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Titerary Department.

Written for the Banner of Light. CONSTANCE TRETON MY UNCLE'S WARD.

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CHAPTER VII.

One afternoon, as the purple and ruby tints of sunset were melting into golden, vapors, Constance and I returned to the house from the forest, where we had been gathering wild flowers, listening to the songs of the birds, and dreaming of the time when humanity should come, like little children, and, sitting at the you for making sport of my classical locks." feet of Nature, learn of her. We were, met in the

verandab by Uncle Robert. "Well, young indies," he said, in his arch way, " who do you think has done you the honor of calling upon you ?"

"I am sure we can't imagine," we replied with one voice.

"Well, then, none other than Mrs. Howard Appleton and the renowned belle, her daughter." "What I mother and Laura ?"I orled, with dismay.

"Eren so, my dear. They regretted your absence very much, but could not await your return, as they had several engagements, and were intending to start for Saratoga to-morrow."

" I was afraid that they had come after me," I said, drawing a deep breath.

"Come after you, Mayflower? I should like to see them get you I But I doubt whether they thought of every lady that has the good fortune to bring out two you at all. On the contrary, they came for Constance."

" For me !" she exclaimed, in amazement. " What did_they desire ?"

. That you and I should accompany them to the Springs."

"What excuse did you make?"

"I merely said that you did not design to enter soclety before Christmas, at least. My sister then empowered me to invite you to become her guest the coming winter. I promised that I would execute her commission."

"Thank you: I will think of it. I have agreed to visit Florence Percy this fall, and the day that May goes back to school I shall start, if you have no objections."

He laughed, and then said, in a light, bantering tone:

.. It will not make any difference whether I approve your plane or not, as long as you have them so fully prepared. But as for May's going back to Mrs. Stillman's, that's entirely out of the question. She will enjoy herself."

assumed. "Constance," he said, "is crowned by this. I guess your brother would n't thank you for sickness has benefited me in one way, at least, for it shall go back to the world purce, better for these has revealed my friends to me. Small pox is really a weeks of agony-so talk no more of sacrifice." veiled their faces, Laura among, the number. The latter appears very gloomy, however, and, if I am not mistaken, I should judge that a tempest was pending. So if you should happen to hear of a duel in high life, you need not be surprised, not wonder who the principals are. I do not know whether it will be pistois and swords, or that small but very effective woman's wespon the tongue. Mrs. Howard Appleton is in ecatasies that Mrs. Grandy is so well charmed."

After proceeding in the same strain for awhile, he. . i bobba

"Fling your books to the winds, my little May. flower, and come home... That flery head of yours will' topple over if you put much more into it. Be-sides. I want you, my pet; we'll keep bachelor's hall together."

"Ah. uncle !" I said to myself, "my fingers ache for a twitch at that brown beard of yours, to repay

Enclosed was a line from his ward, penned in her usual kind and affectionate style, but with hardly an allusion to the party.

A week passed, and then I was astonlahed at receiving a letter from my mother.

" Miss Ireton is quite the fashion," she wrote. "I never saw a person make a greater sensation than she does. I suppose you are surprised that she excels your sister; but then Laura was not so 'new,' as she went into society considerable before she made her regular appearance, you know. I see now that 'it was a fatal mistake. I think Robert has cause to be proud of his ward. She is superb. One secret of her great success is her apparent indifference, but of course that is assamed. I hear that her sunt is very much vexed that she did not have the privilege of introducing her; but it was my place, being her guardian's sister. It is not such attractions as your sister and friend. By the way, Constance tells me that you have improved very much. I am glad that you are of such a studious turn, for although you will never be remarkable for your beauty, you can be 'llterary,' and that 'takes' with some people."

Here I faid down the sheet to laugh. It was very evident that she was building eastles in the air on my account. The idea of her being interested in my movements was extremely novel.

" Oh, I had almost forgotten one thing," she went on. " Perhaps you recollect that your uncle, Edward Blewart, residing in the East Indies, died about a year ago, and that his wife, my eister Alice, remained to settle up his allairs. Well, she arrived in yesterday's steamer. It seems Robert had written to her, inviting her to come and superintend his household, and chaneron Miss Ireton. I am very sorry, for I had intended to have that pleasure myself; but Robert slwave was very eccentria."

I did not remember much about this aunt. as I was very young when she left her native land to follow the do, as far as learning is concerned, and now she must fortunes of her chosen one. So with the thought, "I hope I shall like her," I folded my letters and turned could ever know enough. I am intending to return to The weeks aped on, and occasionally reports came Woodville in two months. As I am now in the senior from the brilliant circles in which Constance moved,

She laughed.

She iangued. "No; I can imagine bow he would look. He is a regular fire brand when aroused. I should n't say this to every one."

... Who do you think Goastance will marry ? The character, I mean," I inquired, curious to know her dea.

idea. "She is surrounded now by fops, who whisper soft nothings in her ear, and they are so strong in their self-conceit, that they novel dream, spite of her coid-ness, that she is diggated. Soon she will begin to attract the intelligent, and node that can talk, instead of dance, who now stand modestly back and worship at a distance. Then she will find the heart that beats finds it. I guess it will be so in your case." in unison with hers; one that can soar with her-not be a clod to drag her into the valler,"

I laughed, and then said, lightly:

"Why, Edna. you are really eloquent. I do n't be-lieve she ever imagined that, she had such an ardent admirer in you.' I must tell, her what a stounch supporter she has here."

She looked up with an expression of pain.

" Oh, do n't for the world, May. I should be mortified to have her know bow I have rattled on. do wish I had n't said a word."

"You need n't feel bad about it, for I shall not be tray your confidence. You have only paid her the compliment of understanding her, and very fow can do that."

A number of scholars now entered, and interrupted our conversation.

A change came over me. The weeks dragged slow. ly by, then came days of strange lassitude, and nights full of wakefulness. Finally Lecemed to lose my hold on' tangible things, and floated away on the sea of fancy. I remembered confused murmurs about me, of hurrying steps and anxious faces, and then followed a blank.

CHAPTER VIII.

One day I swoke with a bewildered start. I was in a strange room, but a figure seated by the window caused | these breezes will bring you strength." me to utter a glad cry. The next instant Constance bent above me.

"How came you here? Have I been sick ? What 's the matter ?" I rapidly articulated.

· Hush, dearest; you have been very, very ill, and must not talk. When you are stronger I will tell you all about it. Go to sleep now."

of life, leaving the shore of the dark, dark river be. my life to her, do I not?" bind me. Une morning I said to my friend:

"Come, tell me how I came here. I know I am nt Mrs. Brandon's; but why did I not remain in the had it not been for her tender care and untiring watch. boarding-house? Could you not have taken care of fulness. You kept calling for her in your delicium, me thero, just as well ?"

but you must listen quietly and not speak. When the pain equal to her touch. Ah, child, I do n't think you were first taken sick, they telegraphed to that you can realize the half that she has been to

magical wand." I saw Constance place her finger on her lip, and motion her away, so she slepped back without further re-

mark. Then I fell to wondering if there was not about as much love in my mother's heart for my sunt, as in Laura's for me; but ere I had settled the matter satisfactorily, I was speeding away to dream land in the charlot of Sleep.

When I returned from my journey, I found my gentle nume scaled by my aide.

"Shall I'be pitted much ?" I inquired. "No; I think not. Dr. Graves says that the discase sometimes leaves the complexion better than it

"Then I can't look any worse than I did before." said, laughing. " That is some consolation, is n't it ? But 1 perceive that you have had my beautiful red locks all shaved off."

"Yes, we were obliged to. I did not suppose that you would regret it very much. It has softened its tone now, and is growing out a dark auburn. Your sickness may make a beauty of you yet. Stranger things have happened."

-"Qh, that's past praying for. But I really fear that you will be ill yet. You don't appear to leave me at all. It will certainly be too much for you."

"Oh, do n't you be troubled about me. I am not so very devoted either, as you seem to imagine. for 1 walk out when you are asleep .. My system is too firm. ly guarded for the enemy to get into the stronghold. Now I can't positively let you talk any more. I shall be dismissed for disobeying orders, if I am not carefal. !

The next day my unclo's bright, kind face bent over me.

" My little Mayflower" be said, " I am glad to see that you are better. I was very much afraid one while that you would never know me again. I hate to have. you look so willed; it do n't seem as though you would ever revive in this place. I shall have you removed to Maple Grove ' as soon as possible. I know that

" I do n't doubt it in the least," I replied; " I shall be so happy to get back there again; but then Mrs. Brandon has been very kind to discommode herself so much. Boine would not have done it for love or money."

"That's a fact; but'of course she would do anything for the preserver of her child, and then she seemed

stupor, then I began to slowly gather up the threads one in a thousand would never have thought of. I owe

" Well, pet, I suppose that you do. Dr. Graves say that he could never have won you from the grave,

and though you did not seem to recognize her, no hand "Well, darling, you shall bear the whole story; like her's could soothe you, and no power charm away

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Her face was kindled as she spoke, by the fires burning upon the sliar of her inner shrine. It was not an angel that I gazed upon, but one who can do more by precept and example to hasten the day of the millennium-s noble, true-hearted woman.

The days now tripped pleasantly by. At last Dr. Graves said that the next week 1 might be removed to Maple Grove." Oh how my beart thrilled with delight at the idea. I know that I should soon be well, in that beloved spot.

One afternoon Uncle Robert came in, saying: "May, here are some of your schoolmates come to bid you good-by."

Presently about a dozen of my friends entered. I looked in vain for one face that I expected to see. "Where is Edna ?" I at last inquired.

"Ob, she had a lesson to learn," was the reply; "but she told us to tell you that she should come and see you in the morning."

They tarried awhile, congratulating me upon my recovery and detailing all the little incidents that had transpired since I mingled with them, and then Mrs. Brandon came in, and they all departed.

The next morning as I sat in the great easy chair that uncle bad kindly provided, the door opened and in flew Edns.

"Oh I am so glad to be allowed to see you at last," she exclaimed, as she knelt by my side, and took my wasted hand. "You can't think how lonesome I have been, and then we were all so much afraid that you would die. Bball you return to school again ?"

"No, I had so nearly finished the course, that uncle says it is n't worth while. He insists upon it that my close application made me ill, although I do not think so. I suppose you will carry away the highest prize in the graduating class."

"I hope so," she said, her eyes sparkling. "I be. lieve I stand next to you. I have no fear of the othlers. Mother and Harley will be so pleased, if I do win. Mrs. Stillman says that now that you are gone. I must write, and speak the 'Valedictory.' Ob dear. dread that. What a kind, pleasant man your uncle is. He says that he is going to take you to some watoring-place this summer. I sha'n't enter society until next winter. Now do n't you go to forgeting your old sobool friends, amid the merry throng." I laughed. -

"No danger of that, Edna. I shall not be a belle like some others that I might mention"-and I pinched her roey chock-"and then I have so few friends. I cannot afford to lose any. I want you to promise that you will visit me in the fall at . Maple Grove.' "

"Oh I should be delighted to. and if I have an opportunity I will; but I must go now now, or they will be sending me away," and kissing me she left the room.

CHAPTER IX.

Once again I was in the dear old mansion at "Maple Grove." Uncle Robert, Aunt Alice and Constance vied with each other in ministering to my wants, and

"For shame, uncle," I replied, playfully; "as if I to my studies. class. I hope to graduate by another year, and then telling of the gay life which she was leading, and the I'll say farewell to school, but not to books."

" I declare, you are quite a little rebel. Constance. help me to convince this child that she will be much tening to the merry laugh of the girls in the hall, better off with us. than in that stopld academy."

" Must we always act according to pleasure, and never think what our duty is ?" she gravely inquired. "I stand rebuked," he smillingly replied. "Still,

I can't bear to think of her as moping, away from us." " Oh, uncle, I shall not have any time for that. presume I may be lonely sometimes, but then I shall have your letters, and that will be almost equal to seeing you, and I will prevent myself from becoming lowspirited by dreaming of the future."

"Well, it shall be as you say: only it frustrates my plans. I had arranged to go to Niagara in September. However, we will defer it until some other time."

" That would have been delightful; yet. I do not regret my decision."

He smiled, and then looking at his watch, said: " I had almost forgotten that I was intending to in vite you to ride with me. I, have ordered, the new barouche to be brought to the door, and I should be exceedingly happy to behold you seated in it half an bour hence."

We thanked him, and then departed to prepare to accompany him.

Again I stood in the dear academy at Woodville. strangers. Among the first to greet me was Edna Mrs. Stillman informed us that we were to share the several." same room. Still, much as I'liked her, she could not presume that she drew a like comparison between me claimed, indignantly. and Florence Percy.

When we walked in our old favorite haunts, we spoke of the tender memories that clustered around each she is so fascinating they cannot resist the spell that spot, and our hearts went forth tenderly after the she unconsciously casts about them, and I do not friends whose voices would there never again wake the doubt but what the very absence of those little arts cchoes,

I went quite often to see the Widow Brandon, for mebow it did me good to hear ther enlogiums upon the dear young lady," as she always called ther. Autumn, in her gorgeous robes, reigned. But one in that quarter." day she disappeared. None knew whither. Then winter, heir to her possessions, claimed the crown.

ther's mansion in one blaze of light. I heard the auty were ordwaling there. I beheld her as the haps after all he may become the favored one."

"I him and happings are tene to use, who altho germlauting principle by which an examized matter (parted for a while, are sure to be walted at last,

homage paid her, which she so coolly received. One evening, as I sat in the school-room alone, lissome one opened the door, and presently Edna's voice called:

" May 1 are you here ?"

" Yes," I replied. " Is anything the matter ?"

"No: only I have been looking for you. - I have ews from home, and I thought that perhaps you might be interested; but if you prefer solltude, I will retire." "Oh no! I am rather blue, I believe, and your society may help to drive the gloomy vapors away. You look cheerful enough, and maybe I shall catch the reflection."

"You are tired, I know. I do think you are too devoted to your books. Well, now, 1 'll commence my story. I have just received a letter from my brother Harley. You see, whenever I have been home I have always expatiated upon the charms of Miss Ireton. especially during last summer's vacation, until they all laughed at me; but now I have my rovenge. It seems she has been visiting at Mrs. Mendon's the pastfew weeks, and there my faithless brother met her. He goes into raptures over her queenly bearing and splendid face, and is almost intoxicated with delight because she danced with him twice. He says that she is the toset everywhere, and that she has the reputation of being a coquette; but he did not think that There were some familiar faces, but nearly all were that was true, for she did not seem to encourage any of the numerous admirers that flocked around her, al-Graham, and the pleasure, I think, was mutual when though . Madame Rumor's has bestowed her hand upon

... She could never become such a sculless thing as to occupy the place in my heart that Constance had, and lare hearts into ber grasp only to orush them," I ex-

> .. Oh, I know that," replied Edns. cegerly; "there is n't a particle of the firt in ber composition. Only by which so many women conquor, lures them on."

> " That may be, but there are some that are attracted by the golden balt, and curse their stars that their fond hopes of paying their tations' bills are wrecked

My companion laughed merrily.

" You are inclined to be sarcastic." she said: "still Now the time draw near in which my queenly friend you have represented one class that Harley says are was to dawn upon the fashionable throng. My mother hovering around her; but she reads them thoroughly, ras to give a splendid soirce, and although it was not and the way she shows them up, with that clever mothhus announced upon the cards of invitation, yet the et wit of hers, is decidedly riob. I shall be obliged to world knew that Constance Ireton' the beautiful heir write to brother to steer his boat clear of the whirlss, was to be the attraction." pool, but, manike, he will is On that evening as I sat in my room, I pictured my be, too, becomes involved." pool, but, manifke, he will laugh at my warning until

" Oh," I careleasly responded. " how do you know istant rumble of carriages, and knew that youth and but what there may be's mutual attachment? Per-

egant parlors in all her stately tranquility, pure and and think that he is fitted to mate with any person of approachable as Lund nerself." Then the scene van. my acquaintance. with the exception of Constance: back and I sat alone in the darkness. In a few days i fedetred a nois from my uncle, writ-in in the mooking, surcestic fone that he sometimes

Mr. Lindsay, and he and I immediately obeyed the you."

summons. When we arrived, the greatest constens. brain fever, together with the small pox."

I recoiled, but she pressed her hand to my lips, waited an instant, and then continued:

situation and leave her. Luckily she had kept it se. she could rely upon. After being informed of the stayed his shaft." state of affairs, P lost no itime in seeking Mrs. Brandon and explaining the case to her, and she offered to went back and consulted with Dr. Graves-an old bany-and he thought that with the greatest care you might be removed. Bor days Death loitered at the

door, disputing for his prey, and then turned and glided by on the other side."

" Oh, Constance I you risked life and beauty for my sake.",

" Perish beauty," she passionately replied, " If it ever keeps me from the bedside of a dying friend; as for life, in what nobler way could I lay it down ?"

weeks alone ?" I said, wistfully.

.. Oh, no; your sunt Alice has been here all the time, and Mrs. Brandon has had her share, while Mr. Lindsay has been boarding at the hotel; coming down every day to inquire about you. The physician says that he may see you to morrow. Then there is Edua Graham, she has presented herself here nearly every week. pleading to be allowed to help attend you, but of course I could not entertain the idea for a moment. as she is not very strong, and her friends would be almost distracted to loss her. It was feared at first that as she was your room-mate, she had caught the contagion, but their terror proved groundless,"

" Are those all that came near me ?" I murmured with my beart in my eyes.

She read my thoughts, and bending down klased me. as if to soften the blow, as she answered: " All."

I laid my head back upon the pillow, and drew the clothes over my face, while the great hot tears coursed down my cheeks. So, my mother and slater had left me to the care of others, while I was bettling with the " Grim Destroyer." This poor widow upon whom I had no claim, had received me into her humble bome, when the doors of my father's house I knew would have been closed against mo. The, ploture was very dark, with no light shades. Then I thought of the fearless Constance. The "Queen of Beauty" had become my saving angel.

Just then I beard her voice, saying:

" May, do you feel like speaking with your sunt now ""

I nodded sesent, and the next instant a sad, lovely face, with large, brown eyes looked into mine.

" Poor child i" she said, kissing me tenderly, "you and you still tarry with us,"

" Perhaps it would have been just as well if I had over before. That night that we stood over you, ex-

"I believe I can." I responded, bitterly. "I know tion provailed, as it was discovered that you had the that she placed the world with its glitter and mirthher life in its young promise, and her glorious bright beauty-beneath her feet that she might minister anto me, while my mother and sister deemed the sacrifice " Mrs. Stillman, very naturally, was in an agony of too great." If the "King of Terrors' bad judged by terror lest her scholars should become aware of your their conduct, he must indeed have thought that my life was worthless, but observing the noble creature cret from all but Miss Ray and Edns, those she know that stood between him and me, in pity for her, he

"There, my darling, do n't get excited. It is shameful. I know, but even if they had always been send Willie away and have you brought here. I then kind to you, they would not have had the moral courage to face this danger, and take the consequences; physician that your uncle was acquainted with in A1. therefore, when you have occupied so small a portion of their hearts, you should not be surprised at their conduct."

"I know it. Only it is so different from what other girls are situated, that probably I feel It the more. I suppose that God foresaw what would be my condition in the world, so he gave me you and Constance to smooth the rough places."

"Perbaps so. Your father, though, when I in. formed him of your sickness, ordered me to get every-.. But you have not surely nursed me all these long thing that you desired, and see that you had the best of care, and then remit the bill to him."

"Well, in doing that he doubtless flattors bimself that he has done all. Money in his eyes is the panaces that cures every ill." _ ..

At that instant Constance came into the room. Shaking her head playfully, she exclaimed:

"Did I not tell you to be very cautious, and not to egitate her in the least? You'll throw her into a fever if you stop any longer."

upon my pale lips, and then departed, while I called

"I am not at all excited. I feel quite strong." "Nonsense 1 that's a pretty story to tell, with those flery cheeks and bright eyes," exclaimed my friend, and placing her hand upon my brow 1 was soon wrapped in oblivion.

When I opened my eyes again, she brought me some medicine to take; then, as she turned to go away, I detained hor.

"Oh, Constance I uncle says that I owe my life to you."

"Who would you be indebted to, if not to me?" she began, playfully; then added more gravely, "No," darling, I do not think that your heart beats were held by mortal hand, but rather by that kind Providence shose loving care extendeth over all his children." "But you," I said, "were the instrument employed by him. For my sake you left the world-"

She interrupted me with a gesture.

"Dear child, I was tired and disgusted with the dizzy whirl of galety in which I was moving. The idea of becoming a puppet in the hands of Mrs. Grund dy. dld not appear to me to be the destiny, for which I was created. I therefore sat down craving work, and have bad a terrible struggle, but thank Ged it is over, I had a call. While watching by your bedside, is and you still tarry with us."

failen then." I replied bitterly. "You, were very pesting that every minute, would be your last on earth. kind to come and take care of me. almost a stranger. my dormant faculties were aroused by electric, thrilin. I hope some day that I may be able to repay you. My a those solemn moments my soul was baptized. I

now I thought.

"I have certainly passed all the fearful breakers at last. and am sailing in trapquil water."

Again we rode through the shady lanes and the quiet valleys, or roamed in the forest cathedrals, soothed by the gentle music of the stream, that denced gaily along, bathing the feet of the darkling hemlock. sturdy oak and graceful elm, and there seated on some mossy knoll, watching the purple dragon-flies as they buzzed about with the sunbeams sprinkling their gold dust over them, I would sink into a state of dreamy forgetfulness.

I felt almost sad when uncle said that we must start for Newport.

"You shall be as quiet there as you please." he would say; "but if Constance does not go, the world will vote me a tyrappical guardian, and commiserate her deplorable condition."

During the afternoon, mother and Laura called. They thought I had improved some since my sickness, and declared that it was very wonderful that the rest escaped the contagion; but my uncle making some sarcastic remarks, they changed the subject as soon as possible.

It was their intention to spend the sommer at Saratogs, and they invited us to accompany them. -But Constance said she preferred Newport.

So to Newport we went, and I had a fine opportualty to study a few pages from the book of human nature. The whole fashionable world seemed to have centred there. There was wealth, beauty and talent. The young fresh heart, and the seared, withored one. The merry laugh, and the mooking sneer. The disappointed suitor, and the happy lover. The gambler and his victim. The moneyed libertine, and the poble youth.

But, oh, what was there more glorlous than the sea, with its bright sparkle and its rich tints, that came dancing and frisking upon the pale amber beach. One morning as we sauntered out for a quiet stroll. we met a party of ladies and gentlemen, and as they were passing us, one of them exclaimed:

"As I live, if there is n't cousin Constance," and the next moment Adeline Mendon approached;

My companion returned her cordial salutation rather soolly, but it did not disconcert the young lady in the lesst.

"Is n't it splendid bere." she continued It docs seem as though the vory best people had chosen this place this summer. We came yesterday morning. You were not at the hop, were you, last night? Well, then. you can't think what you dost. I never enjoyed myself half so much."

"Where is Irene ?" Inquired Constance.

"Why I is it possible that you did n't know that she was engaged? She's walking with Mr. Horbort, I suppose. They are no society for anybody, now, they are so much engrossed with each other. By the way, Miss Appleton, do pray introduce me to that splendid uncle of yours the very first opportunity that you. have. I do think that he 's a perfect love of a man. mean to set my cap for bim."

"I very much fear," I roplied, laughing, "that it will be time and labor, lost; better turn your attentions where they will be more likely to be successfal:

"Uh, you do n't know how skillful I am." He can'

standard modul at the for the both the open brated sizes and management of the art the word to pay or

He took me tenderly in his arms, and pressed kisses out:

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long resist such an array of attractions on I dall bring to bear sgaluet him. That other ladies have falled dors hot discoarage me in the least, Perlaga it is left to my arrow to bring him down."

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"Adeline. we'll reverse the proverb." said Con? stanco, In her most escastic tones "benceforth. Is shall be, Falut beart never won brave gentleman." "There's where you are right," responded her cousin. ... But I must join my party again. There they come. They will think I am very uncommonl. ous."

The next instant, to our relief, she had gone.

My friend and I walked on in silence. At last I said:

... I wonder if that is what the people come here for ? -to calch and be caught. I should think that the occan would inspire pobler thoughts."

...) fear that that is the sim of the majority. In the miller of the grand and the sublime we often meet with the stillculous."

That evening Constance invisied that I should go down to the ball-room, and, finally yielding to ber persus-lons, I robed myself for the dreaded ordeal. My hair bail grown out dark, and clustered in short thick curls around my face. I had lost the freckles of childbood, but otherwise I was the same plain May Apple-100

My friend wore a dress of while tuile, with a superb camella resting upon the dark braids that crowned her regal head. A bracelet of beavy gold clasped one rounded arm; otherwise she was guilliess of jeweiry. In the half Uncle Robert joined up, and we descended together.

What a sensation she created | The gentlemen flocked pround her, but she shook them off ocolly, and at first declined all invitations to dance. After a while, she took her goardian's arm for a quadrille, and I entered the same set with George Mendon for a partnor. In a pause of the music I presented Adeline to my oncle.

During the evening I met Augelins Carr. I was surprised, for I considered my elster and her as inseparable.

"Why, how is this, Angle?" I said. "I thought that you were in Saratoga."

She shragged ber shoulders with pretty effectation as she replied :

"I have been there so much, that I am completely bored; so I induced mamma to come here for a change. I tried to persuade Lanra to accompany us, but she was to set I could not more her in the least. My pleasure would be unalloyed if she were only here." And then she turned sway to speak to an acquaintance. An nour after I saw her hovering about my uncle.

"Ah, sh !" I said to myself, "I guess that is the attraction to Newport, Miss Angle. I think, however, that all your pretty airs and cooning mancrovres will be thrown away. Unfortunately for you, he is too old and wise a bird to be caught by chaff."

Later, as Constance and I stood together, I exclaimed:

"Your cousin is already setting her shares, but she has a formidable rival in Miss Carr. What say you? Shall we sail down, disperse the enemy, and take the disputed ship under our convoy ?"

She gave a low, musical laugh.

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" I think that he is fully equal to the task of managing his own affairs. See with what a demure smile ho is listening to Adeline. Dopond upon it, he see through their designs, and is enjoying bimself at their expense."

Just then I noticed George Mendon approaching, socompanied by a dark, handsome man.

"Cousin," he began, "allow me to present my friend__-"

To my surprise, she interrupted him with a gesture, and, drawing herself to her full beight, replied:

"Excuse me." and taking my arm within here, she led me away, leaving the two gentlemen standing

plune. "Why. Constance I" I explaimed as soon as I had recovered from my autoulahment, ... why were you so

rude !" " Rode !" she repeated, with the fire of passion smouldering in her eyes, while a crimson spot glowed on either check. " May, that man is the greatest liberilac in New York. He crep boasts of the bearts that he has betrayed and beaken. To think that George should dare to insolt me by presenting him for an introduction !"

ibe appeared ten afifal then

required but little stretch of the imagination to follow | "for God and Justier." him in his wanderings and behold all the beauties that "he depicted in his glowing, graphic style.

I learned from bim that an older brother, now de orased, had been a college friend of my uncle's, and that the latter, apon being presented, had recognized him from his resemblance. Almost unconsciously to myself. I was soon express

ing my views and opinious in a manner that my pateral reserve had never allowed me the liberty before. We were both astonished when Unole Robert came and liberty. equality and the percelt of happiness." great informed us of the lateness of the hour. When I hade ed by the people with one united peal of approhation my new acquaintance .. good night," he detained me and of joy, whose lengthening cohoes went booming an Instant, saying:

your company. I am happy to meet with a young by the rejotolog bosts of liesvon, and echoed by the lady who can talk of something besides the latest Pa cholting stars. "Twas demonstrated in the unparrisian fashions. I hope that this will not be our last alleled ancess which erroued the efforts of our reveconversation."

"Then we are mutually indebted, Mr. Hastings, and your last remark I coho." Whon I entered my room Constance was already there. She turned me playfully to the light, exclaim-

"Why, May, you are positively handsome ! There know that America, as she has licen the ploneer, must is sparkle in your eye and a fluch upon your check ever be the pilot of naticos-the model-the mother that actually transforms you. What has that Mr. of earth's republics. Hastings been saying to you to make you so anlmaled.?"

"Ob, he conversed like a person of sense." I warmily replied, "so different from that conocited courin of yours."

She laughed merrily.

"Why, you are quite cuthusiastic. ' I shall be obliged to observe this paragon, to-morrow. But take care of your heart. my dear; he may be one of the In her heauly and grace, like a star from the dawn; light-flugered gentry."

the least fear of being robbed of that article. It is too Unheeding, screnely and bliedly she stole securely guarded." "Ah, I understand. You believe in a fair en

change."

" You are incorrigible." I rejoined, laughing. "If ou barp upon that string much longer, it must surely break."

"We have had some new arrivate since I caw you Did you know it ?"

"No. I was not aware of it. Who are they ?"

"Just as I supposed. You were so very much engrossed that intuition never whispered of the approach of friends. Well, then I shall be obliged to inform you. As I came into the hall, Mordaunt and Florence Percy, with their coasta Howard, blessed my sight."

"Ah I the latter probably remembers what came so near being a railroad accident. If I had been placed in such an interesting position, so capital to make an mpression upon the heart of a susceptible young man, should probably have been gifted with a premonition announcing that he was soon to appear."

She turned to her trunk while I was talking, and became apparently absorbed in its contents, and did not epeak again.

I must have been very much excited after my ove plag's entertainment, for "tired Nature's sweet restorer " did not visit my pillow until long after my companion was wandering in dream-land.

[TO BE CONTINUED IN OUR NEXT.]

Written for the Banner of Light.

LIFE'S LESSONS.

BY ADDIE BUTCHINS.

They come, these radiant, never-erring teachers ome, trooping one upon another, scattering with bealguant hand priceless gems of trath and blessing o'er our changing way. What though they sometimes wear the garb of angulah and of pain? What though they are heraided in by the mocking array of broken joys, fuiled ambitions, blasted hopes and blighted respects ? What though they come atlended by the eers of scorn, or the world's anathema? Agel and what though they come smid the wailing crash of a nation's downfall? 'T is all the same. They are teachers still, vicegerents of a mighty power.

The subjust was now charged. I found my com- flos, your calmised brance. Ob, then, in the trying pation entersing upon whatever topic he com- scenes which must be our are the dread tocaln of war mented apon. He had, traveled extensively, and pes. shall mane to peal through our land, remember that scaled such wonderful powers of description, that is yo are reldiery, and let your bettle cry, your motio be.

The almighty dat has goir forth. America shall be the land of the PARE It is incritable. 'Twas prophesied in that mighty mepiration which ted Columber scross the pathles waste of waters to seek what to him was a reality, but to the world a fair Utopia. 'T was written in that wondrous prophesy, "In three days shall we are land" 'T was proclaimed in that enunciation of a Divine principle, issued by the Independence Fathers-the right of all men to over broad Atlantio's waves, and made proud Briton

" Many thanks, Miss Appleton, for the pleasure of hearts to qualit, whose swelling chorus was cought up intionary sirce: and it is miterated to cornelves by the calumity which is upon w. This is the teacher sent to read the lesson to us. Can ye not see beneath the tompest the under-onrest of Justice. of Retribution ? Can ye not behold which vay it drifteth? In darkest hours take beart of faitt, yo trembling ones, and

Philadelphia, 1803,

Written for the Banner of Light. LUEI,LA-A FRAGMENT. BY BLIER A. FITTBINGER.

"Ob, touch the harp grotly; Loella has gone it Oh, speak of her sofily, for deep in my breast " l'abaw I do be reasonable. If yon can. I have n't Lies buried a sorrow that robs me of rest-The light from the morning-the life from my soul.

Loolle, my desreel, My brightest and best. Oh I why didat thou waken

My soul and my rest? Luella, the quienty,

The peerless and free.

Oh I why hast thou taken Thy presence from me?

Say. why didat thou waken

The life of my soul.

The fore that around me

Bo peacefully stole? Thy beauty that bound me-

Ob ! where bast it flown ?-The love that so bound me

· Oh I grieve not, thou loved one. in patience I wait

Thy coming beyond the dim regions of Fate: The love that Hes bleeding -- the blies that has flown. Through sorrow shall make thee more dearly mine

> Arise, then, and grieve not, Oh | grieve not thy fate; Beyond the dim portal Thy coming I wait. The slar of the morning Thy presence bath flown. Ere the light of its dawning Had made me thine own: Bot the love that united My soul anto thine, So cruelly blighted, Immof pidotb shine; The presence that londly Thy soul did entwine.

The love that so won thee

And made thee divina: The raptum that blended

In love and delight. Hath newly ascended.

And I bathe in its light: f drink of the fonntain

And lave in the streams That leap from the mountain.

And my soul it redceme

from that moment of

the dress of the members is purely meaning.] These becasis obelient to the law of programive develop. military organizations would give the members a ment, and has over sidee been elaborating matter in healthful and agreeable exercise. It would give them geometrical ratio-hence worlds, aque and systems, bealthful and agreeable exercise. It would give them an excellent school for horsemanibly, and soon make the public eye so familiar with the masculine riding. dress, that it might asfely be worn anywhere;

 w_I

16:44

dating no farther hack then the days of Queen Eliza beth. All the knightly beraines of the crossdes, and the illustrious " Maid of Orleans," rode and dressed of a personal intelligent being, because a being could like men. Among the distinguished women of the by no possibility enter into those relations, seventeenth century who rods an equalier, may be named Queen Christian, of Sweden, the Empress Calbsrine, of Russis, the Princess Dashakoff, the Counters de St. Balmont, and the Empress Elizabeth.

Coming down to the last century, we have the most notable case of all-that of Queen Caroline Mattida, of more highly developed or spirit-worlds, that are so Denmark. sister of George the Third, of England, the progressed and refined as to merit our adoration a most beautiful as well as the most learned of all the princesses of the House of Branswick. She siways first developing cause.

rode in full masculine costume. Her favorite suit was ... a blue coat and buff waistcost with plain gilt battons, chamois breeches, lace raffies, white cravat, thme cocked black bat, and Heastan boots with gilt spars." This elegant riding suit was generally adopt- have erred in so doing. reasonable auslogy will be my ed by the Danish ladies, who continued to wear it for many years; and, but for the shameful intrigues which resulted in the expatriation of the Queen, it is probable it would have become the fashion throughout Europe. " My mind is made up." said Matilda to her mother, when the latter visited her at Hirscholm. " I will never again encamber myself with petticosts on horseback. If a pope or a cardinal may dress like

a woman, why may I not dress like a man ?" Queen Matilda's riding suit seems to have been ever since regarded as a standard fashion by " lady cava-Here," having in our own day and generation been donned by the Duchess det Berri, the Countess Emily Plater, Lady Mary Augusta Coventry, Madame Mallbran, Mdile. Solange Dudevant, Mdile. Ross Bonbeur, Countess de Agnoult, the Princes Domidoff, and many other ladies of high character, but less known to fame. For my part, I am anxious to see the alde-anddls abolished forever; and would gladly accept almost any kind of male apparel as a substitute for the long-tailed riding dress we are compelled now to wear. At the same time, I confess a partiality for the blue and bolf suit, a la Queen Matilda, modernized, of course.

I hope this question will receive the attention it de serves, and that all ladies who take an interest in it will give their views to the public through the colamus of the BANNER OF LIGUT.

Griginal Essays.

THE PERSONALITY, VS. THE OMNI-PRESENCE OF DEITY.

BT DAVID PALMER.

My imperfect criticism on some of the positions maintained by your Philadelphia correspondent in his masterly essay on "The Personality vs. the Omnipresance of Dolty." and his courteous reply thereto, Inducca me to try still further to explain my objections to his theory.

Your correspondent, from his plane of ratioclastion. concludes that God is a spirit entity. or being, consequently local, necessarily non-omnipresent; and holds this bellef in preference to what he terms the new idea or principle theory. I would here remark, that my friend has decidedly the advantage, as far as newness is concerned; for to me it is the newest of the new to hold that Delty is not omnipresent. But I do not ob ject to his hypotheses on that account, for I hold that new ideas are far more apt to be truthful than old ones.

On the other hand, as far as I have light, and am able to reason on the subject. I am under the necessity of preferring the principal theory, as it to me appears more philosophic and less obnoxious to reason and analogy than the theory called in question. However, I do not wish to be understood as esseming to be an expounder or defender of said theory; but, if need be, lar to those principles, laws and forces which bind to. presume, others abler, will cater the lists with my friend, to test the merits of the question, while I merely wish to occupy the position of a student -- a raiser of the cry of Pantheism. The reproach does not belong objections, and asker of questions.

As it is our privilege to test the rationals and con

Hankind, intoitively and sside from reason, socent that flod, or the Great Cruative Spirit, is everywhere present, and is incorporated into everything that lives : The alde saddle, after all, is a modern invention? and has a being; and that the greatest embodiment is to the found where organization is most refined and perfect .- Such views are incompatible with the theory

1868.

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STR. S.

But we do not olsim that man is the only represent. tative of deific principle, analogous te our views in re." lation to God manifest in the flesh and in heeping with progressive laws. We readily believe that there are dignitaries and infelligences, in what we call the the greatest embodiment or manifestation of the great

As I have briefly stated my objections, and defeat in some sort my own views, the length of the article admonishes me to close. I have treated the sabies with as other object than the pursuit of trath. It best corrector. On the other hand, if my objections and views are rational, or well-founded, they must stand, though the "heavens fall."

Batania, Generes Co., N. Y., May, 1868.

TENDENCY OF SPIRITUALISM.

The tendency of Spiritaslism is to establish Paribe. ism. Bo, at least, Churchmen would teach us. Perhaps this may be to a certain extent true, but the as. sertion is one which requires only a brief considers. tion.

In looking over the various religious creeds, there are to be found as many phases of dootrine and belief as there are or have been ambitious teachers who have bad the energy and perseverance to inflict their opinions permanently on a portion of earth's inhabitants. No doubt each one of these teachers has presented some troths, but generally so mixed up with idlosynoratio phantasies as to make a separation of the true and the false an ungrateful and an uninviting task.

Bo long as dogmatists conform to the one great pop. ular whim or prejudice, and seek to make the Bible the basis upon which their particular views are founded, all goes well. Swedenborg may teach that Delty is "lofulte man," and that man is simply an atom of Delty-and so long as his impirations are in second. anco with the accommodating spiritual sease of the Bible it passes amoothly-and does not get to be Penbeism until the advanced Swedenborgian discovers higher truths than are taught in the Bible. Harris may teach in the still more accommodating celestial sense of the Bible, that MAN is made up of an infulte number of infinitesimal spirits, (as Swedenborg teaches that God is composed of men. [spirits.]) and that, in the new Church reading of things, passes.

What more Pantheistic dogmas than these can Spin ituation teach?

Let us accept the Swedenbargian theory, and regard God as composed of men as atoms of his person, and on the other hand, let us admit that man is. (as Harris teaches) composed of induitesimal spirits. Were it not that God is presumed to fill the immensity of inft. site space, so that there could be no room for the expausion of these two theories to the atmost, we might infer that even Deity bimself was an atom of some greater being, filling an infinity of infinite spaces !

The theories of Swedenborg and Harris seem to teach that we must look for Deity in effects instead of causes. The one regards men' as God atoms which, by the other, might be with equal propriety regarded as inf. nitesimal Gods. Now, the true Spiritualist does not. (If he accepts the Swedenborging expression as a convenient modo of sprech.) in reality feel that it crpresses the truth. If there be such an organization of spirits or of apiritoal forces as that which makes men atoms " or " particles " of an infinitely greater spiritual being, there is, or must be, working within that organization a series of principles. Inue and force simigether the infullesimal .. spirits " that compose a man. If these docrines be true, Bpiritualists may laugh at

to Spiritualists, but to those who interpret the Bible in the entritual and the celestial sense, for it privilege of the Bpiritualist to seek deepor for Delty than the surface of that organized group of effects which makes Delty laboite man, composed of men an stronger: if false, they are dissipated. In discussing atoms. We must, if we accept the phrase " iufaite man " as a " convenient form of speech." say, and insist, that the laws, the forms and the principles which compet such an organization, are the true Delty, and he the fewest rational objections and most in keeping is bat ONE, whether operating to build up man from an aggregation of infinitesimal " spirits," or in segregating the spirits of men to create a personal Delty for the worship of such minds as are content to accept an effect in the place of an antecedent cause. No man can tery well'become conscious of the fact that within his organization are infinite numbers of in. doitesimal bologs organized in a special manner in relation to his own organization, and if he could, could he have's realizing consciousness of the individual wants and necessities of each one of these living atoms ing shown that there was a defect in logically tracing of bimself And as the two theories of Swedenborg and Harris seem to make man a type of what God is, we may also infer that the Deity of their fabrication may be equally unconscious of the individual existence of each of the human atoms. EBOS N.

In soul to thine own?" UWD.

ever seen her as she stood there. so grandly indignant.

"Well." I replied, " he probably thought that, like others of your ecz, you would be delighted to know him, and he pleased to lavish your brightest smiles npon him. For I have seen more attention paid to him than to any other man in the room."

" Then he has found out that one woman scorns him, and would avoid him as she would the most loathaomo, deadliest replife that crawls the earth. Yes," she continued bitterly, " they put the hunter, and send the bloodhounds of society to pursue the hented into the remotest cancomke, that the skirts of farbion may not be contaminated."

As I glanced around I porceived that people had noticed my friend's movements, and were collected in groups discussing 11. Some were lond in their commendation, while others censured her.

" Miss iroton is privileged." remarked one young lady with a speer, ... and if she chooses to be impolite, why of course it is all right."

"Wall, for my part," replied her listener, an anzlong mother with three marriageble daughters, " do n't think that we ought to notice every story that malicious persons delight to circulate. I don't beliove that Mr. Danton is any worse than other young men. We should have charity."

" Come, let us go out upon the balcony," said Constance. " It is oppressively close here."

As we were moving away, my uncle came op laughing and leiking familiarly with a young man whom he introduced as Hr. Hastings. He was tall and slonder, with light hair, blue eyes, and a clear red- and while complexion. He wore a monstache and heavy beard, that relieved his conntanance of the charge of allemi-DACY.

Guardian and ward stepped out upon the verandah, leaving me to follow with the stranger. The sir seemed refreshing after the heat of the ball-room, as others epocared to think, by the number that were promension outside. My companion conversed a fow moments upon indifferent applects, and then alluded to the scene that Constance had created.

"It is a singular fact," he said, " that nearly all the ladics condemn her act, while all the gentlomen. with very few exceptions, appland."

"I know," I replied. " It is sad, but woman ever turns from her fallen sister to grasp the hand of the beirayer; and of course if there is one who has the meral courage, in the face of public opinion, to lift the degraded and soorn the debaaches, it is instantly oried down by the gentle intolerante."

"Yon speak hitterly, but I do not wonder. It is s surprise to us, sometimes, to see how graciously the belles will smile opon such a man, while others, who possess be such notoriety, are treated with coldness. I hope, however, now that a person of so much come quence has sot so worthy an example, that there will be found those that are not afraid to imilate it. I am ante that you will be one of that number. Miss Apple. ton.

" I shall certainly endeavor to add what little weight I can in the matter, but the opposition tide awells bigh and strong, yot a fearloss women like my friend can do moch to stem if. God Hasten the day when some of the terrible wrongs in society will be righted." ""I say smeh to that with my whole soul," he responded.

A soul in drifting down the tide of time, heeding not that the waters of life lash the shores of immortality, forgetful of that dim unknown land to which we all are so surely tending. Wrapt up in the enjoyment of sensuous pleasure, this is forgotten, when lo]

a loved one is stricken down. The roses of health | await for thy coming beyond the dim shore, fade from the blooming check, the lustre from the speaking eye, and death places his implacable hand upon the noble brow. Standing beside that immobile form, striving to catch one ray of light from these orbs forever quenched; to behold a smile wreath once again those pale, cold lips; waiting in vain for a glad warm pressure from those rigid hands, the living cry out in tones of anguish, "My friend, oh, my friend,

where art thou cone ?" Wandering smid the mounds dedicated to the dead.

the question still goes forth-"Oh, my friend, where art then ? This poor handful of inanimate dust is not A glow in its mora and a blash in its evethee. Where, ohl where is that calculating, thinklog thing-that mighty power which governed this 'T is the home of the spirit-the bright Morning-Land, machine?" Hark, now I within the deep recesses of In its heaven of beauty, transcendent and grand I the soul comes the low response. "What, and where I Where the soul in its orbit from pleasure and pain, am, thyself soon shalt be." Myself 1 What am I? In its wisdom and glory triumphant shall reign-Whence came I, whither do I got

Thes speaks the soul aroused, and the hoarre, wild authom of tossing occan surges back in response-Eurnity! The mighty booming of Heaven's artillery in solemn cadence. answers-Eternity I The glitter. log scriptores of the skies trace in living characters the word. Elernite 1 And the voices of the soul chorus forth the strain. Eternity | Ever. ever Eternity | This for me? Then, ob then Infinite One, incomrehousible, yet whom we know existeth, since we ourselves are -- Where art Thou f. From every surging billow, booming thunder clap, and brilliant lightning flash. from every twinkling star, meek eyed flower and aspiring blade, from every leaping rivalet and gentle

goes up the universal answer-I am here; my only gospol, or revelation, the open book of Nature; my She lives, oh I she lives, this angel of mine, only privat, or teacher, the I AM, which constitutes My own destined bride, immortal, divine |" thyself.

Thus the death of those we love is the radiant teacher which reads us the bright lesson of immortality. They-those treasures of affection-seem to span the vast abyas which death has strotched between as and whisper in the very chambers of our soul-

> "Earth life's fifal fover o'er, We died to live once more,

As in the domain of Nature we over see the phoniz of life springing up from the ashes of decay, so we recognize auguish, pain and suffering, as constarwaves to develop human natore; agenia to bring out latent virtues: powers to open avenues for the expres

ston and action of the soul's divinity. As with individuals, so with bations. The work of lestruction is ever followed by that of reconstruction; that while there may rabily be no harm in wearing the fatal, the impure, the robbleb is cast away. ' Then, oh ye trembling, solvowing mothers, wives and sisters sanction the innovation.

of our America, ye heary headed streamend weak young . Perhaps the best plan to introduce the fashion is for brothers-ye who have seen 'your treasures, your young ladles to organize themsolves into equalry comstrength and support gooffom you-think, think that powier in every neighborhood, and meet for exercise they have gone-ah ! though they know it not-cham- once a week in a body, and in squads every day if, posplons for the cause of Justice; Liberty and Truth. albie. This scheme is eminebily practical. A carps of They 've callsted beneath high Heaven's banner; and this kind, commanded by Mist Pomeroy, a lady of the ye too are beroes and hereines in your generous seeri. highest respectability, already exists in New England; germinating principle by which anorganized matter | parted for a while, are sure to be united at last.

The pain of that night. When in serrow and sadness I fled from thy sight.

Arise, then, and grieve not, oh I grieve nevermore: Where the corrow of partiag, the tones of despair. Awake not the thrill of the balm scented air. Where the breath of the morning in rapture exhales To music that linger in love breathing vales, And the warble of birds, and the play of the stren Are sweeter by far than the Urlent's dream: Tis the bright Summer Land-'t is the land of the

Morn.

Where the soul to now heasty and glory is born-There is life in its waters, and bealth in its breeze, Delight in its verdure and holm in its trees, More pensive and soft than the fancy can weave-Arise, Iben, and grieve not, oh ! grieve nevermore,

I await for thy coming beyond the dim shore I Arise from thy sorrow,

Awake from the night. The light of the morrow Shall gleam on the sight ! Arise from thy sadness. Awake from the woe. The light of my spirit Atonad thee doth glow I The rays that entwing thee Immortally abine. In my soul I enshrine thes, And make thee divine I"

breze, anow-crowned mountain-top and sunny vale. . Oh I touch the harp gently! fruelis, my love, Speaks hope to my soal from the pare realms above. San Francisco, 1663.

> Writton for the Bapner of Light. RIDING ASTRIDE. BY MISS ANNA LIVINGBION.

Ought women, like men, to ride miride on home back? This question has often been moded during the last few years, but has not yet received the full attention it merits.

The main objection-perhaps the only one-I have beard to the proposed reform is, that it necessarily in. volves the assumption of a masonline costume; and, each a dress, public' opinion is not now propared to

As such, I hold that there was a time when there

sistency of all theories publicly taught, persons hold ing forth new ideas, must expect they will be called in question. If such ideas are trathful, they become questions wherein actual demonstration cannot be had, analogy is the next best oriterion, and all rational persons are bound to receive that theory which presents with analogy; or, in the language of another, "When knowledge is obviously incomplete, belief should be provisional, and judgment trained to hold ltself in the prudent suspense of philosophic doubt."

My friend, in his essay, lays much stress on the con clusion he arrives at. concerning the original atoms being creations, vs. self-existing primary elements; as though the question turned on that point. Now it seems to me he has reasoned himself into a dilemma, either born of which is faml to his hypotheses. , Ravthe principle theory at the beginning, or prior to the beginning, he has endeavored to establish a theory to overcome the difficulty, which I deem still more objectionable, that is, "A Local Spirit-Entity necessarily not Omnipresent." Now with all due deference, I submit whether absurdities do not accumulate faster around the theory he advocates than around the one he combats. Let us see if in either case we are not carried back to a time prior to the beginning-s time, to be sure, of masterly inactivity, as I cannot comprehend how or why an intelligent consolous entity should remain inactive the stornity prior to the begloning.

I sm under the necessity of rejecting the idea, partly because the idea of inactivity implys imperfection. Nowever, there are other formidable objections to be considered, which we will try by rational analogy. My friend holds that Deity Is an intelligent entity, or being .. Now as there is no analogy to warrant us to even suppose a being could exist without being created, we lafer that this intelligent entity must have himpolf been created. Hore the subject becomes undefinable, as the question of causation is pushed back.

Again, no rational mind can conceive of a being ostaide the organization of matter. To be, is therefore to be organized from matter. The only recognizable difference is the erudeness or fineness of the material; Anxionsiy, wildly, my lone spirit yearns . therefore the spirit entity, or being, can be no exception. As we have no analogy that would give the faintest rational ides of the existence of such a being as A lightning flath through the darkness gleamed, Cause, we are bound to reject it, and adopt the next As the trio doomed me to wander again. best hypothesis, the principle theory.

In discussing this subject we are bound to give our remons for preferring what we call more rational views to those we deem objectionable. That the principal theory may have objections which the human mind is A home for the heart in thy realme of lave. not yet able to reconcile, we admit. Apparently, there is one which occurstat the beginning, but after that A resting-place there, on thy radiant shore, point it appears to me to harmonize with natural My apirit may dwell in, nor wander from mon ? . . . causes. In tracing back causes to a beginning, I take the view which appears to me least objectionable.

was obviously a beginning of all oreated, things. 1] cannot comprohead how or why, in the beginning, the first organized germ atom came forth. But it is evident that it contained inherently within itself the

Written for the Banner of Light. ALONE.

BY STTIN I. DBY.

Will thou tell me, oh ye of the fairy-land, Canst thou open a home with a magic wand For my weary heart in thy sonny clime." Beyond the follows of earth and time ? I am tossing now on life's billowy sea; Ob, give me a bome, bright ones, with thee. "A gnome-like sprite from that land I 've come, Not to bear thee away to thy wished for home. But to write thy fate in the book of doom: Thou shalt wavder an mid sortow and gloom, Alone | Evermore alone !"

Will thou tell me, oh ye of this lovely carth, Canet thou give me home? Thou hast gives birth-A rest for my heart in the wide, wide world. Neath the banner of love to thy breezes unfurled; For a home in thy heart to which it oft turns." A sweeping blast through the pine trees screamed, . my friend's hypothesis sets forth as the first Groat While the surging sea song a wild refrain, Alone, Evermare alone I

> Wilt then tell me, oh ye of the spirit land. Hath the lone one a place in thy beauteous band? Unfettered by carth and its cares, shows ? hind "I come "-an angel bent lop o'er the form Of the weeping child, sad, weary and worn 75 " I come, and my heart is thy home on that short, out Where sorrow may reach thee, loved que, se more. .

IT ILO HOUT Virtue and bappiness are true lovers, who although

JUNE, 20, 1863.]

BANNER OF LIGHT.

DEATH OF EVA. BT GUOIS SIVEBS, It was the antume twillight, That calm and holy hour, Which steals apon the spirit . As with a heavenly power; The subset ray was fading. The winds to rest had flown. And a bush o'er earth had fallen. Which stilled each thoughtless tone. Within a princely maneion.

Writton for the Benner of Light

Around a snowy hed. Fond friends were anxious watching, And bitter tears they shed; For the loved and lovely Even The gentle, and the fair! Was going with the angels, Who came her home to bear 1

Upon her father's shoulder She rested her fair bead, While smiles of radiant beauty Her constenance o'erspread: She saw the beavenly city. With gates of shiaing pearl 1 She saw the band of angels Their snowy wings unfaili

She heard their silvery music As they fioated through the air. And longed to join the chorus, And strike those hernstrings rate: Bot as, amid her rapture, She heard her father's sigh. A look of gentle sadness O'ershadowed her soft eye.

Then tenderly she kissed him, And lovingly she spake, . While all those friends were weeping As if their hearts would break: " Mourn not for me; dear father, For I am going home, But oh 1 give me your promise That you will thisher come."

There came a gentle rostling Around the little bed. And those who heard it listened, And hushed their breath with dread; It was the silvery pinions Of that bright angel band, Who to her side descended From the colential strand.

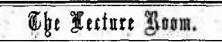
To her they gently whispered. Then upward took their flight, But ab 1 they bore her with them, A far from mortal sight | Now, in their rapturous anthems, She mingles her sweet notes. While from her golden harpstringe The heavenly music floats.

A GHOST STORY.

Let us deal in borrors to-day. There is a real, old-fashioned, haunted house in the midst of the city of Virginia, (California)—a house where ghostly sighs and groans, and the stately tread of invisible feet are heard; where whispered warnings shudder on the night air, and things unearthly become paipable to mortal vision. Men have been aroused out of a quiet olar hearing same houd to the money. aleep by hearing somebody tramping about the room overhead; yet upon going up stairs, no living thing could be found there! Heavy footsleps have been heard coming down stairs at biolaight-a panes at the bottom, a muffied creak from the knob of the locked and bolted door-and then silcuce, profound and hide-ous i The door would be found still locked and bolted on the inside. The house is a roomy, rambing, ghost by thing itself, presenting unexopected doors at every turn on the lower floor, and still startling you with desolate chambers and gaping closets long after you thought you had surely come to the last one. Then in the central ball there is one of those poor, exiled staircases, peculiar to baunted tonements, shut out from all sympathy and companionship with the balance of the house, and left to tremble and creak in solitude to the footsteps of shrouded apparitions. Up stairs' are more rooms again-dusty and cobwebbed and desert-

cover whence they came or who made them; and the watchers, after woolding for ghosis in the upper story, would, come down states and look vacantly at each woild come down statis and took vacuuty as each other, and shadder when their cars were greeted with a horrio noise prerbed, as of the failing of dirt and gravel upon a coffin I but the most appailing circom-stance occurred while one of those sick men, of whom we have spoken, was bear his dissolution. It was just after midnight, and the indy who was nursing birm (and the is a strong minded, firm netwoil ally, too. him (and she is a strong minded, firm nerved lady, too. by the way, and not imbued with a fear of phan-toms, was alting on the opposite side of the room from the bed, when she heard a noise in the unconfrom the bed, when she heard a noise in the unocou-pled room overbrad, as of men souffling and striking each other-or, as she expressed it, "like one man murdering another." "Bhe looked up toward the colling, and saw three Bhe looked up toward the colling, and saw three

bails of fire descend slowly from it and fall upon the sick man's pillow. At that moment the noise of the combat ceased.; Fearing that a configuration might combat coaled.; Fearing that a configuration might enend, the courageous woman ran over to the bedside ha quickly as possible, and lo 1 a miracle. The three batis of fire had disappeared, and left in their stead three large gouts of fresh blood 1 Ehe called assist-ance, and the bloody splotches were carefully exam-ined, but no satisfactory conclusion was ever arrived at concerning them. They were seen that pict by a ined, but no satisfactory conclusion was ever arrived at concerning them. They were seen that night by a dozen different persons, within twenty minutes after they fell. Now, there is a profound mystery about this matter which somebody who is not afraid of blood, and spectres and groans and things, ought to unavel. We are very numeri at present, or we would undertake this choerful job with alsority. Half a dozen persons of good perve and courage have heard and seen the borrors of this housed house, and none of them will consent to sleep there again. One gentifeman news consent to sleep there again. One gentleman says he does not know whether those sights and sounds are supernatural or not, and he does not even care about diving into the philosophy of the matter-he only knows that he has hed at liberal dose of them, and that is sufficient; he will meddle with them no more All the tonants left the house last Subday, and de cline having anything more to do with haunted houses. If any one doubts the truth of the matters set forth in. this article. let him call at this office, and we will send him to the Intelligent, matter-of fact citizens who saw them, and heard them, and they 'll stagger bim. We cannot account for these horrible things. We do not pretend to. We only suggest that either the Devil has climbed up one of our deep shafts and gone to that house to board, or elso some ingenious rescal, with an eye to business, has haunted the property bimself, in the hope of so reducing its value as to enable him to boy it at a small price. Here ends the ghost story.... California Paper.



THE IMMORTAL POWER OF LOVE.

A Discourse by Fred. L. H Willis, before the Lycenm Society of Apiritualists, in Lycoum Mall, Boston, Sundar, June 7, 1863.

We flud one beautiful law pervading or inflowing all matter-the law of sympathy or attraction, which are only terms for the same principle of Love; and we call Love infinite, and Eternal. "God is Love," said a reformer; but the world forgot to repeat the words and to declare that Love is God. The sublime revelation of God in matter as the power of life, is not sufficient to satisfy the human spirit; the higher laws of God in the soul, God in the heart, God in the intellect ; these alone prove to man his immortality and eternal des tiny. But we will leave the general truths and laws of matter through the universes, and define the power of the human soul over every other soul, through what is termed its love or sympathy.

In the beautiful realms of spirit-life the law of attraction guides every philanthropic and benevolent act. To love, means there to bless; to sympathize with, means to give of the best and truest gifts of the spirit. But earth has not yet perceived the beauty and truth of the first principles of life, because it has stood midway botween matter and spirit, and in subduing the former to meet the latter, it has only learned the lesson of material force; but the world pauses not in its majestic march through time and space, and alrendy has mind began to put its lever to the wheel of Progress, and is rapidly proving that matter is wholly and altogether subject to its control. Before many oycles more the various inventious of the human brain will prove how directly matter can be united with will until the mechanism of the world shall seem like a spirit power, investing all substance with motion and action. As time moves on, also, the higher laws of all ed. Under the bouse is a dark, damp cellar-chilly, tife begin to be revealed, and it is found that earth and simy and gient. It is said that ghouls inhabit it. There are little staircases outside, with gloomy

to the laws of spirit. One of these laws is that dis- with what sublimity of love, did he behold the sin sick tance is no harrier to faciline. Top have an illustra-world. What undoubling faith had be in the spiritaat ilon in the magnetic isleringh of what can be done by power of love. By it all men could be drawn or jed; the element of electricity toward annihilating dia- through it, earth could know her Saviour, her Redeemtance. News travels instantar cousty; intelligence is er. When the glory of the spirit-world was attained made to encompass continents in an instant; and why by him, what myriad links of love bound him still to does the electric fluid all the iron wire where it be earth, to the poor, the fallen, the weak, the irresolute. comes a medium of thought? It is by the law of its as well as to the nobje and strong. The might of that life which attracts it to the fron .. If you admit the influence has reached through all the ages since, and law of attraction in the electric fuld, which is in troth the redemptive power of it acts on men's minde, until Its love, then can you mpt trace a correspondence be- they really and trais have a Saviour. a Mediator, one tween that and the instaltaneous flow of the thought who loves. In the person of the crucified. How many and love of the spirit? Thus heaven knows no limits. reforms have been instituted by his energising love; and the electric life of it love flows forth as the bond how many souls have been impelled forward toward a of soul to soul, and the means of perpetual union.

If you desire the knowt dge of any particular sphere been poured out; how many noble deeds done; how of life-if you wish to fow all that pertains to it, many spirits refreshed by grace. all through the love you have only to come into perfect sympathy with it, and purity of him who came to bless the world, and and then you are atoms with it; it is a part of your who died to bless it, and who lived again to bless it. self. To remain ignorantly spiritual things is to have Ob, the immortal newer of such love! But this love no love of them -no sympathy with them. To con. comes through its own channels. It is true to its difess you do not care for pirit-realities, is to confess vine law. It flows to its own. You will not find it in you have no link to the spitual; for all desire springs the proud aristocracy of place; in the assumptive from love. If you hav one in spirit-life whom power of those who make many proselytes; in the you cherish in the holy memory of your soul, if you grandear of observance; in the denunciation of the keep the love within yo bright and unfading, then arrogant. No. 'It comes to those who can feel it; to fear not, for your love is the very proof of the sym those who tove much, no matter how hamble, how pathy between you and that one; the very life between yon orgates the continued love, and that life by its like power to the strong. like hope to the sinful. very law, is as sure a union as exists between station and station of the telegrapho wires. It is just as oer- Mark your reformans, your noble workers, your heroes. tain as life itself. Destroy lod-and God is Love-and your saints-they all loved much, and died perhaps bo. you destroy this law; but the as sternal as life fiself. | cause they loved the world and the world know it not.

It is, perhaps, not possible for you to perceive this All of them bore from the earth the law of their love, as a fact, but it is as certain as observation can make and their magnetism had ionumerable chaunch through it, to those who are familar with spiritaal life and which to flow back to the home of their love; and all law. If you wish to test t, it is easy to do so; but manhind was the home of such men; through their a spiritual faot must be roven to the spirit. What affections they were able to labor still. Call up in fact so certain, what truth to real as that of parental order the noble of earth, and you shall hear their affection. But do you see the love that goes forth to your child? Can you touch it and handle it? Can | ian angels of earth. another describe it to you T 'and how do you know

that your child loves you? Do you see its love? Do you depend upon acte? We I You trust to the power world. It works in the midst of you. All who have humanity's good, humanity's reformation, at heart, or life which appeals to your own love. This perceplove much. They love individuals, and they love tion is a spiritual power, and the fact that you have masses. Their life goes forth by the power of this affection for your child is applicitual fact; it is not de- love, and the blessing must go with it. There is no pendent on the external jenses, but is a law of life, other true religion than that no other Geneel than It proves that you have a pirit, and that spirit is a the Gospel of love. If there is an individual who life that lies within all external sense and observation; weaves about others a strong power of affection, such It is a something that you cannot see, or touch, or bear, an one is a reformer, no matter what his faith, because but you feel it in the spirit, or by an inner sense. such an one is a mediator, a medium, and is truly, in This spiritual power, or relity, lying within you, is some sense, a Saviour of the world. not a bodily attribute, and therefore, does not depend A humble man who loves Nature and his fellow men, upon the body. You have then within your every day is far greater in the oyes of beaven then the man of life the fact of spirit power If you are separated by a wide-sproad fame for brilliant gifts that the world few miles from the object of your love, does your love loves to commend. To the eyes of the spirit who looks cease? Oh, no; you feel listill, and you trust that it for the brightness of truth and of love, there is no also feels and loves. But that is this trust ? What is party, there are no divisions. All men are equal in the feeling? What powel tells you if the child or boliness who have equally pare hearts; all men are friend is in danger, or demaids your care? What is it great who are filled with carnest love; all men are that assures you of its condence, or makes you fear saved who seek the best good; all are redeemed who for its change? Oh, subtl power, but how direct | forsake sin; all are ministers who know the truth; all The spirit reality that lies within you uncomprehended are preachers who first it; all men are Saviours who is sufficient to bring to you the sublime traths of the help the needy. immortal realm of life and leanty.

Every affection of the human spirit is from its life. fulgence of heavenly love shall be felt in the souls of and all life is resident in the sternal and infinite. The men, and then shall be outworked in lives more true power of love is certain in either blessing or harming and noble, and more perfectly allied to beaven. This the soul. For spirit gives o spirit through the affec-tions, and if an impure, simil man imparts through day all prophets prophesied of, all seem beheld in beatiflo vision, and the heart of humanity has cried love to the pure soul, that sal feeds on what is likely out for it in prayer and in bopo, repeating the pell. tion, "Ob Zion, when wilt thou appear? Ob Jeros to peril its sanctity. Thinkof it, ye men and women who have children in the wirit renim whose tender salem, thou holy city, descend. Oh, spirit of the Lord, life has nover known the incipline of earth. You dwell with thy people." Within the secret chambers of the soul of each man dwells this hope and desire, love them, you call for then, you demand by the law of your life the perfect union that love creates. You and it springs from the love of his own soul which bave the power within you and you cannot put it responds, if ever so faintly, to the more glorious and nelde-of bleasing that child a your love, or of cursing better life of celestial lands. This time so far off, in It. And also remember, all we who have those that ever at hand, for it is the to-day of the pure. This trend the paths of evil; those whom you love tenderly and hopefully-remember what power there is in your spirits to call back into the walks of beauty and blessing the stranger and wanderer therefrom. Reaching beyond all distance, stretching into all space, goes the in the peace of the divine? There is a key that will electric power of your influence, and love directs it to unlock the sacred portain to you. It is no mysterious its object. You can bind about the life of your friend or way, and there is no dread chasm to pass, your neighbor, or your family, bonds of affection that

Listen to the sweet voice that speaks in your souls. shall be a continual safety and an eternal hope for Hear what it repeats: " Love is the golden key; affecthem. But you cannot do this by vain repetition of tion shall open wide the door, and the immortal power protestations of love; by timid prayers, or by anyof your life shall place you within the golden streets. thing but love itself; because the sympathy is what of the eternal city, although you'tread still the paths gives the power. If the electrical fluid did not affini. of human life. You shall walk with angels and hold tize with the iron. It would fly to some object of attraccommunion with the high, even though your eye be tion, and there would be no link to convey the etc. dim and your car deaf to the sights and voices of spirment.. So the soul that has no genuine love for hu- i tuaf love; for he that loveth much dwelleth with Ged manity in it, can never be a reformer, or a medium and God with him. through which shall flow the eternal life, the water of As near to every soul as the soul is to the body, is salvation, the redemptive power, the means of grace. the bond of the immortal to the mortal. Besido you for all these phrases mean only the immortal power of all walks forever an angel of love, and when your love. As the earth rolls on its axis and proceeds hearts open to the call of love, then there flows into through space following the track of its inevitable them the benediction of heaven. Would you keep course, it is no more surely bound to its place by the that life from you by passion, by ignoble desires, by inherent laws of matter than is the spiritual realm unboly purposes, by trivial pursults? Come hither, bound to its place by eternal laws. But while the ye myriads of beavenly ones that love so much? Come earth possesses a law of love or attraction that is not from your realms of blessedness and life. Come little governed by intellect. so that it can think or feel, children, in your transcendent purity and grace. the spirit-world lives a consolous law or life and Come fathers, mothers, friends, come and proclaim knows what it receives and what it demands. to these, your beloved ones, how great, how sublime, The spirit life that has passed from the earth, neceshow infinite and eternal, is the power of love. They sarily increases greatly overvivear, because innumeracome. My spirit eye sees the trailing garmonts of his souls bass to the immerial realm. Henco, the their glory. My spirit car catches the sweet whisperspirit and conscious life that flows back to earth is ings of their love. Listen. "Silence your reninines. constantly increased; and what is the effect? Why, Hush your double. Earth is linked to heaven, and this: the atmosphere of the earth is becoming more like the breath of summer, like the dew of evening, and more magnetic, more and more filled with the like the light of day, yes, like all holy and beauliful spiritual element, and therefore a period has arrived things, is the benediction we give unto you, not only when men ask of spiritual dings, for they feel the life now, but in the daily conflict with life. Courage, or power of the spirit. The greater the degree of magfaint hearts; peace, anxious ones. The immorial power notio life that resides in the atmosphere, the more of love keeps you now and forever. readily do men perceive the spiritual facts of the uni-

and these are rulating the people, while in the Morth they are earlching thousands, and mising pass ease in the loss of life, or mornin. Their immigration has turned to emigration, and even their friends along the border beg to be sent Nerth Instead of Bouth. Their currency has become nearly worthless, while ours is as good as ever, with a slight margin between it and gold and silver. Their slave property has nearly lost tis value, and in being rapidly turned into a power to resist and put down the rebellion; and, indeed, in any and every direction we can see only rula and a fulfill. ment of the Beriptore, " Where the wicked rule the ".smnom brai WARABN CUASE. Hay 104, 1663.

Places and Porneys,-No. 4.

more spiritual life; how many spirit haptisms have

those who love much, no matter how humble, how

weak or how erring. It comes like grace to the weak.

Look up through the years since that one died.

names cohoed from the immortal realm as the guard.

But this power of love is not confined to the spirit.

The day dawneth for the earth when the bright ef-

beautiful hereafter in the now to the nouls that dwell

In the eternity of divine love. Oh, mortals, dwelling

yet in the obscurity of imperfection, would you dwell

in the brightness of life, in the glory of the spiritual,

"Can you go over into litinets, to day 7" asked Mr. E., looking up from a lotter he was reading.

"Think not;" I replied. "I have just emerged from a hideous chill, and the fever begins to give sigus of life."

"Well, read the latter ?"

I reads ... I gave notice, in church yesterday, that Mrs. B. would speak here on Wednesday evening-woman is to speak. will call out a good audience. Bosure she dees not dirappoint us. J. H. C.**

"What is to be done? This is Wednesday, and the ans have good."

"I know it," replied Mr. H., soolly; "but the freight has not gone. You can go with other merchandise. Mrs. C. is acquainted with the way and the people. 1 'll go for ber to encort you."

While my friend was in quest of an occort, I equipped for the journey.

In due time Mrs. C. errived. and Bishop H. volunleared to see us slowed away for Vermillion. We walked to the station in time to see the spiendid Queen of the West" marching out and away. There were no carriages, and no time to call one.

"What is to be done ?" was the question.

"Let us walk on." I said. "If Destiny has marked my way over this rall, I shall go; if not. It will be all right."

Un we went a short mile, when the conductor, in a companionate mood, cried out, "halt." The engine obeyed, and the Bishop hal the satisfaction of seeing as packed in among iron, oil, molasses, sult, sugar, de. Crinoline was a little cumbersoure as well as inconvenient among these commudities, but Fashian calls for her victime, and cowards obey her call. Early in the afternoon we were deposited with "other merchandles" at Varmillion.

"In Mr. C. In the village ?" I asked a native.

"I reckon not," was the reply, "Ite was in for the moralag train looking for a woman who promised to preach to-uight, but she disappointed us, and be went bonie."

We soon learned that we were to be sent to Mr. B's. "Who are they ?" I asked.

"A Methodiat family," was the answer. "There re no Spiritualists in this region, and you are known as one only to one or two persons, and they will keep the secret."

It was a secret I had not dreamed of keeping; but as here is no reform paper taken in the town, and a Spiritualist not likely to pass that way again in this entury, the fact may never come to light.

Mr. B. gave us a kindly welcome. That Mr. S. had good heart, there is no doubt; but his cold look. uensured words, and general bearing, testified against me. I was not of Air stripo. We differed widely in our views of beavon, God and his majesty, Lucifer, and of the temperature of the lower regions. This gulf could not be baffged. I sought solvce in the books I found lying about. But they were on the principle of poison for poleon. After turning the pages of some alf dozen wickedly plans books. I concluded the Methodist Discipline" the least objectionable. But read the marriage service, which gave me strong bydrophobic symptoms. A woman in these last days promising to "honor and oney till death," without the benefit of a proviso. In despair I went to my room, counted the pance of glass in the wisslows, adjusted the banging pletures, wondered over variods ringiets of hair I found carefully put away. Then there was a new region-a box of ambinitypes-they woold beguile a little time. So, drawing a chair to the table, I commenced my restarches.

The first case I opened, an old friend-with vonthful look-

horrible nooks under them, whence uncarthly noises proceed at dead of night. The house stands in a somewhat isolated position. Its front is painted a dead while color, and two windows and a door stare vacantly out from it like the features of a corpse. The supernatural sights aid sounds commenced

about here or four weeks ago. At that time a gentle-man and his wife occupied the north front room on the lower floor (there are six or eight chambers on that floor) and a sick man and his nurse occupied a room in the back part of the building. There were other lodgers there, also, but they soon got scared and left. Previous to this time, there had been two deaths in the house. The sick man we have just mentioned also died there, but he used to see strange sights before the breath jeft, his body, Although he always conversed rationally on ordinary subjects, and gener-ally gave no token of a disordered intellect, he used to up in bed sometimes in: the middle of the night, with staring eves and the beaded sweat on his brow and point to some frightful object, invisible to all rave himself. He said it was a dead human hand. throat within the room i When, after taking great pains to point out to his nurses the exact position of the vision, he found they were still unable to see it, he would lie down again, eaving it might be only imagination, but it was fearfully vivid. Upon one occaion he said to his nurse:

Mary, do you believe that a man may see his own ghost-bis own form and features-himself, in fact, separate and distinct from bimself?

Mary said no-and luquired why he asked such a question ?

"Because Mary, I have seen mysolf-my ghost-my exact counterpart -standing out there, on that mound.

a moment ago, beckoning to me." Bo much for the slok folks-now for the well ones Strange sights and sounds at all bours of the night began to be of such frequent occurrence that the gen-tionan who occupied the front room, with his wife concloded to leave the place, but he fell sick and was obliged to remain. A week ago last Baturday night they had just gone to bed, when, at helf past one o'clock-but a description of the room is necessary. There was a ficeplace, with a little fire burning in it; the room door was alongside of the fireplace, and the bed was at the opposite extremity of the chamber: the door spoken of opened little the next room, which communicated with the street. These doors were locked and bolted. Well, the gentleman and his wife had gone to bed and blown the candle dut. The gen-tieman occapied the front side of the bed, and consequently the hely lay next to the wall.

direction of the door, accompanied by a rasiling suis, such as is made by a silk dress. They tacked their heads under the bed clothes, and forthwith the coverings were plucked atmost from the bed by unseen hands i They replaced their blankets, but they were forked from their persons four times in succession. The lady flually looked out in an agony of fear, and raw, by the fire-light, and standing near the bed, a gloomy, towering, vapory Shape, with its arm stretch ed forth toward her | She threw herself back and She thrust her head beneath the blankets, and the phantom was seen no more. A lady visitor was left alone in the parlor for a moment one evening, whet a tall, white spectre floated guietly in and moved allently toward her. She arose and departed. The spears followed her. She fled in torror from room to foom, and finally, gladoing back for an instant, she beliefd the bideous thing almost at her shoulder. She screamed and fainted, and the spectre disspeared. These things became so frightful at last, that a larger force of gentlemen was engaged to sleep in the house, for the helter protection of the tonanis against super-finitial visitors. The result was the same. Ghosts were need but could not be captured; footstips ward

the veil of the inner temple in man's mind has been rent, and the glory of the immortal power of love stands revealed.

Within every human soul lies the attributes and powers of the highest, because every spirit has within it the pfinciple of life, and as all life is linked to all other life, so is every soul, by its law of life, connected with the whole universe of spirit. But besides the universal union which is typified in the attraction of world for world, there is the more immediate union of separate and individualized apirits. When man enters upon his life here, he comes into the world as a unitas a whole. He has the attractive centre in bimself. The little infant is a magnet: within his tiny brain Hes what must ever he to him the centre of all life. But as soon as the spirit unfolds within the infant body, then it is found that the organic law of life has made that spirit a compound of all that it has attracted unto itself. Put the child into the steps of manhood, and he represents in himself the very power, the very principle of all spirit force. He is a result of all that he has seen, felt or come in contact with. He has taken life from a myriad sources. But how? By the very law of attraction. As his body represents the natural kingdom, because it has taken from plant, mineral and animal, to form its parts, so has the spirit taken unto itaglf from all spiritual things-from mind, from affection, from spirit itself, antil the attractive force within the soul can alone express what is represented in the inner or spiritual being. There lies enshrined the wealth of a mother's heart-the food the child fed upon-fhe trucst and best love of woman, ' There lies the father's strength and his more positive love. There, too, the brother, sister, friend-the neighborthe stranger that shared the same roof for a nightthe very life of all these fed the life of that 'immorial spirit that has advanced from infancy to manhood, and it stands now just what all these have made it.

The life that feeds the spirit, must become a part of the spirit, even as the food that is incorporated in the body becomes the body itself. Then what is the spiritual nature of the man thus formed by the life he has received from infancy up? He is a centre of links to the many minds he has received from. Let this man pass from his body to where his snirit

is not only the centre of the body, but is the body. Where, now, are the links that bound him to those that nourished his life? Were they bodily links ?wore they fleshly ties? No 1 Then they could not perish with the body. They live in the very life of the spirit. Transferred to another clime, friend loves friend no less; but transferred from the material to the spiritual -from earth to the spirit home-there is not even the barrier of distance, for the spirit ever lives beside that which it loves, and will always seek by the laws of Its life for that which it can bless and be blessed by. meace, the earth knows no real loss of love 'when' the spirit steps from out the shadow of life into the glorious light of the immortal realm, for spirit cannot change the law by which it became spirit, which law le life, and that life is love!

The misconception concerning the nature and laws of apiritual existence is very great. "Matter encloses were seen; but could not be captured; footsteps mare beard in vacant mooms, but the foot were invisible; and in vacant mooms, but the foot were invisible; and in vacant rooms, but the foot were invisible; about the bouse by invisible foots, while and the second will be and is every way subject to the taw or matter, alout the bouse by invisible foots, while and the second dis sight and grouns filed the alt, but no one could dis.

verse. ... It is contended by religionists that heaven was near er to earth centuries back | than now.' It is believed that ancient wise men, prophets and scors were more

The Contrast. directly connected with beaven than men have ever In this terrible war that has tortured the hearts and been since. It is true that ladividuals reached through brought deep grief into the homes of so many soldiers. faith a vory much higher position spiritually than have both North and South, in so far as caused by death or the masses since; but had an exact and truthful record wounds, or demoralization, about equal in both secof spiritual revelations been kept in any age since, it tions, there is a wide difference between the free and would be found that angels talked and conversed, that slave States, except porhaps Delaware, which belongs God was as near, and heaven as plainly beheld, as ever with the free States. All along the line of the free In the past, And never was there so sublime a condi-States, from New Brunswick to the Pacific, there is an tion of the world as now. From the realm of spiritactivity, enterprise, improvement and industry is all

life has been flowing for ages the immortal life; but departments except the single one of manufacturing men only knew of it as a sense of blessing, of grace, cotton goods, and a healthy business is dono oven in of inward Illumination. All the scots apringing into this. life from the thought of some individual, have grown The free States have increased in would and popu-

and strengthened because of the inflow of a spirit lation since the war began nearly or quite as fast as before, and immigration flows in as usual, with at power. Excited entrits do not regard the puerile di. least but elight check. Public and private enterprise vision that mon create; they only ask, Can we increase and improvement go on as usual, and none ecem to the spiritual life of the world? Can we, through any men, or set of men, cause a degree of influence to be felt. Des confidence in the ability of our Covernment, or so that the inner nature of individuals shall be warmed the value of our property. And such is FAUTIALLY frae Into life? By the far-sighted power of their love, they of the loyal slave States, especially Maryland and sought those who could be acted upon; hence many Missouri, but there is a wonderful contrast as you cross leaders of religion, many benevolent men who sought | into rebeldom, A Richmond paper stated in January last that one to reform ovils, many men in governmental power, baye been the direct agents to bring about certain hundred years of prosperity would not restore Virends that a higher wisdom behold as necessary. But ginia to her former value. She has no doubt suffered all this has been accomplished through love, Bien of most, and Missouri and Louisiana next, and Tenocegreat affection, men who loyed much, have been the see terribly, Kentucky much, and North Carolina much; ones who could lect the impulses of jife from the spirit- and all the States terribly when compared, to the North. Virginia nover can be restored but by a new realm. and act as those forpulses demanded.

No one who has fived on earth has loved more garn. population and renewed enterprise there. , estly and hopefully than the reformer of Judes. With All brauches of husiness in the rebellious Blates are what fenderness of pity. with what greatures of hope, trained, or nearly as accept flose the traines.

Correspondence.

my face. I wer bewildered. How camo there ? Who had known Aim in his younger days? imagination was inventive. Here was a love story to me all a mystery. The picture was tucked out of right la .. the north chamber, " and I. a re-muchlon spirit, sent there to being it and its bistory to light 1. Down walked. as composedly as a source under like circomplances can be. After raving a few common place

" You perhaps know Mr. --- ?

" Certainly | How came you to know him?"

.. Be is my friend-on old friend," I replud.

"And mine-he was mine, but it is years since 1 have seen him, and ---- " there was a paw c. Memory. I may bo, had gone back to other days, and I respect. ed the nacredness of her carlier memories, and was also ellent. At length sho remarked:

"You are from New England. You are so like Sarah C. 1"

" Very likely," I said. "Bho is one of my model omen. I may, in my admiration of her, have enrafied some element of bers."

" Our first bushands were brothers," she said.

We were no longer strangers. Isme and convenlionalition were all forgotien. I only remembered that two young men, with hearts full of hope and promise, left New Hampshire for the West; they fell a prey to the pestilence, and were buried by strangers. I had vielled their green graves, and brought away a few flowers as mementoes. I had wept for the dead and for the living, whose hopes had withcred, for the young widows whose lives were clouded, whose hearts death had desolated.

I left Mrs. 8- next day, with her bleesing and a message for our friend. Life is brimful of mystery and romance. But we wolk the world enmasked; only Death and Lore have power or parmission to look behind the guire and read the records of the heart.

I returned to Terre liauto and finished my engage. ment, and, with blessings for blessings, turned toward Richmond, Indiana. Mrs. 0 -and I had appointed menting there-a meeting of old friends-at the hospitable house of Mr. and Mm. Crocker. We were all peakers, all hoavers. The gathering was good, and rafiable to us all.

Richmond is famous for its broad and clean streets. for its gardens and fine dwellings, for its broad Quaker charities and its picannylabaces. In Richmond the outloades meet. Garrison and Jofferson Davis live there in spirit. Anti-slavery and slavery together walk the streets. Freedom has builded her temple there, but Bigntry has gagged and stoned her.

" Liberty !" is the watchword of flarelson. Davisinn says, " Down with it !" Three mobs, in the past year, have immortalized the oity. Becession cried aloud from a Richmond press, and the Union soldiers lemolished It. George W. Julian went there to speak for human'rights, and received in turn a shower of upmarketable eggs. The Davesport Boys have just been there with the gospel of immortality, and were impris. oned for imposters. But Alchmond is thoroughly ashamed of her fowdylam, and for her alus is putting on michelolb. '

A long ride brought me here, to the extreme north of the Blate, where the sext month will and me: H. P. M. BROWN, Middlebury, Ind., June 1st, 1968.

BANNER OF LIGHT.

This Paper is issued overy Monday, for the week ending at date. Banner of Night. BOSTON, SATURDAY, JUNE 20, 1863. OFPICE, 158 WASHINGTON STREET, ROOM NO B, UP BRAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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FOR TERMS OF SUBSCRIPTION SEE EIGHTH PABE. Tire .

LETERK COLBY. . . . BEATUR. and some a lot many some lotter.

-) cannot believe that civilization in its journey wild the sun will sink into endless night to gratify the ambition of the tenders of this revolt, who seek to

the leaders of this revols, who neek to 'Wade through shaughter to a throne And shut the gates of mercy on mankind': but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still therish it. I see one task Confederation strictishing from the frozen north in our un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific : and I see one people, and one isw, and one language, and one faith, and, uver all that was Conflood, the home of freedom and refuse for the opurcased of every rave and of every and refuge for the oppressed of every race and of every clime "-Extract from John Bright's Speech on American Affairs, drivered at Birmingham, England.

· ---------Discipline.

It is needed in every department of life; the little child smarts beneath its salutary infliction; the liberty he deems his right is dealed him; the thing he longs for is refused, and sorrow swells the infantlie heart, and the big tears course adown the rosy cheeks. The proud ambitious boy is thwarted in his first life-plans, and he walls and fumes, and strives rebelliously against the power that erdshes him. The strong man tends in agony beneath the stroke of discipline; that he calls misfortune, disappointment, loss of life's brightest hopes. And thus until the awakened and understanding soul views rightly the ministry of sorrow, will the needed discipline of years be viewed in the light of a crack infliction, an undeserved punishment.

Not so with the spiritualized soul. That accepts the trial-time as the necessary means of its purification. and convequent elevation unto higher planes of insight, knowledge and froltion. The human tears will well up from the wrung heart's agony; but there will be no resistance to the will of that ordaining Good that works by immutable law. When the storm has passed the inner realm will be sanctified by its influence, the Illumining rays of heaven will penetrate its hitherto dark recesses, and over all be shed the balm of peace Have we not all lived to behold the imperishable soul fruits that matured on the sorrow-stricken trees of life ? Have we not gained inculculable stores of wealth in the perishing of our earthly hopes. in the loss of the vi-ible gold? Has not treachery and deception taught as prodence and wisdom? Penary and abandonment of scenning friends have given us the keys to inward self reliance, to the heavenly domain of true friendship. Was it not well to pass over the burning sands, the inhospitable wastes, in order to reach so gracious an Eden of abiding love? The tears shed over our beloved dend watered the first blossoms of immortal fulth that upsprung in the arid, worldencrusted heart.

From the indolence of haughty security, and the apathy of untried capacities, we have been healthfully aroused by the stern grasp of sorrow, change, vicis situde; from selfish sloth we were called to sympathizing effort: from fille sportation, from the duties of human fellowship, to the union of endeavor for the good of all; from plans of self aggrandizement, to world-wide schemes of beneficence; from helpices bemonning of une's own hard fate, to willing, cheerful ald of heart and hand, for self and all. All the flormant energies, the similaring powers, the feeble as pirations, are imbued with life and fervor by the di recting fiat of that much dreaded angel-Disciplineever by our side, upon this mortal journey. leading on over stony paths, and rugged cliffs, over threatening seas, and solitary places of gloom, drear baunts of dis. cord. and turbulent marts of worldly confusion. This anget teacher is commissioned of our Father to lead us ever upward, until our souls' hest efforts have won for us the peace and joy of Heaven. Let us not shrink from trial, but had it with resigned heart and over hopeful spirit, as the needed discipline, without which our souls would remain rough-hewed and unfitted for the angel life of our inmost and highest aspiration.

ens, however, never occasions the sorrow which accompanies the sight of an eclipse of a homan soul, by the clouds of passion. of intemperance, of sordidness, of Spiritualists, in Lyccom Hall, in this city, on Sunday, malignant temper, and of frenzied rage. Then it is June 7th, and was greated with good andiences, notpltiful indeed. To witness a person, whose qualities withstanding the refreshing showers of rain, which are noble and whose instincts are exalted, surrender- the earth so much needed. This was his first appearing up his self-control to the unsafe and entirely irre- anco in this city as a lectirer, with one exception, alsponsible rein of the devils that ever stand ready to though he is no atranger in these parts, for, it will be usurp authority, is enough to touch the beart with the remembered, he was a stolest in Harvard College sorprofoundest sorrow. Let us all pray God we may not eral years ago, and openly srowed his belief in Spiritufail into eclipse ourselves. The light of the man goes alism, when he was set upon by the Professors of the wholly out then, and he stambles and raves in blank College, and persecuted to the utmost of their powdarkness. He were as well dead as following such a er, and finally expelled from that liberal institution life, for it is one to which no illuminated soul was ever naturally born. .

The Intermediate State.

Much more than ordinary interest was excited, during anniversary week in this city, by the delivery of a Dr. Hitchcork, which treated of the intermediate state diate state, where they will remain until the end of Spiritual Philosophy, the world, and after that the separation generally preached by Calvanists, into sheep and goats, will

wrote the New Testament, explaining what he consid. Harvard for the last fifty ;ears.

ered the difference between the Hebrew Skee, the Greek Hades, and the English Hell. He confessed that a belief in an intermediate state of the departed, somechere, was fast gaining ground in Protestant churches, and already had many syrong advocates and warm de, gentus and wisdom of fur spiritual and the material f nders. Yet he took great care to show his hearers how his own views on this subject differed from those of the Roman Catholics relative to Purgatory, and from those of Swedenborg relative to the World of Spirits.

The writer of the communication in the Traveller ays that so profound an interest was excited in the minds of those who listened to the discourses, they expressed a desire to see the same produced in print ed it in this number of the BANNER; it will be found for more general perusal. And he goes on to state for on the third page, and we hope all our readers will pehimself that Mr. Scars, in his "Athomasis," dwells ruse it. on this "World of Spirits" doctrine with great beauty and power; and that Robert Dale Owen, in his · Footfalls," gives a history of the summary process by which Luther cut out from bis doctrinal system the possible for a person to rad the causes that produce whole theory of Purgatory and everything associated with it. He likewise adds-" Although many emin. times, a distinct and clar revelation of the coming ently learned men may differ about the terms in which time; he would find prophety to be existence itself. an intermediate state is described, yet the fact that such a state is beginning to be widely admitted bids fair to open anew one of the leading doctrines of the oldest church." There is no mistake about it, that getter of the next, and in proportion each moment of the Church is getting so sorely stirred up about its old creeds, in one way and another, that it is obliged to through the cycle of etenity has unrolled the inevitafall back upon the very oldest forms of belief, which it once professed to spurn and loathe, in order to satisfy in some degree the sympathies and the reasonings all recorded in the presert, and the future is scaled to of the human family.

Fair Play.

A writer in the investigator, it is evident, is somewhat onnoyed because we called on that journal and othern which published a lie about Mrs. Hatch, to contradict it. It is also evident that the investigator and other papers go out of their way very often to endeavor to bring into discepute the Spiritual Philosophy of the present day, in a manner not very creditable to the editorial fraternity. For instance, the editors of the Cincinnati Daily Commercial and Daily Evening Times refused to publish a refutation of the slander they promulgated against Mrs. Hatch, when requested so to do. as we are informed by a currespondent. after twice promising they would. And now the lesser secondhand libeler crawls out of his awkward predicament by saying " a Miss Hoyt " said what was attributed much blood and treasure-and which in its results to Mrs. Batch as saying. This is a considerable large country, and some parts of it are thickly settled, and spring of a day or a year. No; it was hidden from hathe Hoyt family are spread all over Uncle Sam's do-

Fred. L. H. Willis's Lectures. Mr. Willis compled the platform of the Society of on account of his religious pellef. or because he would not acknowledge physical nanifestations to be a humbug and himself an imposur, when he possessed positive knowledge of their genaineness.

Mr. Willis has been laboing in the West for the last five or six years. Our frends in Coldwater, Michicouple of discourses in Park street charch, by Rev. gan, invited him to settlethere, and built for him a neat and commodious edilce in which to hold meetof the departed. A writer in the Traveller is informed | ings, and he has labored with them for the last five -we did not onrecives happen to listen to the dis- years. He is now on a tur through New England, course-that he contended that the whole human fam- where our friends will glady welcome to accomplished ily, on leaving the bodily form, enter into an interme. a gentleman and able advecte and expounder of the

How natural is the result of causes which sometimes seem mysterious. The actof the Faculty in expelling take place. The speaker went into a discussion of the the student has proved a lessing to humanity, for it difference, or apparent difference, between the belief placed him in a free position to receive the inspiration of the writers of the Old Testament (of course mean. and wisdom of the spirit world, and to give forth to ing only these whose productions were permitted to be the multitude more spiritesl trath and light than has bound up in the Bible,) and that of the men who been imparted through the theological teachings of old

Mr. Willis, on this occasion, gave two very able and truly eloquent discourse. * His afternoon theme --" The Immortal Power of Love"-was a production of rare merit, exhibiting a larmonious blending of the worlds.

It was traly a spiritual production, and must have reached the hearts of the auditors. At the close of the address, the speaker was fully entranced, and gave a beautiful poem.

That our readers may have an opportunity to judge of the merits and beauty of the lecture, we have print.

In the evening, Mr. Willis gave an unusually able discourse upon this subect: "The Revelation of the Future in the Present." The meaker said, If it were effects in all their maniferations, he would have, at all because he would read the results of all things in the causes that are continuely operating in the forces of Nature and the Spirit. Thus each century is the betime produces the next The steady march of the ages ble events of worlds and iniverses. It is for us to read not alone the past, but alo the future; for the past is us only because we barenot a clear vision or a comprehending sense of its inport.

From this starting point be proceeded to trace some of the leading events of the time, not only in regard to our own country, but European powers. He said the events of only a fer weeks, or even days, some. times show us the first part of a grand history. The first cannon fired upon Sumter reads now, ... Liberty shall triumph; my people shall go free, saith the Lord." After the first tarrible defeat of our national forces. who could read the impirt of it? But now it is easy. " They forgot the boniman and his cause, and took counsel with sin."

After dwelling upor various events in a strain of eloquence which rivged the attention of his heavers. he said the coming time lies always within the bearts of men. This gigantic rebellion, that is costing so shall be worth far more than its cost-was not the off man view through long years; but still it existed in main. Now such being the fact, had not the writer in the lavestsgator better be a little more explicit in was only the fallilliment of that prophesy of years.

New Publications. 15.

PRANE WARRINGTON: A Novel. By the anthor of "Rutledge." Carleton, Publisher: New York. "Rutledge." Carleton, Publisher: N For sale in Beston by Crosby & Nichols.

This appears to be a more decided work of literary art, and perhaps of individual power, than either of the author's previous popular productions-" Rutledge " and .. The Sutherlands." It hinges as a tale upon the incidents and moving scenes of the present war, and is full of persons-men and women-who wear living and breathing characters wherever they go. We hear it very highly spoken of by such as are allowed to be excellent judges in modern flotion. Cer-

waukee. It discusses briefly the great question of Free speech, the matter of Man Worship, the inquiry whether Progression shall pease, Who must be Rewarded, Political Parties, and the Scientific Party. It is adical and thorough. The writer betrays more or less impatience with existing evils, even those which the lowest conservatives admit to be such; and would have

an instant change, at almost any cost. But homan nature being the clay to be worked upon, it is rather slow

and patient labor, which we shall find most speedily accomplished by each sticking as close to the buzz of his own turning lath and the improvement of himself as he is able. The thoughts of the writer of this lit. tle pamphlet are excellent, and worthy serious consideration. Propositions are made for an entirely new style of legislation, to which, however, men will be much more likely to feel their way than to jump as across a chasm.

BALLOU'S DOLLAR MONTULY MAGAZINE .- This popniar publication has reached its eighteenth volume. The July number being the first of that volume, afford an excellent opportunity for new subscribers. Each number is complete, and contains nearly one hundred pages of reading matter, making it the cheapest maga zine in the world. Single copies are only ten cents. Elliott, Thomes & Talbot, 118 Washington street, are the editors and proprietors.

We have received by mail a pamphlet of thirty-six ages, entitled . The Great American Crisis: or Cause and Cure of the Rebollion." Embracing phrenological characters and pen-and ink portraits of the Presiient, his leading Generals and Cabinet Officers; together with an appendix on the slavery controversy. final adjustment of this vexed question. By L. M. page of this isac. Smith, Practical Phrenologist: Ciucinnati. Price ff teen cents per copy.

THE AMERICAN ODD FELLOW; & monthly magazine published by John W. Orr. 75 Nassau street. New York, comes to us filled with choice reading matter. The June number contains a fine steel engraving of Past Grand Sire Howell Hopkins, of Philadelphia.

We understand that Longman & Co., publishers, of and take command of a colored brigade. London, Eng., have in press a work by a talented author, entitled. " FROM MATTER TO SPIRIT," the result of ten years' experience in Spiritual Phenom-! ena. There can be no doubt but that it will meet

with an extensive sale in this country. If it proves to he as interesting a book as those who pretend to know predict.

Rev. T. W. Higginson's contributions to the Atlan- Miss Parsons, daughter of Hon. Theophilas Parthe Monthly are to be republished by Ticknor & Fields sone, of the Cambridge Law School, on the breaking in a handsome volume, under the title of .. Out-door out of the war, animated by the same spirit that led -Papers." The papers were originally published ander | Florence Nightingale to the Crimea, fitted hernelf to the titles of "Saints and their Bodice." " Physical take charge of our elck and wounded soldiers. Her Courage." " Cymnastics." " The Health of our tact and talents have been recognized, and she has Girls." " Letter to a Dyspeptic." " The Murder of been placed in charge of the great hospital on Bedice's the innocents," "A New Counterblast," etc. leland.

Scientific Men needed to Expound Spiritualism.

London Spiritual Magazine, Judge Edmonds, in speak. erwise barrassing the enemy.

A writer in the Jone number of the London Spiritual Magazine. in giving an account of several Spir. itual scances in England, concludes as follows: "It appears to me that the only way of testing the

"It appears to me that the only way of testing the trath of Spiritualism, is to put the question to Nature —that is, to experiment. To sit round a table gig-gling, laughing, creaking jokes, and deriding Spirit-ualism, and Spiritualism, as I have seen many do, and as I have done myself, is not the way to discover the trath. The facts of Spiritualism are circumstanced exactly like the facts of the physical sciences. The chemist, or the electrician, observes a fact and makes a statement about it; and that statement is believed, because there is no reason to doubt its truth, and beallowed to be excellent judges in modern notion. Cer-tainly, the fame of the other books of the same author ought to excite the reading public to a very high pitch of enthusiasm in their pursuit of the present work. The former productions gold to the extent of some forty thousand copies. We look to see this attain a wide popularity and fame. We have in our hands a four page pamphlet, entitled "The Price of Peace," written by H. S. Brown, Mil. wankee, It discusses briefly the great question of Free

Sensible Remarks.

question to experiment, and ascertain the truth more directly. The latter is the plan I adopted, the reading being such as I have previously recorded. I These re-sults leave not a shadow of doubt on my mind as to the fact of our being surrounded by invisible and intel-ligent beings, and as to the additional fact of our beligent beings, and as to the additional fact of our be-ing able to communicate with them almost whenever we like."

The Late Rain.

Who will say it was not wanted all round about us? The earth was parched, and vegetation almost at a standetill, but we now have reason to be thank. ful, for the clouds gathered and poured out a boan. teous supply of the article most needed, and again all Nature smiles. May not the black clouds of war, which are at present hovering around us, be "angels in disguise," and like the rainstorm that has just passed, serve to fructify in due time the parched soil in human hearts, and cause to gernilaste therein fruit more acceptable to God and humanity ? Let us hope so.

Dr. J. R. Newton.

At the earnest solicitation of many prominent citizens of New Haven, Conn., we understand, Dr. New. ton has consented to visit that place to heal the slok who could not conveniently journey to Bostan for the_ purpose. He opens his office there on the lith last. Several remarkable cases of healing, we are informed, have been made during the Doctor's brief sojourn among us, which we may notice more fully hereafter.

Essays.

"TER CIVILIZATION OF LIPE," and "THE RISING GENERATION," were the subjects discussed at our cirn which is submitted a novel plan for the full and, cle May oth and 7th. See the reports on the sixth

> Pienie at Dungeon Bock, Lynn. This picate is advertised for the 17th inst., as will be seen by the notice in another column.

> > Personal.

Col. Issac F. Shepard, of Missouri, formerly of this city, it is stated, is to be made a Brigadier General,

Gen. Grant is just forty-one years old, and fs of a sanguine complexion. He is a native of Ohio, a Buck.

Queen Victoria completed her 44th year on Sunday. May Slat. The 20th year of her reign will be completed in a few days. She is good for thirty years more, and we hope for thirty more to the end of those.

A Western paper says George H. Hopt, the young Baston lawyor, who went down to Virginia to detend John Drown, is now the leader of an independent band" In a recent article in the BANNER, copied from the of soldiers, who are hunting down goerrillas, and oth-

[JUNE 20. 1865.

ALL S

THE GRAS Tunday, 21 Dotter's car

We bope all siciolity at t present at th - ANCIEN

by C, B. P.

We bare Sis, on var fest we shall colomon. less prolixof them at)

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A Central Principle.

We may resolve to curb one propensity to day, or some other propensity to-morrow, out of sheer mortification at the trouble it gave us at a particular time. and merely because we would not wish to be caught again in a position where such agly remarks were liable to be made. We may restrain some particular sin for once, from an interested motive; or crucify some vanity this time, because of its incourenience; or resolve to keep ourselves pure from some threatened contagion, on account of certain convenience which is to be secured to ourselves; but all this is only acting from policy, a make-shift style of conduct. a wretched vacillation of purpose, and has no sort of root in the character. We may perhaps delude ourselves with the belief that we are really reformed, when we are merely acting an policy. It is easy to become the victims of mistakes of this sort.

If, however, we are to become changed-for the better, it must be with a view to a permanent change; and such can be effected only in obedience to a central and controlling principle. It is entirely out of the question that a man, who is notoriously a lover of falsehood, should become a truth-teller, because he thought it worth while to refrain from lying for a single day. Exceptions do not exactly make rules. No sort of professed reform can well' be called real and ablding, unless it is undertaken from obedience to reformed views, and persevered in for the same reason, ' A new policy is not the same thing as a fixed principle; and , he who, in following the one, takes the credit of obeying the other, simply deceives himself, and will live to see his error.

He who acts from a central idea, or conviction, is always self-polsed and self-governed. In all his conduct, he has a fixed and ready standard to which to refar his actions. Be is never liable to be taken of his feet by the gusts of passion, or to have his head swim with the whirling impulses of his vanity. Having established his life at the centre of his being, he must needs grow naturally and bealthily, which is from centre to circumference. The procession of his experience is from within outwardly, as it ought to be; and not in the contrary direction, as is too often the case. No,one can expect to work any radical change in his character, until he has started at the germ and life of , his being with the desired work.

Eclipso.

The collpse which, in spite of newspaper, predistions, we managed to see some time since, brought with it a sudden storm of wind that blow the dust into the eyes of everybody. It would have been a very pretty affair, could we have had a better view of it; but as our geographical position. or rather our latitude and longitude would not allow us to see what less benighted people were permitted to gaze upon with openmonthed wonder, it was only left us to pocket the disappointment and wait till the old earth came round and threw in her ugly abadow scross Luns's fair died another, time. An selipse of a luminary of the bear. | ber, a member of Biloam Lodge."

his proof of the "fuct," as he is pleased to denominate the lie in question, and give us the full name of that Hoyt, etc., ere he accuse us of telling half the story.

Explanatory.

Friend Herald, we had no intention of disturbing your equanimity when we notified you that the account of the alleged scance at the White House was a flotion. We are aware that editors are more liable to be imposed upon by designing persons than other people, especially when respectable journals are guilty of originaling such canards, and hence we desired to post you correctly in the matter. If we erred in so doing, we beg to be excused.

You ask us for evidence that no such seance took place. First, its contradiction was telegraphed to the true and noble man from the realities of noble living. daily papers from Washington, "by authority," (using the language of the Evening Gazette, in which the story originated.). - Second, the Gazette itself aspires for heaven, the more he seeks the humble, the owned up. Third, reliable information to us from Vashington direct. This is our evidence. Is it satisfactory? If not, perhaps the following, which we extract from the Milwaukie Daily Life of June 6th, will

" SFIRITUALISTIC. - Our neighbors of the Sentinel. June 1st, copied nearly a column from the Boston Ga. sette, purporting to be a report of results obtained at a spiritual solrce at the President's mansion. in Washa spiritual source as the tressection mansion, in wash-ington, some time in April. We observe that no precise date is given for the wonderful story, however, which may be set down as rather suspicious, and our opinion coincides with the Sentinel's, that the whole thing is purely imaginative."

Mrs. Hatch in Lyceum Hall again.

We are informed by the lecture committee of the Society of Spiritualists worshiping in Lyccum Hall, in this city, that they have made arrangements with Mrs. Cora L. V. Hatch to lecture four more Sundays in Ly. coom Hall. The great desire manifested to hear Mrs. Batch during her limited visit here in May-which could not then be extended-induced the committee to could not then be extended — induced the committee to ca, and that although the negroes had not chosen to re-engage her at the earliest opportunity, and they have rise against their mesters, they had nevertheless shown succeeded in doing so for the two last Sundays in June and the two first in July. This will be gratifying news to the many admirers of Mrs. Hatch, as they will have another opportunity to listen to her inspired eloquence n Sunday next.

Announcements.

A. Harlow, M. D., of Chagrin Falls, Ohio, in con sequence of impared health, has been obliged to resign his position as surgeon in the army, and has returned to his home, where he will resume the duties of bis profession as soon as his health will permit.

U. Clark speaks in Westfield, Mass., Friday evening, the 19th, and Sunday, the 21st. He is addressed at this office at present.

Mr. George A. Peirce, trance medium, will speak in West Minot, Me., on Sunday next, June 21st.

Dedication of Odd Fellows' Hall.

The Odd Fellows' new Hall, on the corner of Knee-

which any blind man ought to have been able to deciaro.

Passing on he remarked, that if the world is to be redeemed from its ignorance and wrong, it must first feel the warm breath of human love, the only birthplace of which is in the soul.

But we will not undertake to follow him through the entire lecture, for we should not do it justice. He scanned the future with the prophetic ken of a inspired seer, and gave a cheering picture of our country's progress when it shall have risen from its present thralldom, hopeful to the heart of every patriot, reformer and well wisher of humanity generally. The beauty of this hereafter, he said, must live in the spirit of man before it can became a facht to him. Hence the spirit-world, with its gates of glory, cannot win the No prophetic vision of the beautiful hereafter can

draw his love from human bearts; and the more he sinful and sorrowful, that he may pour forth onto them the sweetness of hope, until they also seek to live the truer and better life.

Thus the prophetic voice of the fature becomes the inspiration of to-day, and each man the son of the Infinile, to bring the glory of the spiritual unto the mortal, and crown the earth with the glory of heaven.

Important Earlish Confession.

At a recent meeting of the British and Foreign Anti-Slavery Society in London, Mr. C. Buxton, M. P., made the following significant confession:

... He admitted that be was wrong in his anticipations of the result of the facing of the proclamation of Mr. Lincoin. He thought it would have aroused the staves, and he had looked with horror at the conse-quences of such an uprising, which must have ended in their utter extermination. However, all his apprehen-look had uproval to be set. there atterest of the second state of the second shows that patience and wonderful forboarance of spirit which always characterized their race, and had not brought about those dreadial calamities which he had apprehended. It appeared to him that the cause of abolition was extending over the continent of Ameri-The against their meslers, they had nevertheless shown a great abhorrence of slavery. They had shown how cager they were to escane, and how ready they were to undergo the severest trials in order to make their way to where the Federal flag was waving. He believed that with the zealous cooperation of the Federal Gov-ernment, and with the increasing love of freedom and abhorrence of slavery which was creeping more and more over the heart and conscience of the world, they might look within a few years to see not only the abo-lition of the Spanish slave trade in Cuba, but the abolition of the Spanish slave trade in Cata, but the abo-lition of slavery throughout the world."

New Music.

We have received the following choice pieces of sheet music from the publishing boase of Oliver Ditson & Co., 217 Washington street: " The Eldora Polka," for piano; a patriotic national song, entitled, " Bear on to Victory." words by J. M. Flotcher, music by E. T. Baldwin; "The Dew Drop," a Polks Redows, by A. E. Warren; "To Cansan," a song and chorns of " the six hundred thousand " champions of liberty; " The Carol of the Mocking Bird," a pretty Schottische, by N. P. B. Curtiss; " The Masquerade Galop," composed and and Washington streets, will be dedicated on the for the piano by James H. Wilson; Longfellow's beauwening of the 17th of June." An address will be de- tiful poem, entitled " The Cumberland," set to music livered on the occasion by Wm. E. Parmenter, Esq., by F. Booth; "Roses lie slong the way," a pretty of Massachusetts Lodge, and a poem by B. P. Shills. song; " Corn is King," words by Miss Mary W. Janvrin, music by E. Nason,

ing of the method of discovery in Spiritualiem, lamenta that eminent scientific men have not entered on its in-

relations with earth.

In all deference to Judge Edmonds, we dissent from bis ideas. We can see no need of "eminent" men to Investigate, storing up facts, theorizing thereform, We know nothing, not even the name of the elements employed by spirits. We have no instruments with which to detect their presence or character. Except in their action they are not recognizable by any of our senses. Understanding this, great men have a fine opportunity of displaying their littleness in theorizing. nothing more.

The spiritual intalligences who discovered the vari ous processes of communication; who are actively enraged in perfecting those processes; to whose senses the spiritual elements hold similar relations that phys ical elements do to ours, are they not the source to which to apply for information? It strikes me that they can tell us the modus operands of their intercourse, with.us, and their relations to earth, in a much more perfect manner than all the great men of the world sit ting in conclave around a tipping table recording facts, can possibly do.

-I would ask. If a traveler should return from a forsign country, which we should do-get an eminent man, the traveler had seen, and how he came home, or ask the traveler himself?

If spiritual communication is not sufficiently relisble to teach us its philosophy, it is valueless. If the spirits cannot be believed in the very essence of their intorcourse, how shall they be relied on? If we ever have a Spiritual Philosophy, we cannot see from whence it can be derived but from the spirits themselves.

Sofritualism.

Above all the religions that have yet held a place in the affections of the people, Spiritualism is the most flowers in the room, and waited it in our faces, that liberal; is the broadest, the deepent, the purest. True clearly proving that they are adepts in an art as yel Spiritualiem is perfectly spiritual. There is nothing unknown to mortals. One of the post mortem performin spirit that is impore. All impority is material. So ers favored us with a genuine Virginia " break down." all the bad things charged to Spiritualism are not of accompanying himself on the tambourine. Various Spiritualism, but are of Materialism. It is our purest members of the circle were repeatedly touched. If and holicst affections that call our attention and devo- there had been a dozen persons loose in the room, they tion to spiritual things.

Spiritual things are so deep and so high, that when we come to take cognizance of them we only seem to step upon the threshold of a boundless world. We she was seated were lifted upon the table. Bo gently feel a beauty in them that fills us with unmeasured love, and a vasiness that gives us a foretaste of infinity. were not aware of her position until lights were They make the perceptions go over the confines of called for."

sects and selfebness, and sweep the wide world in Ned Kendail was present, and said that if his bigit the grains of sand behind he travels over. It failile the notes as his by the peculiar sound he always gave. the mission of charity, by " beliaving all things " are The conditions were exactly right for the performance, in their time and place. It has passed the ordeals of and all present regretted that the instrument was post opposition, and resists no evil. A. B. C. there.

INFORTANT ACTION OF TER CERBOREN INDIANE .--vestigation. He thinks that investigators are too The Chicago Tribune has a special despatch from eager to theorize, and not careful enough about facts. Washington, stating that John Ross writes to the In-He is really captious about this, and would not have dian Burcan that a special Charokes Council, at Cow. s common observer theorize at all, only note the facts. skin Prairie, in February, decreed the severance of all He woold call in some "eminent man," and have him connection with the rebels, and the abolishment of institute a series of investigations, and after's suff. slavery. A general council of tribes is to be called, cient number of facts had accomulated, have him draw and a delegation, of which John Ross is chairman, forth the generalization, telling how spirits commani- has been sout to Washington, to renew the treatles cate, and the philosophy of their existence and inter. with the United States, and petition that the Cherokees may return to their own country.

An Evening with Jennie Lord and the Spirits.

As we were sojourning, a few days since, in the · City of Spindles," we were invited to be present at one of Jennie Lord's Musical Scances. We accepted the invitation, and witnessed a class of manifestations well calculated to convince any honest akeptio of their truth.

After the circle (which consisted of thirteen persons) was formed, the doors securely locked and the keys intrusted to the one who was the most ekentical. the lights were extinguished, and all, with the excep tion of the lady who performed on the melodeon, were requested to join hands, and each to keep watch of their next neighbor, thus preventing, as far as mortals were able, the possibility of fraud,

After waiting about fifteen minutes, during which tims we were requested to sing, in order to harmonize the circle, our ears were greeted with sounds, as if the various instruments provided for the occasion were be. ing tuned. First the bass viol was tried, and subseto record facts, and by logic deduce conclusions what quently used by the spirit with the skill and power of an old performer. Next the guitar floated over our head, discoursing sweet music, soon followed by a band-bell. tambourine, bass drum, and other instruments. All were used as no mortals could possibly have used them. as was admitted by the most skeptical persons present: In addition to the above, some in the circle were

waited upon to a glass of water. (It will be remembered that these things were done without the use of human hands.) One skeptical gentleman who was thus waited upon, declared that no mortal could have handled the glass with more case or grace.

The spirits extracted the perfame from a bouquet of could not have done what we heard and felt. On the

contrary, all hands were joined upon the table. At the close, the medium and the chair in which was this done, that those sitting each side of, her

generous liberalism. True Spirituality takes no note of had been there he could have played on it, so that Sectarianism, but leaves all sects, as the traveler leaves those present who knew bim would have recognized

JUNE 20, 1863)

BANNER OFTLIGHT!

ALL SORTS OF PARAGRAPHS.

THE GRAND PIONIC at Ablogion Grove; under the management of Dr. H. F. Gardner, will take place on Tuesday, 23d inst., (weather permitting.) See the Doolor's card in another column for full particulars. We hope all our public speakers who may be in this vicinity at the time named, will make it a point to be present at the pionio.

"ANCIENT AND MODERN SPIRITUALISM." (No. 8) by C. B. P., will appear in our forthcoming edition.

We have a great number of well-written casays on gle, on various subjects, but they are so lengthy we fear we shall never find room for many of them in our colomus. We do wish our correspondents would be less prolix-and we have no doubt our readers, many of them at least, will coincide in the same opinion.

UNION MUSEUM, BRIGHTON.-The theatrical performances at this place are highly creditable to the coathful artists engaged. The -old folks " are gratified, as they should be, with the intellectual feasts spread before them by their own children. Hope they will be sustained, and that pieces will be brought forward by them of an elevating nature, so that amusement and instruction may go hand in hand. .

When Snarl was in the provision business he be came indebted to Snap, the taflor, and could not pay. Suap threatened to sue. Snarl responded with a pound of his stock in trade, (sust.).

THE PATIENOS OF PATIENTS .- Friend Alonzo, why dost thou not forward by express that hard older thou pledged thy word thon wouldst do some time and The patients for whom it was orderd are getting impatient.

A Goop HIT.-Indla cotton was happily hit off by Mr. Bright, in a speech he made at Birmingham. He said :-... The other day, while a Methodist minister was supplicating the Sapreme Being at a prayer-meet lug, and asking among other things, for a supply of cotton for the famishing operatives, one man, with a bad and lation. 'Yea, Lord, bot not Surat.'

SIGNS OF CIVILIZATION .- Among the laws enacted ishes by finc any violations of the law.

Massachusetts has the credit at Washington of standing at the head of the States in taking care of wounded soldiers.

Mrs. Partington expresses her apprehensions that another veln.

Whatever Midas touched, was turned into gold. In these days touch a man with gold and he will turn into anything.

Passions, like wild horses, when properly trained and disciplined, are capable of being applied to the noblest purposes; but when allowed to have their own way, they become dangerous in the extreme.

There is very little charity or benevolence in a deed. if the doer thinks there is a great deal.

A new electric light is exhibiting in London at the Polytechnic. A strip of allyer foil pasted on the cell ing, gives a light equal to two thousand candles.

Franklin says - "Be not disturbed at trifles, or at accidents common or unavoidable, and be temperate in all things " How much happier people would be if they soled up to this precept more fully.

Mrs. Partiagton is of opinion that Mount Vesuvius should take saraparills to care itself, of oraptions. The old lady thinks it has been vomiting so long, nothing else would stay on its stomach.

An earthquake took place last April in the island of were buried alive.

Spiritualists' Augual Picpic, at Island Grove, Ablugion, on Tuesday, June \$8, 1863.

On this occasion the Spiritualists of Boston and vicinity invite all their friends to meet them as above. Emigent speakers are expected to take part in the exercless. An excellent band will farnish the music for dancing.

No refreshment stands or exhibitions of any kind. allowed upon the grounds, except such as are furnished. by the proprietors of the Grove, and of these there will be an abundant supply.

A special train of cars will leave the Old Colony Railroad Depot, Boston, for the Grove, at 8.45 and 11.80 A. M. Returning, leave the Grove for Boston and Way Stations at 4.30 F. M.

Tickets for the excursion, on the Old Colony Ballroad, between Plymouth and Hanson, one half the usual fare, by the regular trains. On the Fall River Road, from all the stations between Fall Biver and Middleboro', the friends will be conveyed to and from the Grove at ONE HALF the usual fare by the regular trains. Fare from Boston to the Grove and return, by special train, adults, 60 cents; children, 30 cents. Tickets for sale at the depots.

Friends from all the Way Stations between Boston and South Braintree, will take the regular train that leaves Boston at 8.30 o'clock A. M., just in advance of the special train. Fares from the Way Stations to the Grove and return, will be as follows: From Harrison Square, 55 cents; Neponset, 50 conta; Quincy, 45 cents; Braintree, 40 cents; Bouth Braintree, 35 cents, for adults. Children half price.

Should the weather be stormy, the excursion will be postponed until Thursday, the 25th inst. Trains leave at the hours stated above.

H. F. GARDNER, M. D., Manager. Boston, June 20, 1803. .

Letter from Mrs. Townsend.

DEAR FRIENDS-It was a great disappointment to me when Disease laid its hand on my mortal frame, and keen sence of what he had auffered on account of the not folfilled, my work not done, and I was not ready. said. " You must stop for a time." My engagements were Who ever was ready to be sick, to suffer pain of both body and mind? Surely, no one. Those who have been afflicted with diptheria, know what I have expoby the Legislature of California at its recent session rienced. Those who have not, cannot know eatil it was one to prohibit the carrying of concealed weapons. comes to them. I was kindly visited by Dr. H. Tuck-This not makes it a misdemeanor for any persons ex. [er. of Foxboro', one of the good souls of the earth, cept travelers to carry concealed weapons, and pun- who will please accept my sincere thanks through this medium. as I have no better opportunity of expression at present. May all who must be sick away from their own familles, receive as much kindness as I did among those upon whom I had no claim, only from the com-

mon tie of human sympathy. God bless them all I I am now at the valley-home of my father, neatled the people of the gold regions will bleed to death, as down between the dear old mountains, that seem to the papers are constantly announcing the opening of fold me in their embrace, and whisper, "Weary wanderer, rest !" I am still suffering considerably from the, effects of that most horrid disease, but hope to gather vital energy enough to pursue my path toward Truth and . Right ere many weeks, and be among you with more power than over: but if: perchance. I may be called to join our angel friends, rest assured I shall with you still, and all encouragement I can pour into your souls I shall most earnestly labor to do, well knowing it is what we need to make as good.

Hoping that you will all be just as good as you know how to be, living the Christian life instead of professing it, doing all you can for the progress of Truth and Right, all you can to keep this BANNER floating. with its folds of Truth and Wisdom, I subscribe myself, as Yours for Justice, Truth and Right, ever.

. M. S. TOWNSIND. Bridgewater, Vt., May 21, 1863.

Correspondence in Brief.

How suggestive, Mr. BANNER, are your figures on the corner of your title page. They remind me my time is almost up, that i must soon pay or part with you, or, as the drinkers say, must treat or retreat. I take some dozen papers; and in these war times, when everything is so high, have been looking over the list to see which An earthquake took place last April in the island of should be stricken out. On consuling with the differ-Rhodes. by which several hundred lives were lost, in-cluding nearly the entire population of one town who dispensable, a sens que non, by all hands, and, as our Jontices say. "I concur la the result." While the EXAMINE YOUR SHAD.-A lady in Hartford pur- dear old BANNER floats its graceful folds over the field chased three shad lately for seventy-five cents, and of Progress, we feel that we must march along under it and keep step to the music it inspires; to follow the footfalls and to watch the incessant movements of that breaker of images, the lineraut loonoclast, War-ren Chase; to drink in the sweet waters that flow from Cora's never failing well of angelic inspiration; to feel the strings of the human heart swept with such magic effect by the wierd, impulsive outpourings of Lizzle Doten; to take your editor and the long list of gallant workers, whose names appear each week in your numbers, by the hand, all this has become a positive ne-cessity to us, down here in these eastern wildwoods. cessity to us, down here in these eastern whowoods, and I only wish they could each and all know how much of joy they send to our hearts and homes. And then, from the other side the river, too, the dear ones and the queer ones come babbling of the green fields that ile beyond, and make us familiar with the where-abouts and whatabouts of those who have gone beforethe dwellers in the morning land. No. none of these can be spared; and as "conditions" are accessary to proper manifestations, I send you eight dollars-five for two years' subscription, in advance, for the Ban-NER, and the other three as a donation to the Free Circle Fund. Truly yours. Stetson, Me., June 4th, 1803. LEWIS BARKES.

interest you manifest in our behalf. J. S., BLAIBSTOWN, JOWA .- We beg' leave to differ with you in regard to Mrs. Hatch's loctures. Several persons who heard them, and who were familier with

Mr. Parker's sermons, express themselves perfectly satisfied of the similarity.

Passed to Sairit Life: From Upton Mass., on the 2d inst., of consumption,

Amos George Stearns, aged 26 years. Also, twelve hours later, on the 3d inst., in the same house, of heart disease, Amos Stearns, father of

the first named, aged 65 years. Father and con have been waating away together an. der the same roof for several months, receiving all the der the same roof for several months, receiving all the lime most dutilul, faithfal and patient noraling from the members of the family who have servived them. Sickness has severely disciplined them for many years. removing the mother and a majority of her children. one after another, to the spiritland; and now at longth the father and youngest son. But the survivora have not only been drawn hearen ward by their corrow. ful experiences, and their exemplary ministrations at the slot bed; they are also comforted in the assumance that their departed loved ones have been born into a bigher life. Like the dear daughter and sister whose bigher life. Like the dear daughter and sister whose removal to a happier sphere was noticed in the BAN. NER in the antum of 1861, the recently deceased father and son were soothed into hopeful screenly by the influence of cherished spiritualistic traths. The prospects of their spirit bome, and of the divine mercy which blooms in scatters beauty in its immortal however, showed their donarity of the there showe af bowers, cheered their departure from these abores of sin and death. And though it scened a sadly impres-airs sight to witness the nonle funeral which delivered over their mortal bodies to the worms of corrup-tion, yet the visions of life and immottality transeend all this gloom, comforting the mourners and elevating them with their sympatuizers to those moun-tain peaks, whence the promised land spreads out in everleating verdure for deathless spirits.

ADIN BALLOU.

Killed at the battle of Fredericksburg, on Sanday, May 3d. John Brown, sged 3G years, of Taunton. He was a brave volonteer to Co. F. 7th Begiment, and was a brave volonteer to Co. F. 1th Hegiment, and through intense suffering from dieess. consequent up-on the dimato where he was quartered, his zcal as a patriotic soldier remained firm and anshaken. The last words ever written by his hand to his bereaved wife, were: " Never fear for me; I shall do what is my duty, and am ready at any or every moment with my life." He gave his life cheerfully to his country, and is deserving the respect and kind memory of every citizen of Taunton. M. B. TOWNARND.

May 8th. Esther R. White, wife of William White,

joy abe looked forward to that change, which would ope the gales of that celestial home to her view, though slowly and with much suffering wasted away the mortal form, yet she murmured not, for the bright and ever-sustaining truths of Spiritaalism shed a beautifai halo of light around her spiritaal nature, strengthening her in the hour of transition. and making death even beautiful. She leaves a devoted companion, and eight beloved children to moorn her visible presence. es numerous other relatives. yet most f them feel that she is not lost, only gone before, and the as-surance that she is with them still gives to the hus band such consolation as will enable him to represe the falling tear, and the dear obliders who wept such bitter tears of anguish at the, separation, feel that their mother still liveth, and is in the borne of the blest. It was the request of the deceased that the writer of this notice should attend ,her funeral and of-for such consolution as the invisible intelligences saw fit to drive. She made all arrangements for her funeral that were needed, hoping it would be a pleasant day: every wish was granted, and on the beautiful Sabbath-day chosen by our dearly loved sister, there assembled, sympathizing friends, which were many, to pay the last rites to the form of a highly prized, truly loved sister and friend. C. P. WORKS, Beatmandle 10, 1999 writer of this notice should attend, her luneral and of-Proctereville, Vi., 1863.

At Hebron, Conn., May 18th, in the 38th year of his age, the spirit of Henry B. thelps laid aside the dull wrappings of earth, for the beautiful apparei worn la the higher spheres of being. A few years since he became deeply interested in the harmonial teachings, and a firm believer in spirit-communion... the power of spirits passed on to hold converse sweet and helps with these left behave. and holy, with those left behind. This precious con-sciousness not only sustained him in his last great utruggle with earth, illuminating the dark transition passage to epirit life; but a devoted mother, many relatives and friends, also, who feel with his father, an inhabitant of the brighter world, who spake these hope, eiving worlds to filem through the organism hope giving words to them through the organism of the writer: "Henry still lives."

LAZZIE M. A. CARLEY. Hebron, Ct., May, 1803. Passed on to the higher life, of which he



A Hand-Book for Skeptics, Inquirers, Clergymen, Editors, Believers, Lecturers, Mediums, and All who need a Thorough Guide to the Phenomena, Science, Philosophy, Religion and Reforms of Spiritualism.

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TTAIS Book is exactly what every Spiritualist and Reformer I has long needed as a handbook for constant use, for centre tables, conferences, circles, conventions, the aroun of discussion and pubile rostrums; a referm book to which to turn on all occasions of need; a text book for bollovers, friands, peighbore, skeptics, inquirers, editors, ministers, suthors; an aid to the weak in faith, the doubtful, the unfortunate. the fatten, the despendent, the afflicted ; a complete compout for writers, speakers, sockers; an indispensable companies to lectuters and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons. ; theoretical, practical, scarching, frank, free, fearless: off neive to none but the persistently blind and infatuated. liberal and charitable to all; safe to be put into the hands of all; chasio, cloquent and uttractive sevie. distinct in the presentation of principles and pointed in their application, and over wheiming with argamonts and facts in proof of Bolitualism. The author has had a large exact rience in the ministery, and in the editorial and sufritual lecturing field, having been among the earliest pleneer chainplone, visiting all the Northern, Eastern, Middte and Burder States : and this volume embodies the studies and isbors of years. It is the first and only book going over the whele ground.

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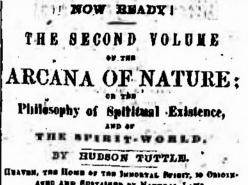
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INCIDENTS IN MY LIFE



5

ATHO AND BOSTAINAS BY NATURAL LAWS.

The publishers of this interesting and volumble work take pleasure in announding to their irlands and patrons and the world, that the second volume is now roady for delivery.

world, that the second volume is now roady for delivery. CONTENTS. Ohapter 1. Evidences of Mao's immostalits draws from Hintery.-Buirfunations of the Nation. Undersity of the Bolidi in the fature Enistence; Teaching with the Bolidi in the fature Enistence; Teaching with the second of the Mindeen; Their sacrod Roohe; Of the Mchrowa, Accolice, Bermita, power of Spirit, Persian and Onaidean Beliefs; Auciant Bages; Gischa; Foets; Heelod; Bythology; The Mildie Fasuue; Reimen-ides of Creta; Casanadia, Princess of Troy; The Solution. Ohapter 2. Proofs of Interest of Proj; The Solution. Ohapter 3. Proofs of Interest of Proj; The Solution. Ohapter 5. Proofs of Interest of Proj; The Solution. Ohapter 5. Proofs of Interest of Troits (Sacrates; The Bolation of the Pichters by the Present Age; A nuw Argument drawn from the Nature of the Heiners; Witchersh; The Solution of the Pichters by the Present Age; A nuw Argument drawn from the Nature of the Heiners (Sacrates; Indeor 6. Evidence of Mae's Intronathity derived from Kodern Spiritmiliem. The Method by which we proper to and a htt performs for the Picking a multifeator Indicas Profilem of Picking; Froofs; Meving of Tables and a htt performs of Picking a multifeator Lapince's Frohesm of Picking a considered in Argu-monia Objections, and Theoride considered in Argu-monia Objections, and Theoride considered in Arguinet Mathemations the Werk of Ratant 5. Of Kvil Spirit Mathemations the Werk of Ratant 5. Of Kvil Spirit Mathemations the Werk of Ratant 5. Of Kvil Spirit Mathemations the Werk of Ratant 5. Of Kvil Spirit Mathemations the Werk of Ratant 5. Of Kvil Spirit Mathemations the Werk of Ratant 5. Of Kvil Spirit

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aged 42 years. Death to ber had no terrors, but with triumphant

on dressing one, found inside a plated finger ring, and a \$2.50 gold piece. A wealthy shad and a good spec.

Our readers must not fail to remember that does ments requiring stamps, under the internal revenue not, are now invalid, if the stamp be neglected. The operation of the law in this respect, twice deferred. now comes into fall effect, in accordance with Section 16 of the amendatory act of March 3, 1863.

The famous saying of Will Shakapeare, that there is a divinity which shapes our ends, is exemplified in the employment of thousands of pretty girls in Massa. chusetts, who are making gentlomen's boots.

The word "rhodomontade" has passed into most modern languages. It eignifies a boastful way of talking, and is taken from Bodomonte, a bolaterous character in "Orlando Furloso.".

"Porter." inquired an old lady of an Irish railway porter, when does the nine o'clock train leave ?" "At eixty minutes past eight, mum." was Pat's reply.

A punster at the point of death, being advised to

ESPECIALLY HATES FERE SCHOOLS .--- The South Side (Georgia) Democrat defines its position in the our holy and sublime philosophy. following: _... We have got to haling everything with ciety, free will, free thinking and free schools. But the worst of all these abouinations is the modern sys tem of free schoole."

SINGULAR. .-. There is a plant growing in the springs of Iceland, which not only flowers, but bestorede in water hot enough to boil an egg.

Upwards of \$30,000 have been collected in the Diocese of Boston, for the relief of the suffering people of Ireland. There will be more money contributed for the same good purpose.

" My dear Ellen," sold Mr. Eastman to: a young wished for this sweet opportunity, but I hardly dare trust myself now to speak the deep emotions of my palpitating heart; but I declare to you. my dear Ellea. -would shed " Never mind, the wood shed," said Ellen, " go on with that pretty talk."

Fifteen thousand new and well disciplined black soldiers will be ready to take the places of the nine months' men who are soon to leave General Banks's command.

A "trance medium" at Newbern, who is a soldier in one of our regiments, predicts that the war will be over in isan than a year; and as some of his former pre dictions throad out in a manner that showed that be dictions turned out in a manner that snowed turk up had hit upon right things, his last prediction does not fail (to receive a certain degree of consideration. Should the event justify his prophesy, his fortune will be made—that is, he will be in a position that may lead him to fortune. His name is James Richardson, and he is from Athol, and belongs to Company B, 27th restinguit.— Truestor. regiment .- Truseller.

Some one called Richard Bleel the vilest of mankind. He retorted, with proud humility. " Is would be a glorious world if I were."

A Note from Vermont.

Ms. Epiron-The cause of Truth is spreading in mind to disseminate the seeds and grow the fruit of

Bro. D. P. Wilder has formed a resolution to sustain the prefix free, from free negroes up and down, through free meetings in the pleasant village of Ludiow, once the whole catalogue-free farme. free labor, free so- per month, for one year, and each successive moon brings together a respectable number of truth-seekers to listen to the inspirational teachings of Mrs. S. A. Horton. Her style is smooth and flowlog, and her propositions are often sustained by quotations from Scripture. so that conservatives in society and religiou are little alarmed, but more attracted to the truthe taught by the angels. After several meetings there a convention was called and held the 6th and 7th inst. The Town Hall was filled on Sunday, and the audience addressed during the day by Mrs. Horton, Townand and Wiley, and Mr. A. R. Davis.

Mrs. Townsend, whom all love to hear, because of her carnestness and deep sympathy with humanity, has lady whose smiles he was seeking, "I have long not yet fully recovered from her serious illass. We hope that rest and other remedial measures will be used to restore ber, and that other mediums will not allow their yearning for trath and humanity to wear that I love you most tenderly; your smiles would shed out their physical powers, until the world can spare them.

·Our next annual State Convention is to be held at Bockingham, about the last of August. -

Yours for the truth. GRO. DUTTON, M. D. Rutland, 17., June 10, 1809.

To Correspondents.

[We cannot engage to return rejected manuseripte.]

8. 8. 8., DAYTON, OHTO,-Send \$1.00.

L. M. S., OINOINNATI, Unio .-- We are unable toprint your communication in consequence of its length. and because the subject has been pretty well slited by us already.

P. N. C .- The address of the party referred to we are unable to give. We think, , however, a letter would reach him through the Boston Postoffice.

M. A. H., Mourosb. M. T .- Your counsel shall be

stranger, on the 15th of May. Aaron Comfort, of Phil. adelphia. in the 63d year of his ago.

Our brother was one of the pioneers of Spiritualism who devoted his time, talents and means freely to the investigation and promulgation of these beautiful phe nomena which have furnished manua in the wilder ness to so many sonly During the last years of bit life his health has been gradually declining, but as he neared the shores of the better land, he was cheered neared the shores of the better land, be was cheered and sustained by an unfaitering faith that when he should lay ashe ibls old garment which was visible to mortals, there would be a manelon prepared for him in the bright realms of eternity, in which his freed soul would find a larger field for labor and enjoyment. He says, "So far as I have gone, I have realized all the beauties of Spiritualism which I had hoved for. I will soon come to thee and give thee, from time to time, such experiences as I may think are worth relat-ing. I am around my earthly friends, and hope soon to give the evidences of the reality of life in the H. T. O. Philadelphia, Pa.

ADVERTISEMENTS.

Our terms are ten cents per line for the fire and eight coute per line for each subsequen insertion. Payment invariably in Advance.

DR. J. R. NEWTON. DR. J. K. N E W TON, A the earnest solicitation of many prominent citizens o Now Haven, Conn., will commendors practice there on the 18th instant. Dr. NEWTOR cures all curable discases in a faw infontes, without giving pain, using an medicines and performing no surgical operations. He will relieve pain almost instantly and permanently from whatever cause. DE, NEWTOR invites cortistity all he are not well able to pay to toome and be healed "Without money and without price."

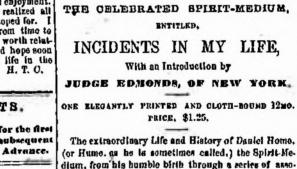
JUNE 17TH!

A PICNIC AT DUNGEON ROCK!

A I RUNNU AL DURWINNU KOUK -"I"BE irlends of Spiritual Progress in Lynn and the shill-d cent towns, with bold a GEAND FIONIO on the shill ver ary of the Battle of Bunker Hill, at this ismous and to-mamile place, whese these who shall attend will have an op-portunity to descend 100 feet into the sol'd rock, which has been excavated to that depth by Ilesan Massis, who has been employed (as he believer,) by spirits for twelve years, in search of valuable treasure supposed to be in a cave be-menth. There will be spoking by Mas. N.J. Withit, of Boalos and others: music denchiz, and other pleasa to

Reaton, and others; music dencing, and either please i Boston, and others; music dencing, and either please i emurements during the day. Mr. Marbie will provide re-freshments suitable for the occasion, at reasonable prices. A good time is anticipated Los the friends raily i The platform is nearly doubled in size i i y June 16.

SOUL READING, OR PSYCHOMETRICAL DELINEATION OF CHARACTER.



diam, from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Europe, to even a famillarity with crowned beads, has sarrounded him with an interest of the most powerful character. An a spirit-medium bis superiority is supremo, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be engerly hailed by every one interested in Spirit-

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called out. Price, cicth. \$1.90; full gill, \$2. Fostage \$5 conts. For cale at this effer.

OR PSYCHOMETAICAL DELINEATION OF CHARACTER. MES. A. D. BEVERANOR would respectfully announce to the public, that these who wisk, and will wisk her in person, or send their autograph or lock of hair, she will give an account description of their loading traite of char-sector and pcoulierities of disposition; marked chauges in past and future life; physical disease with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and menual adapted of these intending marriage, and hints to the inhermoniona-ity marked, whereave they are best adapted to pursue in the sector of the sector of the sector of the sector of the sector.

is married, whereby they can restore or perpetuate their former love. will give instructions for self-improvement, by telling Das will give instructions for self-improvement, by felling what faculties should be restrained, and what outwated. Boren years' sepretence warratus Mrs. B, in saying that abe can do what the advertices without fail, as hundreds are willing to tastify. Skeptics are particularly invited to in-vestigate.

willing to testing, property of provide the provident of the provident of the private obstacler may stellar a sourt. As set the private of th

TRUE CIVILIZATION. A and for this bound, (Posinge pre-paid,) 65 conta. In paper corets 56 conta. For sale at this office. June 18. June 18.

nalism.

BANNER, OF LIGHT

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The Scances at which the communications under this heading are given, are held at the BANNER OF LIGHT OFFICE, NO. 155 WARMINGTON DETERT, Room No. 3. (up stairs.) on Monpay. I upshar and Turns-pay Arrangeons, and are

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we claim was spoken by the Bpirit whole name it bears, through the instrumentality of Stro. J. II. Comaut,

while in an abnormal condition called the trance The Meanges with no names attached, were given, as per dates, by the Spirit-guidea of the circleall reported revolution.

These Mes-sges Indicate that apirits carry with them the characteristics of their earth-life to thus beyondearth-sphere to an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth hy Spirite in these commons that does not comport with his or her reason. All express as much of truth as they perceive-no more.

MESSAGES TO BE PUBLISHED.

Nonday, May 11.—Invocation: Questions and Answers; Edward Price, of Monigomery, Ats., to his family: Michael Kully, to his wife, Mary, in New York City; Agnes Konleton, of London, Eng. to her uncle, a minister in London. Turniay, May 19.—Invocation; Questions and Answers; Mainde Allen, of Utab; Alfred Kiminall, of Brownville, di.;

Malinda Alfon, of Utab; Alfred Kiminal, of Brownville, il.; Oilse Baines, of Chicinnal, Ohio, to her parenta. *Thurnday, May* 14.—Invocation: Questions and Answers; Charles Harbert Johnson, of Jackson, Mitas; Lieut. Columb Kiminal; Goo, W. Allon, to his father; in Bi, Louis, Alo. *Monday, May* 18.—Invocation; Questions and Answers; Gen, T. 11. Jackson, late of the Confidence Army, to his friends; Charlis Garves, to his mother, Deborah Graves, of Bionville, Wist; Eds Mason, her parents, in New York. Toucher, Marko, Largersting; Charlesona and Answers;

Bionvillo, Wis; Eda Mason, is der parella, in New Fork, *Juculay*, Mayté, – Iavocation; Questions and Answers; Charlos Greely, to Phrobe Greity, of Fredericktown, Md.; Kilen Maria Forton, to her parents, in New Orlenns; Patrick Leary, to dis wife, in Lawrence, Mass. *Thurniay*, May 21 – Invocation; Questions and Answers; David Wilberforce, of Philadolphis; Ann Maria Hall, to her hushand, Captain Jerome Hall; Ban Collyer to his wife; in trained blace

Busiastic, Captain scrone and conjust to all units and the series in Series and Answers; Monday, May 23.—Invocation: Questions and Answers; Nathaniul Littlefield, to his alster Jane, and mother, iving in Princeton, Ill; Clara Frances Alden, of Carcinnai, O., to her mother; Jacob Ryder; Wm. Johnson, of Garcoraville,

Tuesday, May 26 -Invocation ; Questions and Anewore; Satauel Wight: Bobby Burns; Matilda G. Wallace, of Hamp-ton, L. C., to her mother and her brother Thus, Wallace. Thursday, May 384 - Invocation; Questions and Answers; Abram Torrey, to his robattee, in Carrollou; Edward Bur-reys, to Timothy Outrander, of New Porleans, La: Jannes Joannovan, to Ted Dobnovan, of New York City; William Perter, to his parents, in Oolumbus, Ohio.

Invocation.

Oh thou Parent of our souls, we would pause on the threshold of the beautiful Present, and adore thee. Oh our Father and our Mother, we have left the mighty realm of the Past, we have wandered through the ages, and the present finds as dwelling in the temple of Ilumanity, and from the vestibule of this temple we will send up a song of thanks unto thee; 'hot that thou regairest thanks, not that thou hast demanded that we worship thee; but because thou bast taught all things to love thee, and from the pebble stone boneath the feet of man, to the highest intellect in the colestial realm. all tern to worship thee, and pope should fear thee. for then art a God of Infinite Love. Oh Soul of the Present, we would bring unto thes this hour the thoughts and desires of thy children, knowing th t thos will relavenate them, and cast them abroad upon the ocean of Life. Oh Spirit of the Past, we how before thee; we acknowledge thy presence: we will adore thee forever. May 5.

The Civilization of Life.

" The Civilization of Life" will be our theme on this occasion. The human mind has come up through various stages of human action, until in the present. the we that it accepting to itself the right of Civilism. We limit DBG it washes into individual life in the age of Savagiam, and again in the age of Datus riam. Still further on, we find it in the age of Patriarchalism, and in the present day, again we say, it arrountes to itself the right of Civilism: assumes to be civilized. But to be civilized, one must be thoroughly humanized, and to be humanized, one must be thoroughly harmonized.

Should we tell the highly-gifted Angio-American that his people were not half civilized, he would be But there is much truth in the old saying, a tree is known by the fruit it bears; the leop ard by its spots: the tiger by its stripes; the rose by its perfume; and the same rule may apply to humanity. Civilization is known by the fruit it bears; and If yon, as a people, are thoroughly civilized, you will bear fruit according to that civilization. This fact has been demonstrated through all the lower strata of Nature, and again we say, it will apply equally well to the human mind. We have affirmed that you, as a people, were uncivilized. Have we spoken the truth ? Lot us see. Come with us into your balls of legislation, where from time to time delegates are congregated from the North, South. East and West, to make laws for the people. Let us see what kind of fruit they bear. Not long ago the allence of yonder legislative assembly was broken by the voice of your Massachusetts senator in the defense of right. He essaved to ignore Southorn wrong. Almost at the same breath, a Preston C. Brooks arises-not with the spirit of Civiliam -and levels his walking-stick upon the defenceless head of your senator. Silence overcomes him, not with the power of right, but with the power of physical might. Is this the spirit of true Civilization? We think not. What kind of fruit has your national tree been bearing you for the past two years ? The record is written in blood, and with the tears of widowed thousands. We need not appeal beyond effects that are apparent. for we have only to gaze at them to know whether you are oivilized. We have but to look at the fruit you hear to judge you righteously. Leaving your halls of legislation, we will next enter your places of education, those institutions where young and plastic minds are fashioned to meet the battles of life. Let us see whether the spirit of Civilization dwells here. Perchance it is here. Let us look first for the basis of your American education. Is the platform builded upon individual ground, or is it erected in some for off future? Do you unfold to the lagalring minds of youth the records and the requirements of God, or what Infinitude expects of them? Is this the basis of your education? Oh, no: the youthful mind is dragged off to call over the mysteries of ancient lore, that has no more to do with the present than the fature has to do with the present. except relatively speaking. The truly civilized man or woman will seek to unfold the young mind with regard to him or berself, and to show all the requirements of individual self. This being accompliabed, then you will have little fear for them in the fature. The truly civilized man would build a foundation in the heart of the, individual whose education he, is to superintend. He will not teach them of the darkness and mysteries of the past, but will show them the present, with 'all its possibilities. Do this, and then you will have given them a foundation secure enough to stand upon through life. for you have opened to them, the doors of the mighty tample of Universal Knowiedge, into which your students may enter and ghillor to themselves all things relating to science. True, they are said, many of them, to grasp at the highest elements of Science: but oh how mistaken are you when you hope to find true science among the darkness of the past, or in the records of ancient loro;

14

Where, then, shall it be found ? Out in the external Bouth Carolina. I'm not well skilled'in your manner world it may be, but it is within the temple of individ- of using mediums, although I tooked a little into it dal Belf that the true spirit of Civilization is to be before death.

You publish the BANKER OF LIGHT? Whatever comes found. It is because you have sought for it in the past, that you have to this day remained uncivilized. in this way do you publish theroin ? [We do.] May 1 Now we will leave your institutions of learning. ask, do you soud the paper to the friends of those who and enter your sacred edifices. Shall we pause to nod return, regardless of political position? [In.all cases to the junge of the Virgin Mary? Nay, we cannot, when we can.] You do? I believe your Government for we are addicated to no idol-worship. We acknowl has made very stringent laws respecting the aiding of edge no God but the tras and living one. Bhall we rebele: you are loyal, of course? [To the spirit.] open the lists of your Bacred Record and preach from But not to your Government? [To the Government, thence to you of God? Nay, we cannot. We will also.] You 'li do: you are about half-and-half-between search diligently throughout the sacred pile. for perthe two. chance we may find the spirit of Civilization there.

Well, my friend, I do n't return here to find fault Let us see. In one of these temples dedicated to wor- because I happened to be unfortunate enough to lose ship, we hear the thunder of universal salvation; that my body in fighting against you, but with the hope of is good. In another we hear that many are called, not meeting my friends. I have two brothers, three sis few are chosen; that only a select few are elected to ters, a mother, and various other relatives and many, peace and happiness in the hereafter. This is bad. friends I should be happy to meet and speak with-all Though we travel through the whole category, we secesh, every one of them. Now, brother Spiritualist, shall find no two religious that agree. Nor do we what are you going to do for me toward assisting me flud harmony aundag individuals living under one in reaching my friends? [Whatever we can do.] You, courch creed, one form of religious belief. We look are on Christian ground now. Well, I presume if you In valu for the true spirit of Civilization, and find it were in my place, you would like to commane with not within your churches, for there is inharmony ex- your friends, would you not? [We should.] So far so Inting among you, and you quarrel over your Bacred good.

Well, my friend, I have a brother who is at present a prisoner in the hands of the Federal forces. . Suppose says another; and thus even within the sacred pre- I want to tell him how to get free? [You can. tell cincis of the church, the poor mind finds no compass, him.] I can ? Well, then, I propose to make a direct communication to my brother. [We 've no objection to

your making it ip this public way.] My brother is a Church, and therefore let us enter the home-circle. It prisoner by the Federal forces, and I believe his prison may be that we shall find it there; if so, let us give it house is often visited by your paper. There are perthe right hand of fellowship from that altar. Here sons who are in the habit of receiving your paper we find ourselves surrounded by fair young blossoms there, I am told. Now I want my brother, T. P. Glidand buds. But first let us analyze the internal of don, to use his magnetic power over the youth that these buds and blorsoms; lot us look at the govern- sometimes attends blm-the fair-baired youth-and by ment that is instituted over them by their parents and speaking through him I will tell him how to get to guardians. Here are angularities cropping out in the Dixle, and out of Federal hands. [Will you give your some cirole in the shape or willfulness and callre dis entire name?] Yes, sir. Atbion Gliddon.

This same brother of mine some time ago thought of the tiger and byena are seen; and there the mild sectionaly-some nine years ago-of giving a series of temper of the lamb. The spirit of love and of wild entertainments. I believe he called them psychologidiscord; the tempest and the river of peace are found cal illustrations, or mesmerism, he being binself rath beneath the same roof. There is no harmony, no true er powerful in that direction. I do not think that he spirit of Civilization running through the fair buds. has any knowledge of Spiritualism, but that is one Now is it with the parents of these fulr bloseoms? step bigher than mesmeric power. I am told. I want Do they exercise the true spirit of Civilization in the my brother to meamerize, or psychologizo, the youth government of their children? Perchance the little that sometimes attends him, and by his extending his one has offended. It has outraged the law of right, as magnetic power to him. I shall be enabled to come and point out a way for him to get free and return to Dixle. beg your pardon for not giving it in this way, but I upon the young mind in the share of chastisement. deem it imprudent to do so, for should I here point out the means of escape to him, as I would like to. I might not only damage you, but myself as well, since my communication might attract the notice of the guard, who sometimes receive your paper. They have not faith enough to believe in my present communicasired end by appealing to the common sense and res- tion.

Many thanks, friend, for your kindness. I had intended to speak to my friends in South Carolina, but I will walve that until another time, and perhaps sense and reason, the fault lies with you and your pro. through the mediam I 've spoken of, if my brother chances to favor my wishes. Good aliernoon. May 5.

Patrick Noonan.

Faith, there 's something new turning up all the time. [You are new yourself.] Faith. I consider my. self old, just now, but I's a spaking with reference to the person that 's just been and gone. I do n't want to say anything agin your running against Uncle Sam. you would be wise Auglo-Americans, we know? and but it looks very much like it to me. [It may cause him to open his eyes a little.] Faith, if it do n't open But we cannot: you must gather it to yourselves from nothing else, you may think yourself well off. If it without, from contact with the things of the material do n't lead to your being arrested for disloyalty, faith, world. Your wise Creator hath given you the true 1 'll be surprised.

Now I was what I call a loyal Irishman. I lost my life in fighting for my adopted country, and I want to know when your civil war 's going to dry up. Faith. away; an any importantions of your governmental rule I don't think it will while there 's so many at the will pass away: your home ctestas will be wreathed North who are lending their aid to the rebels all the with blossoms fair and unfading. your institutions or time. That's my opinion. I was to come next, and when that fellow from South Carolina asked If yon 'd' learning shall blossom like the rose, and their fragrance shall be inhaled by millions. Then shall the kingdom help him to talk to his friends, of course I, like all the rest, expected you'd say, " No; that's agin the He 'd laid out his plans to talk to his folks rules."

Questions and Answers. down in Dixle, should be be well received here, al-OUES .- What is the effect of sleep upon health, though he did n't much expect to be Well, it's all right. I suppose, only if he and I had met on the kind of terra firma you have with you, me with musket and he with sabre or sword, we'd soon have settled the question as to which was right. There's nobody to blume. as I know of. I came across with as much ill feeling as I could well have carried, considering that I had no musket to ing. But this ere purgatory business-I do n't know about Itatall. They tell you in the spirit-world that it 's some kind of a place whore you get rid of all your bad feel. A .- Those conditions can be defined only by the ex. | ings, but whether it's to or not, I'd just like to pitch into him, just for exercise. My name was Patrick Noonan. I'm from Fall Riv. er, and I have a wife living there, who's boxed up in the Church as tight as any church mouse you ever see. ture, but an eternal present. There is no break in the They say we come from the underground railroad, and great chain of eternity, for the past is the present, it maybe that I'll be able to get in, and tell her the truth. Faith, there can be some bonest Irishmen in Q .- Whence comes windom, if hot from the past as the Church, as well as outside of it; but the fact is, their honesty's like Confederate scrip, 't alat worth mach. Well, Boss, if you 'll tell my folks in Fall River that I come here, and that I can come home and talk if experiences of mortality. First educate your young they 'll let ma, I 'll be obliged to you. 'I hope I aint with regard to themselves, then take them into stepped on holy ground with shoes on, for I did n't inthe temple of the Present, which means that they may tend to. [Not at all.] Well, if I can get a chance to learn wisdom. Do this and you fall not to give them talk there I'd like it much, for then I will tell my wife foundation that is secure to stand upon in the fu- about the children, and about the Church, too-it's ure. Neglect to do this, and you send them to sea all very well in its place. I was a Catholic myself when I was here; but, faith, when I come to the spirit-Q .-- is there any wisdom to be obtained from the world. I ask for a priest to confess me, but there 's not a priest nor a church to be found anywhere, but every one was worshiping God in their own way. And some of Jewish and Gentile life. So far, then, you may ob. one told me, " Pat, you might as well make up your tain wisdom from thom, and no further. They talk to mind to be a natural man, and not a Catbolic." you of what has been in that particular section of when I look all around and see how things were, I has ried back to spake of them. I was here quite early, Q .- Could the Infinite make a definite revelation to but I soon found that you must book your name, and Now my wife, Ellen-that 's her name, Ellen Noonan - she's bound all up, head and heels, in the Church, but I 'm determined to send her this word, hit or miss. Tell her that I want her to seek out some medium through which I can spake-write I can't, no way-I could n't do much here at It; but If she 'll got me a medium, then I'll talk, and If'I do n't prove mypresent and the future. All these manifestations of self her husband, then I'll notitrouble her again. Well. Boss. look out you don't get your neck Q .- What is the meaning of the words of Christ, stratched by Uncle Sam. He's got plenty of hemp manufacturing for the likes of you. [We are willing to A .- He meant that his disciples should understand ran the same risk as you did with your body.] That's that he had overcome the imperfections of mortality. so. I throwed mine down into the scale, and it wont When in the gardon of Gothsemane he says, ... Lord, if down pretty far. You're throwing yours into the it be possible, let this cup pass from me: nevertheless scale, only in another direction. Maybe yours will go up. Well, good-by to you. May 5. Persis Wayland. When I was about to die, I'said to my dear father. who stood at my bedeide. Father, do you think I. overcome by him; that the spirit was triumphabt; that shall see God when I leave you ?" And he said, " By he feared nothing, but rested secure in the arms of his daughter, the Beripture says, by our blessed master, May 5.

press the shores of ciernity, but he knows it not. He sort their awn individeal will, and arom determined and knows not of the coming of the angels. He plan his to mave beyond the distance of colf. Oh morner bed; faith upon a materialistic foundation, and knows no but each to knew of the ense of this cropping out in God that his sohl will ever commune with. I, his the form of so many deformed spectrics, for you have child; come to open his vision, come to talk to him pi power to chicel out beauty from the rough monital God.

land; my father's. Addison Wayland. Bome nights edge to guide your oblidren, yon aball fell to receive since-it is ien. I think-I tried to manifest to that a crown of glory ... In this case you need expect to father in a dream. Inacceeded in making a very vivid answer to your appeal for knowledge. But ob, if you impression upon his mind, and he said many times make yourself sequelated with the great Natoral Phy. during the following day, ... How very strange it is aloian, you shall not make it in valu; you shall be the that I should dream of Persis last night. I saw her so bled to do much for yourself and the feture. This clearly and talked with her so plainly, that it seemed wondress Bpirit of Reform is marching through your as if she was allye."

men chance to speak with him at home, and I will life to individualize itself, to tern within for streight, show him that love never dies. And my mother-abe power, beauty and life, from the Source of life, I will come, too, she whose form he laid beneath the sod in my infancy_she will come to bless bim with words weaksessand deformity in your oblidron, ob remember of good cheer. Oh, tell him to open the door for the that these deformities need your aid; that you are need angels to come and speak to bim, and though he may to tara your children's minds according to the diotan not believe now, we will not oblige him to. Tell him of your own desires, but to sesint them in developing we will show him the way, and if his feet do not de- that individuality which is theirs. Thanks he to the sire to wander that way, we 'll come no more.

door ! We walt for you to sek us to come once more your ewp. Yes are not to exercise it according to the into the temple of Home. We'll talk to you: we'll dictum of the past, but of the present. Uh, turn bless you; we'll show you the true way to happiness. withis for light, strength and beauty, and somember Farewell, sir. My ago? Over twenty-three years. [Do | that all this wild political confasion is a gift from the you wish this communication sent to your father 7] Ido Infinite; and when you perceive this Spirit of Meform. not; be will receive it. My time of denth ? The 10th or individuality, in the rising generation, do not tre of October; one year ago last October. Farewell. May 5.

Invocation.

Our Father, on all occasions would we tune the barps of our being to praise thee. Thou who art the parent of the falling raindrop and of the human soul, we would stretch out our hands unto thee and demand protection. Oh. Soul of the universe, who hast implanted love within the heart of man, and whe art munication from my opirit frienda? dom will come and thy will be done, when we shall necessary.

go to dwell in that world where the atmosphere is perfeet with Divine love, where beauty blooms forever, and where even thon art understood in the Celestial Spheres. Our Father, this hour we praise thee. It is the glorious present: the past has been, the future we have not, but the present. the glorious present, we have in its mighty magnificence. In its temple we kneel, and from hence we will forever and forever May T. adore thee.

The Rising Generation.

"The rising generation-the built and blossoms of human life." of these we will talk this afternoon. It. is impossible to come within the atmosphere of your mosphore, or magnetic aroma, that is far beyond all loudly of human capabilities and human possibilities; of human power. It talks of individuality, and writes the name of human individuality even upon the at-

youth we find this power rose-potent. Youth and babyhood are both drinking in this mighty influence of reform that is being showered down from the spirit. world at the present time, but like all radimonial and incipient effects of great causes, these are sumetimes deformed-are inharmonious to human senses-and crop out here and there in the shape of antagonism be tween parent and child, or of the one being determined to use that individuality, however small, that God ages on that child-mind.

who understand the cause of this thing-fow who read

in the skies those mighty signs that are reflected in

the minds of the present age. Rumanity is about to

ualized life than it has ever known before. Your

knowledge no God outside itself.

attained to.

in glancing at your home-circles, as we often do. although ofttimes unesen and unfelt-we can but won. by that letter. It was the first thing I saw. By that der at your want of penetration into the signs of the latter i was resurrected. I can

JUNE, 20, 1863.

recht. The Infinite Father expects much at your I lived in Ciucionati, Ohio. My name, Perale Way. hands; but if you are looking into the past for kneel churches and your schools, fearloss of the old man Tell bim I visit you, strangers. I nak that he give and women of the past, and is calling upon buines

Uh my friends, when you perceive this power in the Infinite, cine they would, not be heirs of immortality, Oh, father! father I hear, hear us !- close not the You are to not upon that, and not upon any pewer of to orush it ont, but rather neck to water it and train it in the way the Infinite desires you should, May 1.

Question and Answer.

Quas .--- How can one acquire faith enough to insure apirit-communion without doing violence to one's rea. son ? Or to make it personal, how can I put myself in a condition to receive and get a satisfactory com-

continually showering power and might and strength Ass .- Faith isplics simply a receptive condition to spon the human soul, to thee we come. In the midst the thing desired. When Jesus told the woman who e wildness of human desolation, we lift our voices appealed to him for his bealing power, that her faith unto these in prayer, demanding all things at thy had made her whole, he desired that she should un. hands, and fearing nothing; for art thou not a part of derstand that she was receptive to his power; that she ourselves, and we of thee? Then why should we fear had opened the avenue of her being to that particular thee ? Why should we not worship and adore thee ? desire of her being. This was faith. It to by the er. Since they hast inught as to pray unto thee, to love ercise of faith that persons dwelling on the earth are and adore thee, and forever expect joy and merey at enabled to receive epirit-communications. We need thy hands. Oh our Father, we know that thy king not at any time de violence to our reason; that is not May 1.

J. C. Brown.

Friend White, I have come with all the personality I possess to thank you and the friends for your kind. ness. I believe I premised to come as soun as [should be able to, did 1 not ? [I do not as yet recognizo you.] Oh, bog your pardon. I fait so analous to redeem my promise, that I quite forgot to give you my name, Mr. Brown. [I am happy to meet you here.] I'm glad to come I sesure you.

it 's a glorious thing to be free from your old body. Oh, friend White, I can't express the joy I feel, and while I have strength left me, I want to thank the friends who were so kind to me in my tast slokness. earth at the present age, without being seasibly in- I've lost nothing, but have gained a good deal by their fuenced by the spirit of the vising generation. Even benevolence. I suppose they all feel quite sure of it the newly-born habe seems to be surrounded by an at by this time, for they must feel happy in the thought of having done their daty, and when we feel estimied that which preceding ages bath given it. It speaks with onrecives, that's ply enough; that's all a reasonable person ought to expect.

I wish to say a word to my wife. I want to tell ber that I live-live just as much as I over did; mosphere of the newly-born habe. Still further on in that 1 have more power than I possessed when on earth, and do pretty much as I wish. That 's eaying a good deal, but it 's telling the trath. I shall not forget that I have friends on earth that need my tak eletance, and I hope I shall never be slow to give of sli the good things that God sees fit to give me .. My friends need not be airaid to exercise their benevolence toward their fellow-creatures, for ther will be pretty sure to be blest by so doing. pretty sure.

Tell Mr. Calby that his last letter was received while hath given it, the other to enforce the rale of the past I was standing outside my old body, and windering how the folks were going to arrange my funeral. My first spiritual sight with regard to carth was opened

1363 JUNE

would have contain, or should pres adposted, as people. No which is my deal with in of whom is pose you will have a right Which is a TO 1 would Postalat. 4 brother way bebat might f an coases else, I will served. In laches, wel ant half po call fiarid; agailline. legasace or that do T May T.

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then indulged in soon after dinner? ANN. -The effects are various, depending op the con

of heaven he indeed set up on carth.

liecord concerning the words that are there written.

"It meaneth -this," says one; "It meaneth that."

We have not found the spirit of Civilization in the

regard to parental authority. Here the wild temper

is considered right by them. The spirit of Anger en-

ters the breast of the parent, and vengeauce is wreaked

The rod falls heavily upon the unprotected head. In-

stead of appealing to the child's reason and common

sense, you appeal to the cold marble of externality.

Why do you do this? Because the true spirit of Civ-

flization is not with you. If you cannot attain the do-

son of your child, you can never hope to do it hy

chastisement, the dictum of a Solomon to the contrary

notwithstanding. If your children have not common

genitors. Surely, these little ones are not to blame if

Oh ye fathers and yo mothors I do you suppose if

the true spirit of Civilization were with you that these

inharmonies, these angularities would be forever crop-

ping out in your midst? No: if all things were har

monious and good with you as a nation, you would

this day be a civilized people. Oh, look to it that

windom is yours in the future. You claim it. Ob.

we would fain lay the crown of wisdom at you feet.

spirit of Civilization, and when you shall learn how

to be civilized, which is to be humanized and harmon-

ized, then civil war, with all its horrors, will pass

bese gifts have been denied them.

no guide or cantain, and scores ho God.

alitution of the individual. Do you understand us? Q.-Are those effects injurious in their nature?

May 5.

A .- That depends upon the constitution of the individual, and the conditions existing at the time. Sometimes and under certain conditions it were well to sleep immediately after dinner, and at other times, conditions may render sleep impracticable.

Q -Can you define those couditions?

mination of individual patients.

O --- What connection has the past with the fature. and eres verm 1

A .-. To God, or the infinite, there is no past, no fu and the present is the future.

rell as the future? A .- The wisdom of the future is foreshadowed to

nind intoltively. The wiedom of the past is made op of the experiences of the past, the bard-carned ritbout compass or rudder.

ecord of the Jewish Berlplures?

A .- The Jowish Scriptures contain certain plotures nind.

the homan raca? Or is it a feasible thing for the In. If conditions are right, you.'ll come.' faits Creator to speak to the finite creature ?

A .- The infinite Creator is continually speaking to his creations by the power of law. He speaks in no other way.

Q.-Is there not in finite man some portion of the Infinite?

A .- The Infaite stretches out into the past, the to are words of the Infinite, the talk of the Infinite. · Be of good cheer. I have overcome this world ?"

not what I will, but what thou wilt." Herein he elestly displayed the weakness of human nature.

Thus in giving utterance to the words, " Be of good cheer. I have overcome this world." he wished his fol lowers to and imitand that the kingdom of the flesh was Father.

Albion Gliddon.

Good afternoon. sir. What are your terms, or rales? the joys of immortality." [Our rules are for spirits to identify thomselves to] I return to day to speak to my dear father, whose

Blessed aro the pure in beart, for they shall see God." You have lived a pure, holy and scooptable life, and I bave no doubt but that you will enter at ence upon

for nowhere does true science begin in the past. [their friends.] May name was Gliddon. I am from sands of life have almost ran out. Already his fest

While we perceive this feeling that is being white light of brotherly love, and by that light I times. inhaled by your little ones, and the natures of your learned more than lover knew during my stay open the older ones to a greater extent, we cannot wonder that earth; for I accertained that man was infinite and all the signs of the times are written in the character of good in many things, where I had before appresed bim the people of your age, to those who seek to know of to be infinite stone in evil proposition. So dark to God and change. As we stand uninvited guests in the carth life sometimes, that we are apt to look on the home circle, and behold the inharmony that exists the shadowy side, became we do n't see any other.

between parent and child, we should grieve did I feel very weak and somewhat excited in coming we not know that there is a mighty cause for all here to-day, for I was fearful that I might not be able these inharmonious effects; that the hand of the Infl. to speak so soon, because I know so little of God's nite is guiding the great car of human life, and is law. But thanks be to God and his good servants, pointing them to a greater destiny than the past has there are always plenty to ald us. Tell the friends I'm bappy and free, that I.live now; five, that's what I It has been said that the child Sniritualism has en. bover did before in reality. Good-by. I'd any more if

gendered more of discord and warfare than all else I had excength to. that has been given to man. Your opponent perceives this: the Spiritoalist perceives this; but there are few

David Fontaine.

Well, well, this is earth. I pressure. I am one of those kind of persons who do a't care to more on ancertain ground. I should like to know first what your cast off many of its fetters, and time to a more individ ; requirements are; second, what is necessary for me to do in order to meet my friends. [Simply to give young minds exhibit their individuality in the form of your name, age, time of death, and such incidents of willfalness, perchance aniagonism to the parent will your life as will serve to identify you to your carthit marks. Is this right? Verily we tell you it is, for friends.] I anderstand you.

notwithstanding the effect is deformed, yet it contains Then, to begin with, I am to give you my name. power within itself that will lead your youth which was David Fontaine. My age, fifty four. My to think and act for themselves, instead of being occupation, a slave trader. My birth-place, New Orslaves to mortality and the mountains of fame. The leans. You will understand that I am not of your young mind will become thoroughly individualized. party now. Again I say, I don't want to walk t will bow to no temple outside its own being, acon uncertain ground. Bhail you deal with me as. with others? [Certainly. We treat all alike here.] "The rising generation-the buds and blossoms of Bome time since-about eighteen months ago, I think uman life." We can but gaze in wonder and admi--I saw fit to take up arms against your Government. ration upon this garden of mental flowers. We can At the battle of Frederickaburg I lost my life, or body. but thank the infinite that we can return from time I should say. Before entering the army, I made some to time to assist those having charge of these tender preparations in case I should fall in battle, but they plants in their labor of love. To you, parents and were not such as I now wish I had made, and therefore goardians, to you we come with an especial charge. I am here for the purpose of speaking first with the Is it that you use the rod and enforce the rale of past two brothers I have, if possible; and my son, I wish ages upon your little ones? No, far from it; but we also to commane with him, if it is possible. My. beseech you in the name of self and the Infinite, to brothers, or one of them at least, is in New Orionns. study and know that it is useless for you to attempt to therefore I may expect to reach him. I would like to lead the young mind away from its chosen path when speak with my wife, but wemen' generally are afraid Nature walks therein. Oh, in the name of God, do of these talege, so I will not attempt to speak with not seek to thwart the designs of the Groat Pather. her at this time. I desire to commono with my con

but remember that the power of the Infinite hath and my brothers -with no one oles you understand. called each youthful mind to set up its own guide. I have something the forty thousand dollars inboard, and you have only to assist your children in rested in a certain Confederate coucern. I wish to their work of individualization. You have not to speak particularly with regard to that I have left to dictate to them the path they shall take, nor enforce my brother. I speak these that he may understand the rule of the darkness of the past upon them. The sie, not that you may be benefitted thereby. My Infinite never entrusted these young buds and blos alaves, mine-yes, oh your abolition cavaling spirit, some to your keeping for any such purpose. Oh look I do n't ears for it] I say they 're mino. Bo they beyond the waters of their infautile and physical be- are, though I 've lost my body. No matter, I claim ing, and discern their Spiritual copabilities for happi them new just as much as ever I did when on the ness. Oh, guido them egain in Nature's highway. earth. "I'm going to free them, but not according to Your present wild, confused political condition is but "Fundamit Lincoln's expectations. I obderstand that another deformed effect of this same spirit of the rising | moestain few of these persons who were my slares are generation that is moving through your midst to day., disposed to remain as they were before the breaking speaking from the cannon's mouth, and going up in out of the wat, while the reat are disposed to their the wall of the dying and desoluto of earth. . This their boils and go North at the first opportunity. same Spirit of Reform is struggling through the womb SNow I desire-shall I speak, my desires, bers? .. Party of the present, that it may come a memenger of joy to hape I may not be able to reach my brother privately bring you glad tidings. Of all court of [Oertainly, Bay what you please.] I desire that the Ob, yo fathers and yo mothers I mormin's more set farty themas, with some third fire or forty the the secret of the Infinite When your jittle, ones, as taked been, be appropriated by the benefit of an

[JUXE 13, 1963; JUNE 20, 1863.1

sensed. I was in beight six feet, two and one half

tackes, weighing two hundred and thirty-seven and

call forid: bair rather light, eyes were blae, and nose

aquillas. My loft hand was slightly deformed, in con

that dof [I should think it ought to.] Good day."

Daniel Grover.

That old fellew has n't got so well suffed down but

what he can rise and speak for Musself. He's the

mest impodent specimen of robel aristoeracy I 'vo met

with. Be'd like to settle his niggers upon Beacon

street 1 That's a cut on Northern atistocracy. Well. sir. Superintendent. I suppose you trest loyal men as

well as you do rebels, don't you? [The same.] He lost his life to fighting sgin the old flag. I lost mine

in fighting for in [There's some difference between the two.] A purty big difference when you look at it

in one way, but when you look at it in another way. it do n't make much difference. This is Massachu-

setts, is n't it? [l'es.] [was from Vermont. I was born in Chelses, Ver

mont. My name was Grover-Daniel Grover. [Cad

tou any middle name ?] No, sir, did n't bave any

Now this builness is now to me. I know as little about this as making a world, if I should be called upon to make one. That old obep meant to be known.

did n't be ? He meant to identify bimself, did n't be ? [1 should say be did.] Welt, my age was twentymoven; hoight-I 'm bound if I can tell you. I was no-

wheres nigh six fest. That chap had things chalked

down to a dot. He was probably used to reckoning niggers, but I can's bring things down to quite so

I belonged to the Seventh Vermont Regiment, Com-

pany C. private, nothing more, Now, Mr. Superin-

when abe heard the news of my death, but she's still alive, and I've got the chance to come back and talk.

but she 's so far inside the Church that I do n't know as I can reach her. You know folks like her, that

have slways lived in Oarkness-well, it's protty hard

see it in the Bible. If she 'd read it right, she would.

shall I do ? I can't preach to her myself, for F bad no sari of an edication when I was bore. I know two and

two made four, and four and four made eight.

and that 's about all I did know. I 'm none the worre for that, you know, but I can toll you it sint write so handy when you come book. fif you were to talk dif-

ferent from what you did when you were here, your

they'd say it sint Dan, soyway, would n't they?

Well, they do n't know anything about my dying-

that is, haw I died. Now I died in the hospital. I

was sick about five or six days, and had first the shakes.

I was wounded, but not enough to produce death.

but I had sort of an attack of ague, that wound up in

brain fever. They said it did. At any rate, I went out kind of crazy. Now, Mr. Superintendent, what I

want you to any to my folks in Vermont is, that I 've

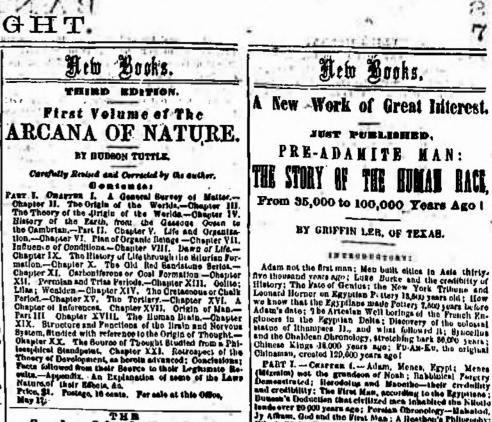
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slares. I want them to be taken Worth; to Boques, mead o't be afraid to die. She thinks my ather's Measabhantta, and settled mpon, Broom, strept. , I dead, bat he atht. I could tell her many things if she was have my agent perchase a for entate there. If was here that 1 do n't like to speak of in a place athie, or in any other flas locality sear by, although where there's all strange faces. If you'll please to position, of the soy state and so in the source of the sou people. Now I shall are all my power to enforce thin,

[Will your mother get the paper containing your message 1] She will, eir: abe 'li be looking oet for it, because I said [would come here it 'l could. 'No, sir, which is my will, upon the minds of those I expect to deal with in the future, particularly my brothers, one of whom is my sgent. A very strange request, I sap- I was n't trieb. [Can your mother read 1] Yes, sir. pose you will say, but it is my own, and I presume] I read to her when she was eick in bed. I've come have a right to'lt. [A gentleman present said, "I think it a very good one.] I think so-very good. here because when I was dying I told her I now spirite around me, and she said, " Alloe, I'm sfraid it is n't I would like that my message much one Anthony spirits you see," I come occuse I want her to know that spirits can come. She said no one had ever come Fontsine, of New Orleans, Louislana. [Has your to her, and ste'd often wished they might come. But brother any particular place of business to which a paper might be addressed ?] Yes, he has, but that's they used to spell out words for me, and they used to of no consequence. That I be not mistook for some one move things for me. else, I will give a description of the body I once pos-

My father, he is n't dead. My mother thinks he is, because she hear he die in California, because he went there: but he slat in the spirit-world, because he slut ane balf pounds. My complexion was what you would dead. She woe't slay here long, and she need n't be afraid to dis, for it's a beautiful place, this spirit world, and she'll be glad when she gets through with sequence of an injury I received in my boybood. Will earthly things, only I felt bed when I left her.

My mother is German. I thought you would think she was Irish. [How do you spell your last name?] I do a't know. My teacher says, R.s.w.14-n. I might have known myself, but I sever seen it printed, so I did n't know. Good-by-I'm going: . Mar 7.

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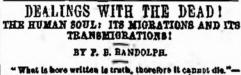
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beignorati, if De wilt take this little book and make ite facts his or her own. All wrong notions and delusions about Merringe are here explained away and explored. The matter—so momentous to avory poreon living—is made clear and plate; europed of its mockeries and giokee; prevented just as it ites is overy human coul; familierized in its probund principles to every one a compactmention; and rationally forced into the to reader's bellet. work for 'em to see. Now this is now. Folks do n't like to meddle with anything now when they get to be ber age, and she might not believe it because she do n't I can't get into the Church to get hold of her. What

boliof. The settler reals his statements and conclusions whelly on Nature, enwitting either to thwart her plans or neglect-her suggestions. He about that maringer makes more po-ple actually wrokshed than happy, because it is not wought with an understanding of the right principles. He proves the atter solitantics and unwertblocks of too many mor-inages, and charges them with wors untold. And he demon-strates very conductively that, if society would redeem it-self and become fresh and new, is must apply itself to this most important of all tepics fort of all. Marriage, in his opinion, is somothing more than a conscituent of the top into an agreement between two persons to try to live together without quarreling. It must be wholy of Lova, or it is a failure.

folks might not know you.] There is something in that. If I should come back here, talking as some do, failure. Everybody will receive beaofit from the bright pages of

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been round here, and want to talk there. If I can, I guess I 'll be able to make myself known to them. I For. "I have found it! This night have I read the Mystic

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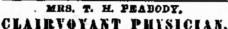
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general 'Il be able to make myself known to them. I can thank you, and be'under obligations to you; that is all I can do. [All we ask is, that you 'll do some other person a service.] I could serve other folts. I fell you, to a cherm when f was on the earth, sithough I did n't get much service, But I mover could see any one saffering without beiping them. I come pury nigh getting myself into bot water once by beip others. I helped a poor come-well, fellow, I mean; he was mortally wounded, gave him water to drink, and did all I could for him as soon as I got a chance to help him. And I heard, afterward, that he was n't wound ed so had as he protended to be, and got back across the linew sgain. I come pretty nigh being cont mar-taled, for I ought to have taken him prisoner, you know, but I thought that desth had surely got him. know, but I thought that death had surely got him fice prisoner. so there was no use in my taking him. Now that's what I got for beloing folks: it's about what I always got, so I do n't know about helping folks, Il we get court-martialed in the mirit world for such things. I did a't get court-mertialed here. I want you to understand, but I came pretty nigh It. I suppose they thought I was foolish, and did n't know any better then to belp that rebot. Well, I guene I did a't.

them to help that rebol. Well, I guesse I did a't. [Have yes any brothers and slaters?] Yes. I 've got a brother and a slater. My brother, I suppose, is at sea. He wept off a long while dgo, and I do n't know where he is. My slater is married, and living in Massachu-setts. Bbe's got a minister or a descool for a husband. to it 's no use for me to try to talk to ber in this way. I suppose. But my mother, she's alone, greept the Church, and I 'd like to talk to her most, if you 've uo objection. [We have none:] Well, god.by. How do you go out? How do you leare here? [Merely wish yourself away.] Remember, I aint such a steam eft. glue as that othor obap was. He could come in or go glue as that other onap was. He could come in or go, circle. out anywhere just as he pleased. It takes me longer to move. May-T.

Alice Rawlin.

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INDEX OF TUREL

To show how beautifully the Hymne and Musicare adapted to the Spiritualists' worship, we give the following Inder of Tupes:

Allos Rawlin. Allos Rawlin. Oth, my poor mother i What will she do now I've is the r f I was Alico Rawlin, and lived is Obamber otreet. New York. My mether is sick, and I was sold and I died, and she has lived. I was a medium, myself. I got sounds, and I was sold and I died, and she has lived. I was a medium, myself. I got sounds, and I was sold were things mored for me, and I told my mother if where I lived new Y i died, and would toll her short where things mored for me, and I told my mother if where I lived new Y. I had a core throat and source if we took it going out in the wet. Bie's alok now, bet if was allow got new if a bie do of the sold my mother if we took it going out in the wet. Bie's alok now, bet if was all diel, and would toll was, and so in forw m body. Bhall I tell you how old I was, and so in the street. My mother wasn't able to go out much for my mother and myself by selling gnail wates of he street. My mother wasn't able to go out much he day I went: I know shoht your paper. I 've seen its many times home. I was here the meet, and took is bad cold, the day I went: I know spelled out thengifia' tak to my mother and went away because I would n't know how to do, will as ownt away because I would n't know how to do, will as ownt away because I would n't know how to do, will as went away because I would n't know how to do, will as ownt away because I would n't know how to do, will as went away because I would n't know how to do, will as the street bie the day if if I how is do, will as the the street bie is a broat I down is down in do, was to dow it was and took is bad cold. He away because I would n't know how to do, will as went away because I would n't know how to do, will as the street bies and by the town is the town to do, will as the the town is the blac of the print of the town is the town is the blac of the print of the town is the blac of the print tore is a broat if the town is the blac of the print tore is the blace of the town is the blac of the After life's eventful mision; Angel Foolateps; Arnon

home. I was nore the second day allor J dieu, and the bard. For all a single sold of the second day allor J dieu and the second day allor J dieu and the second day allor and the second day allor and the second day allor and all is bere, and allo fil be looking out for my letter. When are second die the second day to die, then I abolt be there, and she is get ready to die, then I abolt be there, and she is get ready to die, then I abolt be there, and she

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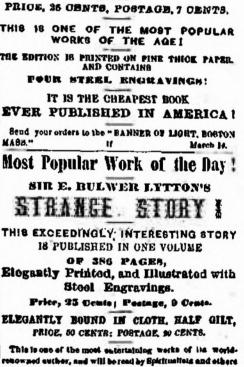
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Sing not, oh blessed angels ! To those who truly mourn, But come with gifts of healing. For heart-strings freshly torn. Ab I human hearts are tender. And wounds of love are deep: Sing not. ob blessed angels ! But .. weep with those who weep."

Come not, oh anight teachers ! With wisdom from above. But come with soft. low whispers Ofsympathy and love. Truths soom uncertain shadows Beneath the clouds of care: Come, then, in friendly slience, And strengthen them to bear.

What will ye bring, ob angels. To soothe the troubled breast ? "We will bring the cherished loved one 5 From the maneions of the blest. Like a wandering dove returning, ife shall pestle in each heart: They will feel his blessél presence. And their sorrow shall depart.

"We will lead them from their darkness, Out to the shining light. And acenes of heavenly beauty Shall greet their longing sight. There shall they see their loved one. Free from his earthly pain; Their sonis shall cease from sorrow. And shall ask him not again.

.Oh we only opened gently His little prison door: He stepped into the sunshine. And then returned no more. He dwells not now in weakness. In the spirit's narrow cell. But yet remains forever. To those who loved him well."

What will ye bring. ob teachers, To those who suffer loss? "We will bring them faith, and patience, And strength to bear their cross,-To bear it bravely, calmly. Although the way seem long. Till hearts that bled with auguish. Shall burst into a song.

They shall walk in Faith's clear sunshine. With souls renewed in youth. And the little child shall lead them To a knowledge of the truth. Tell them the loving angels Watch o'er their darling boy-They are sharers of their sorrow. And helpers of their joy."

Etchings of U. Clark around Boston. The busy throngs pouring into the great bechive of Boston from all the suburban villages clustering around for miles give no indication that we are in the midst of the greatest war of modern civilization. All the shops, stores, bazaurs, hotels, and places of amusements, seem constantly crowded; and the streets are choked with carts, carriages, cars and pedestrians, driven along as though all creation was burrying toward some impending carnival. The aldewalks blaze with an unwonted array of fashionable spiendor, and thousands of smiling faces beam with a radiance hiding the dark thunder-cloud hanging over the continent. All sorts of goods and products seem in unusual abundance, and all sorts of trades indicate the "city of notions " filled with live Yankees. Not the least sign of war is seen by the spectator, either in the country or citles of New England.

Anniversary week in Boston passed off without any great excitement, except the embarkation of the first colored regiment of Massachusetts. This was a marked event, and it was handled appropriately in the Antislavery Convention, where an unusal degree of inter-

signs of spiritual life and progress. On my return from Middleboro' to Boston, our engineer friend, W. H. Eston, favored me with a trip on the locomotive,

May Flower. The " thing of life" steamed up grandly, before we started, as though conscious of about to assume some great responsibility in giving me a safe transit to Boston. I. took my position calmiy on one alde, with engineer Eston on the other, and off we shot over the iron track, like the wing of alightning giant. Whew I' In a jiff we seemed tearing over the rails like a huge cyclop surfelted with flery vengeance, sent by an onraged Vulcan with some impatient measage to Jupiter. It seemed as though everybody all along the route must be aware of the fact that I was riding on a locomotive for the first time, the excitement was so novel and exhilarating; but I was quite autonished on

halting at each station, to find nobody taking any notice of the momentons fact | The scenes and sentations were indescribable, onless they may be compared to riding in an aerial car awang on two wires, and propelled by lightning with a velocity so swift as to orowd innumerable little jounces into one perpetual bound, and to cause one's breath to gasp with an exhibaration something between running and flying, without the

think of all these numerous giants shooting over the continent, bearing their precious freight of human souls and the treasures of the nation-all at the mercy

of the quiet, humble man who alts there as engineer. bandling with case those little brass and iron stanks which command the conntlem trains ratiling over the world's lightning highwäys. No marvel that these monsters of progress indicate the progress of the human mind: and the steam-car becomes prophetic of the celestial rallway, down whose track the messengers of beaven come, bearing us, with lightning speed, the precious freight, the precious messages of higher worlds open in fresh communion with the seeking sonis of the nineteenth century. Let us keep our terrestlal track in the right condition, and all other con-

ditions aright, and we may fear no disastrous results. U. CLARE, Test Medium.

Mrs. Pearson, the well known test inclum, formorly of Aron Pidee, has taken rooms at No. 031 Washington street, a few doors south of Hollis street, where she con-tinues to give tests.

The writer of this communication takes great pleas-The writer of this communication takes great pleas-ure in recommending Mrs. Pearson to the public in general as a truthful and reliable medium. Her medi-umistic powers are not confined merchy to giving tests. She is endowed with the power not only of seeing, but she of definenting the permise characteristics of de-parted friends. Mrs. Pearson is actuated by the desire of doing good and giving comfort and consolation to sorrowing humanity. The patronage she is daily re-ceiving is the best evidence that can be adduced in proof of the genuineness and accuracy of her medium. proof of the genuineness and accuracy of her medium ship. Circles are held at her rooms every Friday and Sunday ovenings. G. W. B.

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We have made arrangements with a compotent me-dium to answer Sealed Letters. The terms are Une Dullar for each letter so answered, including three fed Dullar for each letter so answered, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sont to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium and do as well as they can under the dr the medium. and do as well as they can under the cir-cumstances. To prevent misapprohension-as some suppose Mrs. Consut to be the medium for answerind the scaled letters sent to us for that purpose--it is proper to state that another lady medium snewers them. Address "BANNER OF LIGET," 158 Washington street, Boston.

Three Days' Meetings.

A three days' meeting will be holden at Storgis. Mich., Friday, Saturday and Bunday, the 10th, 20th and 21st days of June, of the Friends of Human Pro-gress and True Preedom. All men and women, of A three days' meeting will be holden at Storgis. Mitch., Friday, Saturday and Bunday, the 19th, 20th and 21st days of June, of the Friends of Human Pro-gress and True Freedom. All men and women, of whatever sect or party, are invited to attend, and spend the time in the discussion of different subjects of reform registion liberty entities on week whatever sect or party, are invited to internet subjects of spend the time in the discussion of different subjects of reform, religious liberty, spiritual growth and buman freedom, in a fair, orderly and candid manner, and thus help to a bigber and botter life. Henry C, Wright, of Boston; G. B. Stebbins, of Ro-chester; Mrs. M. J. Kutz, of Kent Co., Mich., and many other able speakers will be present and address the meeting. On Satorday, the 20th, the day will be dovoted to the great subject of the Rebeilion, the Emancipation Question, and the best means for peace, unlon, law and liberty.

SOUTH READING. -Speakers engaged --Mise Lizzie Dolen, June 14; Johns P. Greenlesf, June 21; Mrs. Augusta A. Our-rier, June 23.

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Barson, Min-The Spiritualists hold regular motings Dawooz, ME.-The Spiritualists hold regular macings every Sunday afternoon and evening and a Conference every Thurnday evening, in Piencer Chuidi, a house owned excin-sively by them, and casable of seating six hundred resons. Speakers engaged.- Mrs. Mary H. Wood, June H. and Sti Mina Barne Hardingu, July 5, 12, 19 and 26; Mrs. Laura DeForce Gordon, Aug. 9, 0, 10, 23 and 30; Mirs. A. M. Middlebrook, Sept. 6, 13, 20 and 37, and Got. 6, 11, 18 and 25; Charles A. Haydon, Nov. 1, 8, 13 and 32.

PROVIDANCE.-Sponker ongaged:-Mrs. Mizz O. Clark

Naw Yong .-- Dodworths Hall. Meetings every Bunday morning and evening at 101-3 and 71-8 c'clock. Andrew Jackson Davis will occupy the desk for the present.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfection reliable, and in order to do this is is necessary that Speakers notify us promptly of labor of either. The May Flower did her best, and their appointments to locture. Locture Committees will shot over the whole distance, more than forty miles, please inform us of any chauge in the regular appointments, in less than one hour. The locomotive, after all, is as published. As we publish the appointments of Locivers one of the greatest institutions of the age. Only gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.

Mas. CosA L. Y. Haron will lecture in Lyceum Hall, Soston, June 31 and 23, and July 5 and 12.

Miss Liszin Dorzz will speak in Portland, Mo., Sept. 6 and 13; in Philadelphia, Pa., Oct. 4, 11, 18 and 25. Address Pavilion, 67 Tremont street, Boston, Mass.

B. L. H. WILLIS will locture in Portland, Mc., August 3 and 9; in Qu'noy, Mass., Jaly 36. His post-office address during July. Aug. and Hept. will be Haucock, N. H.; pre-vious to that time in Concord, N. H. Mas. M. S. Townseno will speak in Boston, Sept. 6 and 14; in Quinas Section and 91; in Tow N. N.

in Quiney, Sent. 20 and 21; in Troy, N. Y., December; ladelphia, in Jan. Her address until Sept. will be Bridgewater, Vermont. Has. Auovera A. OURBIES will speak in Taunton, June

13; in South Reading, June 28; in Oldwan, Me., Sundays of July. Address, box \$15, Lowell, Mass. MILS ERMA HARDINGS's will lecture in Portland, Me., in

June; in Bangor, in July; in Qoincy, Mass, the first of Aug, and the West in the fail and winter. Address, Rose-Gross, Delanco P. O., Burlington Oo., New Jersey. Mas. Analyza M. Spanco, will lecture in Millord, June 23 and July 5; in Quincy, Sept. 6 and 13. Address, New York

Miss Exma Hoverow, will leoture in Ohicopee, Jubo 31 and 36: in Willimentic, CL, July 5 and 13; during the month of Oct. is Portand, Mo. She may be addressed at either place as above, or East Stoughton, Mass.

Miss MANYHA L. BECKWITH, ITROCE SPEAKOF, Will loc-ture in Springfield, Mans. June 21 and 23. Addruss at New Haron, care of George Beckwith, Reference II. B. Storor,

Moscon. WARNEN CHASE will speak in Genags County, Oblo, June S1 and 28; in Ruohfeld, Summit Co., O., July 5; in Loudon, O., July 11 and 19; in Sevile, Medina Co., O., July 19. His address for August will be at the bome in Battle Creek. Man. He will result and or fully the second seco Inter P. Openetars will openet Bouth Reading. June #1; in Kenduskeng, Me. July 19: in Bradford, July 19 in Excter, July 18. Address, Exeter Mills or Bangor, M6.

Luo MILLAR will speak in Milford, N. H., June 31 and 28; in Worcestor, July 5 and 12. Address Springfield, Mass.

Dz. A. P. PIERCE, trance speaker, of Newburyport, Mars., will locture in Plymouth, June 21 and 28. Not engaged for two first Sundays in June or the month of July. Address, care Beils Marshy 14 Bronsheid street, Boston.

W. E. BILLAN WILL speak in BROW's Folis, Me., and vicinity through July and Aug.; in Worcester, Mass., October 4 and 11; in Stafford, Conn. Nov. 1 and 8. Address, as above, or Snow's Palla.

II. B. STORES, inspirational sponker, may be secured for Bundays in this vicinity, by addressing him at No. 75 Boyl ston street, Boston. Will speak in Taunton, June 28. Mas. SARAN A. HORTON will speak once in four weeks Ludiow, Bridgewater and South Reading and further notice, Address, Brandon, Vt.

Address, Braudon, V. Mas. ANNA M. MIDDLEBROOK, Box 423, Bridgoport, Cono., will lecture in Froy, N. Y., overy Bunday in June. in Springfield, Mass. In Sopt.; in Chicopoo, in Oct.; In Lus-ell, in Nov.; in Bridgeport. Conn., Dec., Jan. and Feb. Mas. LAURA Daffores Gomow will epock in Oneida, N. Y., during June, address caro of O. A. Hollenback, Esq.; Providence, R. L., in July ; Bangor, Mo., in August; Chico-peo, Mass., in Beylomber; Springfield, Mass., in October. Ad-dress as above, or box 505, La Crusse, Wis. Miss. Nature J. Thurke Incolrational scenario Judean.

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est was apparent. Nine years ago, the military of Boston was called out to aid in sending Burns back to bondage. Through the same street down which Burns was marched, the first colored regiment of Massachusetts marched to embark for the South and settle the old score.

The signs of spiritual faterest in and around Boston continue suspicious beyond what is usual for approaching Summer. Many old places are to continue meetings during the warm season, and some new places are starting afresh. Most of the speakers are engaged through the Summer, and beyond. The spiritual book business is uncommonly lively, and the demand for the right kind of works is rapidly increasing. The friends of the cause through the country manifest a landable zeal in sustaining the press, and well that they realize that this is our mightest lever for the overthrow of error and the rearing of the new spiritual temple in the hearts of the people.

The zeal of New England In Austaining public meetings ought to be imitated by our friends in New York and many sections of the West, where the cause is not kept allve before the people. There are scores of places in New York and the West where the friends have abundance of means, but lack the right sort of unitary action. Hence many speakers are impelled to come East, where their labors are more substantially ncouraged. There are numerous noble friends west of New England, numerous places where they have done heroio service, and numerous places where public meetings are now well supported; but there are many more idle places where the friends are really stronger and more numerous than places in New England which sustain lectures every Sunday

Bros. J. M. Peebles and F. L. H. Willis, of Michts gan, are on their way East, but I trust the Wolverine State will not allow them to remain, however well their services may be appreciated in New England. I regret to learn that Central and Western New York have lost Leo Miller for a while, though he is most cordially, welcomed at his new home in Worcester, Mass. Wm. Denton has been favorably received in Boston and violalty, and is now issuing an interesting work on Psychometry. Giles B. Stebbens is in the East. 8. J. Finney spends part of the Summer in Lowell. J. H. W. Toobey has made Boston a flying visit. Mrs. Spence is in Maine.

Dr. J. B. Newton has been doing good healing service in Boston. Some of his operations are remarkable. though he does not claim to be equally successful in all cases. On recently experiencing a relapse of my old Western plague in the form of chills and fever, I was tempted to try Dr. Newton, but I dropped into Dr. C. C. York's, 8 Winthrop street, Charlestown, and put him to the test. Though modest in his claims as a clairvoyant, ecleotic and electrical physician, the Dootor succeeded in staying the demon after the first trial. and I have since been free from all symptoms of the infernal malady which kept me on the burning rack for nearly two months last fall. I forgive Dr. York the debt I owe him, and I hope many other sufferers will have the privilege of manifesting the same magnanimity.

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Among other places, :I have lately visited Gloucester, Marblehead, Middleboro', Popparell, Leominater, Lancaster and Flichburg, and found encoureging 1027

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The Friends of Progress and Reform will hold a two days' meeting in Northern Illinois, in the town of Flora. Boone County, four miles south of Belvidere, on Baturday and Bunday, June 27th and 28th, in Robin son's Grove. Arrangements will be made to accomo-date all who may attend from a distance. It is expected that a large number of speakers will be present: among them we will mention the names of Mrs. N. Wiltsie, Mrs. S. Ames, Miss' Belle Scougall and Dr. Morrison, and we invite all speakers to attend the con-vention. The invitation is general to all, and the platform will be free.

Per order of the committee. HIRAM BIDWELL,

Grove Meetings.

Grove Meetings will be holden at the town of Eaton Rapids, Mich . in the vicinity of Measrs. Whitcomb. Hammond and Onderdonk, on Saturday and Sunday, June 20th and 21st, commencing on Saturday, at half

past ten A. M. Also, at Grand Ledgo. Eston County. Mich., Satur-day and Bunday, June 27th and 28th. Call upon Messrs. Brown and Norton, located ten miles west of Laneing. Speakers are invited to stiend. Friends are to be provided for free of cost.

ELIJAH WOODWOBTE.

Grove Meeting.

The Spiritualists of Manchester and vicinity, Boone County Illinois, will hold their yearly meeting in J. P. Danicis's grove. on Saturday and Sunday, the 20th and 21st of June.

By order of the Committee.

Annual Festival.

The fourth Annual Festivel of the Religio-Philosoph cal Society will be holden at the Universalist meeting house in St. Charles, Kans Co., Illinois, commencin ou Friday, July S, and continuing Saturday and San day. By order of the Bellgio-Philosophical Society, B. S. JONES, President,

NOTICES OF MEETINGS.

BOOLETT OF BPIRITUALISTS, LTCRUM HALL, TREMONT BT (opposite head of Echool streek.)—Meetings are held ever Bunday by the Boclety of Epiritualists, at 2 5-4 and 7 1.4 r, b Admitsion 10 cents. Locutures engaged: --Mar. Cora L. ¥ Hatch, June 21 and 28, and July 5 and 18; Mrs. M. S. Town Hatch, June 21 and 13, send, Sept. 6 and 13,

CONFREENOS MALL, NO. 14 BROMPIELD STREET, BOSTON.-The Spiritual Conference meets every Tuesday eve-ning, at 71-8 o'clock.

ORARLESTOWE.-The Spiritualists of Charlestown hold meetings at Clip Hall, every Bunday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Sects free. Speakers engaged:-Mrs. Earth A. Byrnes, June 31 and 62

TAURTON .- Meetings are held in the Town Hall, every Sab ath afternoon and evening. Speaker engaged.-H. B. Sto rer, Juno 28.

Formono'.- Meetings in the Town Hall. Breaker for June 81, J. H. W. Toohey.

ualists. Mostings, will be beid Sundays, afternoon and erening. Bpcakers epreddi- Miss Ruma Houston, Jone Si and 28; Miss Martha L. Deckwith, Aug. 3, 9, 16, 23 and 50; Mrs. Laura Dalloros Gordon, Beni; 6, 13, 90 and 27.

Quisor, -- Meetings every Bunday, at Johanon's Hall, Services in alternoon at 31.2 c'elock, and in the evening at 614 c'elock. Speakers sugaged --Mrs. E. A. Billes, June

Miltonh-Meetings are beld'every Bundsy afternebe, in Lyceum Hall, at 1 1-8 o'plock. 1 - W at the stand of the 1

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Mus. MARY M. Wood will speak in Bangor, Me., Juno 91 and 26; in Quincy, Mass., July 5, 19; in Brafford, Conn. Sopt 6 and 13. Address, West Killingly, Conn.

MRS. BARAN HELLEN MATTHENS will speak in Rocking-ism, Vt., Juno 38. Address, East Westmoreland, N. H. Mas. LAURA M. Rollis will speak in Stockton, Me., June 21; in Gienbern, June 28. bern, June 28,

L. JUDD-PARDER- will focture in Springfield, Mass., July 5 and 12, Address, care Bels March, Borton, Ma.

Mas. SANAN A. Branzs will speak in Charlestown, June 21 and 28.

A. H. DAVIS will speak in Mechanicsville, June 21 ; in Rutand, June 28; in Londouderry, July 5; in Rockingham, July 18; in Putpey, Joly 19; in Dommusion, July 28; in Ches-terfield, N. H., Aug. 2; in Westmoreland, Aug. 0.

B. J. BUTTS, Hopedalo, Mass., will speak in Feltonville, Mass., June 21, on the "Non-Immorial Theor ."

Mas. JENNIE B. RUDD, Taunton, Mass., will speak in Randolph, Mass., June 21.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this boading we shall insert the names and places of residence of Lecturers and Mediums, at the low price of iwenty-five conts per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and romit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Leotarers' Appointmenta.""] .

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