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THE PROGRESS OF AN

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

CHAPTER I.

At the end of a beautiful day in the month of June, 1849, four young men, whose dress announced them of the working class, were assembled in a public house situated outside of the town, on the national route, as it is called, from Nimes to Vigan. They drank joyously, for the fourth time, of a small wine from the Garrigues; the sun descended slowly to the horizon, drowning in floods of gold the corroded flanks of the Tour Magre and the denude form of the Puech-du-Tel. The three pillars of the ancient Montfaucon of Nimes, projected their black silhouettes on the chalky dust of the grand route, and resembled, in the twilight which began to cover the country, a trio of phantoms waiting the witches at the rendezvous of the cross-road.

A moment since the following conversation commenced between the four young men:

"So, therefore, you are fully decided to leave?" "Assuredly, and nothing in the world could make me retract the resolution which I have

"What are your resources, because you do not ignore the fact that money is requisite to travel?" The one addressed drew out from his pocket a piece of silver, and threw it on the table. It was

a piece of twenty sons. His three friends burst into a loud laugh.

" How! is that all your fortune?"

"I shall work in the nearest village." " And what will you do?"

"Whatever they are willing to give me to do." "I see you already greatly embarassed, my poor Frank. Believe me, return to the town with us. Where will you go at first? Here is the night. Come, drink a last glass, and let us back each one of us to our homes."

The young man designated under the Christian name of Frank, took a bottle, and, pouring to each one of his companions a bumper:

"I drink to your friendship," said he. "You have leved me like a brother, and to this day you have given me the half of your joys and your hopes. No matter where I shall be, I shall remember you; but it is necessary that I leave. Do not ask me why; I should not know what to tell you. As long as I remain in the country, I shall do nothing; I shall vegetate. I cannot translate to you all the tumultuous voices which chant in my soul. I have not enough instruction for that; but that which is sure, is, that without understanding them, I obey them, and I set out. Embrace me, let us separate, and when I shall be no more near you the evenings after work, think a little of friend Frank."

After having said that with a voice which betrayed much interior emotion, Frank put down his glass, and went to get a soldier's knapsack which he had hung up, in entering, on the fastening of a window. "You are going to make your father and moth-

er very sad," said one of the three friends. "Your mother will weep your absence," said

"Yes, you are right," replied Frank, troubled: "they will call me an ungratful and wicked son, and yet, my friends, you know all the holy affection I have for them."

"Why go away, then?"

"Have I not said it to you? In spite of myself I obey an interior voice, which cries to me, 'Onward! onward!' What is the fate that the future reserves for me? I am ignorant of it; but I swear to you I shall always remember to guard in the midst of trials which awaits me, the principles of honesty which I have received from my father, and my belief in God. Let us go. Your hand, Frederick; yours, my friends, and away."

He threw his knapsack on his shoulders, his friends paying the charges, and they went out. In the middle of the road they embraced Frank once more, who then left them at a rapid pace. Their repeated adieux crossed each other in the silence of the evening, and the young men already saw no more of Frank, although they still heard him singing the refrain of a song learned at the workshop:

> "Bon courage! bonne esperance! Le bon Dieu garde ses enfans!'

While he goes away alone in the night, let us see a little who was Frank. He was a child of the people, the son of honest country folk. If he had been born in another sphere, they had not failed to say at his cradle that this child was predestined. Extraordinary signs, such as the credulity of good people desire, were not wanting at his birth. He came into the world in the middle of flames and the discharge of guns; he made his entrance into life through a window of a first floor. They threw him to a young girl, who received him in her

To give explanations on the dramatic events of the birth of Frank, it would require us to enter into details whose measure is too large for the frame of our history; we will say only that he came into the world in the year of grace 1830, at a time when the town of Nimes, divided for three centuries into two distinct camps, put under the cover of politics the bloody retaliation of old hates. We shall keep ourselves from touching this hot question which commences to be forgotten, and for which, heaven he praised, the recollection effaces itself more and more every day.

Frank entered life, therefore, in coming out of a window. Some time after his birth his parents went to live in a village a little distant from the

city, to manage the farm of a rich proprietor This farm was at the extremity of the village, at the commencement of the vineyards.

This is why the first recollections of Frank dated from a flower, and the song of a lark. He was so happy in the fields deluged with sunshine! in this atmosphere full of the perfume of vines A cricket stopped his course, a butterfly won him away far from the prairie; he contemplated a flower, he listened to the murmur of springs, and the flowers and springs seemed to say to him, 'Child, we are the voice of the good God; come and we will talk together."

Frank went often to visit them; he fled children of his age. We do not wish to say that he did not love them, on the contrary; but he preferred solitude. Time after time his mother found him alone in the country listening to the angelus in the breezes of the evening, and weeping hot tears. They believed him ill-it was life which overflowed in him.

He was seven years old when his parents returned to inhabit the town. At the novelty of leaving, Frank was very happy. Alasl he saw Nimes, and disenchantment entered into his young heart! Frank began to regret the village. He knew all the world there, and he met in the town only faces strange and indifferent. The straight and dirty streets were far from resembling his beautiful prairies. Poor child! he had lived in the sun and in the flowers, and now it was scarcely if he saw a corner of the sky athwart the opening of a moist and dirty tower.

The transition was too great, and too brusque especially, and Frank fell dangerously ill. During the whole of a long month his mother watched him with praying and weeping. God heard favorably the prayers of the poor woman; Frank returned to health. He had a brother, older than himself by two years, and, under the protection of this guide in embryo, he dared to venture himself in this town which made him afraid, and mix with the children who joked with him.

One day, in the court of the school where he went since his recovery, he saw a child, a new comer, who, sheltered by an angle of the wall of which he made a point of support, distributed kicks right and left, the most of which measured just a circle of young scholars, who almost surrounded and unmercifully beseiged him.

What had he done to them? Nothing. He wore wooden shoes, and it was to their highland form that the poor child owed the puns which rained around him seasoned with blows.

How was it that Frank, this nature so sweet and so peaceable, cleft the circle of little demons? We cannot tell; but with the rapidity of lightning he found himself by the side of the victim and joined kicks with the poor child, who, reanimated by this unlooked for aid contrived to put his enemies to flight.

Victory rested with the wooden shoes. Frank shared it also.

Nothing more was necessary to tighten the first bond of a durable friendship. He, whom our hero had come so generously to assist, called himself Karl. He had been in Nimes only eight days. His was a young heart similar to that of Frank. He spoke of his mountains to Frank, and to him Frank spoke of his prairies. Since that time they were always seen together, the family of the one became that of the other. If we relate this childish circumstance, at the first view, it is that it influenced in the greatest degree the history and the future of Frank.

In finding a friend, a confident of thoughts which he had not dared to express to the other children whose characters were diametrically opposed to his own, Frank no longer was ashamed to tell him who understood so well his impressions and his reveries: he was a world of ideas, confused at first, but which with the aid of Karl's impressions, designed themselves more freshly and took a form. The mother of Karl possessed a little library, some books of travel, the history of Mythology in two volumes in folio, with wood engravings; and the complete works of Berquin, the children's friend. Berguin, above all, was the delight of the two friends, and they recreated deliciously with the "Return of the Cruise," or the "Good Son," with the emotions felt for Cook killed by the savages, the Sandwich Islands, or Lapayrouse foundered with his crew on the reefs of Vanikoroo.

This library was the golden land for Frank, and he had cried as willingly as Archimedes, Eureka if he had known as much of the Greek.

The song of the lark, the flower of the prairie had made Frank a poet. Cook and Lapayrouse made him a traveler, or rather he felt the wings of his poesy growing to reach the unknown Frank and Karl searched the little library to gether, and their reading formed their only food for the hours of recreation in the court of the school, and during the holiday Thursday.

If he had not known Karl, it is very possible that Frank had never desorted the paternal hearth. where his imaginations and his young enthusiasms had been compressed by a tranquil ignorance of the things without. The house of his father had no library. Save he, his relatives did not know how to read. But he had caught a glimpse of a new horizon, and secret aspirations filled his heart with unknown desires.

We have said that he was sweet and peaceable; he became contemplative. They put the spirit of meditative contemplation to the account of laziness, and the school-master declared solemnly that "this child would never know anything." They took him from school and put him as an apprentice with a joiner, where his working companions, in recompense for a poor song which he had written in honor of their patron Saint St. Anne, gave him unanimously, the name of Nimois, the his glass. "Something tells me that meeting you Key of Hearts. A fall which he had in a house, will bring me happiness." which was being built, prevented him continuing his apprenticeship. It was now six months since he had worked, at the time we find him with his atrical career you must expect many deceptions." friends, the knapsack on his back, and going, like Jerome Paturot, in search of a social position.

The sun spread his ruby robe on the flanks of the hills, the birds sang in emulation of each other in the green groves, full of perfunes and nests. A carriage, answering to a diligence and an omnibus traveled the route which Frank had taken the evening before and whirled away great clouds of dust, to the great despair, no doubt, of some beautiful voyagers; for from time to time feminine voices addressed, through the half-open movable windows, suppliant recommendations to the quatuor roosted on the top of the vehicle.

"My band-boxes! M. Sosthène, keep an eye on my band-boxes!"

"Fear nothing, Miss Agarithe, I have them under a trunk, on which I am astride." "Biess me! my poor flowers!"

"We have each of us a bunch in the button-hole. and the remainder decorate the throat of the postillon," and M. Sosthène began to sing,

"Oh! oh! oh! qu'i etaif beau! Le postillion de Lonjumean!"

The quatuor of the diligence took up this refrain in the middle of bursts of loud laughter. The horses surprised and frightened by this human detonation, made a step aside, which nearly reversed the vehicle. Ories escaped from the in-terior, they believed the danger imminent, and gave themselves up to fear. Miss Agarithe, of a sensitive and nervous nature, nevertheless, fainted. The postillion stopped his horses, the men descended from the imperial, and the ladies from the interior. They made the tender Agarithe inhale several flacons, but she did not open her

"If we had some water," observed the facetious Sosthène, "she would recover her senses immedi-

"Water?" replied the postillion, "you will find some, yonder," and he indicated with his finger a brook over which was thrown a small bridge.

M. Sosthène ran there, but before he could return Miss Agarithe opened her eyes. He returned leading with him a boy of seventeen or eighteen

"Ladies," said he "the brook is completely dry; not the least drop of water. But, in revenge, here is what I bring you: Abig fellow whose sleep I have interrupted." "How?" oried several voices.

"Without doubt, since he slept tranquilly under the bridge. The bed of the brook being free,

he made it his own." "He is some vagaboad?" observed Miss Agarithe, in speaking for the first time since her stu-

"A vagabond!"

"Probably, one does not sleep in that way, on the public way."

"You would say under, Miss. However, I will interrogate him." And addressing the new comer M. Sosthène commenced:

"Young unknown!"

"What is there for your service, M. Sosthène?" "Holloa, he knows me! You know me?"

" Yes." And designating each, one of the travelers the protended vagabond saluted them one after another in naming them.

"Good-day, M. Dubréuil." "He knows me also be said this last astonished.

"I know you all, gentlemen, and you also, la-"You have a great advantage oversus, then

my hoy, for no one can say as much of you. Who are you?" "Who am I? a workman who has commenced

his tour of France. I have seen you all at Nimes, the last winter. You are artists." 'It is true.'

"How beautiful it is, the comedy. If I had learning and was not so clumsy, I should take to

"Truly?" "I have thought of it very often, believe me

At first I wished to engage myself in a circus, where they dance on the cord and on horseback.

"But we do not dance on the cord." "I know it well; but you are artists all the ame."

" He is charming!" "He is adorable, with his simplicity!"

"Can you read?" "Yes, well enough."

" My friends, an idea," cried M. Sosthène; " our prompter has not wished to follow us, and we will take this boy. He appears intelligent. We shall perhaps, make something of him."

Bravo! adopted!" "Do you wish to come with us?"

"Why not?" " Postillion."

" Sir."

"Where are we, here?" "Half a mile from Vie-le-Fescq, where the

travelers breakfast.". 'Wonderfullý well!"

And addressing himself to Frank, who the reader has already, without doubt, recognized, M.

"Climb on the imperial; there, you are ours. You will know soon where we go." Each one took again his place, and the carriage

continued to roll toward Vie-le-Fescq, of which they soon percieved the chatle and the great wings of the two mills which mirrored themselves in the limpid Vidourle.

"To the health of the new prompter." "To his health,"

"I drink to yours, from the bottom of my heart, adies and gentlemen," replied Frank in lifting

"God grant it, my boy, for all is not bright in the artistic life, and if you wish to follow the the-

"Yes, yes," sighed the duenna, the jonquil ribbons of whose straight straw hat, which orna-

mented her head, rivaled advantageously with | not passed at the theatre he employed in study; the dry and yellow color of her face. "Oh yes! his education was next to incomplete, therefore he Merit has much trouble to become known; it is brought a perseverance indefatigable to his studies, subject to jealousies, to cabal, so much the more as the taste for the good and the beautiful has completely disappeared to-day. That which is requisite to succeed at the theatre is no longer talent: the public dispenses with it willingly, provided it is replaced by a nose more or less turned up, and two eyes more or less provoking. Ah, in my time, when I played My Aunt Aurora and Gulistan-" and the duenna began to hum, by way of remembrance, and with a trembling voice, the

" Au polut du jour On volt aux champs courier la jeune Nivette; Et la conduite par l'amour, Elle n'as pere qu'an retour Du jeune Lucas qui la guette, Au point du jour."

"When you played Gulistan and My Aunt Aurora, you had some twenty-five years or less than to-day, my dear Mrs. Desrosiers; you have had your time of success-let us have ours, without mixing with your regrets the least little grain of unjust jealousy," replied M. Sosthene at the moment where Madame Desrosiers, in a reminiscence of the past, was about to attack the second couplet of the arietta.

"I, Madame," interrupted Frank, "have seen you play in the Grace de Dieu, and I found you superb. You made me cry."

Madame Desrosiers attempted a gracious smile at the speech of the new prompter, whom she found charming.

"Truly," simpered she, "I made you cry?" "Yes, Madame, and I oried with good heart, moreover. It was as much Miss Elise, who played the rôle of your daughter in the same piece."

"I made you cry, also?" replied a young and beautiful blonde, with whom we have not yet made acquaintance, and who held in the company the position of young beginner, and sang the light songs.

"Ah! so you pass your life, therefore, in cry-"And in laughing, also, M. Sosthène, above all

when I see you." "How?" "When I see you on the stage, of course."

"Well and good."

"You are so droll!" "You find me so?"

"Yes, and I am not the only one." "Talk a little reason: where were you going

when we came across you?" "I can say nothing; I was going at hazard be

fore me." "Without purpose?" · " Oh yes indeed."

" And what was your purpose?" "That of creating myself a position."

"But you have a calling?"

" Nearly.

thing, they tell me.'

"How? nearly?" "Without doubt, since I have not terminated

my apprenticeship." " Have you resources?"

"I have youth and will; that is worth some-

That is worth all, my boy; but tell me, have you still your father and mother?" "Thank God, yes."

"Why have they consented to let you go away without money?" "I did not tell them when I left," replied Frank,

dropping his head; "they would have prevented

"You do not love them, then?" "I cherish them, on the contrary."

And the tears of love, of regret, perhaps, mounted to the eyes of Frank, who recounted in a few words to the lyric and dramatic company, that which we already know, or, in other words, his ecret asnirations.

When he had finished, Madame Desrosiers, the respectable duenna, cried:

"It is inclination which prompts him! I know that. I was like him in my youth."

"Since it is so, you are ours altogether," concluded M. Sosthène. "We will make you work; we will help you on, and your intelligence will do the rest. Have you memory?"

" Like a parrot." "Very well; but with all that you have not as yet told us your name. How do you call your-

"They call me Frank at home, and Key of Hearts at the workshop."

"It is a name of happy augury."

The postillion entered the dining room and announced that the horses were attached. They drank a last glass to the future of Frank, whom M. Sosthene, the comic tenor, called The Voyager of the Hotel of the Arch, in remembrance of the bridge under which he found him.

A moment after, the carriage rolled anew in the direction of Vigan, where the little company of comedians were going to make their appearance, and their new recruit, our friend Frank, the prompter.

CHAPTER III.

Two months had already passed, during which the company had given representations in the theatre of Vigan, to the great satisfaction of the subscribers and inhabitants of the town. Frank had made wonderful progress in his new employment, therefore the artists proclaimed him, with common accord, the first prompter of the province. He had hired a little chamber near the theatre. To say how happy he was with his position is a thing altogether impossible, although he earned only sixty francs a week. His chamber cost him fifteen francs a month; as for his expenses for food, he instituted himself his own cook, which signifies that with such feeble appointments he was still able to make economies, with which he | before theatrical women, as they call us." purchased his first books—a treatise of grammar, and the poems of Alfred de Musset. The time | themselves as honestly as other women?"

which he did all alone, without guide, without But as he had himself said to M. Sosthène, he

had the memory of a parrot, strengthened with the obstinacy of a mule; he wished to learn; he put all to profit in his studies, moral and physical; he found information in everything, nothing escaped him; that which he heard, and that which he saw, stereotyped itself in his memory; he listened attentively to the actors at the rehearsals; he observed minutely the manner in which they spoke, in which they walked, and it was in imitating, that he corrected every day still more his common air and his gross accent. As we have said, two months after his stay among them, he was no longer recognizable; he was not yet a dandy, but

he was already more than a workman. Let us make a parenthesis, to say that Miss Elise, the light singer, contributed some little to this metamorphose.

Chance, since it is agreed to put to the account of this eternally blind god, the extraordinary and unforseen actions of life, chance had lodged Frank on the same floor with the blonde actress. She had a voice so sweet, and then she was so

good! She had no pride for her humble neighbor, the prompter. She called him in the morning to go to rehearsal. Frank wished to offer her his arm, but he dared

One evening-it was after the representation of the "Black Domino"—Miss Elise had obtained a brilliant success in the rôle of Angela, which she interpreted in an enchanting manner, some young men, the lions of the place, were waiting at the theatre to compliment her and invite her to a sup-

She refused; they insisted. "I thank you, gentlemen," she replied to them

vith an underlining smile, "I never sup." Frank, who heard it, felt an interior radiance. "At least, Miss, permit me to conduct you to your door," added a compatriot of the Knight of

"Sir, pardon me if I do not accept your amiable proposition; but M. Frank accompanies me, I thank you.'

Frank felt himself taller by twenty cubits, and

Miss Elise continued: " Will you come, M. Frank?"

She took his arm, and after having made reverence, the most graciously mocking, to these gentlemen, she descended the stairs with her improvised guide, whose heart was beating violently. As we have said the lodgings of Frank and

those of Miss Elise were little removed from the theatre; they were soon reached. Our prompter had not opened his mouth during the whole way. He would have wished to speak, but words came not to him. When the door of the street was closed upon them, Frank entered his chamber and the actress hers. He took a book, but it was in vain that he sought to study, as he always did, a part of the night; the image of his blonde neighbor came placing itself between him and his book.

"How beautiful she is!" said he; "what grace! How melodious is her voice! how fine and delicate! She gave me her arm a little while ago-to me, the prompter!"

Frank regarded art as a worship, and the artists as the priests of this worship; therefore, to his eyes, one of the priestesses had come out from the sanctuary to come to him, the most humble neophyte of the art. He was plunged in an ecstatic reverie, when he heard himself called. The two neighbors had left their lateral doors ajar.

" M. Frank?"

"Do you call me, Miss Elise?" said he, quickly.

"Yes; what are you doing?" " I-I am going to work."

"Still? you will kill yourself, my friend; you must rest vourself." "Oh, no, Miss, I have so many things to acquire,

that I must work without losing a minute." "M. Frank?" " Miss."

"You are a good young man, and you will suc

ceéd." "Oh!" said he, with an inflexion of the voice, free of doubt, "I shall never be a great artist."

"Perhaps. Shakspeare commenced like you, by prompting." -Who is Shakspeare?"

"An English poet."

"I will lend you his works." "But, Miss, I do not understand English."

"Therefore it is a translation I wish to lend "Did M. Shakspeare play comedy?"

"Yes, before being an author." "And is he dead?"

" Long ago." "You see, Miss, I am an ignoramus; and, as I

said to you. I must work still much more.' "You wish to play comedy, M. Frank?"

"Oh, I am so clumsy!"

"Not too much." "Truly?"

"Truly." "How good you are. Miss Elise-"

"M. Frank!" "Do you wish that I tell you something?"

"Tell me." "Well, you did well not to accept the invitation of those gentlemen. I do not like them, myself."

"I find them stupid. They have the air of anciont fashion engravings."

Miss Elise began to laugh. "I find them also very bold to dare to come and invite you to suppor in such a manner." "My friend, these gentlemen believe they may

arrogate to themselves the right of impertinence "Theatrical women do not, therefore, behave

"There are those who by their conduct, alast more than light, expose themselves to scandal;

and the world believes they are all alike." "But you are not of those; and, in my turn, I tell you, Miss Elise, you are a good and honest

"Thanks, M. Frank."

"I told you my feelings without ceremony-with too little ceremony, perhaps; but you will pardon me, because it is the heart which speaks. Oh, yes, it is the heart which speaks, indeed, for I am devoted to you, Miss; and if ever any one of those coxcombs says to you the least word which is not honest, tell it me; and then, 'look out below!' as we said formerly at the workshop."

"You will fight for me?"

"I should think so. You are so sweet, so indulgent to me; you show me so much kindness; you encourage me; in short, I am not ungrateful, Miss, and yet I-I dared not, or rather, I cannot say to you that which I feel for you; it is something sweet and good which makes me-"It is gratitude, M. Frank."

"Yes, yes, it must be gratitude; you know better than I the names to give things. Yes, it is gratitude.'

Frank's voice trembled in his throat; he heard his heart beat.

Miss Elise divined his trouble, without doubt, for she closed the door, in saying to the poor prompter:

" Midnight is sounding from the Hotel de Ville; Good night, M. Frank."

He replied in an agitated voice:

"Good night, Miss Elise."

When he no longer heard his neighbor, he sat down before his little table and began to work

"She has said that I shall succeed; should I succomb to trouble? I will not make her lie," he murmured.

CHAPTER IV.

They were going to give a representation as a benefit to M. Sosthene, the comic terror. He stirred himself to compose a blazing post-bill, full of charms to attract the curiosity of the public, and bring them to fill the theatre. Something new was requisite. In the province this was not over easy. The plays are acted successively with an extraordinary rapidity; it is always the same public who hears, and it is necessary, therefore, to vary its pleasures and emotion in the interest of the receipts. It is not rare to see prepared and played three or four new pieces in a single week.

The comedians of the province, singers aparts are forcers of memory. They must have true talent to make anything of a role learned so quickly -to find and render its effect. The artists were assembled in the green-room.

"Let me see, my friends," said the beneficiaire, aid me in finding a good title for my post-bill." " The Rag Picker of Paris," said one; "this dra-

ma is new and makes much money." "You must have a personal of the devil; another

" Faith, Hope, and Charity; they have just been given to copy; is it not so, Frank?" said another.

given to copy; is it not so, Frank?" said another.

For a month, as he could write legibly enough,
Frank had been the copyists of the company. The
copy brought some little benefice, which increased
his appointments.

"You fall from Charybdis into Scylla," objected
M. Sosthène; "St. Leon, our young lover, is ill;
who will play the rôle of Paul?"

"Vory well and I therafore."

"Very well, and I, therefore."

He who claimed it, had a voice of a rattle, a face of a martin, and the legs of an ostrich. He played that which they call in the provinces "the great wittle."

ntility."

"You? and your figure—where will you put it?"

"My figure! it is as good as another."

"It's as good as two others—in its way."

A general laugh received the response of the comic terror. Frank made a violent effort to speak; there was a question in his look. Suddenly taking a resolution.

"M. Sosthene?" said he.

"What do you wish?"

"I wish to say to you that—"

"That what?"

"I wish to say to you, that if it is your wish to

"I wish to say to you, that if it is your wish to bring out Faith, Hope, and Charity, I know the rôle

learned it in copying; and, however that you please, !—"
"And—but—it is an idea! I asked something new, something extraordinary; here it is: the debut of a prompter; it is magnificent!"
"And who will prompt the piece?" grumbled

the figurant to the ostrich legs.
"Who? You? Zounds!"
"1, the oftenest?"

"I, the oftenest?"

"Have you not engaged to play the useful. And as there is nothing more useful in a company than a prompter, you should prompt. But you, Frank, will you not be afraid?"

"A facility by you have no play and you will see."

Afraid! oh, no; let me play, and you will see." "Afraid! oh, no; let me play, and you will see."
"Ah, has he not chance, this Sosthène?" murmured M. Dubreuil, the acting father of the company; "he will have a fabulous receipt."
"Without counting the plate," added our ancient acquaintance, the sensitive Miss Agarethe.
It is the usage in the province for the artist who has a benefit, to have at the door a plate, presented by a lady, and in which the subscribers and fractantage but monerally a flye, frame piece.

frequences put generally a five franc piece. The larger the offering, the greater the proof in favor of the consideration of the artist, be it for his talent or for his creditability Sometimes this voluntary offering constitutes the only benefice of the artist; because the direction deducts, on the total receipt, from five to six hundred francs of expense, and keeps half of the remainder for its share. Without the plate, the benefice of the actor would be a greater part of the time, illusory.

M. Sosthene was much liked by the public,

therefore his plate must be good; and Miss Agarethe who, very different from Miss Elise, supped often, envied, in anticipation, the honest comic tenor the sum which her host of fancies did not fail to put into his plate.

They began to study the piece at once, and the next day they commenced the rehearsal. The following Thursday one' saw on the walls of the town, great yellow bills, worded as follows:

THEATRE OF VIGAN. BY PERMISSION OF THE MAYOR. To-day, Thursday, August 14, 1849.

Extraordinary bill for the benefit of M. Sosthene, the company.

First representation of FAITH, HOPE AND CHARITY,

Drama in five acts, by M. Roker; and in greater characters, M. FRANK, for his debut, will play the role of PAUL.

The rest was in the style of all theatre bills. The foresight of the beneficiaire was not false; that evening he had a crowded room.

To say that Frank was irreproachable in his debut, no, on the contrary; yet the public showed themselves more indulgent for him, and Miss Elise who played in the piece, came to say to him at the fall of the curtain:

"Well, very well, M. Frank, courage; you have made a good debut." He listened deliriously to the young girl, whose approbation was for him a real triumph, and it was necessary that the comic terror, whose cesta-

sy rendered him mute, to say to him:
"Listen, M., Frank. The public calls you; appear quickly."
They raised the curtain, and as Frank, holding They rused the curtain, and as Frank, holding one hand of the actress, drew her with him on the stage, the public received them both with a triple shout of applause. This was the baptism of the artist Frank. It was agreed that the new debutant should prompt no more, and that he should play the lover's rôles. But, although they had very fair receipts, the company were soon obliged to separate; they were in the month of September, at a time when the great cities re-opened their theatres. Each artist then sought an engagement in his way, and Frank had the happiness to find one which Miss Elise procured him in a village where also was going to make the winter came.

where she was going to make the winter cam-paign. M. Sosthene went there also. [TO BE CONTINUED IN OUR NEXT.]

Children's Department.

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

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

FAIRY FAVORITA;

OR THE KINGDOM OF THE MAYBES AND PERHAPSES.

"There is one thing I want to ask," said Favor-

ita, "before we go. Are there no good Maybes or Perhapses, or are they all bent on doing harm?"

"Oh, I ought to have told you," said Chinsa, about a settlement up on the hillside there, in the strawberry pasture, where you see those beautiful maples scattered about like green tents. On this side of the pasture where the soft moss grows, and the ground-pine, there are some relations of mine-very excellent people. They are all Maybes; but they try to do good rather than harm; and if you will not tell any one, I'll tell you something; I think of leaving these disagreeable people and going to live with them."

"Oh, do," said Favorita; "though I had been thinking of asking you to come and live with me. My mother is one of the kindest of mothers, and I am sure she would be glad to have you."

"Now do n't be sure of that," said Chinsa. "She knows all about the Maybes, and she would n't have me in the Fern country. It's pretty lucky for you that you happened to fall into my hands, or those old women would have had you half wound up in their silken threads by this time, and like enough would have made a real Maybe of

"Oh, but they could n't, for you see I am not one," said Favorita.

"The worst of it is," said Chinsa, "that these silken threads so confuse one that they don't know exactly what they are; they think first one thing and then another. I've seen little girls with a silken thread of the Perhapses about them, that first thought one thing and then another; and never seemed to have any mind of their own."

"But do tell me about the good Maybes," said

"Oh, yes; as I said, they live up on the hillside. peeped over into their country once, and found out the way to reach them. The way I happened to know about them was this: one day I found a little boy that thought of stealing a slate pencil, and as soon as he'd really thought it, you know, there was a chance for me. So I stepped close up to his ear, and whispered, 'Maybe no one will ever know;' and then I heard some one whisper close by his other ear, 'Maybe the little girl that lost it has no other, and has no money to get any.' Then I whispered, 'Maybe she has a half-dozen in her satchel and never will miss this;' then I heard, Maybe she's looking for it now, poor child, and will cry if she can't find it.'

I can tell you I was vexed enough to find any one trying to prevent the harm I was doing; but I found the boy more willing to listen to me than to the other one, and why, I cannot tell, for she was the sweetest little thing you ever did see, and all the threads she carried were like pure gold; but I got the better of her for all that; and the boy listened to the Maybe that told him to do wrong rather than the one that told him to do right."

"Oh, Chinsa," said Favorita, "how could you be so wicked. I sha'n't love you at all if you tell me such things about yourself."

"Why, you little simple," said Chinsa, "did n't you know that I should n't tell if I was not determined that I would n't be so mean again. Well, when I got home that day, I asked the old women about the Maybes that carried the golden threads, and tried to make people do right instead of wrong, and they told me that they were people of no influence whatever; that they kept very busy trying to prevent the harm that we were doing; but people seemed more willing to listen to that which would lead them to evil than to that which would keep them from it, the good Maybes did not amount to much. But they lock so very happy when I see them, that I really believe I shall go and live with them.

Just over there where you see the heautiful beech-trees, among the blue-eyed grass, live the good Perhapses. They, like the Maybes, keep trying to make people do right; but I guess what the old women said is true—that they are folks of very little influence. But come, or the old woman with am doing. If she should know that I've been telling you all this, would n't I catch it?" "Catch what?" said Favorita.

"Why, a good sound beating with a grasshopper's claw. Oh, it hurts dreadfully, and I tell you it do n't make me a bit better. I hate all the old women that ever punished me, and I am deter-

"The best way to do that," said Favorita, " is to leave them entirely, and not do their bad work any more."

mined to get the better of them.'

"That's so, I really believe," said Chinsa. "But come, for already I see that old one turning her head this way; and see, she's sent a spy around by the borders of the cane, just on the edge of that alder leaf, to find out what we are doing. Slip out this way, quick."

Chinsa led the way through a little crack in the alder burr, and they slid down the bark of the stem and were soon out of reach among the tangled meadow grasses. Chinsa led the way very quietly until they came to the little school-house, just at the border of the yillage.

"I've a good mind to step in here," said Chinsa, and let you see how much mischief I can do in a minute."

Before Favorita had time to say a word, she saw Chinsa buzzing about among the scholars. She noticed that she always went to those who had a dark atmosphere about them, and Favorita could see that such were not wishing to do right or to be good. Chinsa went to a boy who was saying to himself:

"If I could only cheat on this sum, and write it all down and pretend I worked it out."

"Maybe the master will never find it out," she whispered; and then the boy began to copy the sum out of the book.

Chinsa then went to a little girl that was think-

"I'll print these hard words on my thumb-nails, and then I shall not miss." Chinsa whispered: get to the head;" and the little girl began to print the good Maybes."

Chinsa then went to some little girls that were the other, whispering maybes of all sorts, and the

little ones began to whisper. "Oh, dear!" said Favorita to herself, "what a pity! If only those little girls and boys were acquainted with the mischievous Maybes and Per-

for a single moment; but I am glad to see some of those good Maybes at work here with their golden threads. How I wish I could tell all the little girls and boys about them, and warn them against listening to evil. I see a beautiful light about the good children, and it is near them that I see the good Maybes at work; but what is Chinsa doing with that great boy? Oh, she's trying to make him tease that little one by putting pins down the back of his jacket. How I wish she'd come away. I believe I will blow my trumpet again;" and Favorita blew a loud blast, and all the children thought they heard a mosquito buzzing, and even the teacher brushed his ears.

Chinsa came immediately, thinking some harm had happened to Favorita. "What did you call me away for?" said she.

"Because," said Favorita, "I would not see you do any more mischief; for if you do not stop I shall never believe you will leave those wicked Maybes and go to live up on the beautiful hillside."

"Oh, but I will," said Chinsa; "I only wanted to try my hand once more at my old work, and let you see what I could do. For I thought perhaps you would find out some way of telling little girls and boys about the wicked Maybes and Perhapses. "That I will," said Favorita. "I'll find some

way of warning them."

"And now let us go and find the boy I told you about," said Chinsa. "Did I tell you how I happened to get him into my power?! He was not a very good boy, but then he would n't tell a lie, or The old woman that I told you about-that wicked, old Maybe-said if I'd take him and wind him all about with tangled threads that she'd make me a new dress out of a buttercup blossom. and trim it with the green threads that she could spin from the clematis' hair, I might have known that she would n't, but I was simple enough to believe her, and I set to work, and when I once began I would n't give up. There he is. Is n't he a miserable fellow? You see, first, I made him deceive his mother, and then, after a long time, I got him to tell a lie, and after that it was easy to make him do anything wrong Why, last week he really thought of stealing some money from a poor woman! but I began to be ashamed of what I had done, and I would n't whisper a single maybe to him. Just see how dark the atmosphere is about him, and see those threads that I have wound about him."

"Poor fellow!" said Favorita, "I wish I could make him listen to me."

"But you see you can't, for don't you notice how I've tangled up his ears so he will not listen to good, but only to evil. If something is n't done he'll make a dreadful man. How easy it is to make bad men from bad boys.'

"But, oh Chinsa, I feel as if I must do something for him to help him to be better," said Favorita.

" Well, there's only one way: that is, to keep wishing till you get so bright a light about you that it will shine on him, and then perhaps the good Maybes will have some power over him, or he will listen to some voice of good. If he does, he'll break all the silken threads that I have wound about him, in a moment."

"Oh, I'll wish and wish," said Favorita, "and you shall wish, too, till the poor fellow sees how miserable it is to listen to wrong; but was his face always so homely?"

"Oh, no," said Chinsa, "he was quite a decent looking boy, for you never noticed that his mouth was ugly until he began to pinch it up with his selfishness, and then to push out his lips with anger and hate. And then look at his eyes; how he snaps them and rolls them and looks evil with them! That all comes from thinking bad thoughts. Is n't he a homely fellow, though? But if he'd only have a smile of love on his lips, and lovelight in his eyes, he'd be really a fine-looking boy. Why! if people would only try to do right and have love enough, it would be better than all the May-dew they could gather to make them beautiful. I once saw a little girl that had a homely nose, and oh, such a mouth! and dull gray eyes, and everybody said, 'What an ugly woman she'll be!' But she had a dear, good mother who told her that if she had a beautiful spirit that it would be sure to show itself. She grew very good and very loving, and you ought to see her now; nobody would think of calling her homely. The bright light comes into her gray eyes, and the sweet lines seem to curl about her mouth, and even her nose seems as if trying to show love for something."

"That makes me think," said Favorita, "of my dear mother, who is so good and loving, and who will return and miss me. I must go to her; but first promise me that you will do all you can to the green turban will be after me to know what I | undo your bad work. Oh, Chinsa, do become a good Maybe and help people to become better! Is there no way you can undo your wicked work?

"Oh, yes," said Chinsa, "after a time. If I really wish to do right instead of wrong, I begin to bring a beautiful light about me, and that light shining on others, keeps evil away from them. And somehow I am bound to all the evil I have done; I feel it in myself sometimes, and though it is very miserable to think of and feel, yet now I am glad of it, for I can send my goodness back where I left my evil influence, and thus undo

what I have done that is so very wicked." "Oh, how glad I am to hear that, Chinsa!" said Favorita; "and you are very sure you will keep trying until you have made everybody better?"

"Oh, that is not so easy to promise. I find it is not half so easy to influence old people as children. I always worked to best advantage when I whispered to children. I heard an old lady say once, As the twig is bent the tree's inclined,' and I believe it's true."

But what did she mean? I'm sure I don't see," said Favorita.

"Why, you go out into the woods and bend a little tree, and make it crooked, and you keep at it every day; and as it grows to be a large tree, it will make a crooked tree; and just so it is with children: you make them bad, and most likely you'll have bad men and women."

"I guess that's true," said Favorita; "for I've had a growing fern-leaf that I have been climbing on all summer, to peep over into your country where I was so anxious to go; and I've swung on it, and bent it until it is all out of shape. Oh, I do believe I will begin when I am young to do exactly right, and then I shall be as good a woman as my mother; and that makes me think again that I must return to my home, or my mother will have the whole country out searching for me. I am sure I thank you very much for all you have told me, but I shall so want to hear "Maybe the teacher will not see; maybe you'll from you, and know how you succeed living with

"Well, I'll let you know in this way," said Chinsa: "wherever I go on my missions of good thinking they'd whisper, when the teacher had I will drop a little golden seed, and then you will forbidden their doing it. She buzzed from one to know where I have been. Your mother will never let me come into your country, for little folks hate all the Maybes, good and bad."

"I am sure," said Favorita, "that she would not hate you!"

"Well, she would be afraid that her dear daughhapses, I am sure they would not listen to them | ter would, in some way, become entangled in mis-

chief; and if I was to give you my advice, I Closely to childhood is the rill allied; would know my own mind, and not be thinking, perhaps this and perhaps that, and maybe it is, Ling'ring to paint the flowers by its side, and maybe it is n't. There is a plenty of truth, and beauty, and love to be found that you can be certain about without any perhapses."

"I am sure I thank you for your good advice I don't want you to forget me, and so I wish you to take this chain; it is made from the yellow pol len of the flowers that bloom in May, mixed with the sweet gum that oozes out of the fern leaves and then made into beads that are molded inside of a poppy seed. If you will wear it, and look at it often, you will see by its brightness whether you are growing better.'

"Oh, how beautiful!" said Chinsa. "I will toss over into your home just back of the twinberry The rill's harmonious song and dance repeat blossom, or midsummer's night, the handsomest girdle that I can weave from the soft threads that the spiders spread over the grass, colored in the juice of the buttercups and the heart of the dasies, All effort is enjoyment, success sure, so that it will look like pure gold. And now fare well, my dear friend. I will lead you back close to the shadow of the quivering aspen, and then you can easily find your own way."

"Good-by, my dear Chinsa. I shall never for get you, and shall keep wishing and wishing about the good you may do, until my light shines like a star."

"And I shall see it on dark nights when I am returning from whispering sweet dreams to little children," said Chinsa. "It glows beside many a fern-patch, and people are simple enough to call Leaves, nicely woven, filled with berries rare; it the light from the damp logs, and the phosphorescent light; but I know better: it is the bright wish of the little folks shining out like a light in It seemed a pity, though as sweet to taste the dark places. But look! there is your dear mother, already anxious for you. Good-by;" and thus separated Chinsa and Favorita.

Favorita's mother readily forgave her for leaving her pleasant home, as soon as she heard all that Favorita had learned, and how much good perhaps she had done in helping Chinsa believe

that she ought to leave her wicked life.
"But, my child," said she, "don't go near the Maybes and Perhapses any more; they are dangerous people. You must know your own mind and not be blown about by every thought that comes to you, like a dandelion seed in the June wind. But come, child, let me kiss you, and give you a bit of this sweet honey, and tell you what I saw up among the Columbines.'

Chinsa never went back to the wicked Maybes but found her way directly to the good ones, who welcomed her most warmly, and she began immediately to undo the harm she had done. It was But soon the setting sun reminds of rest, her mission to whisper to little girls and boys the sweet may be of love, so that they would say, when they met a poor beggar, "Maybe he has no one to love him; let me do some good to him;" and, to the poor, neglected ones, "Maybe their mother never took care of them, watching them tenderly; All the sweet things we've seen and heard to-day, let me help them to be better and to do right."

So Chinsa became very useful, and grew in beauty day by day, till her light shone like the light of the evening star.

[Original.]

THE HOLIDAY.

"Ah, school to-day!" Thus sighed the children twain,

As their eyes roamed adown the shady lane, Then over their long tasks, and back again. Ah, school to-day! Can I say nay to their sweet pleading looks,

And bind them down to their dull lesson-books This summer day? Mother, dear, grant us this one holiday! Let us spend it all in a free, wild way! Oh, will you? Will you? Say to us, we pray,

'No school to-day!' They find an echo in my yielding eye. Mother, a kiss! You are so good!" they cry,

Then speed away. My rosy girl, with curling looks a-stream; My sturdy boy, his ruddy face a-beam, As joyous both, as laughing waters seem,

Are free to-day To wander where their childish fancy wills, Through the green lane, or o'er the neighb'ring

hills, How happy they!

The tiniest bloom is bailed with burst of joy; A smooth, white shell delights, as finest toy Would fail to please some pampered girl or boy. Hark! a bird's lav!

They stop, and list to the wild song, breathless, As if their thrill of life it could express Better than they. They pick the clover's scented globe, and sun From each pink-tinted, horn-like drinking-cup,

The sweetness its short life had gathered un For honey-bee. Then, tufted garlands for their hats she weaves; She sits upon a stone—he brings the leaves.

'Tis fair to see. They lift the 'bedded stone with stealthy care, Lest for their coming they'd the bugs prepare To see them quick descend their winding stair

In sad alarm. They want to dig the timid creatures out. To find their homes, and see what they 're about; But fear to harm.

A tiny bird is found dead on the hill. Their merry looks grow sad, their prattle still. Who could the dear, soft, pretty songster kill?" Pondered the pair.

Where is its nest? and does its lonely mate, In watchful, fluttering fear, its coming wait, Longingly there?"

"Dear brother, we must have a funeral! We'll drape the tiny dead for burial, And lay it 'neath its forest ancestral, In lonely state.

Oh! do n't you wish that all the birds would come To follow it to its low, mossy tomb, Led by its mate?" Oh, yes, indeed! and I should think they could,

If true, that birds once brought a prophet food,

And buried the poor babies in the wood. 'Neath sheltering leaves; They of sad note, chanting in dirge-like tone, The sorrows of the sad mate left alone, Whom death bereaves.'

They lay out 'neath a tree a burial-ground, With drooping weeds and branches 'ranged around.

And in the centre form a tiny mound With moss made green; And, thinking they 'll not fail to come each day To re-arrange and freshen, stray away To some new scene.

The rill they seek with ever new delight; They love to watch its never-ceasing flight, And wonder if it still sings through the night,

As through the day; And if the little frogs that, startled, leap, Are those that through the quiet evenings peep So tunefully?

One moment peacefully its waters glide. With unerring skill. As each fair scene of summer beauty is

Pictured on pure, reflective memories, When all is still. Next, from the summit of the rocky steep, Seeing its glowing path before it keep,

Until 't is hidden in the ravine deep, It leaps with hope: Begins its downward journey joyfully, Dancing to its own music gleefully, From slope to slope.

Thus merrily do children's lightsome feet,

From step to step, feeling that life is sweet When it is young. All things are true and fair, seen thro' eyes pure; All grief unsung.

They find a cool retreat of mossy trend, With waving branches arching overhead, Through which, in love, the generous day-king

Dripples of gold; And there a tiny, royal feast prepare, Fit for a fairy queen and train to share With joy untold.

As to the sight, to be in eager haste.

The central dish displays delicious fare-Wild straw and raspberries, arranged with care, For beauty's sake,

Such life to take.

Next comes a large leaf, heaped with "cheeses" fine, Picked from the wild and thrifty mallow's vine; While various mints their scented leaves entwine,

T' increase the store;
And 'round arranged products of field and grove, The barks of trees and roots, that children love, Leave room no more.

But to add a perfecting touch, they bring A cup of sparkling water from the spring, And forest flowers, their fragrance round to fling, Then gaze on all

With a glad look of triumph in their glance, And to see the achievement, off they dance, Mother to call.

And they hie home to seek their downy nest. With pictures fair their thoughts and dreams are Of these glad hours. 'Oh, dearest mother! if we could but say

What joy were ours!" Can any say the day was idly spent, That they, within the walls of school-house pent, Could find the lessons there, more eloquent

Of truth and love,

Than those which Mother Nature kind imparts? She writes her sweetest tales for children's hearts, Her love to prove.

Will they not learn, in seeing Nature shower Her richest gifts, with wondrous God-giv'n power, On all, with impartial hand, from hour to hour, Unselfish love?

Can they see birds, bees, flowers perform their part, Without believing that their wondrous art

And will not these sweet scenes over remain Within the heart, and their high power retain, To soothe and calm the soul in hours of pain,

When bright hopes flee? For e'en these happy ones must sorrows know, When play becomes a thing of "long ago," And Heaven to be.

To Correspondents. much pleasure and instruction from your beautiful stories in our dear, good paper, the Bauner of Light. I am striving hard to become a good and true woman, and I think all must be benefited by

reading your words." How pleasant it is to be very sure that some little golden threads unite your wishes with mine. and thus if we never meet, we are surely well acquainted and true friends. I love to think of youas among those who desire to become angels of love on earth, and to do the beautiful work of angels. Your letter did me much good. I see you are trying to acquire an easy penmanship. Persevere: it is of great value to be able to write a graceful hand. Your true friend, L. M. W.

Eniema.

BY GREGERY G. Of 12 letters only I am composed, the result of which we should be best to dissent, circumvent

My 6, 3, 2, 5, 8, 11, 2, 1 is stuff of daily circulation. My 3, 10, 7 is the bottomless excavation. My 12, 2, 9, 5, 10, 7, 8, 11, 12 is essential to all. My 5, 4, 6, 9 is essential to all.

My 1, 3, 8, 5, 10, 7 is of us mortals, within itself

and oppos

My 9, 2, 10, 7, 8, 11, 12 cultivates the intellect. My 7, 2, 9, 11, 5 is the cultivator. My whole is engendered by the dissemination of Orthodox theology.

ANSWER TO WORD-PUZZLE IN OUR LAST, BY MRS. M .: Who does not feel solicitude for the well-being of our Government while watching the progression of this fratricidal war?

THE HANDFUL OF EARTH.

[The following exquisite ballad published in a London paper over the signature of "Claribel," has, we learn, been adapted to an Irish air by Mad. Sainton, the English vocalist. It is entitled "The Handful of Earth:"]

It's sailing I am at the dawn of day, To my brother that's over the sea; But it's little I'll care for my life anywhere, For it's breaking my heart will be.
But a treasure I'll take for ould Ireland's sake,
That I'll prize all belonging above;
It's a handful o' earth from the land o' my birth,

From the heart of the land that I love. And won't the poor lad in his exile be glad,
When he sees the brave present 1 bring?
And won't there be flowers from this treasure of

In the warmth of the beautiful spring? Och, Erin Machree! though it's parting we be, It's a blessing I leave on your shore, And your mountains and streams I'll see in my

dreams, Till I cross to my country once more.

To make a cream cheese, take a quart of cream, fresh or sour, and a saltspoonful each of salt and sugar, mix, and put in a cloth with a not outside; hang it up, and change the cloth every other day for ten days, when it will be fit for uso.

Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS. SIXTEENTH PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS.

BECOND SECTION CONCLUDED.

The Perpetuations of Bepravity. 2. Christianity supplants human fellowship, and

creates sectarian animosities. I know believers make much account of Christian communion; but it is only because they miscial, precarious, as often perfidious, and therefore quite as inestimable when understood, as "honor among thieves." For the fellowship of Christians is it religious in the sense that Jesus defined Religion. It is merely partisan fellowship, without Charity, and with no moral principle whatever. It is a fellowship of faith, which may, and often does, partake of morality and benevolence, but only by accident. If one Christian loves anothbetween Christians and non-Christians, and only the partial disagreement of creeds which makes the minor but no less invidious distinctions of Orthodox and Heretic, and all the enmities of

I do not say there is no human fellowship among Christians, but that its savor of charity is extraneous to their religion-springs not at all from atheir faith in Christ, but from their personal love of humanity, which accords with their individual degrees of human development. Mankind naturally love each other; but individuals often have a greater love for some misconception of self-interest, whose earnest predominates at times to the suffication of sympathy, as in money-getting and pleasure-seeking, by criminal means. It is so among religionists, whose ardor of devotion and zeal for making converts beget a questionable "love of souls" which flouts all love of persons, even to intolerance of discussion and persecution for idolatry's sake. This is all because Reverence in the brains of idolators (the true designation of all ritual worshipers) overbears and crushes out Benevolence. How else can we account for the history of ecclesiastical abominations, such as the Crusades, the Inquisition, and the Confessionary?-institutions whose only aim has been to proscribe, punish, torture, martyrize and exterminate "infidels," "heretics" and "witches."

I know it is said that Priestcraft was the perpetrator of all these outrages, which the Church in its "primitive purity" had never sanctioned; but I would rather say that the propagandists of faith would never have resorted to coercive measures, had they always retained their primitive impotency. The abuses of priestly power belong essentially to the Church, which is never to be exculpated from the reputation and doings of Priestcraft; because the priesthood is the vital part of coëxist and constitute the body of Christianity To annul the one would annul the other also.

In fact, Priesteraft, came to power at the birth of acclesiastical authority, which followed the union of Church and State. There never was any corruption of Christianity; but what is misconcoived as such, was merely its embrace by unprincipled men, who converted their religion to selfish ends instead of being converted by it. This shows bow ineffective is the Church's doctrinal and devotional method of regenerating the hearts of mankind. But prior to this event there was no worldly inducement for men of bad tem per to join the Church, or for hypocrites to profess a faith in Christ; and if the Church was alto the corrupt and lawless power of Constantine? There is no other conclusion from these premises the regal throne, and that the Church of better fame was affianced to the State by lust of dominion, being as ambitious of worldly emolument as any infidel king, long before her nuptials were conaummated at Nice.

There is no mystery in these proceedings, when we read the history of the Church as the natural unfolding of Christianity. Paul was the first Christian as well as the first clergyman, and Antioch was the head of the first episcopate. Observe the effect of the faith in his mind, and you will not wonder at its like effect on later minds, nor at their more disastrous ultimations when coupled with less urbanity and learning, and seconded by monarchical powers. Paul as a Jew was a violent persecutor. As a Christian with equal authority he would have been the same in another direction, as we may safely conclude from his subordination of Woman's rights, as well as from his epistle to the Galatians, wherein he says: "If any man preach any other gosnel unto you than that ye have received, let him be accursed." Calvin did no worse than this when he first procured the martyrdom of Servetus, and then, relenting a little, petitioned for his burning with dry fagots instead of green.

The same spirit of ecclesiastical domination pervades and leavens the Church to-day as in all past time. See the present attitude of Episcopacy toward the authors of certain liberalizing "Essays ings of hishop Coleuso, whom it spitefully deposes for advising that Revelation be read a little more in the light of Reason. See also the prompt withdrawal of "the Right Hand of Fellowship" from Charles Beecher for manifesting his good will to diminish the seeming chances of human perdition, by attempting to enlarge and improve the Orthodox conception of "saving grace." And finally, what is more ridiculous but not less significant, behold the angry pushing of the very "little horn" of Adventism against its enlarged Elder Hull, who is accused of infidelity to Solomon's creed, (that "the dead know not anything, neither have they any more a reward,") and of seeking the more welcome evidence that the hope of mankind for life after death is to be realized These events plainly indicate that Priestcraft here and there is as alive as ever, only devoid of power; that the animus of sectarianism is the same in essence from first to last—the same in Paul the First as in Leo the Tenth stouter vicar of God, and only stronger in him than in the obscurest deacon of Orthodoxy. In fact, Papacy was born before the Pope, whose function is mere ly the complement of Episcopacy. It is about as old as the Christian era, and will survive the ancient Chair of St. Peter. As Pio Nino sways his subtle sceptre beyond the see of Rome, so the spirit of Priestcraft, whose first apostle was a persecutor of Jesus, will die out of mind only with the last grasp of faith in Paul's mystery of God and godliness.

3. Christianity is at variance with the Gospel of Icous, and so the greatest earthly hindrance to human

BANNER

Jesus was an advocate of the only True Religion. I do not suppose he either uttered or conceived the whole of religious truth; but it is evident from the imperfect account which we have of his teachings, that his thought was only too great and his speech too significant for the comprehension of his would-be disciples. What he taught the evangelists therefore reported in the guise of mystery, and their writings have been subsequently garbled and distorted to a sort of chime with Paul's. Yet the device has failed. The succedaneous gospels "according to" the originals, by oversight of Priesteraft and in spite of pious fraud, contain in faithful translation some of "the gracious words" of Jesus himself; and from these fragments of his doctrine it is easy to deduce conceive its essence. In reality it is as superfi- its sum and substance. It is by this research that I am authorized to say that what is commonly called "the Gospel of Jesus," is more expressively designated as his annunciation of the Gospel of as such is not human in any good sense; neither Nature and Reason. There are two points in his teachings by which his character as a Rationalist is fully established, though the adorers of his name have only failed to Christianize it for eighteen hundred years.

First. Jesus announced the Fatherhood of God and the Brotherhood of Man. "Call no man your er's morality more than that of an unbeliever, it father upon the earth," said he; "for One is your is only for sake of harmony in helief. It is the Father, who is in Heaven. Neither be ye called want of this which makes the gulf of disfellowship masters; for One is your Master, and all ye are brethren," "Go to my brethren, and say unto them, I ascend to my Father, and your Father; to my God, and your God." "Love your enemies—that ye may be the children of your Father who is in Heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father who is in Heaven is perfect." "What man is there of you who, if his son ask for bread, will give him a stone? or if he ask for a fish will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in Heaven give good things to them that ask Him." " How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go into the mountains, and seek that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father who is in Heaven that one of these little ones should perish."

This assertion of the Divine and human relationship, and the consequent Paternal Love of God, is a perfect abnegation of the Christian tenet concerning his estrangement from and disaffection toward mankind; and its logical implication is very much broader. It implies as forcibly as the ergo of any syllogism, that Man, instead of having lost the favor of God through his own moral fallibility, has rather the fullest assurance of immortality and ultimate happiness through the undying compassion of his Heavenly Father. Therefore said Jesus, " he that keepeth my saying shall never see death," in the vulgar acceptation of the word, but only such changeful forms of Life as are necessary to the ultimation of immortal blessedness. "But they" whom he addressed "unthe Church, insomuch that the clergy and laity derstood not that he spake," or rather what he said "to them of the Father"-that God himself must die of grief to see his children die; and that this predicament of Divine Love, to such as heed, refutes the creed of any soul's perdition - that Reason saith there is no death, but only Life's transition. Yet this was his very thought, if not his frequent utterance.

But how is this conclusion to be reconciled with the tremendous fact of human wretchedness? If God lets his children suffer to-day, who knows but he always will? What though

"Hope springs eternal in the human breast "? Experience yet is flope's authentic test: " Man never is, but always to be, blest."

This is the reasoning of partial intelligence, ways pure until her political marriage, by what which neither dispels nor sanctions doubt. He worthy motive was she induced to give her hand | that has learned to question principles, instead of mortal facts, knows more to his heart's content Wisdom's answer was given to the rocks of Olithan that Priesteraft was of age before it came to vet, which echo still to the ears of the nineteenth century. For, in response to this query-

Second. Jesus announced the sovereignty of TRUTH. and the need of intelligence as the guide to happiness. He taught that all evil springs from ignorance and depravity, and that knowledge, reformation and righteousness are the only means of deliverance therefrom. "To this end was I born," said he, and for this cause came I into the world, that I should bear witness to the Truth. Every one that is of the truth, heareth my voice." And to such as heard with marvel's ears and simple faith in his teachings, he presented the importance of a better understanding. "If ye continue in my word," by earnest inquiry and patient investigation, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free "-free from all the consequences of misconception and error whose aggregate is Evil. Therefore, "seek first the Kingdom of God and his righteousness," whose revelation is Nature and whose revelator is Reason. "Seek"-not blindly, as by wishing but with all your powers of intelligence. "Seek, and ye shall find " no evil but of human making that Nature is the method of Divine Beneficence yet" Order is Heaven's first law;" and therefore howsoever ye pray to God, "Thy kingdom come!" it can come and will come only in and through the development of Human Nature-only in and through the education of each and consequent righteousness of all. "Seek; but take heed how and Boviews," and its hasty action on the writ- for every one that seeketh, findeth" only what is sought, and sought in truth. Then take life's lesson-learn as ye live, and "strive to enter in at the straight gate." of happiness; since the only way to Heaven is the art of living well.

This is the Gospel of Jesus in a nutshell—the glad tidings from the inner life of Man-the good news in the ears of moping mortals, that nobody is lost forever, but only for the present in a maze of error, from which the angel WISDOM, yet to be born of human Progress, shall lead forth every soul to see its large possessions and know itself immortal-to find that Life, when all have learned to live, is something more than the Heart has ever wished or Hope has seemed to fable. It is therefore the Gospel of ALL—the Gospel of Life to every sceking soul.

And why are mankind so long in learning this Gospel-these outlines of Truth, or simple radi ments of Wisdom? It is not because, like some of Paul's writings, they are "hard to be under stood." They are as apprehensible as anything in the name of science, as easy to learn as the four rules of arithmetic. It cannot be for want of teaching, either; for though the living disciples of Jesus seem to have died almost with the cadence of his mortal voice, his similitudes in religious aspiration have been, through all the later ages, as numerous as the heretics of the Church and martyrs of her bigotry. And latterly his equals in religious intelligence have multiplied in proportion to the waning powers of priesteraft, until to-day there are thousands who seem born and dedicated

truth. Yet Christians, even in this nineteenth sad and mad, rum making drunk, pork entailing century of their mistaken adoration, are as ignorant of the Gospel of Life and real love of Jesus as any Heathen under the sun. Why is this? I philosophy, prove to be injurious to us and the ask again; for the question is all-important, till every child of faith is made to answer.

It is one of the doings of Superstition-it is all ecause of Christianity. Christians can learn nohing of Rationalists in these days, for the same cason that the Jews could learn nothing of Jesus in his day. He often noted the fact, and stated [the cause of it in the words of Isaiah, whose earlier attempt to inculcate the same Lore of Life was rewarded with a like popular failure. "For the heart of this people is waxed gross," said he, their ears are dull of hearing, and their eyes they have closed." "Why do ye not understand my speech? even because ye cannot hear my word," That is, Faith in fancy has no ears for Truth, whether it concerns one falsehood or another-whether it be the Jewish or the Christian faith. Paul found no ears in Jewry even for his anti-typical Judaism. Being repulsed in every quarter, he turned to the Gentiles for readier converts, and left the Jews looking at the face of Moses still, veiled as it was, with no notion that the youthful glory of his aged countenance had departed. "But their minds were blinded," said Paul; for Moses put a veil upon his face, and 'until this day remaineth the same veil untaken away in the reading of the Old Testament.' 'Even unto this day, when Moses is read, the veil is upon their heart." That veil was Superstition; and a like veil is on the mind of every Christian in reading the Bible. Therefore the Book is never read intelligently, but only with devotion-never with inquiry, but with all the reverence of implicit faith-faith, not in what it teaches, but invariably in what it is presupposed, and, by ecclesiastical authority, pre-ordained to teach. This is why Christians generally know less of the Bible than their so-called Infidel opponents. For the same reason you cannot tell a be liever any truth which ought to shake his faith. He seems as one that will not hear, but verily he can not, neither can be understand. The root of all his seeming obstinacy is, that Superstition is a paralysis of Reason, inasmuch as the former obtains. Christianity and Rationalism are absolutely incompatible, and cannot coëxist. A Rationalist therefore cannot be a Christian, neither can a Christian be a Rationalist. The one must be infidel to the other. A Christian may reason well of everything except his religion; of that he does not and cannot reason at all. That is a thing of blind reverence, concerning which he exercises no rational faculty and enjoys no intelligence.

From this view of the subject it is plain tha Christianity hinders the salvation of believers, and through them that of the world, in two ways: first, by preventing a knowledge of the Truth; and secondly, by substituting a false for the only true method of salvation. The Truth alone will show us what we must do to be saved, as well as the root of universal Evil from which we seek deliverance. To know the truth is therefore the beginning, and to live it is the consummation of Heaven on Earth, as well as above the skies. But this is what Christians are slow to learn. Then they mistake the end, almost as much as the means, of salvation. They give themselves much needless alarm and anxiety about the fabled wrath of God, from which they seek escape in the world to come through faith in an equal fallacy; that of "imputed righteousness," in zeal for which all real righteousness becomes as "filthy rags." Thus the only means of human salvation is completely set at naught; since the root and branch of earthly Evil are ignorance and depravity, and deliverance from these by everybody's knowing and living the pertinent Truth, is the

only desideratum for Heaven's sake. My picture of Depravity and the perpetrations thereof, is now nearly complete. From a comprehensive glance at what I have written, it appears that all the various evils of human endurance are chargeable to the doings of Avarice, Intemperance, Concupiscence and Superstition, respectively; except certain monstrous ones, such as War, Piracy, Despotism, Slavery and the Great Rebellion-the hundred-fold "Reign of Terror" of the nineteenth century; of which I will detain the reader to say only that they are the combined doings of that whole quaternity of evil-workers. Every ruffian ruler, like Nero; every warrior like William the Conqueror; every plunderer of nations from Nimrod to Napoleon, has been prompted by all these evil spirits. Without an imp of Avarice, Intemperance, Concupiscence and Superstition, all as one-that is, of integral Depravity there had never been a slaveholder, nor a rebel to good government. What shall be done to expel from Earth, from this nursery of young immortals, these infernal fees to human peace and the happiness of yearning angels?

THE PHILOSOPHY OF SPIRITUALISM

NUMBER FOUR.

/ BY WARREN CHASE.

A philosophical religion is not only a novelty but an innovation, since religion has ever claimed a superiority over philosophy, and always ignored t when a conflict arose between them. Spiritualism, being both a philosophy and a religion, must make the latter conform to the former, and all its ceremonies must be rational and consistent, or they are not of Spiritualism; hence the prayer of the Spiritualist cannot consistently be read from a book of older date, nor uttered in the meaningless sentences of common pulpits, but must be done, in deeds, not words-pray for the poor by carrying them the needed food and raiment-pray for the slave by liberating him-pray for the ignorant by enlightening him-pray for the wicked by forgiving and saving them-pray for the outcast from church or society by taking them in and restoring them—pray, as Fred Douglass did, by run ning—use the head, hands and heels.

Sacrifices, too, should be of a useful character not of goats or lambs, of mint or annis, nor of Jesus or any other atonement, but of narcotics and stimulants, rum, tobacco, coffee, pork, condiments, gossip, profanity, vulgarisms, and silly fables. All of these belong to Christianity, with its vivals and revivals, conversions, confessions and backslidings; but our philosophy must develop us out of them, and many more evils; then there will be no work for Christianity, and no use

for its prayers or atonement.

Our popular religion developes us up to the law as written in the statute of the State, seldom above it, for where slavery is legal, it is in and of the religion; and so of drunkenness, of cheating, lieing, (as in our system of trade,) of swearing, (as in courts,) of adultery, (as in marriage, where it is sanctioned by law and religion, and is one of the most common and wicked practices of the age.] But step outside the law, and our popular religion has no "higher law" standard, because it has no philosophy of life, but rests on fables and falsehoods for much of its authority; as for instance— 'It is not that which entereth in at the mouth

to his very mission; that of hearing witness to the which defileth the man," etc. Tobacco making scrofula on offspring, etc., do not defile by that religion; but by ours, whatever science, reason, race, our religion rejects; and with us, adultery, or any other abuse of one sex by the other, is equally a crime, in marriage as out of it, and the same wicked deed, when sold as an indulgence by priest or magistrate, as if done without such li-

> A Christian may purchase a license and sell liquor by law, when he believes it wrong to do it without a license; but philosophy would teach that, if wrong, no law or license could make it right; and, if right, no sum of money paid, or license granted, could make it more so, or make it wrong to do it without, save as a revenue tariff, justified only by expediency. So of adultery, or sexual license; as no law or gospel can make it right or wrong, if it is sold as an indulgence, the Government should have the price, and it should be regulated by the value of the victims, and counted the price of blood or of life, as it often proves to be. Well, there is hope for the race, but it lies only in the direction of the philosophy and new religion of Spiritualism. There is a 'good time coming," but we must work, as well as wait, and our philosophy and religion must go into practice and mold our lives to them.

Chardon, O., Nov., 1864.

Written for the Banner of Light. REMEMBRANCE OF JUNE ROSES.

BY CORA WILBURN.

Blooming in ruby clusters-maiden blush; Golden with 'prisoned sunbeams; white with

nd purity's own lustre; 'mid the hush Of dreamy noon, curtained with blue above, And circled by dense, emerald shadows, wove

Of fairy tracery. O'er the summer-life, Evoked of fullness, heart-depths, happy dreams, ingers no footprint of the war-world's strife: Only the music-flow of Eden-streams, 'Mid the illumined, smiling landscape gleams.

The roses tell the sun-bright tale of hope, Fruition, peace, unto the listening soul; Slowly the portals of the dream-land ope; We list the golden tides of Eden roll: Fulfillment nears its own divinest goal.

Days of enchantment! not for me the glow Of the perennial beauty-charm that hides n the sweet flower-life; for the human woe That burdens, and the discipline that chides, With me along the valley-path abides.

let, of the fragrant, varied rose-domain, Bright, transient glimpses of deep, inner truth, hat is balsamie to earth's mightiest pain, I glean from that calm summer-realm of youth, With crown of penance and with heart of ruth. Bright, ruby clusters, royal diademed

For the fair, placid brow of maiden June, mprisoned sunbeams, vestal-guarded gems For me the soul-hymns of their lave attune, 'Neath mid-day stillness, and the crescent moon

And all-sufficing for the day and night Of inner warfare, oft of sleepless pain, is the assurance of the conquering Right; The earth loss balanced by the heavenly gain, The sceptered glory of you heart-domain! June Roses! blesséd be your memory, speech,

You potent ministry of love and grace! Commissioned of celestial Love to teach; Ordained of Beauty in the lowliest place, To ope Joy's gateway to our sorrowing race-To lead them upward, past the heart-dreams rife

With bitter disenchantment's fervency, Into the contemplative heights of life, Unto the soul-won mounts of victory-Rose-circled fanes of Immortality!

Lasalle, Illinois, 1864.

Chimes and Chats.

Worshiping Mammon is the besetting sin of this If we were as anxious to see this ar come to a favorable termination as we are to deck ourselves in rich and fashionable habitiments, we would throw some of our surplus money, that we expend needlessly, into the United States Treasury, as installments on the 10-40 or 7-30 Bonds, if we were not willing to make a gift of it outright.

There are some noble men and women yet, thank heaven! who are willing to sacrifice a portion of what might be lavished in dress and ornaments, for the good of our noble Union, the safety of our glorious flag, and the well-being of our gallant soldier boys. We have our "Florence Nightingales," for which, God be thanked! How much higher in the scale of moral worth stand those loving, brave-hearted females who devote their smiles and tears, their strength and years, to the wellbeing of our suffering soldiers, than our gaudily decked women one sees trailing their satins and laces through the streets, bent on being the admired of all admirers? What a sad mistake the poor things make, for who would covet the admiration of those who alone would admire such criminal extravagance? None but those as senseless and brainless as themselves, will turn from a plain, but neatly dressed, figure, to gaze with anything like admiration on such a walking showcase of fashionable goods. Men and women of the nineteenth century ought to be intelligent enough to distinguish between the outside glitter and the inner worth.

This war has stolen our treasures from us—those treasures which we prize above gold and jewels our bome and heart treasures. Our firesides are desolated, and our home-circles broken up. The Death Angel has crossed the river and borne thou and and thousands of our dear ones beyond the turbid waters. Our country's fairest blossoms and fruitage of priceless worth have been swept with a ruthless hand from its surface, leaving darkness and desolation in its mighty finger-prints. We are passing through an ordeal that is prints. We are passing through an order that is trying men's souls; and there is no prospect of a brighter time until our quality is proven, and we all can see wherein we are found wanting. It is a dear school through which we are passing; but we trust and hope we may graduate with well-

The whole North is taking lessons that will reflect to her credit in more ways than one. If we had been allowed to sit idly by, as we have done, and allowed other countries to furnish us our net cessary staples, we should still have been ignorant of the strength and resources of which we are master. Now look at the North. What product s there but for which she can supply a substi-

Supposing goods should run up to unheard of rices, our farmers—who are the of the Republic—can supply the home demand, so that *they* can at least live, and be warmly clothed although they may not be decked out so brilliant ly as the Government and rallroad Shoddvites one meets with at every turn. Our farmers, at least, are independent. With home-made linen for summer wear, and woollen for winter, they are supplied with clothing, independent of imported mer-chandize. Then with their poultry, eggs, beeves and swine, grain of all sorts, nice, fresh butter and and swine, grain of an sorts, inco, fresh bittler and delicious sorghum syrup, they are supplied with provisions of all sorts. And yet brainless city-breds sneer and scoff at them, because, forsooth, they are not foppish and complacent to their broad-oldthe and monutables.

MASSERSON cloths and moustaches. MRS. MATTESON. Huntley, Ill., 1864.

Spiritual Phenomena.

Answer to a Scaled Letter.

I wish you would publish the following correspondence, Mr. Editor, as I think it will be interesting and instructive to many of your readers.

No mortal, except myself, knew anything about the questions. They were scaled securely, and I feel positively sure the seals had not been disturbed when the letter was returned to me.

The following is the copy of the sealed letter addressed to the spirit of J. P. Trask, for him to answer, through the mediumship of J. M. Friend:

"FRIEND TRASK: As you kindly answered some questions which I asked for publication, I wish you would answer, through the same medium, the following: Is it not heathen worship, as we call it, to build

extravagant meeting-houses, and creet monu-ments where the earthly remains of our friends are deposited, as it is for them to worship the gods they do?

Should we not show our regard for the Christian religion much more by obeying the precepts and following the examples of Jesus Christ, and teaching and practising all that was high and holy

in the lives of our friends? Has the Creator given one man or any body of men a right to compel me to do what my own

nen a right to compel me to do what my own conscience tells me is wrong?
Have not all governments usurped the throne of the Creator that compel their subjects to do what they feel convinced is wrong?

If we commit a wrong aet against any of our fellow citizens while here in the body, will it not be the kindest thing our friends can do for us after we pass to the spirit-land for them to right that wrong?

THOMAS HASKELL."

THE ANSWER.

THOMAS HASKELL—My Esteemed Friend:—Through the love and kindness of God the Father, Through the love and kindness of God the Father, I am permitted this hour to draw near enough to earth to communicate a few thoughts through the hand of this medium. And while I contemplate the wondrous mercy and love and tender care of the all-wise Creator, my soul is filled, with thankfulness and praise. How different are my present ideas of God from those I entertained while an inhabitant of earth. Then I loved and obeyed Him only through fear; now I worship Him because of His goodness, mercy and tender love, and for all His works.

In relation to your first question, I would say.

and for all His works.

In relation to your first question, I would say, that had I my earth-life to live over, and could see things as I now do, I would never aid, by money or otherwise, in creeting costly dwellings wiferein to worship the living God, but would be in favor of changing such buildings already erected into dwelling-houses for the homeless; and the means that have hitherto been used for such buildings. that have hitherto been used for such buildings. I would have appropriated to feeding the hungry and clothing the naked. As I now understand God-worship, it does not consist in spending sev-eral hours of a certain day in a large, costly, elegant church; nor in wearing long faces and mak-ing long prayers to be heard of men, but in loving our enemies, doing good to all, and dealing justly

with our fellow-men.

My ideas and feelings are much changed from what they were when I said I wanted to see God exalted and man debased! The only true and acceptable worship of God is in exalting man in all good and noble things, in teaching him to respect himself. Jesus said, "Inasmuch as ye did it un-to one of the least of these, my brethren, ye have done it unto me."

We take no pride nor pleasure in any costly monument that our friends may creet to our mem-ories. Much happier should we be in seeing those we leave behind emulate our examples in all that was noble and good in us, and shunning those things which we now see were wrong, than in any such demonstration of their regard for us.

If our friends wish to show their affectionate re-membrance of us, the truest way would be for them to make right, so far as in their power lies, every act of wrong or injustice, great or small, that we committed while on earth, whether from igno-

rance or any other cause.

I approve of no organization, either of Church I approve of no organization, either of Church or State, that infringes in any degree on the personal rights and liberties of its members. No man nor party of men have a right to control, by force, the actions of any human being against his or her better judgment. It is for each one to judge for himself, in all things, what is right, and act according to his highest convictions. But while I strongly urge this point, I do not mean to tell you to shut your eyes and ears against a light that your neighbor may have received. Be ready and willing to hear the ideas and opinions of others, and receive them just so far as you can conscientious receive them just so far as you can conscientiously make them your own.

Hoping to converse with you on these things more at same future time,

I remain your friend,

Remarkable Spirit Manifestation.

There is living in this place an accomplished engraver, who has latterly been somewhat a subject for the control of unseen powers, and has for some little time past been made to write characters like the Chinese, etc. His hand mechanically writes legibly, in the style usual to most writing mediums of that class. He is also made to draw pencil pictures of likenesses and landscapes, which are very fine. Last Saturday, Sept. 24th, the artist was made to produce a landscape drawing of about fourteen inches in length, in a little less than twenty minutes. On Sunday morning last, be desired to find a suitable frame in which to preserve the picture, and noticing the one containing the picture of President Lincoln. concluded it would answer, and he would give Father Abraham" a better enclosure. So the representation of the President was removed, and the new landscape was taken up to be placed in the frame, when there were discovered, on the white part of the sheet, just above the drawing, two large drops of blood, (so it appeared,) and a small spatter of the same. The artist tried to remove the stains, but is sad to find that he has been unable to do so. They still remained there when I saw the picture. Soon after the occurrence of the blood, the medium's hand was con-

trolled and wrote as follows: "FRIEND OF PROGRESS-We have this morning given you a good test of spirit power, by showing you in your spirit drawing a symbol of the times—a removal of Lincoln from his present office is represented by symbol. The stains of blood you witness on your drawing signify that you may look for times of blood in case another party takes the place of your present executive."

I have been as brief in the above narration as I well could. L. K. COONLEY. Elgin, Ill., Oct. 2, 1864.

Spirit Portraits.

A short time ago I wrote to Mr. Anderson, Spirit Artist, of New York, in reply to an advertisement in the Banner of Light, requesting him to paint me a picture of a little boy I buried about four years ago. I enclosed a lock of hair and gave his age, stating also, that he died of scarlet fever, which I believe was all the information I gave. About three weeks after, I received by express, the likeness I sent for, and also one of a boy I buried about eleven years ago-good likenesses. It is proper to state that I never heard of Mr. Anderson till I saw his name in the Banner of Anderson till I saw ms name in the banner of Light, and in writing I did not mention having buried more than one child. It is true I had a feeling—a sort of foreknowledge that I should receive the two pictures. Does anybody want better evidence of the truth of Spiritualism? of the immortality of the soul? I look at those pictures and thank God that I know my children and thank God that I know my children pictures and thank God that I know my smill live! What a glorious reality!

Mr. Anderson will please accept my thanks for the extra picture until better paid, as I intend he shall be.

HENRY TURNER.

Louisville, Ky.

BIOGRAPHICAL SKETCH OF THE LATE JUDGE TALLMADGE.

BY PROF. S. B. BRITTAN.

NATHANIEL POTTER TALLMADGE WAS born in the town of Chatham, Columbia county, New York, Feb. 8th, 1795. His father, Joel Tallmadge, was a man of sterling integrity and incorruptible patriotism. In the war of the Revolution he served his country with fidelity, and was present to witness the surrender of General Burgoyne in 1777. The family is of Saxon descent as the name (originally Tollemache) plainly indicates. According to Burke, "It has flourished with the greatest honors, in an uninterrupted male succession in the county of Suffolk since the first arrival of the Saxons in England, a period of more than thirteen centuries. Tollemache, Lord of Bentley, and Stoke Tollemache in the county of Oxford lived in the sixth century, and upon the old manor house of Bentley is still the following inscription: ' Before the Normans into England came, Bentley was my residence and Tollemache was my name.'

At a very early age the subject of this sketch displayed an earnest desire for knowledge, and the perseverance in its pursuit that stops at no trifling obstacle. While yet at the district school where the family resided, he chanced to get hold of an old Latin grammar, and immediately determined to master the language. He subsequently pursued his classical studies under the tuition of William H. Maynard, who at length became distinguished as a lawyer and statesman. Young Tallmadge commenced his collegiate course at Williams College, in Massachusetts, where he remained nearly two years, when he removed to Schenectady, and finally graduated with honor in

Mr. Tallmadge commenced the study of law at Poughkeepsie, in the office of his kinsman, General James Tallmadge, who then stood in the front rank of his profession. He was a close student. and when other young men, professedly engaged in similar pursuits, were returning home late at night from convivial assemblies, he might be seen alone, by the dim light of his lamp, absorbed in his studies. At the age of twenty-three, Mr. Tallmadge was admitted to the bar; in 1824 he began to take an interest in political affairs; and in 1828 he was member of Assembly from Dutchess county. In the same body were such men as Elisha Williams, Erastus Root, Francis Granger, Benj. F. Butler, Luther Bradish, Ogden Hoffman, Robert Emmett, and others scarcely less distinguished. Mr. Tallmadge soon ranked with the most prominent members of the Legislative Assembly, and during the revision of the Statutes he took an active part, discussing with acknowledged ability the most profound questions of political economy and

In 1829 Mr. Tallmadge, at the earnest solicitation of his democratic fellow-citizens, reluctantly consented to be a candidate for the place made vacant by Peter R. Livingston, who had gone over to the opposite political party. He was accordingly nominated and elected to the Senate without formal opposition. Hon. John W. Edmonds was an influential member at the same time. Mr. Tallmadge took his seat in January, 1830, and soon became distinguished as one of the ablest debaters in that body. He had always sustained the Canal policy of De Witt Clinton, and when a chairman of the committee on Canals was wanted, the choice fell on Mr. Tallmadge. At the same time the subject of Railroads began to attract public attention in this country. No man in the State was better informed in respect to the experiments in Europe than Mr. T., and his information was embodied in an elaborate Report to the Senate, in which he discussed the feasibility of a Railroad along the bank of the Hudson, and intimated that travelers, in haste to reach their destination, would soon leave the stream for the shore, and the spectator be "amazed at a velocity which only lags behind the celerity of thought." Twenty years elapsed and the Hudson River Road was completed! The extreme limit of navigation is now within five hours of New York; the flow of busy life, and the currents of our inland commerce, are all unchecked by winds and tides; and we are no more exposed to arbitrary arrests under the despotism of Winter.

Before the expiration of his term in the Senate of New York, Mr. Tallmadge was elected United States Senator for the term of six years, and entered upon the duties of that office in December, 1833. He was the youngest member of that body; but his talents, both as a lawyer and a legislator, made him conspicuous even among the eminent orators and statesmen of the generation that has just passed away. He exerted a powerful influence during the slavery agitation in Congress. Mr. Calhoun maintained that the Senate should not receive petitions for its abolition, either in the District of Columbia or elsewhere. Mr. Tallmadge took a firm stand against him, insisting that the people had an undoubted right to offer any petition to Congress, and that, so long as such petitions were couched in respectful terms, the Senate was bound to receive them. The Senator from South Carolina could not let the matter rest, and at length Mr. Tallmadge took occasion, in a masterly speech, to present the subject in its essential principles its historical relations and its practical bearings Mr. Van Buren was in the chair and the Senate chamber was crowded with anxious listeners. Mr. Callioun was not prepared to reply; many Southern Senators admitted the great force of the argument for the right of petition, and the President of the Senate personally complimented Mr. Tallmadge for the sound discretion and distinguished ability which characterized his speech. When Mr. Calhoun subsequently returned to the subject, he was promptly met and silenced by the Senator from New York.

It was near the close of his first term in the Senate that Mr. Tallmadge felt constrained to oppose certain measures recommended by Mr. Van Buren, which excited the displeasure and hostility of the latter. Mr. Tallmadge was not the man to be either intimidated by denunciation or diverted from the purpose inspired by his sense of duty. The controversy was pointed and vehement. The press, in the interest of Mr. Van Buren's administration, charged Mr. Tallmadge with political apostacy. The last personal interview between those gentlemen was characterized by great freedom and not a little asperity of speech. The President insisted that the Senator from New York did not comprehend the spirit and wishes of the people. "I will show you," said Mr. Tallmadge, "that I do understand the people. I am one of them-born in the same county with yourself. But I am much more recently from amongst them than you are. You have been abroad, luxuriating on aristocratic couches, and mingling in lordly associations, until you have forgotten what constitutes a Republican People." "Well," rejoined Mr. Van Buren, "we shall see." "Be it so," said the Senator from New York, "'Thou shalt see me at Philippi."

Mr. Tallmadge did not misjudge in presuming that the public sentiment would sustain him. The sympathics of the people were with him; and on his return to New York from the Congres- | the Secretary of War makes a call on them.

sional Session, he was honored with a grand ovation. An immense cavalcade met him at the steamboat-landing and escorted him through Broadway to the Astor House. The streets were thronged and his presence excited the greatest enthusiasm. In the evening he was honored with a public reception at National Hall.

Mr. Tallmadge proceeded to organize the democracy of the State with a view of preventing the reflection of Mr. Van Buren. This purpose was fully accomplished, and in the succeeding national canvass the latter was defeated. General Harrison was the presidential candidate of the Whigs, and Mr. Tallmadge would have been the choice of the nominating Convention for Vice President, but he declined the nomination. Had his personal ambition been equal to his ability, he would doubtless have been numbered among the Presidents of the United States. In January, 1840, he was returned to the Senate, and his reelection was regarded as a triumph of principle over partizan restraints and the unscrupulous exercise of executive power. The following announcement of the event, by the Eastern Argus, will suffice to indicate the light in which his success was regarded:

"We hall the return of Mr. Tallmadge—the great Conservative Chieftain, who refused to quail beneath executive denunciation and party ostracism—to the Senate of the United States, with the most profound and heart-felt joy. It bespeaks the vitality of principle, and the triumph of a righteous cause in the land."

Our distinguished friend was offered a seat in General Harrison's Cabinet, and subsequently a foreign mission, both of which he declined. At the close of the session of 1844, Mr. Tyler nominated him for the office of Governor of Wisconsin. Mr. Tallmadge had just purchased lands near the city of Fond-du-Lac, with a view of making it a permanent home. After mature deliberation, he resolved to resign his seat in the Senate and accept the place offered him by the President. His by the Senate. During his Senatorial career he served on the Committees charged with the management of the "Public Lands," "Naval Affairs" and "Foreign Relations," on all of which he displayed the same industry and ability. At the commencement of Mr. Polk's administration Governor Tallmadge was superseded by the appointment of Governor Dodge. He subsequently took an active part in organizing the State Government, and was offered the nomination of Judge of the Supreme Court, which he declined, preferring to retire to private life.

We extract the following from a small volume "Sketches of United States Senators," published at Washington in 1839:

"Mr. Tallmadge deserves an eminent place in the distinguished body to which he belongs. His style is lucid and classical—he reasons with force and nervous energy. His language is copious, and his powers of illustration always apparent. His speeches are frequently interspersed with poetic allusions, which appear—not like awkrd strangers—but fitting with ease the context, . and the subject matter to which they are applied. This is a legitimate exercise of the credit system in letters. Scholarship and literary at-tainments are evident in everything that escapes

The period that has elapsed since Mr. Tallmadge withdrew from the political arena may have somewhat obscured his record in the common mind; but we are reminded that he rendered the State essential service by his earnest advocacy of some of the most important reforms. He was one of the first to urge a reduction in the rates of postage; and every beneficent public measure-whether designed to check executive usurpation, to enfranchise labor, or otherwise to guard the liberties of the people and the sanctity of law-received his cordial support. We cannot forget his indignant condemnation of every form of injustice and his supreme devotion to principle; nor can we be unmindful of the intelligent and liberal influence he once exerted in our State and National affairs, and the large place he occupied in the public confidence and esteem.

In May, 1852, the attention of Governor Tallmadge was first directed to the claims of Spiritn- health with which to recruit the energies of the alism, by his seeing a communication from Judge | mind in forming its views and making up its opin-Edmonds in a leading New York journal. Until lions. Intellectual men break down in life just then he had regarded the whole matter as a delu- when they should be vigorous and strong. They sion. But he had long been familiar with the Judge, and associated with him in the relations of private and public life; he had the utmost confidence in his integrity and capacity, and on learning that his distinguished friend had become a convert, he could no longer presume that the subject was unworthy of respectful consideration. In speaking of the Manifestations and of Mr. Edmonds, he observed that he should do greatinjustice to him, and to those with whom his own opinions might have weight, should he longer hesitate to pursue his inquiries in that direction. "I felt," he continued, "that I should despise myself, and that I ought to be despised by others, if, without investigation, I should presume to express opinions against the Manifestations, regardless of such authority for their truth." His investigation, conducted in a candid and serious spirit, but with a caution and independence inspired by a rational skepticism, resulted, at length, in his accrediting the Spiritual origin of the Phenomena. Once satisfied, his freedom of mind and his moral courage prompted him to follow the noble example of the Judge in an open declaration of his faith. He attempted no concealment, in any quarter, but disclosed the results of his investigations and experience in several well written communications, addressed to the National Intelligencer, the Spiritual Telegraph, Spiritual Age, Banner of Light, and other public journals.

[CONTINUED IN OUR NEXT.]

Value of Some Things. Prof. Liebig, the great chemist, says that England has, within the last fifty years, purchased phosphates enough from other countries for one hundred and thirty million people, while she has permitted her own phosphates to run into the sea. If this folly continues, he asserts that the depopulation of Europe must finally take place. The London Spectator answers in reply to this charge: We have, it seems, even ransacked the fields of Liepsic, Waterloo and the Crimea for bones. May not our Government get a hint as to national defences from these wailings? If we can weaken all other nations and therefore strengthen our selves by buying phosphates, may it not turn out a cheaper method than building iron-clads? At least to the ardent patriot and agriculturist the groans of Liebig may be taken as some set-off against the pollution of our rivers and waste of our

ewago.' EXEMPT CLERGYMEN.—Two Catholic clergymen of Kentucky having been drafted last September, application was made to the Secretary of War, who at once gave direction that the "reverend gentlemen drafted in Kentucky be not called upon to report for service until specially ordered by the Secretary of War. The Provost Marshal of their district will so inform them." A like favor has been extended to several clergymen in Missouri, who are ostensibly "released on parole." This practically exempts these gentlemen, who, it is understood, will never enter the service until making. The new condition of things will soon

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

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LUTHER COLBY, - - - EDITOR.

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

Health and no Health.

Much, if not everything, depends on a firm and fixed state of health. It is the foundation of all the good things for which we make exaction. We can begin to realize what it is worth to us, when we find how miserable and helpless we are without it. It should impress us frequently with the marvelous wisdom and power of Providence, to study the laws, so many of them mysterious and recondite, by which health is maintained. Physiologists say that the laws of disease are just as beautiful as the laws of health; which only shows that nature has established her divine rule over nomination was at once unanimously confirmed all things, and that she works as beautifully in her efforts to heal and cure, as she does to defend and preserve. In both aspects, the evidences are di-

> Of late years it has been too much the custom to pay all attention to the mind, as if by looking closely after that, the whole work of life was most effectually accomplished. The very close relation of the body to the mind has been, in too many instances, altogether ignored and forgotten. Sana mens in san corpore"-is an old motto, and an excellent one; besides, it is a necessary matter that body and mind should be looked after at the same time. Once let the body become impaired in respect of its strength, and the mind becomes sick, likewise. Or, on the other hand, when the mind is disordered and ailing, there can be very little physical health really worth enjoying Many a feeble mind do we see, which is feeble because the body cannot sustain and invigorate it: and many a feeble body is to be found, which appears to lack nothing but a vigorous and healthy and active mind to supply it with living resources.

> We have somewhere met the statement that no human mind is at all times sound and in a state of health. This assertion may be much too sweeping to be altogether true; and still so much of it is undeniable as that no human mind can be wholly healthy which is yet in alliance with a healthy physical system—the one acting upon the other continually, and being in turn reacted upon. If it be true that there can be no healthy state of the mind unless the physical conditions are wholly favorable, it must of course follow that the mental action is directly and perpetually affected by the state of the physical health. No deduction in logic can be clearer.

> We must, therefore, each one of us look out for our health; while we labor to improve and enlarge our minds, we must take especial and equally tender care of our bodies. Half the false opinions, or notions, rather—which are current in society, about religion, about politics, about social advancement, about the eagerness for riches, and about literature, proceed from a lack of physical are diseased bodily, and therefore mentally, too. What is wanted is a simple care for the health. The nervous system needs to be strengthened, so that it shall not seem to control every other part of the life. Proper exercise shall be taken: sufficient sleep should, above all things, be allowed: and an equal play of animal spirits shall be regarded as the first condition of usefulness and happiness.

Spiritualism Here and Elsewhere.

Never was there a time since the advent of our beauiful Philosophy, that the people took so great an interest in it as to-day. Lyceum Hall is crowded every Sunday afternoon and evening, even to repletion, with the most respectable and orderly people, to listen to the eloquent lectures delivered by Mrs. Hatch. The Banner of Light Free Circle Room is well filled on the afternoons of Monday, Tuesday and Thursday of each week with people anxious to obtain a full knowledge of the New Disnensation, to listen to the voices of spirits from the land of the Hereafter-the educated and the uneducated—each manifesting the characteristics of their earth-life; and many visitors are often gratified by receiving messages from their relatives and friends who have passed on. Mr. Foster's scances are also well attended, and numerous marvelous tests given through his instrumentality. Many other mediums permanently located here, hold circles, at which the most convincing proofs are given of the truth of the spiritual phenomena. These great facts cannot be winked out of sight by the skeptical world, however much they may attempt to bring ridicule upon Spiritualists or Spiritualism. We have reports, too, from abroad—particularly the Westfavorable to the progress of our cause. Thank God, the scales are fast falling from the eyes of many who have been long groping in the darkness of old theology, and they are now finding their way out into the broad sunlight of Spiritualism. We welcome them all! the bond and the free, the infidel and the 'Christian. With Truth. Justice and Freedom for our watchword, all the hosts of evil combined cannot impede the advance of the mighty car of Spiritualism, in which the best minds of the world have already embarked.

Giving It Up. It is become so plain that denial will no longer answer. Slavery, at least in Kentucky, is dead by the operations of the war. When a journal like the Louisville Journal confesses to the fact itself the leading press of the whole southwest, it may be set down as something which it is perfectly safe to believe. The Journal, since election, styles slavery there "a worn-out and decayed institution." It does not now appear to be so much a question of how the institution shall be preserved, or if it can be preserved at all, as in what way it can be got rid of with the least damage to the other interests of the State. Progress is verily be admitted in all the States of the Union.

A Touch of Political Economy.

It is not always in the professedly "political" papers that we are to look for the most intelligent discussions of political questions—any more than we should necessarily hunt up and down those sheets which are professedly "religious" to find the profoundest or fairest discussions of religious questions. Whoever has ideas on any subject, name; Maps, Municipal Register, etc., etc. The whether religious or political, is at liberty in these times to advance and advocate them. It is a pretty well established fact that real aggressive action in any direction, such as indicates enlargement of business men. the old boundaries and progress generally, does not come from parties and sects already established, nor yet from the recognized organs of those parties and sects. Those who spend their lives in conserving are not the ones who desire to alter and improve.

Now to rid ourselves, as a people, of the effects of political corruption, is a question often asked, but not as often met with a satisfactory answer. So. long as temptation exists, so long we may expect to find large numbers of men to succumb to its power. It has again and again been urged in reply to this protest against political corruption, that the people, in the first place, require to be educated above the reach of it, and in the next place, that none but good and moral men ought to be elected to public office. When the skies fall, we shall certainly catch larks; when human nature is something which it is not now, it will not require so much discipline and restraint: when temptations cease to exist, we shall have a class of public men of whose liability to be tempted we need fear nothing.

What, then, is to be argued from this condition of things, all the while growing worse instead of better? Some would hastily say that people were of course growing worse very fast, and that very soon there would be little or no hope of them. They would grasp at the despondent view, because it happened to be the one nearest them. But that would be hasty, as we have already characterized it, and would be extremely superficial. There is a sounder and better view; let us attend and see, in few words what it is:

What is wanted, in order to work the desired improvement in present affairs, is to remove the temptation. So simple a cure as this is sure to be effective. Decentralize the power which has been in the habit of bestowing its gifts. Take away the offices from the central power which has been made strong by this very endowment. Give up offices for the people at large to distribute them, They will be bestowed more equitably, because by those who know for themselves what sort of service is required, and who is best capable of rendering it.

Where the carcass is, there will the engles be gathered together. It is as plain in these as it was in the old times. All that the State should be asked for is to preserve order between its citizens, leaving them to the free growth of their individuality without curb or restraint. Other interference than this, whether by the exercise of power of the bestowal of official gifts, which is made to be nothing more nor less than partizan bribery, is so much actual oppression of the individual, since it to that extent cramps, distorts, and interferes with his freedom and free conduct.

Our publicists will be called upon to look into this thing in due time. Unless something of the sort shall be done, what we have all along thought to be our freedom will prove to be no more than our curse. We may as well come under one kind of tyranny as another. It is all equally destructtive of the individual life and growth. With less patronage, we can have a simpler and purer gov-

Mrs. Cora L. V. Hatelı.

Our friends will be pleased to learn that this excellent lecturer has been reëngaged and will remain here another month. She will speak in Lyceum Hall every Sunday afternoon and evening during the month of December.

Two full audiences again greeted her on Sunday, ifternoon, from this text: "What is your creed?"

select the subject for a lecture, when they chose the following:

"What is our best evidence of immortality out-side of the Bible? And shall we have personal-identity and live with all our faculties, affections and memories?" The manner in which the lecturer treated this

subject appeared to give unusual satisfaction to the audience, and especially so were the answers given to the many questions which were propounded at the close of the address.

Those who desire to hear this eloquent lecturer should avail themselves of this, for the present, last opportunity.

Miscegenation.

We some time since stated the fact that the silly pamphlet bearing the above title, which was out forth during the recent canvass, was got up expressly for electioneering purposes, and to atempt to force upon the Administration party its paternity: but it utterly failed of its end. It now comes out, by a confession duly made by a New York correspondent of the London Herald, that the pamphlet was concocted by a couple of writers for a certain opposition sheet in New York-the same paper which invariably devotes whole columns to ribald and blasphemous misrepresentations of Spiritual Conventions. We have known the fact all the time. And although the correspondent of the London Herald must have a fling at Spiritualism, he took good care not to lug the Banner of Light into his list of papers "sold" by the humbug pamphlet in question. We informed the Boston Traveller of the hoar on the start, hence the "shrewdness" of the "political press," which the letter-writer sagely alludes to.

, Gen. Grant.

Our Lieutenant General has recently made flying trip to New York, incog. Very few persons knew he was there, until he was gone. He missed a train going from Philadelphia to Baltimore, and while walking the streets of the former city was recognized by a soldier, who at once made known his great discovery. Of course an immediate reception was the result. Gen. Grant had an interview with Gen. Scott, when in New York, who gave him his autograph on the fly leaf of his autobiography, inscribed, "From the oldest to the ablest General in the world."

Sanitary Salaries.

As much talk has been made about a large share of the Sanitary Commission Fund going into the hands of those who were employed to run the machinery of the society, Dr. Bellows, its President, has stated once for all, in a speech. recently made by him in New York, that the board of officers receive no remuneration, and that the only considerable salary is that paid Mr. Olmsted, five thousand dollars a year - who could earn more than that in other ways. The

New Books.

The Boston Business Directory, Vol. 111. Published by D. Dudley. 1865.

This is a volume of over three hundred pages. containing the names of all business and professional men in this city, their business and location, with an alphabetical index referring to every map of the city is a fine affair, so also the one giving the harbor and the cities and towns in the vicinity of this city. The work is very useful for all

Annual Register of Rural Affairs for 1865.

This favorite annual contains a fund of useful information. It is profusely illustrated with one · hundred and thirty engravings, and is full of excellent suggestions for the farmer and horticulturist. For sale by A. Williams & Co., 100 Washington street.

is the title of a little book of forty odd pages, being a well written letter by "The Major," in which he endeavors to maintain the exploded idea of non-immortality. For sale by James McAdams, 74 State street.

"To be or not to be, that is the question,"

THE HISTORICAL MAGAZINE for November has been received. A good historical record.

BOOKS RECEIVED.

Dora Darling: or the Daughter of the Regiment, from J. E. Tilton; Life in the Woods, from Crosby & Ainsworth; the Adventures of Rob Roy; and Romantic Belinda, a book for girls, both from the same firm.

A Free Platform.

The Spiritualists of New York last year established a society for the dissemination of the highest truths of religion and philosophy, independent of creed, party or sect, believing in the power of truth over the human mind, when free from the limitations of human authority, and selected Rev. Fred. L. H. Willis as the regular speaker. This society still hold meetings at Ebbitt Hall, No. 55 West 33d street, every Sunday morning and ovening.

We call especial attention to these free meetngs, for the purpose of asking our friends in the great metropolis to see to it that they are not allowed to languish for lack of material aid. Any donations may be forwarded to Rev. F. L. H. Willis, No. 192 West 27th street, or to Mr. J. P. Snow, the treasurer, 130 Grand street.

David Gray.

This youthful Scottish poet, whose collected poems are just now exciting popular attention, died, as one writer remarks, "with his foot upon the threshold of manhood, and the first taste of life upon his lips." He was but twenty-three years of age at his decease. The son of an honest Scottish weaver, whose chief aspiration was that his boy might be educated and become a minister of the Scottish Church, he found his way, alone, and unknown, to London, and there took a cold in conequence of wandering about without a place to lay his head, all night, in Hyde Park, and died of consumption. His poems are all tenderest and truest productions of the inner man. They possess a large share of that subtle, but indescribable spirit, which we call inspiration.

Upward Prices.

We see that the Lyceum Lecturers, with others, have been putting up their prices this season. Beecher and Gough, who are reputed to be able to draw as well as those who draw best, now ask a hundred and fifty dollars, instead of their former hundred, "cool" as that was; while the lower strata have "thanked God and taken courage"to borrow the language of Paul-and have so far imitated the example set them as to charge one hundred dollars, where they charged but fifty dol-Nov. 20th. She gave a broad and liberal exposilars before. We actually think a good live lection of the aims and duties of Spiritualists, in the turer, who is intelligent and cultivated as well as enterprising, earns all his money. Very few men In the evening, the audience were allowed to of ability would consent to put themselves to such inconvenience as he does, for what little he carns during the very worst season of the year.

The National Sailor's Fair.

We have had nothing equal to it in Boston, this many a year, for delightfulness of every kind. What heightens the pleasure so many thousands have already received from it, too, is the fact that it has netted quite sufficient to make "Poor Jack" a welcome and attractive home, after his active cruises shall all be done. The collection of curiosities has been indeed wonderful; gifts for raffles have superabounded, and many a lucky person has been tickled with what he never expected to get; beauty has been crowded densely into the different halls; and all has gone merrily as a marriage bell. We think New York, now, might afford to take up the matter where Boston has left it, and see if by some means the fund cannot be carried to half a million of dollars.

Through the Country.

That portion of country through which Gen. Sherman is at present passing, is reported to be abundantly stocked with the productions which he will particularly need for the subsistence of his forces. There are sweet potatoes, yams, corn, fodder, and hogs in plenty. The farmers have just got their harvests into their barns and granaries and cribs, and Sherman will find the same all ready gathered to his hand. There are no serious obstacles to his march through the country, and the rivers and streams he will have to cross are slight, and can readily be got over. Savannah is not well defended on the land side, but Charleston will give him more trouble. Savannah, too, is the nearest point on the coast that Sherman could make from Atlanta.

D. D. Hume's Headings.

Mr. Hume reads in Hartford, on Monday, Nov. 28th. Thence he goes to Philadelphia and Washington. Of his readings in this city the Transcript says:

"The readings from the poets by Mr. D. D. Hume, the celebrated medium for the so-called spiritual phenomena, took place at the Meionian on Thursday evening, and were very cordially ap-plauded by the audience. Mr. Hume has rare imitative powers, and shows a fine appreciation of all the effective points in his readings. We can readily believe that both Thackeray and Ruskin were sincere in their praises of his electionary powers. His rendering of the poem, entitled "The Young Gray Head" was excellent, full of pathos and expression. We hope Mr. Hume will treating " repeat his readings."

In the Field Again.

It will be seen by our list of lecturers, that Samuel Underhill, M. D., has resumed his labors in the lecturing field. He intends to devote some time in the States of Pennsylvania and New York, filling some engagements he made in the men generally employed have been engaged for spring, but, on account of sickness in his family, was unable to fill at that time.

ALL SORTS OF PARAGRAPHS.

We have some very able articles on file for publication, received months ago, but which we have been obliged to defer printing for lack of space. We are aware that the writers must be somewhat disappointed at the delay in the appearance of their productions, but all we have to say is, that we cannot control time and space. Paradise, the most beautiful of birds, gives no Our renders demand VARIETY, and we do the best we can to please them in this respect.

We intended to publish the Biography of the late Judge Tallmadge, by Prof. Brittan, entire tures in the world, are very often ditto-only more in this number of the Banner; but the MSS. did | so! not arrive in season. It will be concluded in our next.

We have many articles on file, upon Organization, which it is impossible to find room for. We should not have the slightest objection to printing such articles, had we the room-i. e., when they are not of a personal, rancorous nature, as several of them are. Nous verrons, how-

Read the excellent Story, by Mrs. Willis, in this issue. It contains advice of use to adults, as well as children-and some, too, who call them-" slves" Progressive."

Dr. E. Andrews of Albany, will please accept our thanks for his donations of cash and shoes. thus aiding us to occasionally dispense charity to the destitute of this city.

MERCANTILE LITERARY LECTURES.—The second lecture of the course before this association will be delivered on Wednesday evening next, at the Music Hall, by Rev. W. H. Milburn, the eloquent blind preacher. Gilmore's full military band will perform some of their choicest music for an hour previous to the lecture.

"MAN'S RELATIONS TO THE DIVINITY."-We regret to state that two very bad errors occur in the two first lines of the able lecture of J. S. Loveland, published in our last. The sentence was written-"There are some things which are proved; and some which are unproved, and also unprovable" - not "improved" and "improvable," as misprinted.

Will send you the T., Mr. Valley.

The following are answers in brief to questions laid upon our circle-room table uncalled for: (1.) In answer to a question by "Addie:" "It shall soon be done." (2.) In answer to "A request," the spirit wrote, "Just as soon as we can." (3.) In answer to a question concerning a soldier in the Federal army: "All is well. Will soon tell

While Digby was walking with a friend on Washington street, the other day, a fashionably dressed lady came whisking along, her trailing dress sweeping the sidewalk at every step. A gentleman at the same time hurrying by, made a misstep, and stepped on to the intrusive article, tearing it badly. She stopped, scanned him a moment/then the rent, and then spitefully ejaculated-"The devil!"

"Just the chap I was about recommending you to, under the circumstances," remarked Dig., in a quiet way, "for his principal business is to sow

Laughter, sleep and hope are the three bounties with which kind Mother Nature compensates us for the trouble of a life which few, perhaps, would accept if they were asked beforehand.

A good many years ago a satirist wrote the following epigram to a pale-faced lady with a rednosed husband:

"Whence comes it that in Clara's face The lify only has its place? It is because the absent rose Has gone to paint her husband's nose!"

"Wake up and pay your lodgings," said the deacon, as he nudged a sleepy stranger with the contribution box.

There is this paradox in pride: it makes some ridiculous, but prevents others from becoming so.

Improvements are daily taking place in photography. In England the sitter writes his name and an exact fac-simile appears beneath his pic-'ture: on the Continent a German has discovered a process which secures portraits unaffected by water, sun or wind. A few steps more will attain | confirmed. the precise colors and proportions of nature.

Gen. Butler says the sixty thousand dollars in gold which he took in New Orleans, and was sued for in New York, is in the United States Treasury and the owners must present their claims there.

An old maid says that this war will leave so many widows anxious to marry again, that a modest girl will have no chance. Everybody will be after that "last man and last dollar" with matrimonial designs.

Courage does not consist in feeling no fear, but in conquering fear. He is the hero who, seeing the lion, goes straight on.

London and Liverpool posted over one hundred and sixty-six million of letters in 1863.

The census of Boston has recently been taken by the police, from which it appears that there are 164,788 inhabitants in the city, and 34,299 families This falls short of the last census, but does not include those gone to the army or navy, or otherwise absent from home.

The debt of the Canadian Confederation will be little over one hundred million dollars.

The soldiers in camp and hospital had plenty of good things sent to them for Thanksgiving Day. Hope the articles reached their destination.

A clergyman was lately depicting before a deeply interested audience the alarming increase of intemperance, when he astonished his hearers by exclaiming: "A young woman in my neighbor hood died very suddenly last Sabbath, while I was preaching the gospel in a state of beastly intoxica

A READY COMPLIMENT.—One day, just as an English officer had arrived at Vienna, the Empress knowing that he had seen a certain princess much celebrated for her beauty, asked him if it were really true that she was the most beautiful woman he had ever seen? "I thought so yesterday," he replied.

Jocose.-" Digby, can you inform me why hooped skirts are the most economical part of ladies' dresses?

Digby.-" No, sir; that's out of my latitude al together. Why are they?"

Jo.- "Well, it's because they are always ironed."

Rev. S. D. Simonds has been suspended from the ministry by the Methodist Conference of California, for the term of one year, says the San José Mercury of Oct. 6th. Thus as good and pure a man as ever honored the pulpit has been disgraced by the intolerant spirit of bigotry. He gave notice of an appeal to the Annual Conference. His crime was a departure from the doctrinal tenets of the Church.

"RELIGIOUS FREEDOM."-People are now, in Merric England" of 1864, being sent very freely to prison for not going to church. In San Francisco the Chinese have three heathen temples, in which they worship their heathen gods, after the fashion of their fathers thousands of years ago.

It is said that the rose of Florida, the most beautiful of flowers, emits no fragrance; the bird of songs; the cypress of Greece, the finest of trees, yields no fruit; dandies, the shiniest of men, have no sense; and ball-room belles, the loveliest crea-

"Look out for your commas. The chief constahie of a Canadian village certified that he had arrested a man "for attempting to marry his wife, being alive."

One of the Middletown clergymen at a recent torchlight display, exhibited a transparancy over his door, with a quotation from Genesis 22, 15: 'The angel of the Lord called unto Abraham out of Heaven a second time."

Pretty basquines for the ladies are now sold for four hundred dollars. About the price of a small

TERRIBLE.-A St. Louis paper says "there are not less than two hundred thousand persons in Missouri this day who are a little better than paupers, not knowing where to get food to maintain them through the winter."

Coal sells at six dollars and fifty cents and seven dollars per twenty-five bushels, at Cincinnati. There is a large supply there.

A country lady, approaching facetious cabman: "Pray, sir, are you engaged?" "Bless your soul, ma'am, I have been married this seven years, and have eight children!"

The Massachusetts Spy says that T. W. Higginson, senior Colonel of colored troops in the Federal army, has been honorably discharged for physical disability, originating in a wound received a year ago. He has taken up his residence in Newport, R. I., and will resume his connection with the Atlantic Monthly.

M. Renan intends to supplement his Lives of Jesus and the Virgin Mary with the Lives of the Apostles, and for this purpose will soon visit the East, intending to go over the ground St. Paul traveled between the period of his conversion and of his martyrdom. St. Paul will be the principal figure in the forthcoming work.

The capture of the pirate Florida by one of our gunboats is creating considerable sensation in Eu-

A correspondent in New York speaks in positive terms of the genuineness of the manifestations which are given through the mediumship of the Eddy family and Mrs. Ferris, having tested them to his entire satisfaction.

A wealthy Jewess has just been recovered from a nunnery in Warsaw. She says there are a dozen more there, who, like her, were kidnapped and confined. No doubt of it.

The New York Tribune says it has made no money the last year, and has lost thousands of dollars on its weekly edition. So it revises and raises prices for 1865 as follows: Daily \$10, Semi-Weekly 4, Weekly 2.50.

According to Elihu Burritt, who has been studying up the petticoat question, more than 10,000 tons of steel are annually made into crinoline. And so our wives and sweethearts carry around 20,000,000 pounds of iron. Poor things!

Affected young lady (seated in a rocking-chair, reading the Bible, exclaims)—" Mother, here is a grammatical error in the Bible."

(Mother lowering her specks and approaching the reader in a very scrutinizing attitude, says)-"Kill it! kill it! it's the very thing that has been cutting the book-marks."

"What does it matter?" said Mr. Rufus, when he applied the "Balm of Arabia" to his poll; "we must all dye sometime or another."

The report that the steamer Laurel, which sailed from England, transferred Semmes and his pirates to the steamer Sea King, off Maderia, is

Ben, send me the paper.

At this time when there is a strong under-current of Atheism in the mass of humanity, the Science and Religion of Spiritualism come knocking at the door of your hearts. To all it seems a beautiful, thought that the departed, within the domain of spirit-life, can and do return; and even the sneering skeptic is compelled to exclaim, "I would to God it were true!" showing that the central idea of Spiritualism is the most popular on earth. Its literature is eagerly sought. W earth. Its literature is eagerly sought .- W. F.

The Paris ladies appear disposed to adopt, for winter costume, very short petticoats, very high boots, and plaid stockings. Many so accontred may be seen on the Boulevards.

Personal.

Miss Jennie Lord, the wonderful physical medium intends giving scances in New York and vicinity, at private residences, for the next two months.

J. V. Mansfield is in New York. Our friend, W. F. Jamieson, trance speaker, is, also, a phonographic teacher, and is located at Decatur, Michigan, where he will be happy to receive scholars. He answers calls to lecture as

usual.

Prof. Benj. Silliman, Senior, expired at his residence in New Haven, Conn., Nov. 24th, aged 84 vears.

Spiritualist Levee. The Society of Spiritualists in Charlestown will

hold their third social levee in the City Hall on Tuesday evening, Dec. 6th. Refreshments will be served, dancing, etc. No doubt all' will have a pleasant time.

The West.

Dr. L. K. Coonley, writing from Morrison, Ill., Nov. 17th, says: "The cause is progressing in this section of the country."

Bread for the Destitute Poor.

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

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. F. P., CHINA, ME. -We cannot comply with your request

L. K. C .- \$20,00 received.

A. L., Augusta, Mr.-The "Experience" received, and laced on file for examination.

A. E. M., MILAN, ORIO.-Your article is on file. Will be

W. C., Chardon, O.-\$3,00.

BEAUTIFUL WOMEN.

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[17] Buy Coppen-Tipped Shoes for children. One pair will outwear three without tips. Sold everywhere.

3m Nov. 5.

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1VI nm. No. 12 Lincoln St. (near Summer.) Boston. Hours from 9 till 12 M., and 2 till 5 P. M. No medicines given. Dec. 3. INFORMATION WANTED.—The address of Mrs. Barrodot, whose husband formerly resided in Canada. Please call or send to MORRIS STEWART, 273 lianiover street Boston. 2w*-Dec. 8.

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Afilicaukee, Wis., Nov. 7, 1864. Nov. 19.

Milwaukee, Wis., Nov. 7, 1864.

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MRS. ANNIE LORD CHAMBERLAIN will commence a series of Circles at the house of Col. C. H. Wing, No. 40 Russell street, Charlestown, on ThrushDAY, Oct. 20th, at 8 o'clock, P. M., and continue every evening (Sundays excepted). Tickets admitting a gent and lady, 81,00. Single thekets for ladies, 50 cents, to be obtained at this office.

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Mrs. J. II. Count, while in an abnormal condition called the trance, The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all

as per dates, by the Spirit-guides of the circle—all reported rerbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as

comport with his or her reason. All express as much of truth as they perceive—no more.

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MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 25.—Invocation; Questions and Answers; Rudolph Seltzer, of Columbus, O., to his wife, Margaret: Tim McCarty, to friends; Henry Gilnes, to his father, Col.Josiah Gilnes, his mother, and Lient. Walsh, of a Rhode Island regi-

ment.

Thursday, Oct. 27.— Invocation; Questions and Answers;
Hans Von Viect, of Harlem, N. Y., to his wife, Frances Von
Viect; Mary O'Connor, to her mother, Mary O'Connor, of
Plattsburg, N. Y.; John T. Traverse, mate of the ship "Orient;" Thomas Kane, of London, England; Charles Arlington
Gates, of Gravescud, England, to his friend, Thomas Warring-

citi, Thomas Kane, of London, England; Charles Arlington Gates, of Gravescud, England, to his friend, Thomas Warrington.

Monday, Oct. 31. — Invocation; Questions and Answers; Stephen Fleid, to his wife, Jane, in Ogdensburg, N. Y.; Susde Jenkins, of Washington, D. C., to her father; Capt. Alexander Ulee, to his wife and friends, in Georgia; Georgie Fay, of Tennessee, to Capt. Goss, of the Federal Army.

Tuesday, Nov. 1. — Invocation; Questions and Answers; James II. Brooks, io Thomas T. Brooks, of Macon, Ga.; Bill Cumingham, of the 15th Georgia Regiment; Joseph Thompson, to his friends; James T. Cullen, to Mary Anna Cullen, of New York City.

Thursday, Nov. 3. — Invocation; Questions and Answers; Joseph B. Hester, to his mother, Ann E. Hester, residing near Spottsylvania, Ya.; Walter Grosse, to his friends; Hattle J. Doundlson, who died in Canada, to her father, Lieut. James R. Donaldson, at Fort Darling; John H. Prescott, to High Lee, of Lexington. Ind.

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

Tuesday, Nov. 13. — Invocation; Questions and Answers; David Parsons, to friends in Rey. N. It.; Lieut. Henry Fitz William, to friends, and brother Thomas: Hattle Grey Boulware, to Dr. Andrew J. Tripp Boulware, of Lavista, Spottsylvania Co., Va.; Stephen Carson, of Nevadia City, Cal., to friends in Troy, N. Y.

Invocation.

Infinite Jehovah, upon Time's honored altar we reverently lay our soul-offerings. Some of these offerings are but faded flowers hopes never realonerings are out rate above; alopes never realized; while others are the bright huds and blossoms of expectant joy. And with our own soul-offerings we bring also the offerings of countless millions, each clad in its own garments, each understanding thee in their own way, and by the light of their own law. As vast as these differ-ences may be still, oh God, we know that they are all acceptable to thee, for mind, like a great, upheaving ocean, composed of many thoughts, is of thy creation, born of thee, and, therefore, under all its conditions, must be recognized and blessed by thee. Oh thou who hast moved upon the great waters of the mighty Past and art moving in the mighty Present, we know as yet but little concerning thy power, thy glory, thine Infinite Love. Although thou art above, below, around us like a mantle, still we cannot fully understand thee. Oh, it must be because we are finite, while thou art Infinite. It must be because we are but members of thy great body. We are but parts, while thou art the whole. We are but stars, while thou art the Sun. Oh God, our Father, in the midst of the muttering thunder of human discord we hear thy voice, saying to us, "I am here; I am here; and out of all this confusion I will bring order and peace." Oh Father, Spirit, for this recognition, more than all others, we offer theo our sincerest gratitude. To know that thou hast endowed us with immortality, is to know a mighty truth. To know that then hast not left us, though dark clouds are obscuring thy face, is to know something heavenly. To realize that thou art something heavenly. To realize that thou art with us, leading us on, step by step, through life, is to know that we are safe—safe not only this hour, but safe through all the future. Storms may come, the waters of affliction may flow over may come, the waters of annetion may flow over us, yet thou art with us; we are safe. Thy mighty power surrounds us. Thou art constantly with us. Even down in the valleys of humiliation there thou art with us. Even in the hells of degradation we are forced to acknowledge thy presence. Oh Pather thou art no ware values to the content of the content o ence. Oh Father, thou art no more present upon o mountain-tops of Joy, than thou art present it the valleys of Sorrow. Everywhere thou art, oh Infinite Spirit. So we will fear no evil, but go on rejoicing in thy presence forever and forever.

Questions and Answers.

SPIRIT.—In compliance with your usual custom, we now hold ourselves in readiness to briefly nnswer any question or questions you may desire light concerning. Ques.—How is it possible for the spirits of men

to exist and retain their personality throughout eternity, when we consider that in the course of time all the material from which they are com-posed may be exhausted? Would it not be more natural to say, that though man exists in spirit after the decay of the body, he only exists in that state until the tide of events carries him onward in the endless circle of changes to which law we see all visible things are subject?

Ans.—Because man, as an immortal spirit, is subject to the laws of change, we can see no proof that he loses his individuality by change. You might as well say that you have lost your individuality in passing from childhood to mature age. In the physical surely you are not the same, age. In the physical surely you are not the camp, neither are you the same in combination; but in essence—that in which the soul's individuality consists—you are the same.

Q.—A. K., of East Stockholm, says, "I wish to

ask the spirit who answers questions at your cir-cle, if he does not see and admit that the spiritual faculties of Jesus were larger than those of Confucius? I make a distinction between moral and spiritual. I admit Confucius to be morally surior, but I have believed Jesus spiritually su-

-Jesus, in many respects, as a human and as a divine, stood in advance of Confucius. And again, Confucius, as a human and as a divine, stood in advance of Jesus.

Q.—S. A. S., of Cambridge Centre, thus writes us: "I have been for some time affected by spirit-power, as I think. I would like to have the controlling spirit of your circle tell me why my guaranteed to be to be tell their names, as they are dian spirits do not tell their names, as they are often asked for their names to be given? I would like to know what my experience has done for me to benefit humanity? I have been a true seeker after the truth through my own mediumship, if such I may call it. I have been somewhat peculiarly controlled. I think the spirit is not ignorant of my development, the little I have experienced in it. Can they give me light for the benefit of humanity to come?

A.—The case is a personal one entirely, and as such we certainly cannot give a reasonable and rational answer without investigation. We will endeavor to make that investigation and report

in the future.
Q.—Do spirits take cognizance of our perplexi-

ties, and try to relieve us?

A.—Certainly they do. A.—Certainly they do.

Q.—Would it not occasion them unhappiness if

re were unwilling to be dictated by them?

A.—Not that class of unhappiness that it would A.—Not that class of unhappiness that it would seem to you they must experience. They sympathize with you in your sorrows, but that sympathy is mixed with knowledge. They know that time will soothe all their griefs; that every sorrow, every dark experience through which you have passed is but the parent of joy, begetting you higher and far nobler conditions than you have ever before known, and for which you, when you gain more light, will be exceedingly thankful.

G.—Are the ideas transmitted here always

Q .- Are the ideas transmitted here always transmitted through individual spirits, or do they come from what is called the sphere of the abso-

-No idea can be said to possess an absolute

existence. It is bound by virtue of law to every other idea. Though, relatively speaking, an idea may be transmitted through one individual, yet in reality it comes from the great ocean of men-

in reality if comes from the great ocean of men-tality, always.

Q.—Do spirits ever come and influence persons to imbite ardent spirits?

A.—Not unless there is a natural tendency in the physical form so to do. Sometimes they take advantage of human 'conditions, but they never produce them.

produce them.
Q.-To what do you attribute the absence of electricity of the past season?

A.—We attribute the absence of that element

in this latitude to the extensive use of gunpowder, strange as it may appear.

Q.—Does that have a tendency to absorb elec-

tricity?

A.—It has a tendency to change atmospheric

conditions. Q.—What influence has that element upon vegetation?

A.—Electricity in its positive sense is a some-thing that is ever calling life upward from the base to the apex; a power that revivities and sets in motion. It may be called the right hand of the universe. It is never absolutely absent. Though

tt may seem to be so, yet it is not.
Q.—It has been stated by chronologists, that when there has been little or no electricity, severe winters follow. Will you please give your ideas in regard to that matter?

in regard to that matter?

A.—It is but a natural consequence following the partial absence of the electrical force. Extremes are always followed by extremes.

Q.—How are spirits enabled to overcome the law of gravitation in returning to earth, if they are substance or form?

A.—In reality thay do not avercome them in re-

A.—In reality they do not overcome them in re-turning to earth, but having a more quickened understanding of the laws of creation, they make use of those laws in returning to earth again. No law is overcome at any time, or ever set aside. That which is a law possesses absolute existence, and possesses it forever.

Q .- Are spirits obliged to inhale our dense at-

-No, certainly not; not unless they take up A.—No, certainly not; not unless they take upon themselves a physical form, as I now do here.
I breathe through this subject; I make use of all
its organs; I carry on the machinery for the time,
Under such conditions I do breathe your atmosphere. When I shall pass out of this body, I
shall become exempt from your atmospheric

laws. Q.—Is there no blending of the spiritual and material except through the medium?

A.—Positively speaking, there is none.
Q.—Relatively speaking, there is?
A.—Relatively speaking, there is a mingling of the spiritual and material outside of your medium.

diums, Q.—How? A.—Because mind and matter, relatively speak

ing, are ever united, never separated. Even the world of matter progresses through the world of mind. Mind does not progress through matter. Q. Af I comprehend aright, you meanthat the spirit coming in contact with a physical form, if it acts at all, must act through the mind?

A.—Certainly; mind is ever acting and reaching throughout the entire universe of mind; one mind acting upon another mind, and so on until the vast universe of mind is set in motion. And this great power of mind moves upon the face of all things material.

Q.—I wish to inquire whether matter does not

come to that condition as to exist in spirit-life?

A.—Yes, it does; but not as the crude matter that appeals to your human senses. All forms of matter have their spirit, which is their life. If they did not possess it they could not change forms as they do; but because they do possess life, do change form, and at every change take on something higher, although you cannot perceive it at once, yet at every change, however minute, there is a higher step taken by matter. Matter progresses through mind, for matter is dependent upon mind. Therefore, as an absolute necessity, it must progress through mind, follow after mind. It cannot be otherwise. We know it is contended by some that mind progresses through matter. Now our observation does not teach us any such thing; for mind we know to be superior to mat-Life we know is above and beyond all ter. If this is true, matter must progress through mind, not mind through matter.

Then the spirit-body is nothing more than sublimated or refined matter, is it?

A.—You may use those terms, if you please

they are quite as good as any we know of.

Q.—It has been said that the body of the spirit is electricity.

A .- And to some that is but matter; to other minds it is spirit. The difference only exists in understanding.
Q.-Will not the time arrive when we shall

have no need of mediums? A.—No; we cannot believe that the time will ever come when you can entirely dispense with them. It may be that you will not need mediums outside you'velves, but as long as you are in physical forms and incrustations of matter so long me diumistic agents will be needed to transmit intelligence from the spirit-world to your mundan

sphere.
Q.—Then spirit-body and spirit are separate and distinct?

A.—Yes, that is our belief. The spirit body is compounded of experiences through which the spirit has passed. Now you all know that many of those experiences have been obtained through material life, while many of them are absolutely

spiritual. O.—Is the spirit body the counterpart of the

material body?

A.—No; it is not. It can be rendered so at will; but unless there is a necessity for rendering it so, it is not the counterpart of the material body by any means.

Q.—Then it is not endowed with all the sensa-tions of the material body.

A.—No, it is not endowed with the same sensa-A.—No, it is not endowed with the same sensa-tions as the material body. It has those that may, to a certain extent, bear some approximation to them, but, as it has been many times stated, the spirit body is not clothed with material raiment,

for there is no need of it. The spirit in its new condition, after it has passed out of the physical form has no need of clothing—does not have it. Q.—No need of animal desires? A.—No; certainly not. Animal desires belong

to the animal creation, are for the propagation of animal life, not spiritual life.

Q.—How is it with regard to those natural affections that bind us here?

A .- The soul has need of those affections, there fore they are retained. QR.—Both of those have come to us through

bservation? A.—Yes, through observation.
Q.—Then all parts of the spirit body are not the same as the physical body?

A.—The spirit body is not a counterpart of the material. It has all that it needs, but no more. There is no call for the propagation of animal life in spirit-life, therefore, the spirit is possessed of no animal desires. But there is a call for affec-tion, for love in its divinest sonse; therefore those powers are retained.
QR.—Man's reasoning powers come generally

through observation? A.—Man's reasoning powers come generally, not always, through observation. Oct. 20.

Colonel Nelson Hill.

I have been four months making vain attempts I need to be included a saking value at the send a brief message over your spiritual wires. I would sometimes find I was n't right for the operator, and then, again, the operator would n't be right for me. That was but an offect, I suppose. The cause why I did n't see, was, I did n't know anything about it.

anything about it.

I fell fighting for liberty; died at Falls Church, Virginia, in one of the early battles. Let me see: I've been in the spirit-world near two years. About four months ago I learned I could come back, and have been making attempts ever since

I have friends, very dear friends, in Virginia, that I should be very glad to reach in this way, if possible. What do you think about it? I have possible. What do you think about it? I have a brother in Richmond, a member of Jefferson

this way; second, to give them some information concerning matters that I do n't care to bring be-

fore the public in this way.

Now I ask of you, supposing you were in my place, what course would you pursue to reach your friends. [When you leave here you will be able to understand the laws that govern matter better; you will be able to go nearer home. Then you must ascertain whether there are any me-diums there.] I know nothing about it, sir. [If there should be none there, you must see what the chances are. If your letter reaches there first, your friends will be likely to give you a

chance to speak with them.]
Well, I wish to have my letter reach, if possible, John G. Hill, my brother. Perhaps it's necessary that I should make a plain statement. I'm not able to give a reason for coming here, except that

able to give a reason for coming here, except that I find this an available place.

Now, I, Nelson Hill, have passed on—died, as they call it—but it a known to you that spirits can return and communicate with their friends. Now, if there is any way by which you can help me reach my friends in Virginia, I shall certainly he very grateful to you, sir. I promise you that I have no political views to throw into the scale, I'm here, solely to make personal communications with my friends.

Well, I suppose you, as a people, intend to sub-

scale. I'm here, solely to make personal communications with my friends.
Well, I suppose you, as a people, intend to subjugate the South, do you not? [We intend to restore the Union.] With the abolition of slavery thrown in? [That's already abolished. Your friends have killed that themselves.] Are you sure? [Very sure.] Oh, well, I sha'a't attempt to dispute that with you. [The admissions of your own party, of late, go to prove the fact.] Well, if it's right that slavery should be abolished, I hope it will be. For my part, I saw more wrong, I believed more wrong would result from the abolition of slavery than from its perpetuation; and I believe that is the sentiment of the majority at the South. So you must give us credit for acting conscientiously. It's all very well to say the South holds on to her slaves, because she knows that her strength lies there, not because she believes slavery to be right. It's all very well for you to look at the picture of slavery through Northern glasses, but it's quite another strength lest extender or necessaried from South. cause she believes slavery to be right. It's all very well for you to look at the picture of slavery through Northern glasses, but it's quite another thing to look at slavery as presented from Southern soil, and through Southern glasses. That, I suppose your good judgment will readily admit. [But you will admit that the car of progression is guided by God?] Pardon me, sir, I do n't know any such individual! [You know there is a God?] No, sir, I do not know it. [We have evidences of his power all around us; do you not believe it?] Well, I can't say that I believe in one absolute Power, now. I believe just as I did when here, that there are two Powers. [Both absolute?] I can't tell which is Supreme. [There are two forces operating in Nature.] Well, call it forces, or Gods, or whatever you will. [There is but one Power.] Oh, well, that's your belief, not mine. I can only say this much: I see good and evil.contending in the Universe, everywhere I go; light and darkness striving for the mastery. I don't absolutely know that there are two Powers, but I believe there are. [You will acknowledge one thing—that good is far preferable to evil.] Why, a man would be a fool to infer anything different. [You will admit that the largest number prefer that good should be supreme.] Oh yee we all [You will admit that the largest' number prefer that good should be supreme.] Oh, yes, we all prefer that good should rule, but the idea of forming any standard of good is an absurd one, for what one man calls good, another calls evil. So

what one man calls good, another calls evil. So you can't grow your principle of good to any standard that will answer for all.

Jefferson Davis, to you, is a knave, the veriest rascal in the world; to me, he is an honorablaman, one who, as a man, I reverence. [You have assumed a position.] I've assumed it because I believe it to be the feeling of the majority here, and certainly if you are loyal it should be yours also. [Wa've got inst. as great knaves here as he also. [We've got just as great knaves here as he is.] Oh, well, it's all very well for you to talk that way. [He's only one.] Well, only one. You believe him to be a rascal, one of the many who people the earth. [He's unfortunate.] Oh, it's only another term for the same thing. [We would n't harm Jefferson Davis, if we could.] Nor I; so upon that you and I agree. I don't think I would harm your Abraham Lincoln; presume I would take the same care of him, was he in my possession, that you would of Jefferson Davis.

Well, I'm here to meet my friends as a princi-ple, not to make a political speech. I'm obliged to you for your good wishes, and if I can repay you in the same coin, I will gladly do so. Good-day. You have my name, have you not? [Yes.] Good-day. Good-day. Oct. 20.

Joe Brown. Ha! that rebel colonel's right on his secesh, aint he? I didn'texpect to meet him here to-day. I wanted to trip him up. [He sail right.] Yes, that's so. He'll change, but we don't like to wait for the wheel of Time to turn round again before one can change, you know. Well, stranger, maybe you have not been out to war fighting for the Union. have, you see, and I'm interested. [It's a good plan to treat everybody well.] Oh, yes, stranger, treat 'em well; perhaps it don't do to let a person have their own way all the time, for they might be a mind to go to Hell, you know. [He's in it now.] Don't seem to be; seems to be pretty well of [Packsup he hear?] well off. [Perhaps he has n't woke up to it yet. As long as he do n't see it, he s in Heaven. Well stranger, they say folks improve in the spirit-world, and I hope he will. [He will.] Oh, well, maybe you're right, but he's a reb clear through, dyed in the wool, and there's no use to try to make a turtle-dove out of a rattle-sake, for one's a pigeon and t'other aint. Them's my sentiments. a pigeon and totaler aint. Them is my sentiments. [We think you'd better agree to treat him kindly when you leave here.] I agree to keep as far off from him as possible when I go out from here. Don't board at the same hotel, not I. I was an enemy to rebeldom when I was on the earth fightng as a private in the 8th Missouri. Yes, sir same now, only I've borrowed a lady's body, which I will endeavor to treat with proper

licacy. Well, sir, I'm Joe Brown, a poor private. Well, sir, I'm Joe Brown, a poor private. [Just as worthy of respect as an officer.] May be I am; and I have got folks out in Missouri that don't know much about these things, but I rather guess I could beat something into them. Now the old reb that's just left, said he had a brother in Jeff Davis's Cabinet. I aint fortunate enough to have a brother in Jeff's Cabinet, but I've got a brother out West, just exactly as good; in my opinion a little better them. John Hill that figures ion a little better than John Hill that figures

ion a little better than John Hill that figures along with Jeff Davis, sir.

Now is there any way that I can set the clock a running at home? I'm smart enough at most anything, only give me a little insight into the matter.

[You should see if there is a medium near your [You should see if there is a medium near your home.] If there is, I'll freeze to it without asking any questions. But when I find a body I can use, supposing the inhabitant of that body says, "No, you don't?" These ere ghosts sometimes are rather impertment—pitch into you, you know, when they are not wanted, sometimes. It's lucky they have are not wanted, sometimes. It's lucky not much truck to drag along with 'en.

Well, I'm here for a good purpose, so I take it that some time or other I shall be able to talk nearer home. I don't know how soon that time will come around, but I believe it will come soon-er or later. Now, I've got a dear, old mother that is kind of on the shady side of life, and who 's looking for a New Jerusalem, and all that sort of thing, on the other side. Now, stranger, if there's any way that I can enlighten her in the matter —let her know that this ere Heaven is no such place as she thinks for—no such city with pavingstones of gold to walk on, no great white throne in it with a minister sitting upon it—I'd like to do so. I want just to enlighten her, you know. I see plenty of folks on my side that are looking for these same things now, and it's truly a situation these same things now, and it's truly a situation that claims pity. [Did you look for it?] Did I? Well, I do n't know. I did n't know but that I should get tripped up on the other side for my wickedness here. [You've been treated pretty well, have n't you?] Oh, yes, fine; could n't ask for any better treatment than I 've had; but, you know, I'd been brought up with the old religion; and I could n't seem to get rid of it. I must stand on something had to have something to go across to the other side on, you know.

Now my dear old mother would think it a sin for any one to talk in this way. Never mind: I

Now my dear old mother would think it a sin for any one to talk in this way. Never mind; I could cool her right off just as easy, if I could talk with her alone. Oh, I'd straighten her all out very soon. Let me see, she's hard on to eighty years; can't stay here on the earth long, you know. The old gentleman went to the spirit-world with his eyes full of sand; but he's been there long as standing on rebel ground. I'm not a Yankee
—I'll be honest with you—I'm no Unionist.

My chief object in desiring to reach there is, first to let my folks know that I can return in this way; second, to give them some information.

irst to let my folks know that I can return in his way; second, to give them some information concerning matters that I do n't care to bring before the public in this way.

I am here, sir, to solicit an interview at home.

her in this way.

Well, good-bye to you. [Come again.] Well, if land in the land on the land to get along this time I shall be glad to take up with your invitation. If I meet that rab on the way back, I'll talk common sense to him. You're on the peace polley you know; it's all right for you to feel that way, and it's all right for me to pitch in if I get a chance. Oct. 20.

Roxanna Elliotte.

No one can realize how intensely anxious the spirit sometimes is to return to the friends it has left on the earth. I have been an inhabitant of the spirit-world eight years. I passed away from Jersey City, March the 10th; was twenty-two years and seven days old. I was born in Water-vilat Nay York. I was Royanus Elliotta whom vliet, New York. I was Roxanna Elliotte when here. I have a hope that I may succeed in reach-ing Alfred T. Elliotte, a native of Jersey City, who

was my husband.

There are many conditions surrounding the lit-There are many conditions surrounding the little one I left here, which are unpleasant to me. I would change them if possible. I am not positively dissatisfied with the one that has taken my place, but I would wish that they, both of them, might be willing to receive advice—might be willing to be led where there is more light than they have around them at the present time. I would not find fault for I know the earth-life is full of darkness. I know when we seem to be walking. darkness; I know when we seem to be walking in the right way, we are often walking in the midst of thorns. I would not censure, I am not here to censure, but I am here to speak with those who knew me here. Farewell, sir. Oct. 20.

Invocation.

Soul of the morning sun and evening shade Life of all things, thou who hast opened the Book of Life to us, thou who art translating that Book of Life to us, thou who art translating that Book, sentence by sentence, we would talk with thee, since thou hast surrounded us by thy manifestations. We know that all these manifestations have a language all their own. We would learn that language, that through these thy manifestations we may talk with thee. Oh Life, thou who art our Father, thou who art our Mother, who art all in all to us, it has been said that we cannot know thee. It has been said that we cannot know thee. It has been said that we cannot un-derstand thee; but we know that we may understand enough of thee to answer the purposes of our existence. We ask no more. We would not aspire to know thee as a whole, but we would ask to know thee that we may love and serve thee, Oh Spirit of the hour, when the soul looks out from its temple and finds itself surrounded by beauty, by glory, by power, on every hand, it knows, it understands that there is a Power that produces all this life; there is a wondrous some-thing to which soul and all else is amenable. Oh thou Spirit of Eternal Truth, we know that thou art great and good and powerful. We know that thy love is limitless. Oh then why should we tremble in thy presence? Why should we look at life as though it was a grim monster? Why fear that Power that has called us into being, for good and not for evil. Oh our Father, it is because of our blindness, it is because of the ignorance of Time, not because of the wisdom of Eternity. We Time, not because of the wisdom of Eternity. We know that step by step we shall pass above and beyond all ignorance, and become baptized in thine own wisdom. Oh, hast thou not surrounded us by human possibilities? Hast thou not taught us by human possibilities? Hast thou not saught us we are to go onward, forever onward in the march of life? Then we will not fear, will not grow weary. Oh our Father, we know thy hand is sustaining us—thy mantle of love is folded closely about us. Though all things conspire to drag the soul down from its high. God-given positive that the state of the soul down from its high. tion, there is nothing in life—nothing that can de-throne the soul; but it ever retains that position, holy, pure and infinitely good as it was born from thy great fountain of goodness. Oh, for this consciousness. Great Spirit, we would offer thee measureless thanks; we would lift our souls in glad thanksgiving to thee; we would praise thee for all thy manifestations; but, most of all, for the manifestation of mind that sweeps through the universe—mind that knows no limit, mind that is not bounded about by Time, but is as infinite as Eternity. Oh God, for this we praise thee.

Questions and Answers.

QUES .- I should be pleased to have the intelligenee at your circle answer the following ques-tions: "If Jesus was good wise, powerful and holy, as all spirits represent him; and yet was not the Son of God in any special sense, why has he allowed himself to be worshiped as God by so many millions for eighteen hundred and sixty-four years? According to all history and tradition, he has not only permitted it, but encouraged and confirmed this belief by revealing himself to saints, the only Saviour of the world. We have the uni-form testimony of thousands of the wisest and hest in all ages, that he has revealed himself to them personally; they have seen him with the eyes of the spirit—have conversed with him, and he has given strength to an innumerable company of marters to die joyfully for his sake, for the main tenance of this same iden—to them a sacred truth—that he was the Son of God, and their Saviour, and the only Saviour of the race. There is, per-haps, no one spiritual idea among men that has been so often, and so fully confirmed by spiritual testimony as this. And among all the seers of pastages, not one has ever denied it, or ever thrown doubt upon the subject. How is it, if Jesus is a holy spirit, he would permit himself to be worshiped as God, when he is only like ourselves? If he is not the Son of God, he cannot be good at all; for there could be no greater wrong than to receive divine honor and worship when not enti-

Ans.-Your correspondent seems to be theorizing in a very small circle. He forgets that there are as many Saviours, or as many personalities representing Saviours as there are different forms religious belief. The Jews ignored this Jesus of Nazareth. They were a people, certainly hu-man and divine, and were gifted with discernment to a certain extent. All the nations that have eve peopled the earth have each claimed that they had an especial Saviour—a personality, representing their idea of the divine. Now the Christian world is but part of the great religious body that is represented on earth. Your correspondent says that the wise of all ages have all agreed that this Jesus of Nazareth, this Christ, was the only true Saviour. He doubtless has reference to those wise ones who had faith in Jesus of Nazareth; certainly could not refer to those who had none. He seems to forget that there are as many intelligences who have no faith in a Jesus of Nazareth, as there are who have the Spirit of Infinite Truth. It matters not in what form it comes, nor how it is manifested to the soul—it is the Saviour of all. No other ed to the soul—it is the Saviour of all. No other Saviour can ever lead the soul onward in its journey through life, but Infinite Truth. That supreme and grand power that was manifested so beautifully yet humbly, through Jesus, we reverence. We look upon that spirit as standing above all others; but we do by no means individualize that spirit. It is here as elsewhere. It lived in the past, it lives in the present, and will live in the future. We know it is contended by a large majority of those who return giving instruction concerning this Josus, that he was in no respect superior, so far as his humanity is concerned, to many who preceded him, or many who have sucmany who preceded him, or many who have suc-ceeded him. So far as his humanity is concerned, we cannot believe that he was superior to many who preceded him, and to many that exist in the present. So far as the manifestation of truth was concerned, we believe that he stood above and beyond all others.

CHAIRMAN .- What is the opinion of the presiding spirit in regard to the following newspaper paragraph, asks a correspondent?

THE GREAT MYSTERY.—The body is to die. No one who passes the charmed boundary comes back to tell. The imagination visits the realms of shadows-sent out from some window in the soul over life's restless waters, but wings its way wearily back, with an olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in the heavens, yet breathes no secret of the ethereal wilderness; the crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no messages, and displays no signals; the sentinel stars chal-lenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Between this and the other life there is a great gulf fixed across, which neither eye nor foot can travel. The gentle friend, whose eyes we closed in their last

That means something, stranger; more than you sleep long years ago, died with rapture in her know for. It's no use to make any appeal to the old lady at any other place than at home. I've her lips, and hands folded over a triumphant heart, got to go into her bandhox if I want to talk with hin ler lips were past speech and intinated northing of the vision that enthralled her.—J. A. Holing of the vision that enthralled her .- J. a. Hol-

A.—We should say that the article you have read to us is nothing more nor less than a wild flight-of fancy. We may be mistaken, but we certainly consider it in that light.

consider it in that light.

Q.—What is hero-worship, the worship of a Principle, a God? Was not the worship of Jesus of Nazareth hero-worship?

A.—To a certain extent it was. So far as his personality was concerned, it was hero-worship; but so far as the spirit of Jesus was concerned, it was not. You are all too apt to worship the form, the letter, forgetting the spirit. You live in the world of form, of crude materialism, and weigh and measure all things by that. We shall not find and measure all things by that. We shall not find fault because you do this; for you do this by virtue of Nature, because you are physical beings,

-What was that Principle then? A.—Truth, everlasting Truth. That, you know, has many forms; indeed, its manifestations are in-

O.—Is there any absolute Truth?

A.—We believe there is, Q.—Can mankind in the human become ac-

quainted with or perceive it?

A.—No, we do not think they can. While here you must judge of truth by its manifestation. It

is the only link by which you can approximate to

Q.—Have you had perceptions of absolute truth in the spirit-world?

A.—Yes. Q.—How can you distinguish it from relative

truth?

A.—Because it is beyond form, beyond time, not at all subject to the conditions of time or change. It is infinite, absolute in itself.

Q.—Can you define what those absolute truths are that you have obtained a knowledge of in the spirit-world?

spirit-world?
A.—No, certainly not. You might as well ask us to define God. We cannot do it.
Q.—Is the principle of life in the animal the same as in the human being?
A.—Certainly.
Q.—Animals, or rather fishes, are sometimes frozen solid, and months after again come to life. Can such a thing occur with man?
A.—No: because he is differently compounded.

A.—No; because he is differently compounded.
Q.—In that respect what is the difference?
A.—The difference is in compound; not in principle, not in essence. Life is life, whether in the fish or human.

-By compound, you mean its connection with the form, do you not? A.—Those particles that go to make up its indi-Q-I have read of human beings who have

drank the waters of Silicious, and have been con-verted into stone. In such cases was life dormant in those individuals?

A.—Life is never dormant, always active.
Q.—In a fish that is frozen is the principle of

Ife inactive?

A.—No, certainly not.
Q.—In what does its action consist?

A.—That would be impossible to demonstrate to you. But we know that life is ever active. It to you. But we know that his ever naive. It has been proved beyond the possibility of a doubt. You say when looking at this article of furniture, [a table] that it is inanimate; we say it is not. You say it is inactive; we say that every little particle composing this table is full of action. How do we know it? By looking at its life. You look at the four because was reason do no better look at the form, because you can do no better, through your human senses. But soul, apart from human senses, looks at life, and soul knows that life is ever active. The stone presents to you no action, seemingly no life. But is it dead? Certainly not; there is no death. Death, when truly defined, means annihilation. Now from the fact that these things are existent, you know you live, and if you live you are active. There are as many different forms of action as there are forms of life, yet life, the principle, is all the same. You are wed-ded, inseparably bound to every other atom composing the Universe, all the multitude of Uni-verses that people space. There never was a greater mistake than that which declares there is death. Life is life through all eternity. Action is everywhere. There is no place for the opposite.

Q—Is the principle of life different from the

magnetism, the electricity and calorie in that ta-A.—No. Q.—Are all different manifestations? A.—All different manifestations. The light is one manifestation darkness another. The chang-

ing seasons verify life; that which you call death is but another manifestation. Life holds supreme control of all things, and never will yield up that Q.—There is no such thing as annihilation, is

there? A.—No, it is our belief that there is no such thing. Forms change places; do not pass into

A .- Yes; one is the principle, the other the man-

ifestation of the principle.
Q.—Then life cannot be actually defined, can it? A.—No; each soul requires a different definition of life, because each looks out upon life under different circumstances. You see life under certain circumstances, I under other circumstances. I require that life be defined to suit me; you require

that life be defined to suit you.

Q.—Is this life the same with that universal ether that Newton and other philosophers supposed to pervade all Nature? A.—That is a manifestation of life—not life it-

QR.—Then life cannot be God, because you can see the principle of life, and God you cannot see. A.—Are you sure that you can see the principle of life? We certainly did not intend to convey that idea. It is contended by a certain modern Professor that you are dependent upon the sun for all the manifestations that are taking place on your earth. It matters not what they are wheth-er they be on the surface of the earth, or beneath the crust of the earth, or in the other, or in thought, the crust of the earth, or in the ether, or in thought, even. Now who shall say that this modern Professor is entirely at fault in his theory? Looking at life from his standpoint, we should fall down and worship the sun as the ancients did, calling it God, supposing we were dependent upon it for all the blessings of life. But looking at life from another standpoint, we see this same sun, this centre of the solar system, is quite as dependent upon this little ball, the earth as this earth is upon upon this little ball, the earth, as the earth is upon the sun. We find that same principle, light, ex-ists in the earth that is so powerfully manifested in the sun. If it was not, then it could not warm your earth, it would have no power over the earth. It is only by the law of correspondencies that the sun is enabled to have power over the earth. Yet the principle of life is the same in the sun as in

the earth, the same in the sun as in the rolling worlds, or in the publics beneath your feet. Life is life everywhere, and to us it is God. Oct. 24.

Col. William S. Pengram. I am here for the purpose of fulfilling a promise made my friends before death. I had no belief in the possibility of the spirit's return after death, but I have friends who did believe in this, and I told them, should I full, I would return, if their

philosophy was true, and report accordingly.

I suppose I must tell you I hailed from Richmond. [Virginia?] Yes. I have two young sons near there, a wife, two brothers, and many friends. I have made great efforts to make an early call on my friends; think I have succeeded excellentative. ly well. I'm not able to take note of the passage of time since I left mortal things, but I think much time cannot have elapsed since I was morally wounded at Winchester, in what I believe to

be the last fight.

Now, sir, I wish you'd be kind enough to say that William S. Pengram, colonel of the 4th Virginia, desires to give a private message to his friends, to talk with them from the spirit-world. He finds their philosophy in the main true, though many things are quite different from what they anticipated.

anticipated.

I am told that after our victory we lost the day again. Is it true? [Yes.] Regrets are useless, worse than useless. May I rely upon you for favors? Will you forward my message, if you can? [Certainly. We'll do all we can for you.] I [Certainly. We'll do all we can for you; 1 thank you for your kindness; will try to discharge the obligation in some way, if not in this way.

Oct. 24.

Charlie Wells.

Say that Charlie Wells, of the 10th Connecticut, has turned up a trump, will you?—that it's all

right with me, will you?—and say I want a car home, want a what do you call 'em? [Medium.] Medium; that's what you call 'em; want one at home. 'Tell' 'em I died like a soldier, come back like a soldier, and I want to be treated like a sollike a soldier, and I want to be treated like a soldier, and no cold shoulder shown me. [You do n't find any trouble here, do you?] No, no. How long, did you ask, since I went out? Five days ago I went out all right, and I'm not asleep on the other side. [Wide awake, are you?] Wide awake. I'm a little excited here. [That's natural. It's a good thing, this coming back, is n't it'] Glorious! glorious, sir! I think it's an institution that seems especially adapted to the wants of soldiers. I guess the old fellow that holds the reins must have had us in view when he started of soldiers. I guess the old fellow that holds the reins must have had us in view when he started it. [We have been preparing the way for spirits' return for the last eight years.] Getting ready, throwing out your pontoons. [Only to be laughed at all that time.] What the devil do you care for that? [We do n't care.] So long as you know you're in the right, what do you care about folks' laughing at you? [It is compensation enough to know that one soldier can return and manifest to his friends.] Yes, but the privilege of coming seems to be open to all. Look here: I've got a cousin that's an idiot; do n't know enough to feed himself. Now if he 's not asleep he's pretty sure to be on the broad grin all the time. He laughs all the time. But he 's a fool. [Are we to infer that the friends who laughed at us were fools?] Fools, infernal fools, all of 'em. I was one myself, I suppose, once. I own up to it, I was one of 'om; but I'm mustered out.

Now do n't forget my name: Charlie Wells.

self, I suppose, once. I own up to it, I was one of 'en; but I'm nustered out.

Now don't forget my name: Charlie Wells. [Were you with the 10th Connecticut in the winter of '62'] No, sir. [Did you join the regiment after that?] Yes, sir; I was thinking of it then, contemplating whether I should go to war or not. My age, I told you, was twenty-two. Well, goodby to you. [Tell all the boys to come.] Yes, it's one thing to tell 'em to come, and another to find the door open for them on this side when they do come. [You can infito them.] Yes, sir; they'll all appreciate it. Well, that reb lost his right arm and I lost mine, so we're even on that. But I see I 've got one here; feels rather stiff. Well, goodby. Oct. 24.

Daniel A. Chamberlain.

I want to talk with my father and mother. They don't know I can talk. Can't I go there my-self? Can't I go now? [Where do they live?] Adams House. [You could n't hold control of the Adams House. [You could n't hold control of the medium long enough to go there. Are your parents there now?] My father keeps the house. I wish my father and mother would go to Mr. Foster, so I can talk. But my grandfather says they do n't believe nothing about it. [How old were you?] Seven years. [How long have you been away?] Since last spring. Grandfather come, too; he did come, too. [With you?] Yes, he come close when I did. My grandfather lived in Tewkesbury. His name was Chapman. [When do you want your parents to go to Mr. Foster's?] Do n't care. [Have you ever seen Mr. Foster'?] Yes; been there; grandfather's been there. We can go there.

If you'll write to my mother—will you? [Yes.] Tell her that Arthur wants to come—Damiel Arthur Chamberlain. I wish I was at home. I want to go to my mother. My mother's name is Abbie. When you send it, you want to know her name.

[Have you seen Mr. Aldrich in the spirit-world?] [Have you seen Mr. Aldrich in the spirit-world?] Yes, and Mr. Wilson, too; it's him that said to me, "Arthur, why do n't you go back to your father and mother?" [Are you happy where you are?] Yes; only I want to go home and tell my father and mother about how I be. Mr. Wilson was in the office—aint there now—was. I came to the spirit-land first, before he did. Oct. 24.

Alice Boyce.

Tell Marian Spenser, of St. Louis, that I did speak with her four nights ago, and I hope she will do as I requested. I died on the 4th of Jan-uary, 1862. Good-day, sir. ALICE BOYCE. Oct. 24.

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50 School Street next door East of Parker House. WM. L. JOHNSON, Dentist, NASSAU HALL, Wash-ington street, entrance on Common street, Boston, Mass. MISS LIZZIE WHITTLE, Fashionable Cloak and Dress Maker, 80 Warren street. Work done at the residences of customers, if desired. 4w-Nov. 26.

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

AN EYE-OPENER.

SECOND EDITION. "Citateur par Plault," Le Brun.
Doubts of infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doc
tors of Divinity. By Zera.
CONTENTS.

Preface; Introduction: The Old Testament; The Bible and other Sacred Books; The New Testament; History and the Bible Solomon's Creation of the World; Jeans Christ, Miraclest Poperty; The Priesthood; Dr. Power's Sermon Criticised; The Christian and the Heathen; Effects of Believing the Bible; Solomon's Songs.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity; Letter to the Clergy; Scripture Narratives—The Tete-a-Tete with Stain; The Alystical Craft; John Calvin; The Passage in Josephus; Wesley's Letter, published in Hetherington's Trial, (from the Life of the Rev. John Wesley, published in 172). e. 40 cents; postage, 4 cents. For sale at this Office.

June 27. EVIDENCES

MODERN SPIRITUALISM.

DEING a Debate held at Decatur, Michigan, March 12th, 13th and 14th, 1861, between Mr. A. B. Whiting and REV-JONES, upon the question: "Resolved, That the origin of Modern Spiritual Phenomena is entirely hypothetical, and therefore, the Revelations from that source are not at all reliable." This discussion created great interest in Decatur, and vicini ty, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This namplite of one's hundred and fourteen pages, is just such a document as our friends should circulate among skeptics.
Price 40 cents, postage free. For sale at this office.

Mediums in Boston.

MRS. R. COLLINS, CLAIRVOYANT PHYSICIAN and HEALING MEDIUM,

No. 6 Pine Mirect, Hoston,

CONTINUES to heal the sick, as Spirit Physicans control
her for the benefit of suffering humanity.

Examinations 81,00. All medicines prepared by her wholly
maked of Roots, Barks and Herbs gathered from the garden
of Antire.

17—Nov. 26.

DR. MAIN'S HEALTH INSTITUTE,

THOSE 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.

MRS. J. TRIBBLE, Chairvoyant and Header Physician, cures Cancers, Polyans. Gravel and all other

RS. J. TIGHBLD, Omervoyants and Albert Physician, eners Cancers, Polypus, Gravel, and all other curable disenses; examines locks of hair by letter, and describes absent friends. Office hours from 9.4. M, to 9.4. M, So. 79 Camden street, Boston. Circles Sunday evenings at 7 o'clock. November 3d, 4th, 17th and 18th sice will be in Adiagram. Mass.

CIRCLE. Healing and Developing Circle, No. 91 Harrison Avenue every Tuesday and Friday evening commencing at 75 o'clock. Admittance 25 cents. Conducted by MR. J. 8. FORREST.

MISS C. E. BECKWITH, Trance and Writing

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

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

M.R. AND MRS. A. B. SEVERANCE would respectfully
A announce 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 charneter and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefore
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and finits to the inharmoniously married;
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what inculties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that, they
can do what they advertise without full, as hundreds 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 cails or letters will be promptly attended to by
either one or the other.

Address, MR AND MRS. A. B. SEVERANCE,

Aug. 20. If Whitewater, Walworth Co. Wisconsin.

CORNER OF CLINTON AND MAIN STREETS, Oct. 1.-6w* ROCHESTER, N. Y.

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES,

MR. AND MRS. J. K. OBER, PRACTICAL PHYSICIANS, WILL practice at the Everett House, St. Louis, Mo., for one month, commencing Monday, Nov. 14th, 1864. We cure all curable diseases by laying on of hands. No MEDICINE USED.

SEALEB LETTERS ANSWERED.

L. FARNSWORTH, Medium for Answering Scaled Letters, has located in Chicago, III. Persons enclosing \$2,00 and scaled letter, will receive a prumpt reply. Post Office address, Box 3577, Chicago, III. Residence, 469 West Lake street.

SAMUEL H. PRENTISS, Healing, Spenking and France Mediam, No. 2 Concord street, Worcestee

A SURE CURE

For these distressing compositions is now made known in a "Treatise on Foreign and Native Herral Preparations," published by DR. O. PHELI'S BROWN. The prescription was furnished bin in such a providential manner, that he cannot consciontionally refuse to make it known, as it has curred every-body who has used it, never having failed in a single case. It is equally sure in cases of Fits as of Dyspepsia; and the ingredients may be found in any drug-store. Sent free to all on receipt of five cents to prepay postage. This work, of 49 octavo pages, becautinth vilheraried, abstreats on CONSUMPTION,

Bronchitis, Asthma, General Debility, and gives the best known Herbal Remedies for their positive and permanent cure. Address, DR. O. PHELI'S BROWN, No. 19 Grand street, Jersey City, N. J. 2w—Sov. 28.

SPIRITUALISM. also, pamphlets, newspapers, etc.,

J. BURNS PRIGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. A LL New Publications on the Spiritual and Progressive Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the Banner of Lioht.

SCENES IN THE SUMMER LAND! NO. 1,...THE PORTICO 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 himselfof that mysterious land beyond the gait of darkness, he has published if in the popular Caure De Vistre form. Single copies 25 cents, sent free of postage. Large size photograph, 31; large size colored, \$3. Usual discount to the Trade. For sale at this office. June 25.

PROGRESSIVE PUBLICATIONS.

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

REFORMATORY BOOKS AND PERIODICALS.

THE EYE, THE EYE.

DR. E. KNIGHT HAS discovered a new treatment for the Eye, by which he is curing some of the worst cases of Blindness and Deafness ever known, without instruments or pain.

CANCERS I-DR. KNIGHTS'S new treatment for Cancers surpasses all others now in use; it cures without knife, plasteror path, and heals without a sear.

Every kind of disease treated with great success. Humors of every kind cradiented from the system. No charge for consultation. Once 259 Tremont street, Boston. 5m—Sept. 10. The Great Indian Catarrh Medicine

Sent by mall on the receipt of 50 cents and a 3-cent stamp. Address. DR. A. J. HIGGINS, Box 1908, Chicago, Ill. Oct. 15. THE MOST WONDERFUL RESULTS FOL

DR. LISTER, only Astrologer and Botanic Physician in the State of London PR. LISTER, only Astrologer and Dotains any sician in the State, 25 Lowell street, Roston, Mass. Terms—Orat, a few questions answered, 59 cents; a reading through life, 31,60; a written nativity two years to come, \$1,00; a fall nativity, ladies, \$3,00; gents, \$3,00; a minute written nativity all through life, ladies, \$5,00; gents, \$1,00. Time of the processory.

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

AT NO. 7 DAVIS STREET, BOSTON.

DR. WILLIAM B. WHITE, Sympathetic, Clair-cases that are carable. Nervous and disagreeable feelings removed. Advice free; operations, 81.00. No. 4 JEFFERON, PLACE, deading from South Bennet street), Boston. Sept. 10.

MRS. J. S. FORREST, PRACTICAL, MAGNETIC Mand CLAIRVOYANT PHYSICIAN, 91 HINTION AVENUE, 1st door from Bennett street, Boston. Office hours from 9 A. M. to 4r. M. 3m*-Oct. 22.

MRS. A. H. BRUCE, Clairvoyant Physician,
No. 16 Kneeland street, Boston. Also, unswers calls to
twe-Nov. 12.

SAMUEL GROVER, HEALING MEDIUM, No. 18 DIX PLACE, (opposite Harvard street.) Aug. 27.

DR. J. R. NEWTON, Practical Physician for Curing the Sick, WASHINGTON BUILDING,

DR. J. P. BRYANT.

CURES the sick instantaneously. Rooms at the WAVERLY HOUSE, Rochester, N. Y., till January 1st, 185. ET—All persons unable to pay, are cordially invited to come, and are refcome.

MRS. L. F. HYDE, formerly of Boston, Test and Business Medium, may be found No. 29 Fourth street, New York.

DYSPEPSIA AND FITS

NEW AND STANDARD WORKS ON FOR SALE BY

CF Subscriptions taken for the BANNER of LIGHT at 17s. per annum. Sample copies always on hand. tf—Oct I;

WESTERN DEPOT, No. 356 STATE STREET, corner Harri-Wester, Chicago, Ill.

TA fine assortment of STATIONERY, NOTIONS, PHO-FOGRAPHS, &C., will be kept constantly on hand. Address, TALLMADGE & CO., April 30. Box 2222 Chiea, o, Ill.

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

Low the use of RUSH'S CREAM POMADE. It removes all diseases from the scalp, acting upon it as dressing upon the ground, producing new hair, and returning it gradually 13 list natural color by forming new coloring matter in the cells. No matter how long one has been baid, or how gray they are, we can prove that the above change can be effected. By calling at 20 Winter street, up, stalls, or seading for a circular, any one can be convinced of the trath of the above. 4w—Nov. 19.

Physical Manifestations in the Light.

The interest awakened in this town by the visit of Mr. J. H. Randall and the Boy Medium, Henry B. Allen, warrants me in sending you this account. I might describe separately and in detail each of the nine scances I attended, but knowing your space to be precious, I only give an outline:

APPARATUS AND ITS ARRANGEMENT.

The apparatus consisted of an old-fashioned clothes-horse or bars, placed standing against the wall, and thus, with the three sides of the clothes bars and the wall, a hollow square was formed In this square two rush-bottomed chairs were placed, upon which were set the musical instruments, viz., a dulcimer and sticks, guitar, fife, and two bells, besides a slate and pencil. The clothesbars were then covered with shawls, excepting a place in front of about two feet wide, extending from within a foot of the top to the floor. Excepting two square feet at the top, this open space was then closed by having the back of a large rocking-chair out immediately in front. Thus the hollow square was made quite dark. At the left of the rocker, and facing it, stood a common reedbottomed chair.

PRECAUTIONS AGAINST DECEPTION.

To guard against trickery, the whole apparatus was open to inspection; the visitors might take down the bars, examine the wall, floor, carpet, instruments, shawls, etc., which they did at nearly every scance. From their own number they then chose a committee of one to occupy the rocker. The business of this person was to see that the medium made no part of the demonstrations, and report the truth to the audience. With coat off for the purpose of more readily feeling the medium's hands, the committee and boy were seated: the boy in the chair beside the rocker. The medium's left hand grasped the left wrist of the committee, while his right hand was on his arm above the elbow.

MANIFESTATIONS.

After all parties were seated the demonstrations sometimes began immediately; at other times half an hour would clapse. At the first time the writer sat as committee there were no manifestations at all. A gentle touch upon the dulcimer was generally the commencement; then a pause and a louder touch; next, a sweep across the strings. The guitar would then be handed out through the opening above the back of the rocker. Then the dulcimer would be played; at times with a thrumming noise, then a lively tune would burst upon the ear, the committee affirming in the meantime that both the medium's hands were on his arm. Suddenly the two bells would be jingled and rung; then the slate written upon, the sound of writing being distinctly heard. The communications generally related to the scance; sometimes answers to questions. The slate and pencil were then handed to the committee, and the writing passed around for inspection. The penmanship was of different styles, of ordinary quality, and the lines generally irregular. Perhaps, next, a tune upon the dulcimer, the fife shown or thrown to some person in the audience. Sometimes it beat time on the top of the chair-back. "Pop goes the weasel" was played on the dulcimer, and the "pop" made by the fife striking the chair hard enough to have knocked a man down.

Hands were shown; three sizes could easily be distinguished-large, medium, and small, very white, unlike those of the boy. The committee's hair was often pulled, his head patted, hand shook, etc. At times the hands were shown where it was impossible for the boy to reach. These hands felt like those of a living person. The writer's hand was shook, patted, and stroked. The fingers which did this seemed a little cold, but the palm was warm. I tried to grasp the hand to hold it securely, but it slipped from between my fingers and patted the back of my hand. One committee took hold of the boy's right hand, and, while thus holding it, a right hand was shown.

At the last scance the demonstrations were unusually powerful. The instruments were handled almost violently. At the close, the fife and bells were thrown, and the heavy dulcimer shoved out upon the floor, while the curtained clothes-horse

was tipped over.

All these things happened in a small room, oither in the day time, or in the evening, while a large kerosene lamp was burning. The medium was in plain sight, excepting his arms and hands. These were covered as Mr. Randall says, "for the purpose of throwing them in a negative condition corresponding with the hollow square.

About fifteen different individuals, including some of our most worthy citizens, occupied the chair, and every one was satisfied that the demonstrations were not made by the boy. One man declared that ten thousand dollars would not hire him to be in the committee's chair while those hands were being shown and the fife was striking about his head. But people are generally anxious to take this place in order to know for themselves.

If it be possible that Binghamton has been hoodwinked, we hope other villages or cities will be keen enough to discover the trick; and when found out, let it be exposed through the Banner. The Spiritual Philosophy will work its way through the world in time, and be accepted for its beauty and truth, and no false demonstrations are wanted. Mr. Randall invites caudid examination. He prefers to go to the strongest skeptic's house in the town where he stops. He will travel in the East until next fall, and then he intends to go to California, and give the people bordering on the Pacific an opportunity to witness these phe-

Some people look upon physical manifestations lightly, saying, "If this is the sum of Spiritualism we want nothing to do with it." True Spiritualists can assure them that these outward demonstrations are no more the essence of Spiritualism, than the A B Cs are the substance of knowledge. These physical phenomena are merely to attract attention and awaken investigation.

When people become convinced that mediums do not make these manifestations, they are then prepared to take the first lesson in Spiritualism. After the novelty of these outward demonstrations has passed, (and earnest thinkers do not long cling to them,) a wide field of beautiful philosophy is open—a field as broad as nature, beginning and ending in Deity-a system of religion in harmony with reason, because it is the soul of science-a religion which the most scientific philosopher can appreciate best, because he sees that it harmonizes with every truth he has discovered. The Spiritual Religion preëminently invites intelligence. No true Spiritualist can long be content to remain in ignorance. TRUTH is its motto, and SCIENCE its foundation. Ye workers for its advancement, be sure your foundation is broad and firm, that the superstructure may be approved by God, and therefore be everlasting.

Yours for the truth, S. C. CASE. Binghamton, N. Y.

A man had better have all the afflictions of all the afflicted, than be given up to a repining, grumbling heart.

Spiritualism in the Northwest---Local Organizations, etc.

Never has there been a time in the Northwest when there was so much interest felt in the cause of Spiritualism, as at the present time. The great National Convention, at Chicago, is producing a good effect among all classes of people, and many are now attending upon our spiritual lectures that never before could be induced to do so.

The Religio-Philosophical Society, at St. Charles Illinois, has recently had two courses of lectures; the first by Bro. Dr. Coonley and lady, the last by Bro. H. P. Fairfield. Dr. Coonley lectured very acceptably in many places in this part of the State, and is now making his way Southward.

Mr. Fairfield has so far recovered from his recent injuries as to appear in the desk as good as new. The last lecture purported to come from the eccentric Lorenzo Dow. It was a Religio-Political discourse, and of marked ability, and especially adapted to the times, as indeed were all of his lectures. After a course soon to be given by Mr. E. V. Wilson, Mr. Fairfield will return and deliver another course before this society. He has many engagements already made in this vicinity, and is greatly admired.

Now, dear Banner, a few words upon the subject of Local Organizations. Many, very many public lecturers and active friends of Spiritualism, and a large portion of the National Executive Committee appointed at the recent National Convention of Spiritualists, at Chicago, have been expecting you would have published a form of local organization under the recommendation of that National Executive Committee, long ere this. The reason you have not done so is, doubtless, that the manuscript has not reached your office.* Bro. Frank Wadsworth, Secretary of that Committee, informed me several weeks since that the form had received the approval of most of the members of the Committee, and would soon appear in the Banner. Believing that it will soon reach you and appear, I only refer to it now, as I am constantly in receipt of letters from all parts of the country, as Chairman of that Committee, inquiring why the form of organization recommended by the Executive Committee is not published. They say," It has been alluded to by Bro. Dr. Child, of Philadelphia, and why does it not appear in the Banner?" I have replied, "I know of no reason but the want of sufficient time." The people are rife for local organizations, and desire uniformity, as far as consistent. Our public lecturers are, almost universally, anxious to aid in getting up local organizations, and are constantly writing me to send them forms, etc. I have parted with all I had printed, and consequently cannot comply with their requests; but reply to my correspondents that the Banner will soon publish the form recommended by the National Executive Committee. The widely spread circulation of the ever welcome Banner will place this form before the Spiritualistic public generally, and I really hope that public expectation will soon be gratified.

Now is the time to organize, locally, in anticipation of the next, or second National Convention of Spiritualists, and every district where ten or more can unite on a broad and free platform, without creeds or confessions of faith, should do so, and be represented in the next National Convention. The public will distinctly understand when the form of local organization, together with the circular accompanying it, is published, that the Committee assume no dictatorial authority, but having the good of our great and humanitarian cause in view, simply recommend such a form and course as will result in the greatest and most lasting good to the largest number, and unite us, to the end, that we may become a potent power in the world for the mental, moral and spiritual elevation of mankind. Fraternally,

S. S. Jones. St. Charles, Ill., Nov. 18th, 1864.

You are right. We have not seen the manuscript. It is undoubtedly in the hands of some one of the Committee, for revision.—ED. BANNER.

Hudson Tuttle's Theory of the Origin of Man.

Allow me a small space, Mr. Editor, in your readable paper, to express a few thoughts upon Bro. Tuttle's theory respecting the Origin of Man. as set forth in his "Arcana of Nature." Although, I find much to interest and instruct in the volume yet I am compelled to dissent from some of his conclusions, with regard to man's original ancestors. On page 255, after proving conclusively that the generally received opinion, that mankind as well as animals, had their origin from single pairs, was erroneous, and demonstrated satisfactorily that they originated spontaneously, from millions of primitive cells, he goes on (p. 446) to say, "in accordance with these principles the Ourang-Outang, the immediate ancestors of the human family, were very different from each other; some were black, some nearly white, and some brown, according to localities, etc.

This theory may be correct; but it strikes me that it would be much more in accordance with sound reason to suppose that the All-Creative Power, (call it what you please, a personality or a principle,) possesses the ability to so arrange those primitive cells, as to produce a perfect model, and thus avoid the necessity of making use of a species of Baboon, in order to perfect the original design; to suppose otherwise would be, in fact, to infer that the Creative Power, (or Creator), was not certain what would be the result of the experiment; and that finding the Ourang to approximate nearest to what was intended, concluded to suspend further operations in that direction, and make use of this specimen to produce from the true object aimed at; thus cap the climax of Creation. And further: had mankind originally sprung from the source indicated by Bro. Tuttle, we should very naturally look for a repetition of the same phenomena, and we certainly should have a right to expect to see new races springing up in localities inhabited by the descendants of our primitive ancestors; but I believe there has been no such enlightened descendants of the Ourang, noted by travelers or historians, the Ourang remains about the same in 1864 as when first discovered, hence I conclude that the design of the Creator was originally perfect, and that mankind, as well as all other animals, came into existence in accordance with that dedesign, and not through the aid of secondary Yours for the truth, H. BETTS. Burr Oak, Mich.

CHICAGO.—This metropolis of the great West, more than any other town or city on the continent, illustrates the astonishingly rapid growth of that section of the country. No place has gone forward as fast as Chicago. Only so far back as 1830, there was no such city on the face of the earth; it was nothing more than a military post, consisting of a small wooden fort, with some two or three houses in sight. About the year 1832 it began to be a village. Since that time its population has been fifteen times ascertained; and in 1860, it was found to number one hundred and nine thousand two hundred and sixty souls; in 1864, it numbers ONE HUNDRED AND SIXTY-NINE THOUSAND TWO HUNDRED FIFTY-THREE! Sixty thousand increase in four years.

Correspondence in Brief.

ner, and Other Matters.

I find in your issue of Nov. 19th an article entitled, "The True Structure of the Universe." Of this article I will say this much: I do not profess to have a very strong imagination, but such as it is, were I to tax its powers to the utmost for the purpose of conjuring up the greatest conceivable absurdity, and were then to read that article, I think I should yield it the palm. This is all that think I should yield it the palm. This is all that I have to say upon it. I drop the subject at once, and shall enter into no further discussion respecting it. But, Mr. Editor, you must not suppose that I read your paper only for the purpose of carping. On the contrary, I peruse with a deep interest whatever purports, with any degree of probability, to come from the unseen world—that world whither many dear friends and kindred have already gone, and toward which the ever onward flow of time is steadily bearing ourselves.

The "Narrative of a Spirit who entered spiritlife at the age of three months," is beautiful, and I have read it with a great deal of pleasure. The stories, too, in your "Children's Department," are highly interesting, and they breathe that spirit of love which we should all aim to possess, and convey the most useful morals.

vey the most useful morals.

As to your "Message Department," I believe that you sometimes find the information that purports to come from a departed spirit corroborated from other quarters. I wish this could be done oftener, as such corroboration tells strongly in favor of the genuineness of the spiritual communications.

But not to trouble you longer, I do not think that I have much fault to find with you for your efforts to overset the old theology. Let God remain; let the law of love remain; and all hail the

law of endless progression.
Respectfully yours, John A. Gillett.
Waterloo, Seneca Co., N. Y., Nov. 18, 1864.

*We have capital tests nearly avery day corroborative of the reliability of the Spirit Messages published in the Banner from week to week; but when we request of the persons who have identified these messages the privilege of referring to them as authority, they decline, giving as one reason, among others, that they do not wish to be identified with Spiritualists at present; that some time they would have no objection, etc. The fact is, "Spiritualism is not popularyet," they should have said, "but when it is, we shall have no objection to your saying publicly that we have received through the Banner messages from our departed relatives. But don't do it wow!"
This is precisely how the matter stands. We know the time will come, however, when these very sensitive persons, who stand in fear of popular opinion, will be ashauned of their lack of independence to-stay.—[Ed. Banner.

About Sectarianism.

One of our subscribers writes as follows: "Why is so much said and written by lecturers

and advocates of the Spiritual Philosophy against Sectarianism? I believe to be a sectarian is right, and, indeed, it is almost impossible to be other-wise, in principle, at least. It is just as easy to be a sectarian Spiritualist, as a sectarian anything olse. I suppose to be a sectarian is to love better and be more strongly attached to one's religious and be more strongly attached to one's religious sect than to all others. Bigotry and sectarianism are two distinct qualities. One arises from ignorance—the other from a law in our being; and yet bigotry may not be all outside of the spiritual sect. It is very easy to be a bigoted Spiritualist. Again I say, sectarianism is right. Is it wrong to love one's wife, or children, or home, or country, better than another's wife, children, home or country? Then why is it wrong to love and cher.

country? Then why is it wrong to love and cherish one's religious sect in preference to all others?

—to seek the society of those whose sympathies and interest are in common with our own? While I contend it is right to be a sectarian, I think it wrong, and savors of bigotry, to speak or write of the Calvinist or Roman Catholic with a sneer, or contempt, although we may not be able to mingle in as congenial companionship with them as with those of our own faith. And until I can sit as complacently and listen as attentively to an old-fashioned Calvinistic sermon, or mingle in the same loving attraction with Roman Catholic sects —in a word, until I can feel the same charity for those whose faith is Mahometanism, or any other ism, as I can mingle with and love the Spiritual-ist, I must subscribe myself, A SECTARIAN SPIRITUALIST.

Aid from the Golden State.

In reply to your appeal, I send you a five dollar note for my next year's subscription; and I call upon all your subscribers to do the same; and if such a subscription is not sufficient, I am ready to make as many more as necessary, pro rata. I felt great regret at the suspension of the Herald of Progress. There is more need for the Banner to be kent aloft. A. G. EASTERBY. Napa, Cal., 1864.

Spiritualism in Memphis, Tenn.

Dr. S. Gilbert, writing from Memphis, Tenn. says he never before witnessed such an interestip our cause as is manifest since Lieut. E. V. Wilson gave two loctures there on the Spiritual Philoso-phy. "We want more good lecturers; the field is ripe for the harvesters."

Too Poor to live without the Banner. R. T. Wyman, of Wankan, Wis., in remitting ten dollars for subscriptions and the Free Circle, says he "is so poor he can't live without the Ban-

Obituaries.

ner, and the Free Circles."

Passed to the Higher Life, from his residence in Phila-delphia, Charles P. Ricker, in the thirty-second year of his

age.

Brother Ricker was a man of modest and unassuming habits, and his real character was known only to those who became intimately acquainted with him. He was born in Rochester, N. H., and received the common school education of New England. At an early age he felt called upon to preach the Gospel, as he supposed; and, in connection with the Mothodist Church, he studied for the ministry; and, as he remarked in one of our Conferences, that he preached "around" for a whole year to small audience, on small subjects, with small profits both to himself and his hearers. He was in earnest, but was not satisfied; and as he did not find the savor of life in the Church, he was induced to investigate modern Spiritualism, and with a frankness and candor which ever marked his character, he soon became a convert to its teachings.

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In the month of January, 1864, two little girls, their only children, died, leaving them very disconsolate. Shortly after this, Mr. and Mrs. Ricker removed to this city. Mr. Ricker was a printer by trade, and he was employed by Messra, Murphy & Sons, who became very much attached to our brother on account of the nobleness and integrity of his character. A career of success in business seemed to be opening before him, but alas, how uncertain are all worldly prospects!

Mr. Ricker had taken a prominent part in the cause of Spiritualism in Lowell and Worcester, and was President of the organizations in both places, and had lectured considerably himself. He entered with much interest into our organization in this city, and was one of its Vice Presidents.

On the 5th of November, he left the office, not feeling very well, and found himself growing quite sick with a disease which proved to be small pox. His wife was absent on a visit to her friends in New England, but on receiving information of his liness of a true woman, as she is, devoted herself almost alone to nursing hum in this loathsoine disease. Faithfully and carnesty did we watch the brother through two long weeks of struggle and suffering, during most of which time he was delinious. There were, however, many heautiful intervals of clear serroty, when the soul assumaci his cupire over the organism, and he spoke great truths and loving works to us.

On Wednesday morning, the 16th hist, he appeared to be passing away, and his wife, overcome with weariness and watching, fell prostrate, and, becoming entranced, a spirit said to the writer, Be calim, be quiter, we may go with our brother the world of the celestal regions.

He did return, and on several other coccasion

tiful land.
We thought we were alone as the cold clods of earth fell upon the codin, but our brother was there with a heavenly hand, chanting sourgs of thanksgiving on the banks of deliverance, and he turned to us, and said, "Brother, be of good cheer; I have overcome the world. Henceforth there is a crown of righteousness isld up for me. I am not to be separated from

my loved ones; the g-iden chord of sympathy and love that have bound is together are stronger and brighter than ever, and though the pany of separation may bring sorrow to your hearts now, I would have you repolee and be comforted, for I am rang. Yours truly, HESBY T. CHILD, M. D., Philadelphia, Pa., Nov., 1861.

At a meeting of the First Association of Spiritualists of Philadelphia, held at Sansom-Street Hall, on Sunday evening, Nov. 20th, 1864, the following Preamble and Resolutions were

Nov. 20th, 1884, the monowing a reasonable manimonally adopted:

Whereas, The Angel of Death has again appeared amongst us, and removed from our midst our brother, Charles P. Ricker, one of the Vice-Presidents of this Society: therefore, Resolved, That while we cherish a high respect for his memory, and cannot but regret that his career of usefulness in the healy has thus early been cut short, we feel that in the light of our beautiful Philosophy he is not removed far from us, and that his sphere of labor and usefulness has been extended by the change.

Resolved, That we tender to his friends in New England, and to his relatives and family, our sympathy in this their hour of deep bereavement, and we trust that the same confidence which inspired him with hope and peace during his last hours will be given to them, and that the consciousness of his presence will sustain them in this trying occasion.

JAMES TRUMAN, Secretary.

James Arnold Whipple departed this life on the 7th inst., at

James Arnold Whipple departed this life on the 7th inst., at his residence in Worcester, after a very distressing illness of

James Arnold Whipple departed this life on the 7th inst., at his residence in Worcester, after a very distressing illness of several weeks, in the 57th year of his age.

As he was a long and stendinst friend of the Liberator, and the cause of the slave, being at his decease a Vice-President of the Worcester South Division Anti-Slavery Society, his friends would giadly see his obituary record in the columns of the faithful pioneer organ, as also in the Banner of Light. Our departed friend, as one who shared in earth-life the faithful pioneer organ, as also in the Banner of Light. Our departed friend, as one who shared in earth-life the faitlies of our common humanity, would not be pleased with a very culogistic notice of his life and merits; but it seems unjust to his memory, and would pain the feelings of the many friends who knew his worth, not to inscribe a passing tribute of respect for his more prominent traits.

He was of the common people, self-made into an ingenious and thorough mechanic, a judicious husiness man, and a respectable middling-interest citizen. This may all be understood from the fact that he died the honored President of the Worcester Mechanics' Association; in whose splendid hull his funeral obsequies were rendered, under the immediate auspices of that thrifty and enterprising body. In philanthropy and moral reform he was an uncompromising Anti Slavery and Temperance man-always against human oppression, vice and degradation—always for the rights, libertles and elevation of man, especially of the down trodden and suffering classes. As an intellectualist, he had an acute, active and vigorous mind, very much self-educated, inclined to selentific investigation, and disposed to do his own thinking on all subjects without much deference for traditionary authority or popular opinion. He was therefore, and an acute, active and vigorous mind, very much self-educated, inclined to selentific investigation, and independs of the moral provider and affectionate husband, and justly beloved by his numero

her in her ioncilless, he would surely do so to her ion satisfaction.

He bore his very painful sickness, from the beginning to the end, without a single expression of impatience. He was also calm; rational and considerate throughout; giving unjutte directions not only about the affairs of his estate and family, but all the important details of his funeral. It was his request that the writer of this notice, together with Rev. Messas St. John and Richardson, of Worcester, should take part and speak on the occasion. It was accordingly so done. And now may the impressive lessons of this event leave their proper influence on all on whom they have fallen, and most consoling benedictions from heaven descend on the bereaved widow, relatives and friends overmore!

ADIN BALLOU.

Hopedale, Mass., Nov. 15, 1864.

Two resoluds of promise, transplanted from this uncongenia soil to that bright and lovely clime "just over the river:"
Mary and Nellie, children of Mrs. Corbin Davis, of North Woodstock, Ct., by the unmerciful hand of diptheria, Nov. 11th

and 13th.

Their father, a Union soldier in a rebel prison, knows not the loss of his loved darlings. In a vision my spirit went out the loss of his loved darlings. In a vision my spirit went out the loss of his loved darlings. In a vision my spirit went out the form the stream. They were on a sloping hillside, gathering flowers of the brightest hue and richest perfume. A soft ambrostal breeze faunced their brows, and waved their golden hair. When they saw me they welcomed mo with radiant countenances, and scenned glad that I had come. They told me they would show me the things they had seen and what they had to play with; and so they led me by the side of the stream, on whose banks were thousands of beautiful shelfs and lovely pearls. They also showed me a very large number of toys, most curious and wonderful to belold; and they said, "This is not all," as they pointed with their little fingers to the palace on the hill.

D. L. P.

Passed to the Summer-Land, from Norton, Mass., Mr. Eph-

Passed to the Summer-Land, from Norton, Mass., Mr. Ephraim Lane, aged 55 years.

His family and friends were suddenly and unexpectedly called to mourn their loss. Having gone into the woods to work, and not returning at the expected time, search was made, when his body was found crushed beneath a fallen tree, with life extinct. Suddenly as the change came, it did not find him in the dark as to whither he was going, for he had long been an earnest seeker after the truths of the Spiritual Philosophy.

A Three Days' Meeting.

The Friends of Progress will hold a three days' meeting at Greensboro, in Uncle Seth Hinshaw's free Hall, Henry Co., Ind., beginning Dec. 9th, and continuing through Sunday the 11th. A universal invitation is extended to all mankind, irrespective of doctrines, creeds or opinions, all of which may be freely expressed. Able speakers are engaged. All from a distance will be provided with entertainment free of cost. By order of Com-J. H. HILL

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street.) every Sunday, (commencing Oct. 2.) at 23 and 73 r. m. Admission, fileen cents. Lecturers ongoed :—Cora L. V. Hatch during December. GOSPEL OF CHARITY will meet every Thursday evening, at the corner of Bromileld and Province streets. 'Admission free.

The Spinitual Freedom will hereafter hold their meeting at (lirard Temple, 554 Washington street. There will be a Salbath School every Sunday, at 1 % r. m. All interested are in vited to attend. C. L. Veazle, Superintendent, Dr. C. H. Rings. DR. C. H. RIMES.
CHARLESTOWN.—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. N. J. Willis, Dec. 4 and 11; Mrs. Jennie S. Rudd, Dec. 18 and 25; Mrs. Laura Cuppy, Jan. 1, 8 and 15; Mrs. E. A. Bliss, Jan. 22, 29, and Feb. 5 and 12; Mrs. M. S. Townsend during March; A. B. Whiting during June.

CHRISEA.—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. Grandon, Chelsea, Mass. The following speaker has been engaged:—N. Frank White, Dec. 18 and 25.

Quixor.—Meetings every Sunday in Rodgers' Chapel. Ser-rices in the forencon at 10%, and in the afternoon at 2% o'clock. Speakers engaged:—N. Frank White, Dec. 4 and 11; Mrs. Susie A. Hutchinson, Dec. 18 and 25. A. Huteninson, Dec. 16 and 25.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall
regularly at 2 and 7½ P. M. Speakers engaged:—N. S. Greenleaf during December; Miss Mattle L. Beckwith during January; Miss Emma Houston, March 5 and 12.

ary; amb Launa Houston, March 5 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. 18 and 25; W. K. Ripley, Jan. 15 and 22; Chas. A. Hayden, April 2 and 9; Miss Martin L. Beckwith, May 6 and 13.
Lawer: Saletonates had

Hartina L. Beckwith, May 6 and 13.

LOWELL.—Spiritualists hold meetings in Loe street Church. The Children's Progressive Lyceum" meets at 10% A. M. The Chilowing locturers are engaged to speak afternoon and vening:—Scelle J. Temple during December; Chas, A. Haylen during January; Mrs. A. A. Currier for February; Mrs. E. A. Bliss for March; Muttle L. Beckwith for April; Charles A. Hayden for May; Mrs. Frances Lord Bond for June. WORCESTER, MASS.—Meetings are held in Hortleultural Hall wery Sunday afternoon and evening. Speakers engaged:— Mrs. A. A. Currier during January; J. G. Fish during Febru ry; Miss Beckwith during March.

Phovidence, 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 108 o'clock.

at 10% o'clock.

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

Pontland, Ms.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forenoon Lectures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—Mrs. S. E. Warner during December; J. M. Peebles during January; W. K. Ripley, Feb. 19 and 26. New York.—Ebbitt Hall, near, the corner of Thirty-third street and Broadway. Free meetings every Sunday inorning and evening at 10% and 7% o'clock. Fred. L. H. Willis, per-manent speaker.

manent speaker.

The Friends of Progress and Spiritualists of New York hold their meetings at Dodworth's Hall, No. 808 Broadway, every Sunday, at 10% and 7% o'clock. Scats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 P. M.

nones its regular sessions at 21. M.
The Finends of Proguess 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. BROOKLIN, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y.

washington street, Brooklyn, N. Y.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Itali. corner of Kinth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 104 and 1% o'clock. Speakers engaged:—Mrs. E. A. Bliss, of Springfield, Mass., during December.

Washington D. C.—Saistradie Mass.

opinigacia, Mass., during December.

Washington, D. C.—Spiriunilist Meetings are held overy sunday, in Smeed's Hall, 491 9th street. Speakers engaged:—Miss Nettle Colburn, Dec. 4 and 11: Charles A. Hayden, Dec. 18 and 25; Warren Chase during January; Rev. J. M. Peobles during February.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EYERT WEEK IN THE BANNER OF LIGHT.

(To be useful, this list should be reliable. It therefore behouses 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 Lecturers only.]

Mus. Cora L. V. Haren will lecture in Lyccum Hall, bos-ton, during December. N. Frank White will speak in Quincy, Dec. 4 and 11; in Chelsed, Dec. 18 and 25; in Troy, N. Y., during January; in Somersville, Coun., during February; in Springfield during March. Address, Quincy, Mass.

MRS. S. E. WARNER will speak in Portland, Mc., during De-cember. Will speak week evenings, if desired. Address, care of Dr. H. F. Gardner, Pavillon, 57 Tremont street, Boston. DR. L. K. COONLET will lecture and heal in Quincy, Ill., dur-ng December. Address, care W. Brown, Onliney, Ill. F. L. WADSWORTH WIll speak in Buttle Creek, Mich., one-half of the time for six months.

half of the time for six months.

Miss Martia L. Beckwith, trance speaker, will lecture in Williamantle, Conn., Dec. 18 and 25; in Taunton during January; in Safford, Conn., during February; in Worcester during March; in Lowell during April; in Plymouth, May 6 and 13; in Portland, Me., May 20 and 27, and during September. Address at New Haven, care of George Beckwith.

J. H. RANDALL and HENRY B. ALLEN will be in Boston from Dec. 3 until Dec. 15; in Worcester, Dec. 18 and 25. Address

LOIS WAISBROOKER will speak in Bowling Green, O., four Subbaths, commencing Nov. 13; in Clyde, Dec. 11; in Welling ton, Dec. 18; in Liverpool, Jan. 1; in Eaton, Jan. 8. Address, Liverpool, Medina Co., O.

Liverpoor, Medina Co., O.

LEO MILLER will speak in Milwaukee, Wis., Dec. 4 and 11; in Exansylle, Dec. 19 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. E. J. Pike, inspirational speaker, will lecture in Haver-hill, Mass., Dec. 4 and H. Will receive calls from there to lec-ture, or to attend funerals. Mrs. E. M. Wolcott will speak in Leicester, Vt., Dec. 4; n East Middlebury, Dec. 11; in South Hardwick, Dec. 18; n Morrisville, Dec. 23. Address, Rochester, Vt.

18AAO P. GREENLEAF Will speak in Glenburn, Me. Dec. 4; in Exeter, Dec. 11; in liucksport, Dec. 18 and 25. Address, Exeter Mills, Mc.

Mile. S. A. Horrow has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend fune-rals. Address, Rutland, Vt. MRS. SARM A. BYRKES Will speak in Lynn, Dec. 4 and II; In Plymouth, Dec. 18 and 25. Address, 87 Spring street, East Cambridge, Mass.

Cambridge, Mass.
MRS. PRANCES LORD BOND will lecture in Lowell, Mass., in
June. Address, care of Mrs. J. A. Kellogg, Amherst, Mass.
ORABLES A. HANDEN will speak in Washington, D. C., Dec.
18 and 25; in Lowell during January and May; in Chelsea
during February; in Haverhill during March; in Plymouth,
April 2 and 9; in Providence, R. I., April 23 and 30. MRS. M. S. TOWNSEND speaks in Troy, N. Y., during De-ember. Address as above.

remoer. Address as above.

J. M. Preseles will speak in Providence, R. L. during De-cember; in Portland, Me., during January; in Washington, D. C., during February. Address as above, or Battle Creek, Mich.

MICh.
WARREN CHASE will lecture in Syracuse, N. Y., during December; in Washington, D. C., during January. He will also speak week evenings on the war, the currency, reconstruction, the origin and destiny of the races, etc. He will receive subscriptions for the Banner of Light. MRS. AUGUSTA A. CURRIER will speak in Philadelphia dur-ing December; in Worcester during January; in Lowell dur-ing February. Address, box 815, Lowell, Mass.

WALTER HYDE lectures every week at No. 244 Fulton street, Brooklyn, N. Y. Mas. E. A. Bliss, of Springfield, Mass., will speak in Cincin-nati, O., during December; in Charlestown, Jan. 22 and 29, and Feb. 5 and 12; in Plymouth, Feb. 19 and 26; in Lowell dur-ing March.

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

day ovenings, if wanted.

JANES M. ALLEN will speak in Waldo, Knox and Hancock
Counties, Me., until further notice: also attend funerals. Ad
dress, Scarsport, Me., care of M. Balley.

Mrs. C. FANNIE ALLEN'S address is Scarsport, Me., care of
M. Balley. She will now receive calls to lecture for the autumn and winter, and attend funerals when desired.

J. G. Fish will speak in Providence, R. I., during January I. 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. nnd March! in Worcester, Jass., during February, Address, Ganges, Allegan Co., Mich., or according to appointments. W. K. Riplan 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. H.

AUSTEN E. SIMMONS Will speak in East Bethel, Vt., on the ourth Sunday of every month during the coming year; in Woodstock, Dec. 4; in Bridgewater, Dec. 11. Address, Wood-MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston, Ms.

Miss Susia M. Johnson, Chicopee, Mass.

Samuel Underhill, M. D., is again in the field, and ready
to receive calls for lectures. Address care of A. J. Davis, 24
Canal street, New York.

Cona L. V. Hatch. Permanent address, New York.

Mus. Emma M. Mantin, inspirational speaker, Birmingham, tich. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

BENJ. TODD, Decatur, Ill. Miss Belle Scougall, inspirational speaker, Rockford, Ill. MRS. IDA L. BALLOU, Fond du Lac, Wis.

Miss Lizzie Carley, Ypsilanti, Mich. W. F. Jamieson, inspliational speaker, Decatur, Mich. Mas. H. T. Stearns will answer calls to lecture. Address, outh Exeter, Me.

GRORGE KATES, of Dayton, O., will answer calls to lecture on Sundays, at accessible points.

IRA H. Curris speaks upon questions of government. Address, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. H. P. FAIRFIELD, Crete, Will Co., Ill., care of R. M. Mellen. Mrs. Sarah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street.

C. Augusta Fitch, trance speaker, box 4295, Chicago, Ill. Miss A. P. Mudgett will answer calls to lecture, and attend unerals. Address, Montpeller, Vt., care of L. L. Tanner. MRS. A. P. BROWN, inspirational speaker. Address, St.

MRS. FRANCES LOUD BOND, care of Mrs. J. A. Kellogg, Amerit, Mass. Mrs. 11. F. M. Brown may be addressed at Kalamazoo, Mich.

Miss L. T. Whittier, Dansville, N. Y. Moses Hull, Kalamazoo, Mich. F. L. H. and LOVE M. WILLIS, 192 West 27th street, New

DR. JAMES COOPER, of Bellefontaine, O., will answer calls to peak 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. Sorma L. Charrell. Address, care of Mrs. A. Paterson, No. 250 Walnut street, Cincinnati, O.

MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. latch. J. S. LOVELAND, Willimantic, Conn.

II. B. STORER, FOXDOTO', Mass., or 4 Warren st., Roston. Mrs. Laura Curry, Dayton, Ohio.

SPECIAL NOTICES.

(Each insertion of all advertisements under the above headig will be twenty cents per line.

J. L. POTTER, trance speaking medium, from Massachusetts, desires to make engagements through the West, to speak wherever the friends may desire his sorvices. Address, 19cs Moines, 10wa, care of Lewis Lucas, 18cs, 28cs, 28 MRS. N. J. WILLIS, tranco speaker, 24% Winter street, Bos-MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address, 0 Russell street. Charlestown, care Col. C. II. Wing. 1014

Miss Jennik Lord, musical medium, care Erastus Stebbins, HENRY C. GORDON, medium, 66 West 14th street, corner 6th venue, New York. HENRY C. GORDON, Inculual, of the control of the co

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

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All Business Letters must be addressed

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