cannot be employed by other makers. These are essential to their better quality and volume of tone and unrivaled capacity of expression. When a dealer represents another instrument as the same lining as the Cabinet Organ, it is usually an attempt to sell an inferior instrument on which he can make a larger profit.

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Antwaukee, Wis., Nov. 7, 1864.

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Lasalle, Ill., Dec. 9, 1864.

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"BROKEN LIGHTS" is a title which might readily be mistakon for that of a novel, but is not inappropriate to the far graver work for which it has been chosen. The lights by which the religious world has walked for thousands of years are certainly broken in the reflections furnished by Frances Power Cobbe, an English woman who is known to use as having compiled a collection of the works of Theodore l'arker. She is a woman of shillty, working in a direction to which the tastes and convictions of very few women would lead. She discusses the various forms of Christian theology with scrupulous candor, so far as she understands them, being evidently sincere in the position she holds that the Bible is at war with science, and is doomed to capitulate in the struggle. She accounts for the acceptance of prevalent doctrines by the assumption that "men's minds are saturated with such ideas from early childhood.

She takes the ground apparently that reason is the loftlest of human powers. She is unwilling to accept in defence of the Scriptures any interpretations modified by the progress of the age; asserting that the Maker of the human intellect knew how to address it, and the inference which mankind have drawn from revelation must be what He meant that they should draw. Few of her opponents will dispute this state ment, but very many of them belleve that the Bible was adant ed to a progressive race and widely varying conditions, holding spiritual food for diverse natures, and admitting countiess interpretations, all vitalized by some underlying truth. She thinks it incredible that God's Word could have contained teachings which for eighteen centuries have failed to comprehend. But to her the Word is not an infinite utcrance. Its inspiration is the same in kind, if not in degree, as that of other instructive works, and site regards this method of interpretation as the only one by which the system of historical religion can possibly be saved. She admits that this expedient is but a forlorn hope, and adds:—"If Christianity be

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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.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Nov. 15.—Invocation: Questions and Answers:
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William, 10 friends, and brother Thomas; Hattle. Grey Boulware, to Dr. Andrew J. Tripp Boulware, of Lavista, Spottsylvania Co., Va.; Stephen Carson, of Nevada City, Cal., to
friends in Troy N. Y.

Monday, Nov. 21.—Invocation; Questions and Answers;
Capt. John T. Devereux, to Hrig. Gen. James H. Winder;
Horace Brown, to leis brother Joe, and his sister, wife of Rev.
Win. Clark; Horatio Ferris, to his lawyer, Robert Bradbury,
of 117 Nassau street, New York City; John T. Council, to his
friend, Rov. W. H. Weltons, of Petersburg, Va.; Minerva
Red, of Richmond, Va., to her relatives at the North.

Tuesday, Nov. 22.—Invocation: Questions and Answers;
Gen. Felix Zoilleofer, to friends at the South; Charles H.
Hoge, to friends; Message to Mr. Noyes, Editor of the Maine
Democrat, Saco, Me.; Marian Thompson to Mrs. Thompson, of
Stanton, S. C.; Augustus Briggs, fo friends; Mary Illiis, to
her son Abram Hills, at the North; Louis St. Jullen, to Paulno St. Jullen.

her son Abram Hills, at the North; Louis St. Jullen, to Paulne St. Jullen,
10 St. Jullen,
10 St. Jullen,
11 Monday, Nos. 28.—Invocation; Questions and Answers;
Licut. Saintel Nixon, to Benjamin, Thomas, or Charles Nixon;
17 J. Montgomery, to his brother, J. H. Montgomery, in Richmond, Ya.; Willio T. Demorest, of No. It King street, New
York City; Charlie Evans, of the 10th Connecticut Regiment;
John O. Brien, to his brother, James; Robert Clark, to his
father, Bonjamin Clark, of Fayettesville, Lincoln Co., Tenn.;
Alice F. Toombs, to Rev. David Hohnes, of Charlottesville,
Tenn.

Alice F. Toombs, to Rev. David Holmes, of Charlottesville, Tenn.

Taesday, Nov. 29. — Invocation: Questions and Auswers; Refreamt Robert M. Ridick, of 5th North Carolina, Co. A.; Patrick Sheenan, New York; David Casey, to his mother, in Bucksport Centre, Me.; Hiram Willams, of the 9th Conn., to the boys of that regiment; Enoch Leeft, of the 5th South Carolina, to the boys he promised to return to.

Thursday, Dec. 1.—Invocation; Questions and Answers; W. H. Grosher, of London, Eng., to Win. Howltt, the author; Peter Marsh (colored), of Boston, to his brother William: Alexander Guy, to Robert or Stephen Guy, of Charleston, S. C.; Johnuey Nolan, to his father, freeman on board the "Niphon;" Amile E. Berger, to friends in New York and Baltimore.

Monday, Hec. 5.—Invocation; Questions and Answers; Stephen Seedon, to Hon. James A. Seddon, Secretary of Var of the Confederate States; James Jarvis, of the 2d Mich. Reg.; Illram Osborn, to Ben. Adams, and boys of the regiment; John P. Hooper, to friends in Cambridge, Mass.; Lida Gugenhelmer, to Mrs. Laura Gugenhelmer, and uncle Alfred, who is in Chicago, Ill.

Taesday, Dec. 6.— Invocation: Questions and Answers:

r. to Mrs. Laura Gugenhelmer, and uncle Alfred, who is in Chicago, Ill.

Tuesday, Dec. 6. — Invocation; Questions and Answors; Jane Stuart Genn, who died in Edinburgh, Scotland, to her three brothers, Alexander, James and Robert; Peter Edwanis, to his sons, Nat and Peter; Robert Harris, to his mother. In Illmois; Jacob Shultz, to his friends.

Thursday, Dec. 8. — Invocation; Questions and Answers; Philip Schultz, of Philadelphia, Ph., to Dr. Child, of that city; Wm. Apel. (colored.) to his brother Peter, and wife; James W. Forlos, to Fiends in Fisherville, Ill.; Annie Gruene, aughter of G. W. Greene, of Richmond, Va., to friends at the North; Andrew Buffun, to Jonathan Buffun, of Lynn, Mass.

Tuesday, Dec. 13.—invocation; Questions and Answers; John G. Oidenham, of Newcastle, Eng., to his brother; Richard Dennie, to his brother, Wm. T. Dennie, of Clarleston, S. C.; Joseph B. Hester; Billy Ford, to the boys of the 2d Jowa Reg., also to mother and sister; John H. Tidden, to his mother, Mary, and father, Samuel Tilden in the Army; Dr. Richard C. Hoyt, of Framingham, Mass.

Invocation.

Our Father, grant that whatever v utter may be words of truth, which, like the diamond, grows brighter when exposed to the rays of the sun. Oh may these thoughts of truth, emanating from our minds, grow brighter and grander when exposed to the sun of thy wisdom. Infinite Spirit of the universe, we praise thee in behalf of these mortals who have need of the glories of the natural world, for the gift of this handsome day. It comes like a messenger from thine own infinite mind. Clad in its golden garments of autumnal fruits and grains, it seems to say, " Come, and learn of the, for I can teach you grander and truer lessons of my Father than ever fell from human lips." Oh God, we praise thee for all thy wondrous manifestations of mind and matter. We praise thee for peace; we praise thee for war; we praise thee for sickness; we praise thee for health. We praise thee for crime in all its darks ness and its long train of human woes, for were there no need of crime there would be none. Because it is, we know that there is a necessity for it. We know that the soul has need of this hard master, Experience. It is one of the soul's educators, born of thine own Infinite Mind. Our Father, for darkness and light we praise thee; for all that which is, ever has been, and all that is to come. Father, when the wild waves of human ignorance sweeps through the length and breadth of the land, may thy sons and thy daughters of the present age feel that thou art dealing with them in mercy. Oh may they act as though they, too, had something to do with the end thereof; as though they, too, were called upon to work for good. Oh, may they listen to the mighty voice of the times, that they come standing upon the platform of Truth and Human Justice, working for thee. We need not tell thee that humanity trembles because of the darkness that is around them, for thou knowest all things. We need not invoke thy presence, thy blessing, for thou art ever here, guiding and protecting them. Thou art showering down great gems of love upon the soul perpetually; through countless avenues thou art blessing thy mortal children. Oh grant, Infinite Truth, that thy children may know thee better, and, therefore, love and serve thee more truly.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider any questions, if you have any to offer. QUES .- D. C. D., of Pontiac, Mich., sends the following questions: First: Is man a free moral agent? Second: Is man impelled from circumstances beyond his control to act as he does? If an affirmative answer is given, how can a man merit praise or blame? The second question is

only the first modified. Ans.—It is our belief that the human soul is controlled by the immutable law of destiny. It lives as it does, because of law; and, again, it receives praise or censure from its fellows because of law, also. If the soul had no voice in its own compounding, it is because God is, and ever will be, because the Infinite will ever be. It is our belief that the soul had no beginning and can

have no ending. All manifestations of life, whether small or great, are of law, over which the soul has little or no control.

Q .- A truth-seeker sends the following question: What is meant by that verse in the Bible, where David says, 'Thou wilt not leave my soul in Hell, nor suffer thine Holy One to see corruption?" Please give me your opinion on the subject of Hell as a place of future punishment?"

A .- If your correspondent has reference to a locality called Hell, where souls are sent to receive punishment for deeds done in the body, then we shall say there is no such place. The verse is an effusion of the mind of the ancient individual referred to; nothing more, nothing less.

Q.-W. B., of New York City, sends the following questions to be answered at our circles: "Was the veil of the Temple rent in twain from the top to the bottom at the time Jesus died, as named? Did the earth then quake, and were the rocks then

A.—It is our belief that such phenomena did take place at the time spoken of, but not because of the crucifixion of Jesus—by no means. The cause was in Nature; not in the manifestation of

cause was in Nature; not in the mannestation of the crucifixion of Jesus,
Q.—No. 2: "Did the Centurion and those that were with him watching Jesus, see that earthquake, and those things that were done, as recorded in the fifty-fourth verse, and exclaim. 'Truly, this was the Son of God?' The record of Matthew this was the Son of God?" The record of Matthew (or according to Matthew,) seems to be inaccurately arranged, by placing the fifty-second and fifty-third verses before the fifty-fourth."

A.—The record says that they did. We have no means of knowing positively, but we believe the record to be, in the main, true.

Q.—Is there any such thing as forewarnings to those who records them?

Q.—Is there any such thing as forewarnings we those who request them?

A.—" Are there such things as forewarnings, or premonitions to those who request them?" Certainly there are. Sometimes, while dwelling in the body, by virtue of your own clairvoyant powers, the soul perceives and also attracts to itself contain clausing of phenomena, that are styled forecertain classes of phenomena, that are styled forewarnings or premonitions.

Q.—Can they come in any shape?—by sound, for

nstance?

A.—Certainly. These premonitions might come by sound, by sight, or by touch.

Q.—Can anything be removed between night and morning to let us know we have our prayers

answered?
A.—Certainly; why not?
Q.—I would like to inquire of the controlling intelligence when it became disembodied?
A.—In the year 1852, in the city of Boston.
Q.—I would inquire what its occupation was?
A.—A tencher or preacher of the Gospel.
Q.—I would furthermore inquire whether the intelligence has since found that that was its natural avocation?

ural avocation? A .- It is my belief it was. Although I plodded n darkness, yet the germ of truth was within mo. Q.—I would ask whether those ideas expressed by you in regard to free agency, are not the same as are found in the Hindoo philosophy before the time of Jesus, in Bhagavat, 641a?

A.—Yes, I believe they are the same in spirit, certainly. They only have different clothing or

Q.—How did the controlling spirit become acquainted with those ideas of free agency? by inuition? A .- By intuition and by observation; by observ-

ing the action of matter and of mind. Q.—I would ask whether the controlling spirit is acquainted with Fabre D'Olivet's Sepher of

A.—Somewhat—not extensively.
Q.—Whether the intelligence has become acquainted with that knowledge, by being in rapport with minds here, or from other sources?

A .- Partly from minds here, and partly from spiritual sources.
Q.—I would inquire whether D'Olivet's exposition of the Sepher relating to the creation of man, the flood, &c., as applying to the resurrection of man's soul and the destruction of mere material

deas, is not the true one?
A.—That, certainly, is the opinion I formed of the subject

Q.—There is an axiom that whatever has a be-ginning must have an end. Now we have con-sciousness of our beginning, but not of our end. How can you harmonize the two—the axiom and

termal consciousness?

A.—There are as many different degrees of consciousness as there are different degrees of life. The consciousness you now possess is human consciousness, and is born of and allied to human conditions. But the consciousness you will have in the future will be of the spirit, the human having passed away.

Q.—I have no consciousness of existence before I had a human birth, and the present seems not

to change? A.—That is very true. You have no consciousness of that which has been, or the past, any more than you then had of the present, which was then the future to you. Still that is no proof that you were not conscious prior to entering that future, or that you did not possess a distinct individuality in the past. Again we tell you that consciousness is made up of as many degrees, different grades, as there are different degrees or different forms of life. You only live in one cycle at a time. Your individuality, at that time, revolves in that cycle. Now it is revolving with you in the cycle human. You know nothing of aught else beside your present human consciousness. That consciousness which will be yours in the future you have not yet pressed yourselves of because you have not yet pressed yourselves of because you have no yet possessed yourselves of, because you have no need of it at the present time. Remember, under stand us to say, your human consciousness re-volves in a cycle, bounded about by the things of time, and you cannot be conscious of the future now; and, because you cannot, is no proof that you will not be a conscious individual in the future, or have not been in the past.

Q.—Spirits say our consciousness in the past is gradual. The two do n't agree.

CHAIRMAN.—I would like to ask the gentleman if there ever was a time when the soul was un

SPIRIT.—We are quite sure the gentleman cannot answer the question. Have we not just as-sured you that there are different degrees of con-

Q.-The knowledge we have of the future is gained from others; we have no consciousness of

A .- Nor can you, because you are revolving in The cycle human.

Q.—Spirits tell us that when they get into the spirit cycle, they are connected with it; pass into the next cycle, and are conscious of it. The two points do n't agree.

A.—You have not a full understanding of the term consciousness. You define it by human law, human conditions, human memory. Now we do not define it as you do. Consciousness is one of the soul's eternal attributes. It can never be without it. We know that there are conditions without it. We know that there are conditions into which soul or spirit gravitates, where it loses consciousness with the things of the outer world, of its outside surroundings; but it has an internal consciousness all the time. There is no such thing as absolute unconsciousness.

Q.—How does that fact coincide with a statement made here by a spirit, not long since, that some spirits remained unconscious after death for a thousand years?

The speaker doubtless had reference to un consciousness so far as things external were con-cerned. It was shut out from all else beside its own life-power. Q.-Does spirit ever retain a remembrance of

death-that it is indeed the entering of a higher life, the sundering of all ties mortal, the beginning of a new existence, the sweeping out of the past and entering the future. It is impossible to convey any distinct ideas to you of the soul's true condition after it has passed through the change called death. You cannot realize that condition until you have passed through that change. Then you will be conscious of it; now

Q .- Do any humans enter upon that state while

in the form?

A.—Yes, partially; not entirely.

Q.—What evidences have they of their entering

upon such a state?

A.—Sometimes there is no external evidence generally there is not.

Q.—Is not the entering upon that state substan-tially the same as Jesus' meant when he spoke of the necessity of being born again?

the necessity of being born again?

A.—Yes, it is. Jesus saw with his intuitive, large clairvoyant powers, that the spirit or the soul of man could never be truly happy 'mid the contentions of earth-life; that it must ever be subject to annoyances while in the flesh. So he spoke in that way to his followers; but Nicodemus, like yery many at the present day could consider the very many at the present day, could conceive of no other birth than the one with which he was noquainted, while in truth Jesus referred to a spiritual birth, to the time when spirit should be free

from earth and earthly surroundings.
Q.—If we may not enter into the kingdom of heaven, may not the kingdom of heaven enter into

A.—Not perfectly, not absolutely. All happiness here is mingled with sorrow. You may enjoy the condition of heaven in part, but not absolutely

O .- Is not that being born again, in one sense? A.—You may so define it, if you please.
Q.—In the spirit-world, is there not sorrow as

well as here?

A.—Yes; but as the soul advances it loses sight of the things of time, loses its attraction for earth and earthly things, and in doing this its heaven

becomes more and more perfected.

Q.—Does it not finally find God in itself?

A.—Cortainly it does.

Q.—Can any individual ever find any God that will give him happiness beside one of his own?

A.—That would be an impossibility. Every soul has its own centre, around which it revolves, and that centre is God. Nov. 3.

Joseph B. Hester.

Will you be kind enough to do me a favor? [Certainly.] I wish to get some word to my mother, if I can. I'll tell you exactly where to direct, if you'll do so. I've been dead—that do n't seem to be exactly the term, but I'll have to use it seem to be exactly the term, but I in mare to make for want of a better one—since the 19th of August for want of a better one—since the 19th of August last. I was in the engagement on the Weldon Railroad. I was a private in the 55th Virginia, Walker's Brigade, Hest's Division, and was nine-teen years of age. My mother thinks I've been taken prisoner, and is vainly waiting for me to be exchanged. When I learned of this way being open, I thought, if there's the smallest chance of my setting foot on that land of Canaan, I'm going there, to try to send some word to my mother.

I was Joseph B. Hester, and I want my mother, Ann E. Hester, to know of my true condition.

I was Joseph B. Hester, and I want my mount, Ann E. Hester, to know of my true condition. A letter, or paper, at Andrew's post office, near Spottsylvania, will reach her. I m a stranger to you all, stranger to the lady who has kindly vacated her mortal tenement for a time, that I may use it to speak through here. You're Yankees, and I'm a rebel, but it makes no difference with

you, I presume. [None.]
I want my mother to know that I was a prisoner to no one except death. She heard that I was taken prisoner, and had been sent to Fort Lafayetto, but it was u't so, for I died and went to the

spirit-world.

I am happy. Tell her I 've met my father, met little George, and old Prince. He's done more toward helping me than anybody else there. Will you send my letter to my mother, at once? [We will.] Can't you do so by a flag of truce? [Very likely.] That's right. I 'm under deep obligations to you, sir, for your kindness to me.

Oh, by the way, I should like to talk this way at home, if there is any way that I can. [Your mother may get your message.] Thank you, sir. Ask her, if you please, to drop you a line in return, to let you know she's got it.

I wish you would ask the Richmond Examiner to copy my letter from your paper. Nov. 3. spirit-world.

to copy my letter from your paper.

Walter Grosse.

Walter Grosse, of the 142d New York. I died at Fortress Monroe; should be glad to get some word home if I can. I should like to have the folks home if I can. I should the to may the tolks know that things aint on the other side as they 've been represented to be. I should like to have 'em know that a black soul is as good as a white one there, and they need n't give themselves any uncasiness about there being any difference made by the great God-Father, between a nigger and a white man.

I've seen millions—I believe I don't tell anything that is n't the truth—of spirits that inhabited colored bodies while here, who are just as well off as though they 'd had white ones; some of them are a good deal better off.

Be kind enough to tell the folks that I 've met

old Uncle John in the spirit-world, and he's kind of a missionary preacher there, as he was here, He's missionarying folks into the right way; or into a way better than they know of.

I've nothing to pay you with, capt'n. I should like to have the folks give me a good chance to come where they are, if there's a possibility of their doing so. I'll do my best to make 'em know something about these things. I want 'em to know I 'm happy; that I had good care when I went out. I reckon I 'm all right, anyway. Good-by, sir.

Hattie J. Donaldson.

My father's at Fort Darling, and I want to send I was Hattle Donaldson when I was on earth. James R. Donaldson—Lieutenant James R. Donaldson, is my father. I was born in Montgomery,

Alabama. I was never here before to-day, sir.

My father do n't knew I'm dead. I've only been in the spirit-world since September. He has n't received any direct information for some time from my methor.

received any direct information for some times from my mother.

I was born in Montgomery, Alabama, and I died in Canada, and my father is at Fort Darling. I wish you'd say—ask him if he can't get released and go for my mother. My whole name was Hattie J. Donaldson; so you won't make any mistake.

Cook wight Good-night. Nov. 3.

John H. Prescott.

I would like to send this intelligence to Mr. Hugh Lee, of Lexington, Indiana. Be kind enough o say to him, that his son is a prisoner, and not lead, as he has heard. He is wounded and a prisoner. He is sick and unable to send any intelligence to his father; will do so as soon as he is able. I am his old friend, John H. Prescott. He will know me. Nov. 3.

Invocation Our Father, thou who art our Past, our Present

and our Future: thou who art the great ocean of Thought, while we are the tiny wavelets, ever breaking upon eternity's shores; thou who art our strength, our life, our all, we this hour do bring our offerings, our sacrifices unto thee. Oh Father, our offerings, our sacrifices unto thee. Oh Father, we bring thee the tears of the nation, and we bring thee also the rejoicings of the nation; we bring thee its sunshine and its shadows; we bring thee individual sorrows and joys. We lay them all upon the altar of the present, asking thy blessing upon them. Oh Father, through thy countless manifestations we have learned to love thee. Thou art ever teaching us to cast out all fear and to rest confidently in the arms of thy Infinitude. Thou confidently in the arms of thy Infinitude. Thou hast called us into being, and we know there shall be no ending to our souls, as there is no ending to the no ending to our souls, as there is no ending to thy Infinitude. Oh Father, we invoke no espe-cial blessing at this time upon thy children, for daily, hourly, and momentarily even, thou art blessing them. Thou art scattering flowers daily in their pathway. We know there are some thorns with them, but they are for good, for use, for their them, but they are for good, for use, for their unfoldment, and therefore we praise thee for the thorns as we do for the flowers. Oh Father, we rejoice with the nation, that this hour is lifting its grateful heart to thee, filled with hope. And yet that hope is somewhat mingled with fear. It A.—Not absolutely, only relatively. Now you cannot understand that we are aware—and yet it is true—that the change is so complete, so absolute in itself—that chemical change called for the events that have just floated into the past. They are harbingers of brighter days, of a better condition of thought. They tell us of a brighter future, of a morning that is to come; and that morning betokens a glorious neonday. Oh Father, we praise thee, and we ask that those persons who are placed in power may live constant. sons who are placed in power may live constant-ly in the love of the Infinite, and not in fear of him. May they know, our Father, that thou art watching them through countless sources: that thou art expecting much at their hands. Spirit of Infinite Truth, baptize each and every one; call them, oh Father, Spirit, into the temple of Truth, and there give them a volume that shall lead them into all Truth. And to thee this hour, as on all occasions, we would render thee praises forever. Amen. Nov. 14.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to briefly consider any theme you may present.

QUES.—R. M. A., of Burlington, Vr., sends the
following questions to the circle. "The question
has been answered through the medium, that men and women are not born in pairs in the spirit world previous to birth on earth; and again, that Dr. Child's work, 'Soul Affinity,' is mainly correct. Will the controlling power answer and discriminate how far the sentiments embodied in the following sentences are correct? Every man and every woman born on earth, has a counterpart born at the same time in spirit, at birth; and forever after the two are inseparably united. For every soul that is born in the physical world, there is an other soul horn at the same time into the spiritual world, that is its other half.' The next: 'Inasmuch as it has been given through the medium that anas it has been given through the meanth that ai-imals do not pass from their bodies into spirit-bodies, in what sense do they exist in spirit-life, if at all? How can the spirit-world be a counter-part of the material world, if animals do nor pass into spirit-bodies in like manner as man?"

into spirit-bodies in like manner as man?"

ANS.—It is true that every soul, overy individualized soul, has its counterpart somewhere in the universe, else it would be unfinished—would be but a half life, not the whole. We believe that the Infinite is both male and female. We also believe that a perfect representation of the Infinite is embodied in male and female; that there can be no perfect representation of the Infinite outside of male and female life.

There is much contained in the work species of

There is much contained in the work spoken of There is fuch contained in the work spoken of that we cannot certainly endorse; yet in the main it is correct. But the ideas there given forth are not generally understood. They pertain more specially to the spirit as spirit, not to the spirit as living in the form, or manifesting through form. With regard to the subject of animal life, or animal spirit is a spirit as a specially spirit as a spirit and the subject of animal life, or animal spirit spirit level and the subject of animal life, or animal spirit spirit level.

With regard to the subject of animal life, or animals existing in the spirit-land, we certainly can have but little to say. That it possesses no distinct individuality is a fixed fact. It lives through animal life, is supported by animal life. It has no thought; it never aspires; it is not capable of being lifted to any higher degree than that animal life on which we find it dwelling. And so we, even in mortal life, are led to believe that if the spirit of the animal has any individualization at all, it ends with the form; that its life is then absorbed by the great ocean of animal life. It is sorbed by the great ocean of animal life. It is taken up by Nature to be worked over and over again in her wondrous laboratory.

Q.—H. A. W., of Detroit, Mich., propounds the following questions to the spirits, by letter. "Why does the healing power of some mediums increase, and others diminish by use?

A.—Simply because the two are not constituted alike. One may be constituted to receive largely from his surroundings, another may give more than he is able to receive.

2d Q.—"When representations are made and

expectations excited by spirits which are not realized, when the person interested tries to obey directions, and wishes to realize them, is the obstacle in said person or somewhere else?

A.—It may be in the individual mortal, it may

be with the spirit communicating, it may be with surroundings mortal, it may be with surroundings spiritual. It is impossible to tell.

3d Q.—Why does spirit influence and control seem to benefit some in health and injure others?

duce inharmony.

Q.—I. A. Knapp, of Michigan, sends the following query: "Can the spirits at the public circles find a little boy by the name of Charlie Knapp, who died in Andover, Ashtabula Co., Ohio, over two years ago? His friends want to hear from him."

—We will consider the request, and report at A.—We will c a future séance. Q .- Will the speaker state whether the elements that compose the life of animals by that process become sublimated so as to enter the spirit-world,

or whether they are entirely lost?

A.—Nothing is lost. It is our belief that all elements are constantly progressing. They are constantly being taken up by the higher. Q.—Will these elements reappear in higher or-

A .- Yes, they do reappear in higher orders of

animal life Q.—In the physical merely?

A.—No, not entirely.
Q.—Then do not animals have a spiritual na-

A.—Certainly they do.
Q.—Do they have a conscious existence?
A.—No, we cannot believe they do, from the fact that we have never seen anything to prove that they do since we have been in the spiritworld.

Q.—Will there not be a limit to their progress?
A.—No, certainly not; progress is not dependent upon form or time. Because the animal dies, passes away, you are not to suppose that it has ty has ceased to be as an individuality, not as an element.

Q.—To elucidate a topic brought forward last evening by Mrs. Hatch on the question of prophecy, the intelligence stated, as understood by me, that all prophecy was founded upon reality. The intelligence spoke of a certain event that would transpire. Now did the spirits control that event, or was it God acting through them?

A.—It is our belief that God was acting through them seventially could not control thin. We

them; they certainly could not control him. We cannot believe that the intelligence designed to cannot peneve that the intelligence designed to leave any such impression. All true prophecy is born of positive, living causes. The clairvoyant spirit is able to perceive that which is to be, from certain causes ofttimes, and upon this they prophecy. There is much of prophecy floating with you in earth-life, and with us, too, that is false. It is

cy. There is much of prophecy notting with you in earth-life, and with us, too, that is false. It is born of nothing, and dies very soon. But we speak of true prophecy, that which is born of a living cause, that which is true in itself.

Q.—Then prophecy is nothing but a description

Q.—Then prophecy is nothing but a description of the event that is fixed in spirit.

A.—That is all. "Coming events," says the poet, "cast their shadow before," There are poet, "cast their shadow before." There are some who are able to see those shadows. All things are constantly changing places. Nature is never casting anything out into the darkness of oblivion. All is preserved; nothing is ever lost when an animal dies. In atom it is not lost. It

has not ceased to progress, because it has changed places in Nature. If it were not for these constant changes there could be no progress.

QR.—I would like to know whether matter has an existence as a real, hard, solid substance?

S.—Where?

QR.—Here.

A.—That is a self-evident fact.

Q.—Take a grain of wheat, for example. I wish to know whether there is not a point beyond

which that grain of wheat cannot be divided?
A.—Yes, certainly there is.
QR.—Sir William Hamilton holds to the idea that matter is infinitely divisible, while other phi-losophers differ from him. A.—His infinitude is bounded by human reason,

human conception. He has not measured it by infinitude as it is in reality. All things in Nature are capable of being resolved to their primates; that we all know. But the most simple, all which is most subtle and powerful as an element, is indivisible, indestructible, for that which is capable

in a state all unreal, unsubstantial—there is no- God bless him, and you, too, sir.

thing to it." Such is the difference between mind Q.—Has the spirit power to affect these elements and combine them in flowers in spirit-life?

A.—Certainly it has.
Q.—And have spirits the power of reorganizing animals from the elements that were theirs in earth-life?—and, if so, in what does their power consists?

A.—In their knowledge of human law, law governing the elements they wish to use.

Q.—Do they have to seek for the germ principle

similar to what we do in planting a seed?

A.—That is generally necessary.

Q.—And place them in a condition in which they

will grow spiritually?
A.—Yes; the same conditions are required spiritually that are required naturally. If I wish to form a wreath of spirit flowers, for example, I would take the same spiritual resources that you would take in the natural world, avail myself of

the same law.
Q.—Would that wreath of flowers remain a q.—Would that Wreath of nowers remain a permanent thing to the spirit that produces it?
A.—No, no; for such symbols are generally supported by the will of the fashioner, and when their will is withdrawn those elements are resolved back again into their primary condition. Q.—Does this animal principle ever progress

beyond the animal plane? A.—In form, or manifestation, it does not; yet, in spirit, it does. The essence, or principle, of animal life is constantly passing and re-passing through all forms of life, and in this consists its progression, not in the different forms it may take

Heltze Otto Hecker.

I have made many attempts to send some tangible evidence of my continued existence to the friends I have left here, but I have ever failed. I

hope I shall not to day.

I came from Stockholm, Sweden, when I was but nine years of age; that was my native place. I have lived in this country eighteen years. I lived in Manchester, Newcastle, and a short time in Portsmouth, a little while in London, previous to coming here.

to coming here.

I see there is some excitement in my native city about this spiritual movement, but I have

city about this spiritual movement, but I have not been able to manifest to my kindred there.

When your national troubles commenced I was in New Orleans, living comfortably, perhaps happy. But I would say to those who were there associated with me, that were I to come back again—could I come back and five my earth-life over again—I would pursue a course different from the course I mysued when living hore and I the course I pursued when living here, and I would by no means advise them to continue in it, It is an exceedingly selfish course, to say the least, one by which self receives the most rev-

enuo. I suppose in justice to the requests of this place I must say that I was acquainted with the manner in which my spirit was sent to the spirit world. I very soon became aware that foul means had been used, and I also became aware who used those means, and what the motive was. I'm not here to censure; I'm not here to denounce in any way, but want that individual in 3d Q.—Why does spirit influence and control seem to benefit some in health and injure others?

A.—Simply because all are not constituted alike. One would receive a healthy element, another would receive only that which would promuder, nothing of that sort. I'll be as easy and the control of the receive only that which would promuder, nothing of that sort. I'll be as easy and kind as I hope to be dealt with in all my journey

in the future.
I was called here Otto Hecker, but my full I was called here Otto Hecker, but my full name was Heltze Otto Hecker. If I could by any means reach my friends in my native city, I should expect to first reach Alexander Hecker. He may not know anything about Spiritualism himself, but I know there is some movement there. I have made various vain endeavors to go there, but know not why I 'vo failed.

That I am sad, sir, I will not pretend to deny. I am not as quiet, happy and harmonious as I would like to be, for coming here revives unpleasant remembrances. Fare you well. Nov. 14.

Col. Geo. T. Patton.

Good-day, sir. I am here to solicit a little favor at your hands. I would like to inform my brother in Richmond, of my death; also, that I am able

to return,

I have been told that your papers in which our I have been told that your papers in which our letters are published were constantly passing and repassing the lines. Be kind enough to say in your paper that Colonel George T. Patton visited you this afternoon, and would like to give this intelligence to John M. Patton, of Richmond, Va.: that he was wounded in the battle of Winchester, on the 9th of September, and died at Winchester, on the morning of the 21st. And will the friends at home furnish a subject like this? I will gladly avail myself of it by speaking or writing; that I know I can do.

know I can do.

It is reported that I was wounded and taken passes away, you are not to suppose that it may be ceased to exist. It has passed out of that form, prisoner by your folks, Mr. Chairman. My friends has done with that form, that animal individuality are exceedingly anxious to learn my wherety has ceased to be as an individuality, not as an pardon me for intruding, sir.

Lida Dumas.

My father is a prisoner with you. My mother and myself would like to tell him that we have passed away. He is a prisoner with you. His name is Lieutenant George Dumas. I want to he was here—since he was at home. Tell him its Lida.

I was nine years old. My mother took fever by taking care of my uncle George. I died of the same fever. same fever.

My father was taken prisoner in the hattle of Petersburg. Little Jim says the papers are circulated through the prison where he is. Tell father that mother went down to Spotsylvania to take care of uncle George—her brother—when he was sick with fever. She took it, and then I took it afterwards. Good-day, sir. Nov. 14.

Peter Gross. (Colored.) Good-day, sir. I'd like to have my folks in New York let me come and talk with them. I belonged to the 22d-colored regiment. I died at Fortress Monroe, Hampton Hospital, in Octo-

You'll be kind enough to say that Peter Gross wants to come back and talk with his folks. Nov. 14.

Mrs. Patrick Welsh.

I come back, sir, to thank the gintleman who came and helped me after me husband was killed. I said I would come back if I found things as I

was told.

Mo husband, Patrick Weish, come here and talk himself before I die. [Where did he live?] In Albany. [There has been a good deal of dispute about his death.] I don't see why there should be. I don't think he intended to tell any lie about it. He see the condition—the children and meself—and how we was situated, and he come here and ask some one to help his family and that girtlemen come and done much. and he come here and ask some one to help his family, and that gintleman come and done much. He give me bread. [Do you remember his name?] No, sir, I don't. [Was his name Andrews?] Yes, sir, I come here to day to thank him for being so kind to meself and the children.

is most subtle and powerful as an element, is in divisible, indestructible, for that which is capable of being divided can be destroyed. But the simple element, and yet that which is the greatest, the all powerful element, is most simple, that is indivisible. It lives in this table, it lives in the interproper position, the grain of sand to be the grain of sand forever.

Q.—Is not the grain of sand different from thought?

A.—In composition it is; in essence it is not.
Q.—Then matter and thought ultimately must be the same?

A.—The soul of matter is thought.
Q.—Has its clothing any tangible form?
A.—That depends upon how you would define a real, tangible existence. It is tangible to your human senses, but it is intangible to the senses of spirit, those that you have no need of while you are acting through physical life. All these forms by which you are surrounded are tangible to human senses, are realities to you, while you are dwelling on the earth. You speculate concerning the spirit-world, and you say, "After all, it is a non-reality; there is nothing substantial about it." You talk in this way because you reason through the spirit spirit senses concerning your buman senses. And the spirit, did it reason through its spirit senses concerning your earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk much the same as you do. It would say, "My friends are dwelling on the earth-life, would talk mu

Oblinaries.

ekton, Me., Nov. 19th, from out the external garb, the oul-being of Mrs. Phæbe Johnson, (after inhabiting the earth asket for forty-six years) ascended with angel friends to the Mind Realm of Spirit Existence.

casket for forty-six years) ascended with angel friends to the Mind Realm of Spirit Existence.

For years she has struggled bravely with the world to maintain berself and six children in the material and spiritual, until nerself and six children in the material and spiritual, until communition, with its deadly breath, fastence itself upon her vitals, and gradually drew her nearer Spirit Life. Possessing endearing qualities, she was respected as a good neighbor, a kind friend and faithful mother: partially developed as a writing medium, she held communion with the dealzons of the Angel World, and felt no fears when she knew the mortal was passing from world gaze.

Three sons, a son-helaw and two daughters weep for her familiar voice in loving counsel. She joins a husband and son in the Summer-Land (her son having passed to the Eden shores from the bartlefield of Irish Bend). Through earth trials she was trusting and natient; although physical suffering wasted her form, for her inner being was ever attuned to the love notes of the higher spheres.

Spirit powers gave a brief discourse and poem through the organism of the writer, at the close of which a hymn, with worls adapted to the family and occasion, was improvised and sung by the controlling spirit. May the children partake of the same consoling Philosophy that cheered their endeared mother, and realize that she "still lives;" and may the "sailor boy," who, as yet, is not cognizant of her spirit's birth, feel wafted to his anguished heart spirit-whispers that shall life his thoughts to realms supernal; and as the mother reunites with her loved ones in heaven, may conditions be such that they can sound anthems of ion and praise, by transmitting to earling messages to the pligrims of their watchful love. Earth has lost a material form. Morning Life has gained an angel.

Searsport, Me., Nov. 25, 1864.

New Books.

PROF. DENTON'S NEW WORK! THE SOUL OF THINGS PSYCHOMETRIC

RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton.

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AGENTS WANTED! In every Town in the Union. They are making from \$30 to \$90 per week. Send for Circular, inclosing stamp.

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Tills is the only instrument of high power which requires no focal adjustment, and therefore can be readily used by every one-even by the children. Its, low price places it within the reach of all, and should be on the table of every family. It is valuable for physicians, scientific men, students and schools, and for every one who los a lover of the heartful things of Nature. It magnifies 100 diameters, or 10,000 times, and is capable of being made a never-ending source of instruction to old and young. It renders the pus, blood and milk globules, and cancer cells, as well as the thousands of animals in a single drop of stagnant water, distinctly visible; shows the tubular structure of the hair, the claws on a siy's foot which enable him to walk on the celling, and the spongy bodies between the structure of the hair, the claws on a fly's foot which enable him to walk on the celling, and the spongy bodies between the claws, which enable him to adhere to glass and other smooth surfaces, and opens up the minutio of creation to the view of the astonished beholder, "where the unassisted sight no beauty sees." As a GIFT, or a PRESENT to a friend or child, it is unsurpassed. On receipt of the regular price, \$2.50, this Microscope will be carefully packed in a neat box, and sent to any address prepaid. A liberal discount offered to agents and others. We advise dealers to purchase a stock for the holidays. Address, QIFO. G. AIEAD, No. 150 Clark street, Chicago, Hilmois. (P. O. Box 1035.)

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THE recent fall in Gold liaving produced a corresponding effect on the value of Merchandize. WE HAVE MARKED DOWN

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Much below the Basis of a Gold Value. AFFORDING TO CUSTOMERS THE MOST FAVORABLE OPPORTUNITY YET PRESENTED

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The same reduction extends to the CUSTOM DEPARTMENT.

Please examine our SUPERB STOCK and LOW PRICES, and let your interest decide. L. D. BOISE & CO., MANUFACTURERS AND DEALERS IN CLOTHING,

154 WASHINGTON STREET, BOSTON, Nov. 26-cow 3t Five doors south of Milk street. STONINGTON LINE! Summer Arrangement! Inland Route!

NEW YORK, VIA GROTON!
Cars leave Station of Boston and Providence Railroad for Steamer "COMMONWEALTH," CAPT. J. W. WILLIAMS, MONDAYS, WEDNESDAYS and FRIDAYS; for Steamer "PLYMOUTH ROCK."

"PLYMOUTH ROCK,"

CAPT. J. C. GEER, TUESDAYS, THURSDAYS, and SATURDAYS, at 5.30 o'clock, P. m., landing in New York at Pier No.
18 North River, (foot of Cortianatt street) connecting with all
Rallroad and Steamboat lines for the North, South and West.

Tickets farnished and Baggago checked to New York, Philadelphila, Pittsburg, P.n., Islatimore, Aid, Washington, D.C., Dankirk and Binfalo, N. Y., and the West. Passengers for Philadelphila, Baltimore and Washington, make connections with the
Rallroad without Charge or Transfer at New York. Breakfast
can be obtained on board the boat at New York, in season for
passengers taking the ears for the above places. Returning, one
of the above boats leave Pier 18, New York, at 5 p. M. Freight
taken at lowest rates. Steamers' Bertis and State Rooms
obtained at 76 WASHINGTON STREET, and at the BOSTON
AND PROVIDENCE R. R. STATION, Pleasant street, foot of
the Common. JOHN O. PRESEREY, Agent.

Boston, July 23.

ADELPHIAN INSTITUTE. DOARDING AND DAY SCHOOL FOR YOUNG LADIES, will commence its Winter Session on Tuesday, Oct. 25th, continuing five months. A Teacher of dymnastics will given instruction in the new system of Parlor Exercises. The location is healthy and beautiful. Terms moderate. For Circulars giving details, address BELLE BUSH, Norristown Mont gomery Co., Pa.

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LIBERTY AND FREEDOM OURS!

AN AGENOY FOR THE THOUSAND!

F.F. Men, Women and disabled Soldiers desiring an Agency, will please address, for further particulars, MRS. F. A. LOGAN, Station D, New York City.

NO. 654 WASHINGTON STREET, may be procured every variety of pure and fresh Medicinal Roots, Herbs, Olia, Extracts, Patent and Popular Mediclines, together with all articles usually found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clairyoyants, and those who buy to sell again.

Aug. 20.

CTAYIUS KING.

DURE NATIVE WINES of all kinds for 50 Cents per Bottle, at 50 Federal street, by THOMAS RAN-NEY 3m-Oct. 22.

Mediums in Loston.

MRS. R. COLLINS.

MRS. R. CULLING,
OLAIRVOYANT PHYSICIAN and HEALING MEDIUM,
No. 6 Pine Street, Boston,
CONTINUES to heal the sick, as Spirit Physicians control
her for the benefit of suffering humanity.
Examinations 81,60. All medicines prepared by her wholly
composed of Roots, Barks and Herbs gathered from the garden
of Nature.

17—Nov. 26.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET. BOSTON.

TIIIOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Nov. 19.

Address, and state sex and age.

Nov. 19.

ATISS ANNA RYDER,

TRANCE MEDITM, will be pleased to receive her friends
at the CIRCLE ROOMS of Miss. ANNE LOND CHAMBELLAIN, 155 Washington street, Boston. Hours from 10 a. M. to
50 clock p. M.

4w*—Dec. 17. Dr. Voyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings removed. Advice free: operations, 81.09. Ko. 4 JEFFERSON PLACE, (teading from South Bennet street), Hoston. Sept. 10. MRS. J. S. FORREST, PRACTICAL, MAGNETIC and CLAIRVOYANT PHYSICIAN. 91 Harrison Avenue, 1st door from Bennett street, Boston. Office hours from 9 A. M. to 4 P. M. 3m*—Oct. 22.

MRS. LIZZIE WETHERBEE, Healing Medium, No. 12 Lincoln St. (near Summer.) Boston. Hours from 9 till 12 M., and 2 till 5 F. M. No medicines given. Dec. 3.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Aug. 27.

MRS, LATHAM continues to exercise her gift of healing at 292 Washington street. Oct. 29.

SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical discase, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained, and what enlivated.
Reven years' experience warraints them in saying that they
can do what they advertise without fail, as hudreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT STRICTLY AS SCH.
For Written Delineation of Character, 81.00.
Hereafter all calls or letters will be promptly attended to by
either one or the other.
Address, Mil, AND MRS. A. B. SEVERANCE,
Aug. 20. tf. Whitewater, Walworth Co., Wisconsin.

DR. P. B. BRISTOL.

DR. P. B. BRISTOL, PRACTICAL PHYSICIAN WILL be at the VEAZIE HOUSE, Geneva, N. Y., November 28th, 1848, till February 1st, 1865, to heal the sick, by a system of practical operations requiring but a few minutes. Dec. 17—4w*

DR. N. PALMER, MAGNETIO PHYSICIAN, 78 Fourth Avenue, NEW YORK. Near 10th Street. Dec. 3.—3m

PSYCHOMETRY.

By sending me an Autograph of a Lock of Hain, I will describe Diseases and Delineate Character, give instruction for Business and Marriage Life. Terms 81,00. Address, J.B. MILES; Forksville, Lake Co., Illinois. "w"—Dec. 10. DR. J. A. NEAL, No. 34 West 15th Street, Now York, still continues his treatment of Disease by a pian of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complets success is at once established in the minds of patients, when his method is once appilled. He is prepared to receive boarders as patients. Dec. 10.

SAMUEL H. PRENTISS, Healing, Speaking and Trance Medium, No. 2 Concord street, Worcester, 3m-Nov. 19.

DRUNK ARD, STOP I

THE Spirit-World has looked in mercy on scenes of sufferling from the use of strong drink, and given a resurery that
takes away all desire for it. More than three housand have
been redeemed by its use within the list three years.

The following from a lady in New Hampshire seems to be
imperation, for she could not have known how I got the prescription:

"I should think you would send your cure for Intemperance
through every place to the afflicted women. God must have
inspired you how to make it. Please oxcuse my writing so,
for I am so overloyed with my success that I want others to
have it and make their homes happy

From a grateful friend, E. G."

Send for a Circulan. If you cannot, call and read what it
has done for thousands of others. Enclose stamp.

FP N.B.—It can be given without the knowledge of the
patient. Address, C. CLINYON BEEHS, Electrician and
Practical Physician, 31 Essex street, Boston.

Nov. 12.—cow 12w

NEW AND STANDARD WORKS ON SPIRITUALISM.

ALSO, PAMPHLETS, NEWSPAPERS, Etc., J. BURNS' PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.

ALL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America. the procured as above soon after their the Works advertised in the columns of the BANNER OF LIGH Subscriptions taken for the BANNER of Light at 17s. per annum. Sample copies always on hand. tf—Oct 1.

SCENES IN THE SUMMER LAND! NO. 1 .-- THE PORTIOO OF THE SAGE. BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as limselfor that mysterious land beyond the guil of darkness, he has published it in the popular Cants de Visite form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office. June 25.

PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 356 STATE STERET, corner Harrison street, Chicago, Ill.

Agency for the "Banner of Light," AND ALL LIBERAL, SPIRITUAL, PROGRESSIVE AND

REFORMATORY BOOKS AND PERIODICALS. A fine assortment of STATIONERY, NOTIONS, PHOTOGRAPHS, &c., will be kept constantly on hand.

Address, TALLMADIGE & CO.,

April 30. Box 2222 Chicago, Ill. The Great Indian Catarrh Medicine
Is the cheapest and most reliable remedy for the Catarrh or
Cold in the Head. One box will last a person two or three
weeks when taken three times a day. It only needs to be tried
to become housilar.

Sent by mail on the receipt of 50 cents and a 3-cent stamp, Address, DR. A. J. HIGGINS, Box 1908, Chicago, Ill. Oct. 15. SPIRITUAL, ASTROLOGICAL LIFE CHARTS, CORRECTLY written out from the birthday, in which is Goreshadowed all that relates to Health and Sickness, Love and Marriage, Hopes and Disappointments, Law and Law-sulls, Losses and Gains, &c. Every Chart written under spiritual influence, and all warranted to give satisfaction. Send date of birth, whether married or single, and sex. Full Charts, 85; ten-year Charts, 83; diveyear Charts, 22; fiva questions, 81. Address, EUSTIS LARRARD, Camden, New Jersey.

DR. LISTER, only Astrologer and Botanic Physician in the State, 25 Lowell street, Boston, Mass.
Terms—Oral, a few questions answered, 50 cents: a reading through life, 51,00; a written nativity two years to come, \$1.00; a full nativity, Iadics, \$3.00; gents, \$5.00; a minute writern nativity all through life, ladies, \$5,00; gents, \$10.00. Time of birth necessary.

UNION SOCIABLES

A RE held overy TUESDAY EVENING, in LICEUM HALL, A Tremont street, Boston. All Spiritualists are invited. Busing to commence at 8 o'clock precisely. Ticket admitting a Gentleman and two Ladles, 75 cents. TIIOSE desirues of procuring a superior article for the cure of Diarrhea-for children as well as adults—can do so by forwarding 82.00 by letter to Dit J. T. Gilman Pirke, (Itoom No. 2.) Hancock House, Boston. tri—Oct.1.

BOOKS:

BELA MARSH, at No. 16 Brownest Reeps constantly for sale a full supply of all the Spiritual and Reofirmatory Works, at publishers' prices.

EF ALL ORDERS PROMPTLY ATTENDED TO.

Aug. 20.

MISS L. HASTINGS,
TEACHER OF PIANO AND MELODEON, VOCAL MUSIC,
I (Italian Method,) and Franci and LATIX LANGLAGES, will
visit pupils at their residences, or receive them at her own, 33
Lowell street, Boston. Terms reasonable. tf—June 18. SIX DOLLARS FROM 50 CENTS.

CALL and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for \$6,00. IL L. WOLCOTT, 170 Chatham Square, N. Y. CORN DOCTOR, ROOM21 TRIPLE PLACE, Boston. Hours from 7 A. M. to 2 F. M. Dr. K. has had twenty-five years of experience.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square,
ROSTON.

A. B. CHILD, M. D., DENTIST,

50 School Street next door East of Parker House. WM. L. JOHNSON, Dentist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass. Aug. 20.

"WILL YOU FOLLOW ME?"

In memory of young Harry B. Hidden, a Lieutenant in the Lincoln Cavairy, who fell in what glorious Phil. Kearney pro-nounced the most brilliant skirmish of the war. While cugaged in reconnollering in the vicinity of Sangster's Station, Yar, with only cleven men, he was suddenly surrounded by a large body of rebel lufantry, and commanded to surrender. Immediately turning to his men, he exclaimed, "Will you follow mo?" and receiving an affirmative response, not only cut his way out, but succeeded in routing the whole force and capturing twelve prisoners!

" Will you follow me now?" Cried the gallant young chief, On the eve of a life That was mournfully brief-"Will you follow me now, Through a tempest of lead-Through you thicket of steel, And a wall of the dead?

And prove to you traitors, Besotted and fell, That the clink of our sabres Is Slavery's knell!" To the death! to the death!" Was the gallant reply-What boots a few hours. When all men must die?"

Then "Charge!" was the mandate, And coldly and grim, Through billows of smoke, The wild steeds seemed to swim! Twelve heroes they were, By a demi-god led, At each sweep of whose blade An arch-traitor lay dead.

When the foe were dispersed, And each hero had taken A red-handed knave. By his comrades forsaken-While the young martyr's sword Hung loose by his side, T was then that a dastard Let out his life-tide.

No more in the van Shall his keen sabre gleam, Nor the soldierly grace Of his figure be seen; But oft at the shrine Where the young hero sleeps, While the sad whippowil Her lone ministry keeps, Shall the child of the free, And the son of the slave, Yet mingle their tears O'er the grass of his grave.

An Eveniug with the Spirits-N. P.

Tallmadge.

Some dozen years since I was an attendant at a scance held at the house of Mrs. ---, in the City of New York. This lady, at this time, drew to her presence large gatherings of persons desirous to witness the phenomena, the production of which all intelligent Spiritualists attribute to causation beyond the visible natural world of matter. The company assembled on this occasion was composed of twenty or twenty-five ladies and gentlemen, coming from the most cultivated classes in the community. Men of wealth and political importance, ladies of fashion, the young and the aged, were there, all eager to see and hear something of the wonderful—the marvelous.

The assemblage surrounded tables placed together and reaching nearly across the extension room of the capacious parlors, at the head of which sat Mrs. —, the priestess or pythoness, by whose mysterious powers were to be worked the weird displays of the disembodied. I well remember the silence and solemnity of the scene. All had met for the purpose of ascertainment, of scrutiny, whether there be an avenue, a highway from Spirit Land to these shores of Mortality. upon which immortal travelers might return and commune with those who tarry. The events and occurrences of that meeting are among my lasting memories-no doubt the same can be said by others of the party. Many were skeptical, and learned the alphabet of the Book of Life: They had no evidence that the so-called dead lived on, and that to them life was continuous. True it is, that they had been taught of a life beyond this, but all that never satisfies the earnest seeker, the honest thinker. Out of the depths of his being, man has ever clamored for evidence of the Hereafter.

A man of gray hairs and venerable aspect whose lessons in the great Philosophy of Life, now presented for the study of all, had taken him far in advance of most of those present, it seems, had mentally invoked angel visitants not to be sparing in the evidences of their presence, not to let the occasion pass without some signal manifestation of their power. It had been well, perhaps, if he had declared openly his wishes. The room in which we were seated now began to be tremulous, as if the ground beneath, agitated by violence, had refused longer to bear us quietly on its lap. Simultaneously, sounds and a jarring sensation, as if some hard and heavy substance had been hurled with mighty force against the back wall of the house, were perceptible to all, and fearfully so to many of the visitors. These were repeated several times, causing great affright to Mrs. ---, as well as to others, it being feared that there was an attack of rowdies, which, upon examination, was proved not to be so, and quite impossible in that direction.

Nor were these all the strange doings and mysterious manifestations of the meeting. A noise was heard in the chamber over us, as if something had fallen with a crash. On examination, it was reported to us that a step-ladder left there, standing, was seen lying on the floor, but, mirabile visu, it arose without any apparent help, and stood upright before the person entering the room. In the basement the domestics became affrighted and fled to the parlor on seeing a clothes-frame walk off without contact of hands, and of its own accord. By reason of these unexpected noises, movements, etc., the greatest confusion ensued; the company of visitors was dispersed, and some time elapsed before it was restored to order. Mrs. --- was so much intimidated by these displays of power, that she refused to sit again in the back room of the parlor, and for that reason the company gathored together in the centre room. Just at the time order was restored, and we had again scated ourselves around the tables, the door-bell rang, and soon after the servant showed into the front room two gentlemen, strangers to Mrs. ---, and apparently such to all present but to myself. They were invited to take seats at the table. They sat at the end.

I whispered to the person next to me, "There's Gov. Tallmadge." He had been invited by his friend, Mr. Tracy, and they had called to witness whatever there might be of spiritual phenomena. They had scarcely taken their seats, when the alphabet was called for, and Mrs. - spelled out by the raps, J-o-h-n C. C-a-l-h-o-u-n. "Who is thinking of Mr. Calhoun?" exclaimed Mrs. -No reply to the question, at first; but presently one of the strangers said, "Madam, when Mr. Cal-

houn was here, I was well acquainted with himpublic affairs brought us together."

The raps were continued, and, through the alphabet, the following was spelled: "I still take an interest in the things of earth: I wish to meet my friend in private—come here to-morrow afternoon." Here was a pause of a little time; but soon the raps were again heard, and the alphabet repeated, by which there was given, "In a thunder storm" -I involuntarily looked toward the windows to see if there were any signs of rain—" the telegraph will not work; so, neither can spirits operate when the medium is in a state of excitement." Here ended all further raps, and no more words came from the invisibles. The visitors removed from the tables, and the remainder of the evening was spent in conversation and making acquaintance.

Gov. Tallmadge and his friend soon made known to Mrs. — their names, and secured an appointment for the next day, in the afternoon, to meet John C. Calhoun, pursuant to his expressed wishes. Gov. T. informed us that this was his first lesson in Spiritualism, never before having seen or heard anything of the kind. I have been informed that Mr. Calhoun was true to meet his quondam fellow-senator, at the time appointed, when he gave him such incontrovertible evidence of the truths of Spiritualism, that ever afterwards he exercised the fullest and firmest faith. His subsequent life and teachings abundantly demonstrate how apt and honest a scholar was he in the school of the Nazarene and his Apostles.

The record of this noble and fearless champion for the faith which was once delivered unto the saints," commends itself to the consideration of all lovers of Truth and lookers for the coming Era of Spirit Power on earth. Let the statesman not deem his example unworthy of his imitation; so that he may say, as we may say of him who is the object of these remarks, in view of his peaceful departure: "Let me die the death of the righteous, and let my last end be like his."

HORACE DRESSER. New York, Dec. 8th, 1864.

"Visible Speech."

A REPLY-BY J. M. ALLEN.

It is not my intention, Mr. Editor, to occupy much space at this time, as I have intruded often upon your attention of late; but I find an article in the Banner of Dec. 10th, which seems to call for a response, and I avail myself of your invitation to offer a few observations.

In the first place, allow me to thank you for the consideration you have so frequently extended in giving place to my feeble productions. Secondly, I would be glad to correspond with any who may choose to address me with reference to the subject under consideration: Universal Alphabetic Reform. So far as I am able, I will answer all letters of inquiry, and give such information as 1: may be permitted to concerning the system with which I am identified. There are those who feel a sympathy strong and deep for the cause. Let us exchange thoughts. Already various noble minds are attesting their interest. I trust to be brought into rapport, as time rolls on, with very many advanced and progressive souls, who will give the weight of their influence in behalf of Panophonics, and prepare the way for the full reception of so glorious and much needed a reform The world needs uniformity, accuracy and philosophicalness in its alphabetic representation. It must have them! The angel-world are intensely alive to all our true interests, and (as revealed to me) seem to consider a reform in the basis of education essentially necessary as a foundation for universal reconstruction in every department of life. I have endeavored to be passive to their ministrations and their instructions; have been held in the firm grasp of an overshadowing and all-permeating Power for many weeks and months, during which time self-thought seemed wholly suspended, and the rushing inspirations came floodingly into the inmost soul, filling the avenues of the mind with strange and beautiful imagery. resulting in an Alphabetic representation of Universal Speech.

This in the midst of so many experiences in the spirit realm, and so many evidences of the reality of spirit-life, that my soul can never forget those

The reality of spirit-existence, presence and communion is thus inseparably connected with the Alphabet; and it is to be presented to the world not merely as a scientific necessity, but also as a religious and political; for its origin is by no means to be lost sight of in its presentation and adoption. Thus the Congress of the spheres must be acknowledged; and in behalf not only of the needy millions of earth suffering from incongruous methods of education, but also of the unnumbered hosts of angel life who must own recognition and cooperation, and of the Spiritual Congress, the guiding centre of the whole, will the Panophonic Alphabet be put forth for the consideration of the people of the nineteenth century. The work is great, but the workmen are many. Spirit and flesh are alike to be engaged. Let us cooperate with the angel-workers, dear friends of the Banner and of humanity, and a foundation shall be laid mete for the Temple of Universal Truth.

Thirdly; it may be here distinctly stated-what seems not to be understood by E. T. and othersthat Alphabet, and not Language, is that for which my most ardent efforts are to be put forth. When we are able to represent truly and naturally those languages now in use, attention may then be given to the general merging of all-or, if more practicable, to the production of a new. But until then, let us lay carefully the foundation.

Fourthly; any universal system of representing sounds, to be practicable, must be alphabetic rather than symbolic or pictorial. If the system of visible speech" of Mellville Bell be alphabetic, and superior to that given me, all hall thereto! It would seem, however, that there can be but one truly natural and complete, and at the same time practicable system of representing language by the use of types. Another might be constructed for the use of the pen, and another for symbols; but neither can fully take the place of the other. I am inclined to think that of Mr. Bell is symbolic. That of Pitman or Graham, as far it goes, is graphic, and cannot be used with types. That for which I am to labor is specially adapted to the use of types, though it may be easily written. I hope soon to be able to present to the world through the Banner, or in book form, the leading features of the "Panophonic" system, and ask for the cooperation of those interested.

Let each one follow his or her highest intuitions, and all will be well. Act or not act, according to the movings of the spirit; there will then be sincerity and earnestness, at least. Boston , Mass.

TO REEP CHOICE FRUIT OVER WINTER.-Pot the grapes, pears or apples, dry and ripe, into stone cans, cover the top with a tight, flat stone or board, and bury in dry soil eight or ten inches be low the surface. They, will come out next summer plump and fair. The main points in keeping fruit are dryness, coolness, equability-any ar rangement tending to these prolongs its life.

The New York Herald on Spiritualism.

Some of the readers of the Herald were no doubt a little surprised to find the following candid editorial remarks in that paper of a recent date. Heretofore it has treated the subject of Spiritualism rather shyly. We heartly second the editor's suggestion in regard to the Spiritual Phenomena-" Why do not some of our metaphysicians take hold of Eddyism and unravel the labyrinthine

"Now that the hubbub of the election is over, people are turning their attention to other sources of amusement, and other occupations and investigations, from Italian Opera to Spiritualism, and other occult and non-occult sciences. It always have not that offer a great public excitement is happens that after a great public excitement is allayed the popular mind has a tendency to seek for something light and fresh, as a reactionary movement. Thus we see our opera house, as it was last night, brimful and brilliant at the inauwas last hight, brimin and brilliant at the man-guration of the new season, and our theatres, concert halls and other exhibitions largely attend-ed, including the newest and most curious of all the entertainments now in vogue—that of the spiritual media. Ever since the Fox girls, of Rochester fame, commenced those knockings that made so much noise in the world, this subject has occupied at intervals the attention and invited the investigation of many scientific minds all over occupied at intervals the attention and invited the investigation of many scientific minds all over the world. Such men as Lord Lyndhurst, Lord Brougham, Sir David Brewster, and others took much interest in it. Some people claimed that these distinguished men were believers; others asserted that they were confirmed skeptics. No matter for that: they thought the subject worth looking into, like a great many other people.

The Davenport Brothers are creating quite a

The Davenport Brothers are creating quite a furore in England just now. Their drums and addles and tambourines are making more noise fiddles and tambourines are making more noise there than the Danish question, or the fate, of Italy. People of all ranks and all mental calibre are poking into their cabinet, and getting their heads knocked with instruments more mystical than musical. It is said that even Queen Victoria has consulted the Davenports, and we know that Louis Napoleon has for a long time been pursuing his star in the séances of the American Spiritualist. itualist. Homo.

We have in this city now, perhaps, the ablest troupe of media since the days of the Foxes—the Eddy Family—who produce extraordinary results, which are very difficult to account for by any known law of nature, as we understand it. These people certainly perform some very strange and incomprehensible things. Who knows but there may be some occult influence at work in the human constitution about which we know nothing, but which seems to have a remarkable affinity for tables and wardrobes, and a decided predilection for music, especially the melody of a big drum? We see that some of our divines are diving into the subject of transcendentalism, and even soaring a little beyond it. Dr. Osgood has just been expatiating upon it in Philadelphia, and takes a flight a head and shoulders above the old transcendentalists. Why do not some of our metaphysicians take hold of Eddyism and unravel the labyrinthine mystery for us? We have in this city now, perhaps, the ables

the labyrinthine mystery for us?

In the middle ages the schoolmen were at loggerheads as to whether our knowledge came through the exercise of our perceptive faculties, or from an innate power of our nature. Locke, as well as many of the German metaphysicians, held the latter doctrine, while the more material Scotch philosophers contended for the principle of perception. It has not been, and perhaps never will be, decided whether there may not be an intuitive power in the mind wholly independent of the senses, capable of producing practical results, just as magnetism does, for instance, about which we know nothing, although we witness its effects. Now, here is a subject for the clergy to investigate. Let them follow Dr. Osgood's example on the transcendental question. Some of them have been using their pulpits for worse purposes of late, such as electioneering speeches, and so forth. Now that the election is over, let them try and throw a little light wors the ceruit selections. Now that the election is over, let them try and throw a little light upon the occult sciences."

Correspondence in Brief.

Cheering Words from Michigan.

The cause of mental and spiritual freedom is making rapid progress in this locality and the surrounding country. It is not a year since the subject was publicly introduced here by W. F. Jamieson, since which time Mrs. Emma Martin, Mr. A. B. Whiting, and Mr. Benjamin Todd have lectured here to crowded audiences, and now the cause of Spiritualism is sustained by an invincible plananx, with a full corps of mediums, embracing the most intelligent and influential portion of the community.

Lansing, the capital of our State, and the seat of political and religious bigotry, has received new impulses in the growth of civil and religious freedom, under the ministration of the parties before mentioned, Mr. Todd having just closed a very successful course of lectures, agitating the waters to a greater extent than they have ever been dis-The cause of mental and spiritual freedom is

to a greater extent than they have ever been dis-turbed before. Due progress is being made in every place wherever we are able to sustain a competent lecturer for even a fow lectures, if no more, showing the want of faith and confidence in the old religious creeds and dogmas, and their instability when compared with the philosophy and religion of Nature.

Believing that I am not wholly a stranger to the "Banner" and its hosts of friends, I take the

the "Banner" and its hosts of friends, I take the liberty to state that I have just settled at this place, where my friends, should they desire, may address me, and my particular friend of the "long ago," who so kindly inquired after me a few months since, through the Banner, (Warren Chase) can find me with heart and hand warmly engaged, as ever, in our holy cause. My services in the cause of our country in councering with in the cause of our country, in connection with the army, having expired, and having paid the sacrifice of my first-horn son upon her altar, I return to the bosom of the remainder of my family to labor for them and with them for the cause of he manity in every form.

L. B. Brown. manity in every form.

Dewitt, Mich., Dec. 5, 1804.

The Wonderful.

If the fact of being the first journal to diffuse the knowledge of something new in science is worthy your notice, Mr. Editor, you may say to your readers that a Baptist minister has accomplished the grand movement of superseding the use of Trigonometry and Logarithms in finding the distances of the heavenly bodies.

My plan differs from any other that has ap-

peared in the annals of men, and from the case of executing the work, its entire originality and per-fection, I was led to the conclusion that Nature had waited for an American interpreter of her law of distances.
Surveyors and teachers of common schools, by

this new invention, by the use of Simple Proportion, can find the distance of any one of the heavtion, can find the distance of any one of the heav-enly bodies with an accuracy, certainty and as-surance that leaves nothing further to be desired; and the LL. D.s of our Colleges, the DD.s of our Pulpits, and gentlemen and ladies of every pro-fession and grade, are invited to learn my more excellent way of interpreting a law of Nature. Send to me twenty-five cents in currency, and the return mail will bear to your address, post-naid, my curjosity of science.

paid, my curiosity of science.
Yours truly, WM. ISAACS LOOMIS,
Pastor of Baptist Church, Martindale Depot, Columbia Co., N. Y., Dec. 6, 1864.

Habits of the Bec.

I was much edified in reading the lecture of Dr. Henry T. Child, delivered at Sansom Street Hall, Philadelphia, Aug. 21st, 1864. But allow me to say that the Doctor's bees have a habit of doing things, or some things, at least, quite different from mine. I have been a pretty close observer of the habits of the bee for several years past, and I have never discovered any such arrangement in filling the comb with honey as a moveable cap. But I have often filled empty comb with honey, and put it back in its original position, and the honey would keep its place as well as though the bee had filled it herself. This I often do when feeding bees. Attraction of cohesion is probably one thing, and per-haps atmospheric pressure is another, which serves to keep the honey in the comb. Who knows?
Yours for the truth, J. PRAT.
Mallet Creek, Medina Co., O., Nov. 29th, 1864.

East Andover, N. H. Spiritualism has taken a start in East Andover, N. H., partly through the instrumentality of Joseph D. Stiles, formerly of Boston, a test and speaking medium. Mr. Stiles has paved the way

for Spiritualism, and has set the people to thinking; and there are scores now ready to listen to the new Gospel. Will some other good public speaker, who may be traveling this way, give us a call?

East Andover, N. H., 1864.

Spiritualism in Sacramento, Cal. The Spiritualists of Sacramento have just started a lyceum, after the model of the one in New York. Our encouragements are much better than we expected, and through the kindness of the Secretary of the State we have the free use of the Assembly Chamber in the capitol. Spiritualism is now claiming the attention of some of the most prominent persons in this city. There are a num-ber of private circles, and a good number of circles meeting in various places semi-occasionally with good success.

We intend to assist the Banner of Light the

we fittend to assist the Banner of Light the coming year by the addition of a good list of new subscribers. We cannot do without the Banner, the only bright star of our hope; so keep up good courage, and all will be well with you.

Sacramento, Cal.

L. Armstrong.

Voices from Oregon.

DEAR BANNER—I here enclose two dollars, soliciting your presence in my future home in the fir-clad city of Portland, Oregon, from whence I cau see Mount Hood in all its snow-capped grandeur. Yes, I shall need your light to cheer me during the dreary days of incessant rain. How we appreciate the bright sunshine after days of rain and storm, and so we appreciate Spiritualism now, after long years of slander and persecution. I feel hopeful of the beautiful future that is yet to dawn upon the world.

MRS. ROSA POLLARD. DEAR BANNER-I here enclose two dollars

MRS. ROSA POLLARD.

The cause of Spiritualism has a great many admirers here, and in this vicinity, but for the want of lecturers and mediums it languishes, and the Church is predominant; yet there are a great many ready to embrace the true philosophy when properly demonstrated. A. J. BUTLER. Portland, Oregon, Nov. 9th, 1864.

[From the Rochester, N. Y., Democrat, of Dec. 10th, 1864.] Dr. Byrant-His Popularity-His Success.

The arrival of Dr. J. P. Bryant in this city, in October, a year ago, and his almost marvelous success since that time, have not only surprised but astonished us. We desire to confine ourselves to simple facts, consequently rely upon our personal knowledge and the statements of some of our heat of this his more consonal knowledge and the statements of some of our best citizens, each one of which is more conclusive evidence than a scientific treatise, and will prove far more satisfactory to the afflicted public. All the patient has to undergo, is the professional attention of an affable, quiet and unassuming gentleman, evidently strong in the faith of the reliability of his system of treatment, and sensitively desirous of shunning anything like assumption of knowledge. His manner is in itself a sedative, and he seems unconsciously to exercise a mesmeric influence over those around him. His method of treatment differs from that of any known meric influence over those around him. His method of treatment differs from that of any known practice. He uses no medicine or appliances, but his pliant hands and impulsive will. Probably no physician labors harder; continually busy, and constantly thronged with applicants, his success is without doubt unequaled by any physician in the world. He treats ten thousand patients annually—time adding to his fame, till his business has increased almost beyond his ability to attend to it.

to it.

Dr. Bryant has a huge collection of crutches and canes thrown aside by his relieved and overjoyed patients, which speak more eloquently than words of the merit and success of his system. To the poor he is generous, to the wealthy reasonable, and to all he affords relief, and to many cures.

His system of treatment is based upon natural science, and cannot fail, when brought into use by one who understands so well how to use it; and his untiring energy has enabled him to establish the fact of its efficacy in affording relief to thousands who might have otherwise perished.

Dr. Bryant will remain at the Waverly House, Rochester, N. Y., till February 1st, 1865, and we are informed that he intends visiting the principal western cities during the next three years, then making a tour through England and France, and

making a tour through England and France, and we, as well as many of his old patients and friends, wish him continued success in his novel and popılar practice.

The usual Quarterly Meeting of Vermont Spiritualists will be holden at Bridgewater, Saturday and Sunday, Dec. 31st, 1864, and Jan. 1st, 1865, commencing on the first day at 9 o'clock A. M. A cordial invitation is extended to all who seek procordina invitation is extended to all who seek progression and reform, hoping that every prejudice will be laid aside, either religious, political or social, and all join harmoniously to have a good and profitable time. Soveral prominent speakers are expected, and we hope an interest in the good cause will induce many more to come. Board free in private families for all who see fit to come.

families id NATHAN LAMB, T. TRACY, A. E. SIMMONS, JOS. E. WILLIS, B. F. WEEDEN, B. F. SOUTHGATE, J. M. Holt, G. G. Raymond, John E. Chapman, THOMAS MIDDLETON. CHARLES BABCOCK, DAVID F. WILEY, SULLIVAN WHITE, EZRA J. ROBINSON, DANIEL LAKE, CHAS. WALKER.

NOTICES OF MEETINGS.

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

engaged:—Cora L. V. Hatch during December.

Gospul. op Chantry will meet overy Thursday evening, at
the corner of Bromfield and Province streets. Admission free,
The Spinitrod Frageow will hereafter held their meetings
at Girard Temple, 534 Washington street. There will be a Sabbath School overy Sunday, at 13 r. m. All interested are invited to attend. C. L. Vezzie, Superintendent.

vited to attend. C. L. Yeazic, Superintendent.

CHALLERTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:—
Mrs. Jennie S. Rudd, Dec. 25; Mrs. Laura Cuppy Jan. 1, 8 and 15; Mrs. E. A. Bliss, Jan. 22, 29, and Feb. 6 and 121 Mrs. Mr. S. Townsend during March; A. B. Whiting during June. CHELSRA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening 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. 25, Mrs. Sarah A. Byrnes, Jan. 8.

QUINCY.—Meetings overy Sunday in Rodgers' Chapel. Services in the forencon at 10%, and in the afternoon at 2% o'clock. Speaker engaged:—Mrs. Susio A. Hutchinson, Dec. 25. TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7½ r. m. Speakers engaged: +N. S. Greenleaf during December; Miss Mattle L. Beckwith during January; Miss Emma Houston, March 5 and 12.

ary: Miss Emma Houston, March 8 and 12.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speakers engaged:—Mrs. Sarah A. Byrnes, Dec. 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 Lyceum" meets at 10% A. M. The Collowing lecturers are engaged to speak afternoon and evening:—Neilio J. Temple during December: Chas. A. Hayden during January; Mrs. A. A. Currier for February; Mrs. E. A. Bliss for March; Mattie L. Beckwith for April; Charles A. Hayden for May; Mrs. Frances Lord Bond for June.

PROYIDERGE, R. I.—Meetings are held in Pratt's Hall. Wev-

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Sprakers engaged:—J. M. Pecbles during Do-cember; J. G. Fish during January.

at 10% o'clock. Speakers engaged:—J. M. Peebles during Docember; J. G. Fish during January.

Pohtland, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forencon-Lectures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—Mrs. S. E. Warner during December; J. M. Peebles during Jonuary: Mrs. Laura Cuppy, Feb. 5 and 12; W. K. Ripley, Feb. 19 and 26; Wm. Lloyd Garrison, March 5; J. H. Randall and Henry B. Allen, March 12, 19, 26 and April 2; J. H. Randall and Henry B. Allen, March 12, 19, 26 and April 2; Mattle L. Beckwith, May 20 and 27, and during September.

OLD TOWN, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

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, permanent speaker.

The Friends of Procress and Spiritualists of New York

manent speaker.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS Of New York hold their meetings at Dodworth's Hall, No. 806 Broadway, every Sunday, at 104 and 7% o'clock. Scats free, and the public generally invited. The Children's Progressive Lycoum also holds its regular sessions at 2 P. M.

no generally invited. The Children's Progressive Lycoum also holds its regular sessions at 2 r. M.

The Friends of Progress 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.

Brooklyn, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lycoum, No. 123 Washington street, Brooklyn, N. Y.—Chropwart O.—The Childrends of Control of the Control

Washington street, Brooklyn, N. T.

CINCINNATI, O.—The Spiritualists of Cincinnati have organ'
Ized themselves under the laws of Olio as a "Religious Socie
ty of Progressive Spiritualists," and have secured Metropolitan
Itali, comer of Ninth and Walnut streets, where they hold
Irali, comer of Ninth and Walnut streets, where they hold
regular meetings on Sunday mornings and evenings, at 10%
and 7% o'clock. Speakers engaged: —Mrs. E. A. Bliss, of
Springheid, Mass., during December.

WASHINGTON, D. C.—Spiritualist Moetings are held every
Sunday, in Smeed; Hall, 481 9th street. Speakers engaged:—
Charles A. Hayden, Dec. 25; Warren Chase during January;
Rev. J. M. Poebles during Pobruary; Mrs. F. O. Hyzer during
March.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANNER

(To be useful, this list should be reliable. It therefore beover Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should, perchance any name 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 Lecturer's only.]

Mas. Cora L. V. Hatch will lecture in Lyceum Hall, Boston, during December. on, during December.

Miss. Launa Cuppy will lecture in Charlestown, Mass., the
three first Sundays in January; in Portland, Feb. 5 and 12.
Address as above, or Dayton, Ohio.

N. Frank White will speak in Chelsea, Mass., Dec. 25; in Troy, N. Y., during January; in Somersville, Conn., during February; in Springfield during March. Address Quincy, Ms. Mas. S. E. Warners will speak in Portland, Mc., during De-cember. Will speak week evenings, if desired. Address, care of Dr. H. F. Gardner, Pavilion, 57 Tremont street, Boston. Dr. L. K. GOOMER will lecture and heal in Quincy, Ili., dur-ing December. Address, care W. Brown, Quincy, Ili., dur-F. L. Wadsworth will speak in Battle Creek, Mich., one-half of the time for six months.

Indi of the time for six months.

Miss Marria L. Beckwith, trance speaker, will lecture in Willmantic Conn., Dec. 25; in Taunton, Mass. during January; in Stafford, Conn., during February; in Worcester during March; in Lowell during April: in Flymouth, May 8 and 13; in Forland, Me., May 20 and 27, and during September.

Address at New Haven, care of George Beckwith.

J. H. RANDALL and Henny B. Allen will be in Worcester, Dec. 25; in Portland, March 12, 10 and 26 and April 2. Address accordingly.

MRS. SARAH HELEN MATTHEWS will speak in Eden Mills, Vt., during January.

Yt., during January.

Lois WAfshrooker will speak in Liverpool, O., Jan. 1; in Eaton, Jan. 8. Address, Liverpool, Medina Co., O.

J.EO MILLER will speak in Evansville, Wis., Dec. 18 and 25.

Persons desiring Mr. Miller's services for Sundays, or for week evening meetings in the vicinity of the above places, will please write immediately and address him at Milwaukee, Wis.

Mrs. Susiz A. Hutchinson will speak in Quincy, Dec. 25; in Chicopes during January. Address as above, or South Hardwick, Vt. Mrs. E. M. Wolcott will speak in Morrisville, Vt., Dec. 23. Address, Rochester, Vt. ISAAO P. GREENZEAF will speak in Bucksport, Me., Dec. 25.

Address, Exercianis, Me.

No. S. A. Honton has removed her residence to Rutland,
Vt. She will answer calls to speak Sundays and attend funcrais. Address, Rutland, Vt.

MRS. SARAH A. BYRNES will sponk in Plymouth, Mass., Dec. 25; in Chelsea, Jan. 8. Address, 87 Spring street, East Cambridge, Mass. Dridge, Mass.

Miss. Frances Lond Bond will lecture in Lowell, Mass., in June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.

John Maynew will speak in Laport City, lown. Dec. 20 and 25; in lown Falls, Dec. 27 and Jan. 2; in Fort Dodge, Jan. 3 and 9.

CHARLES A. HAYDEN will speak in Washington, D. C., Dec. 25; in Lowell during January and May; in Chelses during February: in Hayerhill during March: in Plymouth, April 2 and 9; in Providence, R. 1., April 23 and 30.

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, Blass., during March. Address as above.

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

WARREN CHARK Will lecture in Syracuse, N. Y., during December 1, was the surface of the surface o

WARREN CHASE WIll lecture in Syracuse, N. Y., during De-cember; 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. Hu will receive sub-scriptions for the Banner of Light.

MRS. M. A. C. Brown, inspirational speaker, of West Brat-leboro', Vt., will speak in Brattleboro' during December. Will answer calls to lecture and attend funerals.

Will answer calls to lecture and attend funerals.

MRS. 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 Cincinnati, O., during December; in Charlestown, Jan. 22 and 29, and Feb. 5 and 12; in Plymouth, 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. Mrs. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Is at liberty to speak on week-day exemine if wonted.

day evenings, if wanted.

Miss Susig M. Joinson will speak in Foxboro', Jan. 8 and
15; in Taunton during February: in Plymouth, March 19 and
26. Address, 80 Warren street, Boston, or as above.

Miss. Lydia Ann Pransall will lecture one-half the time at
Utica and Washington, Mich., until further notice.

Miss. Aloinda Willielm, M. D., inspirational speaker, will
speak in Ohio during December; in Pennsylvania during January. Address, care of M. Spackman, Lancuster avenue and
34th street, West Philadelphia, Pa.

Mrs. E. J. Pikk, inspirational speaker, will lecture in Mil-ord, Dec. 25, where she will receive calls to lecture, or attend

functals.

JAMES M. ALLEN'S address, for the present, is Banner of Light office, Boston.

J. G. Fish will speak in Providence. R. I., during January and March: in Worcester, Mass., during February. Address, Ganges, Allegan Co., Mich., or according to appointments.

W. K. RIPLEX will speak in Somers, Conn., during December: in Stafford, Jan. 1 and 8; in Plymouth, Jan. 15 and 22. Address 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:

Austen E. Simmons will speak in East Bethel, Vt., on the

AUSTEM E. SIMMONS will speak in East Bethel, Vt., on the ourth Sunday of every mouth during the coming year. Ad-ress, Woodstock, Vt. Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston, Ms. SAMURL UNDERHILL, M. D., is again in the field, and ready o receive calls for lectures. Address care of A. J. Davis, 214 Canal street, New York.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

A. P. Bowman, inspirational speaker, Richmond, Iowa. BENJ. Todo, Decatur, 111. MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill. MRS. IDA L. BALLOU, Fond du Lac, Wis. MISS LIZZIE CARLEY, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Decatur, Mich MRS. II. T. STEARNS will answer calls to lecture. Address, outh Exeter, Mo.

GEORGE KATES, of Dayton, O., will answer calls to lecture a Sundays, at accessible points. IRA II. CURTIS speaks upon questions of government. Ad-lress, Hartford, Conn. MRS. LOVINA HEATH, tranco speaker, Locknort, N. V.

MRS. SARAH M. THOMPSON, trance speaker, post office box 1919. Cleveland, O.: residence, 36 Bunk street. C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill. MISS A. P. MUDGETT Will answer calls to lecture, and attend unerals. Address, Arthursburgh, N. Y., care of D. W. Odell.

MRS. A. P. BROWN, inspirational speaker. Address, St. ohnsbury Centre, Vt. MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Americal Mass. MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich.

MISS L. T. WHITTIER, Dansville, N. Y. Mosra Hurt, Kalamazon, Mich.

F. L. Hand Love M. Willis, 192 West 27th street, New York City.

Mrs. N. J. Willis, trance speaker, Boston, Mass. REV. D. P. DANIELS will answer calls to lecture and attend unerals. Address, Lafayette, Ind.

MRS. MARY J. WILCOXON, Hammonton, Atlantic Co., N. J.
DR. JAMES COOPER, of Beliefontains, O., will answer calls to
speak on Sundays, or give courses of lectures, as usual. MRS. F. O. HYZER, box 166, Buffalo, N. Y. L. JUDD PARDER, Boston, Mass., care Banner of Light.

MRS. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Paterson, No. 260 Walnut street, Cincinnati, O. REV. ADIN BALLOU, lecturer, Hopedale Mass. MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B.

J. S. LOVELAND, Willimantic, Conn.
H. B. Syones, Foxboro', Mass., or 4 Warren st., Boston.

SPECIAL NOTICES. [Each insertion of all advertisements under the above head-

ing will be twenty cents per line.) Miss Jennie Lond, musical medium, care Erastus Stebbins, Chicopee, Mass. sep24—3m HENRY C. Gordon, medium, 66 West 14th street, corner 6th avenue, New York.

BANNER OF LIGHT: Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Ninoteenth Century.

Published weekly at 158 Washington street, Boston, Mass., by William White, Isaac B. Rich, and Charles H. Crowell. LUTHER COLBY, EDITOR, assisted by a large corps of the blest writers.

TERMS OF SUBSCRIPTION, IN ADVANCE:

There will be no deviation from the above prices.

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Subscribers wishing the direction of their paper changed from ne town to another, must always give the name of the Town,

Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent.

Specimen Copies sent free.

Subscribers are informed that twenty-six numbers of the Lannen compose a volume. Thus we publish two volumes a vent.

AYEAT.

ADVERTISEMENTS inserted at twenty cents per line for the lirst, and fifteen cents per line for each subsequent insertion.

All Communications designed for publication, or in any way connected with the Editorial Department, should be addressed to the Editor. Letters to the Editor not intended for publication should be marked "private" on the envelope.

All Business Letters must be addressed

"Barrer of Light, Boston, Mass.,"

WILLIAM WHITE & CO.

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