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A SPLENDID NOVELETTE, WRITTEN EXPRESSLY FOR THE BANNER OF LIGHT.

# DESERTED;

# HEIRESS OF MOSS-SIDE.

BY SARAH A. SOUTHWORTH.

CHAPTER XXIII.

"Yet courage, soul, nor hold thy strength in vain: In hope o'ercome the steeps God set for thee; For past the Alpine summits of great pain Lieth the Italy.'

In the same hour, on that laughing July morning, that Edgar Lewis rode in such proud confidence to Ferndale, Beatrice, lonely and dejected, was speeding far away into the peaceful country.

On the preceding evening, as she sat meditating upon her strange situation, contrasting, in some bitterness of spirit, the cloudless Past with the sorrowful Present, and striving in terrible doubt and fear to gaze beyond the veil that shrouded the dark, uncertain Future, a single ray of light penetrated the gloom. She suddenly remembered a cousin of Mrs. Lascelle's, with whom, in her blithe girlhood-which now, alasi seemed very far away -she had passed many happy months.

It was a beautiful picture that arose before her mental vision. That lovely, smiling glen seemed dropped amid the encireling hills like an emerald from the hand of the Almighty. A river with its silver waters wound through the centre, hastening with glad, exultant footsteps to throw itself into the arms of the ocean. Under yonder shadetrees nestles a little brown cottage, and in the door-way, framed in by roses and woodbine, sits a child. A kindly, beaming face bends over her, and a gentle hand smooths back her clustering ebon curls. Soft west winds, with their breath of balm, come floating dreamily over the valley, pausing to snatch kisses from the red-lipped clover and the daisies so white, whispering, as they do so, of the fragrant woodlands on the upland slope. Now the day goes out in gorgeous panoply of gold and carmine, and the purple twilight flutters down over all.

Like a draught of pure cold water to the weary, thirsting traveler, came this sweet memory unto the aching heart of Beatrice, and the blessed promise of rest and quiet that it held forth was as an alluring song unto her soul. There, if anywhere, she could recover from the paralyzing effeets of the blow that had fallen upon her so unexpectedly, crushing, as it seemed to her, all the from out of her w There she could gather strength from all of the grand, vitalizing forces of Nature, and soon beready to go forth to take her place among the great army of workers in the vineyard of the Lord.

Even while she meditated, a holy calm descended like a benediction upon her troubled spirit. Yes, she would go. How glad and thankful she was that there was one haven in whose peaceful waters she could anchor her tempest-tossed lifeboat until the violence of the gale had in a measure abated.

Suddenly a painful thought stung her like a flery dart. When she had informed Mrs. Elwood that she was not her cousin's child, would she still extend to her a cordial welcome? For one moment the question staggered her, calling up, as it did, a host of dismal recollections. Then, as if to rebuke her for her utter want of faith, the mild, sweet countenance, with its tender, loving eyes and pleasant smile, rose up again before her, causing the phantom doubt to flee away abashed.

Now that she had decided with regard to her first step, the anxious dread that had oppressed her vanished in a measure, and the morning found her almost cheerful. The plan that had been suggested, canvassed and approved in the shades of evening, seemed no less feasible when viewed by the searching, matter-of-fact sunlight, so she at once commenced her proparations for departure.

All such clothing as she thought would be requisite in her new sphere of existence she packed into a trunk, leaving the rest for Mrs. Manners to dispose of. That worthy woman would have forced some money upon her darling, but she firmly, though gratefully, declined it, assuring her that she needed no assistance in that line.

Luckily, Dr. Lascelle had given her her quarterly allowance on the morning of his death, and when she had remonstrated with regard to the unusual largeness of the sum, he had replied, with one of his odd grimaces, "There are not many young ladies, my dear, who would raise any objections on that score. Take it; you will undoubtedly contrive ways enough in which to

She recalled his words now with a sigh, and thought, "Ah, how little we either of us imagined in what manner I should be compelled to use it."

An hour passed, and then she looked upon her beloved Ferndale—hers no longer—with a sad farewell shining in her eyes, and taking an affectionate leave of Mrs. Manners, was whirled away

A shrinking, nervous dread of meeting some chance acquaintance caused her to lower her veil as she passed through the ladies' room on her way to take her seat in the cars, although she smiled the next instant as she thought who among her fashionable friends would be likely to be abroad at that early hour, or would think of beholding a strange feeling stirring at her heart, she walked Beatrice Lascelle there.

A restless, impatient longing to be away filled her heart, but as the train moved, and she saw the city receding from her view, her emotions all pair of frank, fearless eyes that were just the most overcame her. It seemed as if the last link shade of the violets she held in her hand. that bound her to her former life was severed, | "Is Mrs. Elwood at home?" inquired Beatrice.

Witerary Department. and—God pity her!—it was no hopeful face that she turned toward the future.

Her journey failed to be productive of any remarkable incidents. Once she started nervously, fancying that she heard a familiar voice in the next car; but it proved to be a false alarm, so she relapsed again into her dreaming mood.

It was about one o'clock in the afternoon, when, heated, dusty and weary, she arrived at the station where she was to take the stage for Edenville. Unfortunately that vehicle had not yet made its appearance, and a little ragged urchin seemed to take a malicious pleasure in informing her that it did not always come down at noon, as passengers very seldom came in that train.

This was cheering news, certainly. The thought had never so much as occurred to her that she would be likely to meet with any difficulty here. She took a survey of the locality. There were no houses within sight. A dismal prospect, truly, if she had got to remain in that desolate place until night. For a moment she almost wished that she was a child, that she might sit down and give vent to her feelings in a flood of tears. The boy, meanwhile, was watching her with a roguish twinkle in his eyes, apparently enjoying her perplexity. Suddenly he exclaimed:

"I say, now, what will yer gin me if I'll go nome and tackle up our old grey mare, and take

er wherever yer want to go?" Her face brightened; but before she could reply the rumble of carriage-wheels broke the stillness, and turning in the direction whence the sound proceeded, to her unspeakable delight she beheld the stage rapidly approaching. Her companion perceived it at the same time, and with a most rest-fallen air muttered:

"Gosh; David! if there aint Tom Wilson and his old rattle-box, arter all. I wish he was in Joppa, I do. Now my cake is all dough."

Beatrice laughed, and handing him a quarter of i dollar, said:

"Perhaps you can contrive to bake it with that." "Well, now, if you aint a real, true lady, I do n't know where there is one," complimented the little fellow, as he graciously accepted the offering. "Money is indeed a magic wand," soliloquized our heroine, as she seated herself in the stagecoach. "Hearts, as well as doors, open miraculously at its approach. In my present situation I shall realize this more fully than I ever did before. Never having known the want of the article, I have not appreciated its worth;" and then she fell into a reverie, a not very pleasant one, as was perceptible by the bitterness in her face.

In the meantime the lumbering vehicle moved on, not beliefing the significant appellation that the young gentleman had bestowed upon it. Half an hour passed, and then, when the jolting had become almost insupportable, the driver stopped his horses before a large white house, guiltless of either flowers or shrubbery, and dismounting from his box, came and opened the door of the coach, saying, as he held out his hand to assist his pas-

senger to alight: "This is Miss Elwood's."

Beatrice gave one glance, and then drew back in dismay.

"Why no, it cannot be," she hurriedly exclaimed. " or at least this is not where I wish to go. My friend does not live in a village.'

The man mused an instant, and then laughed good-humoredly.

"Ah! I see. It is the Widow Elwood that you re after, and I thought all the time that you meant this one. Her place is in the glen, half of a mile beyond here. I'll give my horses some water, and then I'll take you right there."

So saying, he was turning away, when the lady made a motion to detain him, remarking, as she did so:

"It is several years since I was in this vicinity, but if I remember correctly, this is the end of the stage route." "Yes'm, it is; but then we generally carry pas-

engers wherever they wish to go." "Well, I will not trouble you to do so in my case, for I believe that I prefer to walk the re-

maining distance. If you would be so kind as to take charge of my trunk until I can send for it, you would oblige me greatly."

"That I will, miss; and as I have an errand in that direction, I will bring it over myself this eve-

Thanking him, she walked away. It was a cool and shady path that she now traversed, and every step recalled some pleasant reminiscence of her happy childhood. The turf at her feet was studded with bloom; butterflies flashed their gorgeous rainbow tints before her, and the music of forest-harp and waterfall was wafted to her ear. She forgot that she was weary. The sunlight entered her heart, and smiles played

once again around the rosy mouth. At last she came within sight of the brown cottage under the shade-trees, and oh! how the glad blood leaped into her cheeks. How natural everything looked! Time had certainly forgotten to lay his blighting fingers on the dear home-nest. The roses and honeysuckles still twined in graceful luxuriance over the rustic perch; the dandelions proudly lifted their golden crowns from the velvoty greensward, and the birds sailed through the slumberous, azure air, warbling their enchanting melodies, or gleefully called to each other from the fragrant shrubbery. Then, as if to make the scene still more familiar, she beheld a child sitting in the vine-draped doorway, just as she had sat in the halcyon days of yore. That was the finishing touch that made the picture perfect. Memory

could add nothing more. For a moment she paused to drink in the wondrous beauty of her surroundings, and then with

The little one did not observe her until she was very near; then she looked up into her face with a

"No, ma'am. Shehas gone up to the great house of heaven, like jewels gleaming in ocean depths, on the hill; but shetold me, if any one called, to Mrs. Elwood sat down by the side of her young tell them that she should be back pretty soon. Won't you walk in'"

"No, I thank you. With your permission, I will sit down hereuntil she comes. It is much more pleasant out if doors than in, on such a day

The little girl laughed-a sweet, silvery laugh, like the music of the waterfall. "I think so, too," sie said. "I do n't see how

when the birds, trees and flowers are calling to them to come out. It would make me sick."

"You love the fresh air and sunlight, then?" inquired our heroine, surveying the child with coniderable interest after that speech.

"Oh yes. Do n'tyou?" "I believe that I lo," and now the great black eyes smiled down into the eager, upturned face in such a manner a to fairly win the loving little heart. Presently the wee creature crept nearer, and with a shy glaice slid her small hand into one of her companyn's. Beatrice kissed it lightly, and then brushing the golden brown hair from the white brow, sail:

"What is your nane, darling?"

"Faith," syllable the red lips. Her listener started. A soft voice in her soul seemed to echo the word. So, in this beautiful spot called Edenvile, in the sweet, artless guise of a child, she had bund—faith. She was almost inclined to accept ithe a good omen.

"Do you live with Mrs. Elwood, in this pretty cottage?" was her next question.

"Yes'm. I guess you don't know that she's my grandmother, and that I have n't any other place to go to, now, I will tell you all about it: You see, last winter when everything was so still and cold and white my papa and mamma went to live with the angels, and as they wan't quite ready for me to come too grandmother brought me home with her, and I've been here ever since. You don't think, do you"-drawing a little nearer, and looking anxiously into her new friend's face-" that now that they are so happy up there, they will forget to send for me?

"No, darling, not that could never be; but the time has not come for you to go; when it does, they will welcome yot with joy and gladness." 'Faith," said a vole that caused them both to

start, "I fear that you have not been very polite during my absence." "I assure you that she has," replied Beatrice, ris-

ing and bowing to the person who had come upon them so unexpectedly, and in whom she recognized Mrs. Elwood, while the child, springing forward, eagerly exclaimed: "Indeed I was, grantmother! The lady called

to see you, and I invited her to walk in, but she said that she would rather sit down here with me so I have been trying to entertain her." "And you have succeeded admirably," rejoined

puzzled look, she said, a touch of disappointment in her voice:

"Why, auntie! can it be possible that you do n't remember me?"

Mrs. Elwood advanced a step, gave her another searching glauce, and then opening her arms, exclaimed in a tone that trembled with joyful emotion,

"It certainly must be my little Beatrice!" and the next instant the girl was weeping upon her shoulder, while Faith looked on with wondering

Presently the maiden raised her drooping head, a smile, like a sunbeam, breaking through her tears, as she said, almost deprecatingly:

"I guess that you will think that I am a great baby; but, indeed, the sight of your loving, sympathetic face quite overcame me."

"I am more inclined to the opinion that you are tired and nervous, and need rest. I am sorry that resignation of Miss Austin; but the inclinations I was not at home when you arrived; but come into the house now and take off your things, and then tell me how you have been all this long time. I assure you that you have given me a most agreeable surprise; but still I can scarcely realize that I am not dreaming."

"You surely are not; but I am not certain but that you will wish that you were, when I have informed you of the nature of the circumstances that have conspired to bring me here."

"You talk in riddles, my dear; and now that I look at you more closely, I perceive a shadow in your face that this "-touching her black dressnever had the power to throw there. Come in, darling, and tell me all your troubles, as you used to when you were a little child like Faith.".

"Oh! that seems a long, long time ago," sighed Beatrice, as she followed her into the house. Mrs. Elwood very wisely took no notice of this remark, but led her at once to her chamber, saying, as she left her:

There, my love, I have come to the very sensible conclusion that you had better not make any revelations until that weary body of yours has been refreshed by sleep. Then, as a natural consequence, your mind will be in a better state, and the world generally will not look so dark to you as it does now."

Two hours later the traveler descended into the cool, pleasant sitting-room to find that the I shall be very lonely when you are gone. I can't western hills were bathing their heated brows in soft waves of glory, while the balmy breath of the evening wind came flooding in at the open windows, whispering of peace and trust.

"Cousin Beatrice, you are feeling better, are you not?" said a gentle voice at her side, and turning, she gazed into the sweet countenance of Faith. "Yes, darling," and bending down, she took a

kiss from the tempting rose-bud lips, clasping at the same time the little dimpled hand upon her "I am very glad to hear it," was the joyous re-

sponse; "and now will you please to walk out to ten? Grandmother said that I was to tell you Well, it seems that she went by here one eveit was ready."

stant that I should cast you off because the world has. If this sad recital has affected me any way, people can endure it be shut up in the house, it has only deepened my love for fou-if that were possible, for you were very dear to me before."

"Oh, auntie! I do not think that I really doubt-

friend and listened to the sorrowful story that the

ceased to vibrate on the air, "you have suffered much, therefore I cannot find it in my heart to

chide you; still, I am pained that you had not

more confidence in me than to imagine for an in-

"Poor thing!" she said, when the low voice had

rembling lips unfolded.

ed you, else I should not be here. Still, I strove to prepare my mind for the worst, so if you did happen to look coldly upon me, I should not be utterly cast down."

"A wise precaution, my love, but, I am happy to say, not essential in my case. Now what else darling? You have not told me all."

"All! what more is there to tell?" But even while she spoke, the lids drooped over the great dark eyes, and a beautiful color crept into the pale cheeks.

Mrs. Elwood lifted one of the white hands that had dropped listlessly by her side, and smiling mischievously, said:

"Did not Mr. Lewis offer to keep your secret if he could call this his own?'

The "yes" was scarcely audible, but her friend heard it, and raising the head that had sank in confusion upon her shoulder, she brushed back the luxuriant ringlets and kissed the pure, loyal brow almost reverently. Then with what an unspeakable tenderness her voice was clothed, as she said: "Beatrice, I am proud of you! It is not every woman that, reared in the lap of luxury as you have been, would have laid down wealth and an

honored name rather than take a lie upon lips and "Oh, auntie! do not praise me, for, indeed, I do not deserve it. I had a terrible struggle, and the future looked so dark and cheerless, that at times

was almost tempted to yield." "Tempted, darling! well, who would not have been? I am not surprised at that. I only marvel that you had the strength to trample the temptation beneath your feet. Some natures, devoid of your fine sense of honor, would have deemed no price too great that allowed them to retain their position in society. I am not certain that I should have had the courage to do as you have done

The action savors of the heroic. "Don't, auntie; you will make me blush for myself! for I realize how very weak I was and am. Oh! why did God let this trial come to me?' "We cannot tell, love. We only know that 'He doeth all things well.' You have drank of the sweet wine of life all your days, now take the bitter cup and drain it without a murmur, knowing

that it is held to your lips for a wise purpose." "Grandmother," said Faith, coming into the her late companion, with a laugh. Then turning room at that moment, "there is a man at the door to the new comer, who was regarding her with a who says that he has brought Miss Nulla's trunk." "What can he mean?" exclaimed Mrs. Elwood, with a mystified glance at her companion. "Do

you suppose that it is yours, and the child has misunderstood the name?" "I am very certain that it is mine," was the smiling reply, "and equally sure that there is no mistake about the name. Have you forgotten that I am Miss Nobody, now, or, to render that word

more acceptable to ears polite, Miss Nulla?" "Ah! I understand. You must excuse my dull-

Weeks passed, and the spirit of Beatrice gathered unto itself new strength and power in that quiet valley home. There was one friend in the great world outside who had not deserted her, and that was the warm-hearted Threissa D'Artois. She wrote, desiring her to come and take the situation in the seminary left vacant by the of our heroine did not tend that way.

> CHAPTER XXIV. "The music of a march is sweet; But action is sublime: And you may live a nobler verse Than can be told in rhyme."

"Beatrice, I have good news for you," said Mrs. Elwood one day, late in the summer. "There is some prospect of your obtaining a situation in Philadelphia as a companion for a very wealthy lady, who is a confirmed invalid."

"Is there? Well, that, certainly, is agreeable tidings." "I supposed that you would think so, as I have

noticed that you seem to be growing very uneasy. Why can't you be contented, my dear girl, to remain with me for the rest of my days? You know that it would make me very happy."

"I presume so, auntie; and if you really needed me, nothing could induce me to leave you—as I believe I have told you many times before—but as you do not, it is my duty to go. I could not endure to be dependent upon your bounty, and pardon me if I say that you have no right to waste your substance upon one who is able to provide for herself. Remember that Faith's claims are paramount to any others."

"You are right, darling, as you always are; still, conceive how I have lived without you all these long years."

Well, that you have warrants the supposition that you can again," was the laughing response. 'I hope that you will miss me some, for I should dislike to prove myself to be such a nonentity as that would seem to indicate if you experienced no sense of loss. But I am forgetting the question that I wished to ask: Who has been so kind as to interest themselves in my behalf? I was thinking that I should be obliged to advertise."

"You have seen Mrs. Harrison, I believe-the lady who lives in the beautiful house on the hill? ning and heard you singing to Faith, and a day or When the stars flashed out in the purple abyss | two after she called here, when you happened to | turned to go, saying, as she did so:

be out, and inquired particularly about you, and I gave her such information with regard to your affairs as I thought best, and then she spoke of this ady-who, it appears, is an old friend of hers-saying that she had written to her, inquiring if she knew of any one who not only possessed all the qualifications for an agreeable companion, but was patient and forbearing, and capable of enduring with equanimity the caprices and petulance of an invalid. She then went on to say, that if such a paragon could be found, she would engage her services, if they were to be had, no matter what it cost her. I knew very well to what these remarks tended, and therefore was not surprised when Mrs. Harrison informed me that she had come to the conclusion that you would suit the lady admirably, if you could be induced to make the trial! She desired that I should broach the subject to you, and then if you were inclined to look at the matter in a favorable light, she wished that you would come to her, that she might talk with you."

as she folded up her work: "I am sure, I am greatly obliged to her for her good opinion; and I think that I will comply with

Beatrice mused an instant and then exclaimed,

her request at once." In about two hours she returned with a smiling

face.
"It is all settled," she said, as she came and seated herself in a low chair, by the side of Mrs. Elwood, and leaned her head against her, "or nearly so, for I left Mrs. Harrison writing to Mrs. Sutherland—the lady in question—and she assures me that the latter will be sure to engage me on her recommendation. She was very candid in all her statements, showing me the dark as well as the bright side of the picture. She said she feared that I should find her friend anything but an agreeable individual to live with, as sickness, together with trouble-she did not specify whathad changed her from a sweet, lovable girl, into a

morose, irritable woman." But, my dear child, you certainly have not agreed to accept any such situation as that? It will be terrible for one who has been nurtured as you have been. I can't consent, darling, to your sacrificing yourself in that way."

"Oh, you absurd auntie! I have no intention of immolating myself at present, for anybody; so set your heart at rest. I can't expect, though, to go through life petted by every one, as indeed it is best that I should n't. I am stronger now than I was once, thanks to your kindness; still, as I have not been out into the world to encounter its tempests and hurricanes, I do not yet know of what metal I am formed. Now I believe that it is my duty to go to this place; and according to my light so must I walk, else another thunderbolt may fall crashing at my feet, driving me forth whether I am willing or not. Besides, I have taken a faucy to Mrs. Sutherland. This may seem strange to you, but it is nevertheless true. The very fact of her insisting that Mrs. Harrison should inform very one who desired to accept the situation that she was a cross, petulant person, and that whoever came into her service would be uncomfortable generally, has attracted me to her. Then, again, I pity her, for some terrible, icy hand must. have clutched at her heart-strings, thus to embitter her whole nature. Perhaps it may be my privilege to pluck away some of the thorns that have been thrust into her soul. Come, smile, nuntie! and say, 'God bless and aid you in the undertak-

ing."
"I do, my darling, most sincerely. May you indeed be to her all that your fond fancy pictures. Heaven forbid that I should try to discourage you, for it may be that the angels are whispering unto your inner consciousness, bidding you to walk in this path."

"I believe that they are," she replied with a smile, and then the holy mantle of silence fell upon the two. A week passed; and then came a letter accept-

ing Miss Nulla's services, and desiring that she should proceed to Philadelphia immediately. Having confidently expected such a summons she was fully prepared to comply with the request. It was painful, parting with Mrs. Elwood and Faith, but she cheered them with the promise of writing frequently, and went away with a smile

and heart was hing. It was on a wet, disagreeable afternoon that Beatrice-suffering extremely from a fit commonly called the "blues"-alighted from the cars in

wreathing her lips, although her eyes were humid

the city of Brotherly Love. To her great relief, she found Mrs. Sutherland's coachman in waiting, who, taking her checks, secured her baggage, and then conducted her to a plain but elegant carriage, and soon she was whirled away to her new destination.

After a ride of about two miles, through a beautiful country, which at any other time would have inspired our heroine with a profound admiration, the horses were turned into an avenue of elms. and stopped before a mansion whose architectural elaboration Beatrice had never seen equaled. The edifice was surrounded with terraces of flowers, and the whole appearance of the place seemed to indicate that it was the home of wealth and refinement.

As Miss Nulla mounted the flight of stone steps. the front door was thrown open, and she was ushered into a spacious hall, where she was met by a pleasant-faced girl, who said, as she led the way to the broad and richly-carpeted stairs:

"Mrs. Sutherland's orders are, that I shall show you directly to your room, and after you have made such changes in your toilette as you desire, conduct you to her."

"Very well."

"John will bring your baggage up immediately," continued the servant, noticing that the stranger paused and looked back.

They now traversed an upper corridor, at the end of which the guide flung open a door, and Beatrice entered a large, pleasant chamber, in which her trunk had already been deposited. The maid now

"Misress told me to tell you that everything here is at your disposal. Unless you want assistance I will leave you now, and when you are ready to descend ring the bell, and I will come for you. I should advise you to be as quick as possible, for she will be in a better humor if you do not keep her waiting long."

"Thank you! Your counsel is very good, and I

will be sure to heed it."

These words were accompanied by a sweet, rare smile that sank into the girl's heart, taking it captive at once; and she went away wondering what ill fortune had sent such a beautiful young lady there to be tyrannized over by her mistress.

Beatrice soon completed her preparations, and in about fifteen minutes after her entrance into the house, was ushered into the presence of Mrs. Sutherland.

That lady was seated in a large arm-chair which was drawn into a curtained alcove. She was very pale, with dull, heavy eyes, a sharp nose, and thin lips, from which all the sweetness had departed. Her brown hair was plentifully sprinkled with silver, sowed there by trouble and sickness, perhaps, but scarcely by Time. Altogether, the face was not a very propossessing one.

The room was large, high and luxurious in all its appointments. The floor was covered with a costly carpet of rich, warm colors, into which the feet sank without noise. Crimson draperies fell from gilded cornices, and divans, lounges and easychairs of the same bright hue were scattered in profusion throughout the apartment. Rare and beautiful paintings adorned the walls, interspersed by statuary upon ornamental brackets. A harp stood in one corner of the room, a piane in another, while on a handsomely inlaid table lay a

All this Beatrice took in at a glance, as she passed along and stood before her employer. That person did not look up at first; but the girl felt certain, by the twitching of her mouth, that she was aware of her approach. At last she raised her eyes, and leisurely surveyed the graceful figure at her side.

"Humph!" she ejaculated, after she had continued her rigid scrutiny for the space of five minutes, "beauty is but skin deep! Remember that, will you?"

"I will try," was the demure reply.

"Sitdown!" and the lady motioned her to a chair opposite. "It makes me nervous to see you standing there like a post."

Beatrice obeyed, and another interval of silence

Then Mrs. Sutherland exclaimed:

"I should really like to know what possesses you to wear black."

"It has been the most in accordance with my feelings for the past few months. If you dislike it very much, however, I will change to colors."
"Dislike it? Ugh! I should n't be surprised if

I did. It has an unpleasant way of reminding me of gravestones and the sheeted dead."

"I am extremely sorry, then, that I have intruded upon you in this garb. I will lay it aside immediately, if it is your wish."

"No; you may remain as you are for the rest of the day. I am accustomed to such annoyances. Do you always wear your hair falling over your shoulders in that style?"

"Yes. It seems to be the way that Nature intended that it should be worn."

"Humph! I suppose so. It is unfortunate, is n't it, that there won't be any young men here to ad-

Beatrice laughed a merry, ringing laugh, that startled the shadows that were creeping over the room, and even wooed a timid smile to the lips of the stern, cold woman opposite. It was a sound that had not floated upon the air in her presence for many a long year.

They were both quiet after that for several minutes, and then Mrs. Sutherland said:

"What induced you to come and live with me?" "I had several reasons. Necessity demanded that I should do something, and this seemed to be the best opportunity that offered itself."

"Did Mrs. Harrison inform you that I was cross and peevish, and very hard to please?

"Yes'm." "And you didn't believe it, hey?"

"Of course I did, as I didn't suppose that you would malign yourself."

"Then you think I spoke the truth, do you?"

"I haven't seen any occasion to doubt your word, as yet."

The lady laughed inwardly.
"She'll do," she thought; "there is n't a particle of the sycophant about her. If she had answered that question as Miss Podger did, I'd have turned her off this very night."

"You perceive that I have three musical instruments," she said, after a pause. "Which do you

"I admire them all; but if I had my will, I would never finger the guitar, except by moon-

"Ah! you are sentimental, I see. I suppose that you play divinely," and there was a covert sneer "I have always been told that I was a very good

performer, but nothing remarkable," replied Beatrice quietly; "and as I supposed that a correct judgment, I never cared to dispute the matter." Well, I must say that this long conversation

has been excessively fatiguing," was the next exclamation. "My head aches severely. Bathe my temples, can't you? You will find water and a bowl in yonder recess."

Her companion departed, and presently returned with the basin in her hand; but no sooner had she laid her wet fingers upon the lady's brow than she started from beneath her touch, exclaim-

ing:
"Bless my heart! if you have n't got ice-cold water. I should really like to know if you intend to freeze me to death. If you have n't any desire to, perhaps you had better turn the other faucet, just enough to take the chill off." Beatrice complied with her request, and for a

few minutes everything worked admirably, and then she was informed that she knew no more about bathing a person's head than a baby. "I know that I am rather awkward," she re-

plied, with a laugh; "but I presume that I shall learn in time."

"Yes; after you have killed me, I suppose. Now if you can ring the bell and order tea, without making a mistake, I should be exceedingly happy to have you do it."

The evening witnessed the same continual faultfinding, and when the poor girl retired to her room, she seriously questioned whether she had not overrated her patience and forbearance.

CHAPTER XXV.

"Be still, sad heart! and cease repining; Behind the clouds is the sun still shining; Thy fate is the common fate of all: Into each life some rain must fail,

Some days must be dark and dreary.

first laughing sunbeam that penetrated into the

LONGFELLOW. It was a gloriously beautiful morning that blossomed out of that wildly tearful night, and the nestness:

chamber of Bestrice, seemed to her like a messenger of glad tidings, infusing, as it did, now hope and courage into her shrinking, doubting heart, and enabling her to enter Mrs. Sutherland's presonce with a smiling face, and a step that was almost elastic.

That lady, however, had not seemed to have derived any benefit from the joyful hymn that Nature was chanting so melodiously, for she returned the young girl's cheerful greeting in a dry, snapping tone, and then remarked:

"Is it possible that you have really got along? I began to think that you were never coming. I have been up such a great while, that I am almost starved. I will trouble you now to ring the bell, and order breakfast."

Her companion silently obeyed; and presently in the repast; but this she did not accomplish the mysterious decrees of Provilence?" without several sharp reprimands from her mistress, which she received with apparent indiffer-

Beatrice secretly hoped that the food would be suited her; therefore the unruly member was scarcely silent for a moment. The steak was burnt; the eggs were either boiled too much or too little; the biscuits were dough, and the coffee dish-water; but, nevertheless, she contrived to make a very substantial meal.

"Now, Miss Nulla, I should be pleased to have you read to me for a short time," exclaimed Mrs. Sutherland, after the breakfast things had been removed. "I thought last evening that your elocution was extremely defective, but concluded that perhaps you did not do yourself justice, as you seemed to be very weary. I can judge better, however, this morning, and most carnestly hope that I shall find that that part of your education has not been neglected. Here is Wordsworth's Excursion,' a poem which I very much admire you may try your powers on that."

Beatrice took the book, but after listening to such remarks as those, and conscious, too, that her hearer would overlook whatever of beauty was embodied in the lines, in her anxiety to detect mistakes, it is not surprising that her attempt proved a signal failure, and after plunging desperately through several pages, she paused in very

That the lady enjoyed her confusion was apparent by the gleam that shot into her dull, grey eyes, and the smile that strove to play about her cold, thin lips.

"I am glad that you were sensible enough to stop of yourself," she said. "Dear me! my nerves are all of a quiver! Poor Wordsworth! I do not think that he was ever murdered to such a degree before. How Mrs. Harrison happened to call you good reader, is past my comprehension. Why, a child of ten would have succeeded better than that. You may order the carriage now; I believe that I will ride out. Return as quickly as possi- long, dark lashes, and rolled silently down the ble, for I wish you to assist me to dress, and then you may prepare to accompany me."

Beatrice hastily left the room. She was too thoroughly vexed with herself to be annoyed at the comments of her employer.

the last time. She never shall have another opportunity to triumph over me in this style!"

She did not enjoy their drive much, for Mrs. Sutherland was continually in trouble. Sometimes the horses went too fast, causing her head to whirl; again, the motion was so slow that it waters, she did not realize that it was returning made her nervous. If the carriage windows were | to her again after many days. closed, she was in imminent danger of suffocation; if onen, she was equally fearful of freezing. Never, within the scope of her remembrance, had the the latter, contrary to her usual custom, was roads been in such a villainous condition, or John so extremely careless. When the coachman was bidden to return to "The Elms," Beatrice drew a sigh of relief, which did not escape Mrs. Sutherland's observation, and accordingly, with a grim smile, she immediately countermanded that order. It was wonderful how many places of in- with one of the daughters.", terest the lady was suddenly possessed with a deturned into the avenue that led to the house.

The remainder of the day was diversified by music, reading and complaints, together with an occasional game of backgammon.

A week slipped by before Beatrice found an opportunity to redeem her promise to Mrs. Elwood. Then she wrote a long and cheerful letter, giving that dear friend no sign of the utter weariness that was pressing upon her heart and life.

Those were dark, tiresome days that followed: but bravely she struggled on, meekly bending to receive her cross, and striving to teach her soul patience. If her lips were not always wreathed with smiles, at least no harsh or fretful word ever passed their portals.

October came, sprinkling the forests with its gorgeous fires, and wrapping the hills in splendor. But soon the glowing embers smouldered low, and then died out in grey ashes; and November, wan and pale, laid her cold hand on the shivering earth.

"Miss Nulla, I should really like to know what minutes," exclaimed Mrs. Sutherland, one afternoon, as she sat watching Beatrice, who was gaz ing abstractedly from the window.

The latter started, colored, and then replied: "Nothing worth repeating, I assure you. I beg me?" your pardon for being so impolite as to fall into a reverie in your presence. Shall I finish that book

that I was reading to you yesterday?" The lady's brow darkened. "No," she pettishly rejoined; "I have heard as much of that stuff as I desire. If you are not disposed to gratify my curiosity, do not, for pity's sake, attempt to force anything else upon my at-

tention." The girl looked annoyed, but remained silent. Her companion watched her stealthily for a moment, and then renewed the charge:

"You admit that your thoughts were not very important; then I do not understand why you should be so terribly averse to revealing them." "Oh! indeed, I am not. I only hesitated because I did not suppose that they would be of sufficient interest to repay you for listening to them."

"I certainly ought to be the best judge of that." "Well, then, I was merely wondering whether I should live to be old." Mrs. Sutherland looked as though she hardly

believed her, but said, half smilingly: "Did you come to the conclusion that it would be desirable?"

"No; unless I could ever retain the spirit of youth. If ago is to bring me nothing but unhappiness, I should pray to die now." "But suppose that heaven is deaf to your plead-

ings, and that you are obliged to live on after all that makes life sweet and pleasant is taken from you?" Her tone of indescribable bitterness fell like a

dagger-stroke upon the sympathetic heart of Beatrice. Involuntarily she knelt by her side, and, looking up into her face, replied, with sweet ear-

"Then I would gather together the blessings

that are still left-tiny buds they might be-and cherish them until they burst into flowers, filling my spirit with fragrance, and lifting me above all trouble and sorrow."

"But if nothing, nothing remains—what then?" "That cannot be, and God rilgn. Do we not have his blessed assurance thathe will not leave us wholly comfortless?"

No sooner had the girl given utterance to these words than she sank back, sartled and frightened at her own audacity, while Mrs. Sutherland, rising, paced the floor with her lands clasped, and her head bowed, murmuring:

"Can it be that I, and none other, have been making myself miserable all these long years? Have I willfully shut my eyes o the golden sunlight, declaring that there was no brightness for servant entered, set the table, and brought me, and falsely attributing all ny unhappiness to

So much of her soliloquy Bestrice overheard, and then feeling that she had m right to sit there a listener to her self-communings, she glided from the room. An hour passed, and yet another, sufficient to stop the lady's tongue for a while, at | and then Mrs. Sutherland's bdl rang violently. least; but in this she was disappointed. Nothing To the excited maiden, its ped seemed to speak of rage and impatience. Risingquickly, she went down the stairs and through the hall to answer the summons. At the parlor dor she paused an instant to lay her hand upon her throbbing heart, and then turned the handle and entered the room, fully expecting to receive her wages and an abrupt dismissal.

Had she realized how necessary she had become to her employer's peace and confort, that thought would hardly have had the pover to trouble her. She found the lady reclining apon a lounge before the fire. At her approach the turned her head, and holding out her hand, frew her to her, saying, in the old commanding way, although her tone was very kind:

"I want that you should sing to me, Beatrice; my head aches."

"Shall I not bathe your tempes?" she inquired, almost timidly.

"No; I believe that I am still able to make known my desires. When I am not, I will listen to your suggestions, but at present they are use-

Now however much Mrs. Stherland delighted to sneer and laugh at her companion's reading and playing, she never ridialed her singing. That seemed to have peculiarcharms for her, affording her an enjoyment of which she never wearied; and once she had gaciously informed the girl that she possessed a fature in her sweet, wonderful voice.

On this occasion the effect tlat it produced was oven greater than usual, for the low, plaintive melody which Boatrice sang with such tender pathos, swept the heart-strings of that proud, selfish woman, until they sofly vibrated of the "long ago," thrilling her seul with a nameless yearning. Then large, pearly tears gemmed the pale cheeks. Still the sweet voice warbled on, until it seemed to float into the Elysian fields of glory, and then returned like a messenger of peace, laden with love and tenderness.

"You can walk out now, if you wish," said Mrs. "How foolish I was to be so completely disconcerted by her words," she soliloquized; "but it is the air; "as for me, I beleve that I will try to sleep until tea-time. I wis unusually wakeful last night."

The girl glided from the room with a sigh in her heart, and upon her lips. Poor child! although she knew that she had cast her bread upon the

A month passed. One morning Beatrice sat sewing upon a dress for Mrs. Sutherland, while glancing over the contents of a weekly paper. Suddenly she uttered an exclamation of surprise. Her companion lookel up.

"Were you ever acquainted with Algernon Sawyer's family?" inquired the lady. "Not very much, although I went to school

"There is something, then, that perhaps may

sire to visit, so that it was long past noon ere they interest you;" and she passed the paper, with her finger resting upon a paragraph Beatrice took it, glancing at the designated col-

umn with careless indifference; but that air passed quickly away, and her cheeks flushed hotly as her eye fell upon the following announcement:

"Married, on Tuesday morning, in the Grace Church, by the Rev. Dr. L—, Edgar Lewis, Esq., to Miss Louise, youngest daughter of Algernon Sawyer, of this city."

The girl quietly folded the paper, and then leaning her head upon her hand, looked out at the

falling rain with strange, dreaming eyes. "I am sure I never thought of such a thing as her being mistress of dear, beautiful Ferndale," she said, half aloud.

Suddenly she became conscious that she was not alone, and turning quickly, she met Mrs. Sutherland's keen, searching gaze. "That marriage seems to interest you greatly,"

remarked the lady, still scanning her face. If she had hoped to detect anything by the man-"Miss Nulla, I should really like to know what ner of Beatrice, her simple, "Yes, it does," effectu-you have been thinking of for the past fifteen ally baffled her. After that, silence fell upon the

> That evening Mrs. Sutherland said: "Miss Nulla, I should really like to know your history. Have you any objections to relating it to

"If you desire it very much, I will gratify you," was the evasive reply.

Then, as briefly as possible, she sketched her ife. When she had finished, to her surprise, the lady pressed her lips to her brow, saying, in a voice choked with emotion:

"Beatrice, you make me blush for myself. Leave me now, dear." She sat very quietly after the door closed. Sud-

denly she raised her head and glanced around the room, a strange light shining in her face: "Yes, I will do it," she said, emphatically. "I never shall find one more worthy, if I search the whole world over. It will atone, too, in part, for my treatment of her since she has been here. Tomorrow I will send for my lawyer, and have a

will drawn up, making her sole heiress of my

wealth. Then, Beatrice Nulla, you shall resume

your rightful place in society.' Alas for human resolutions! That night pale, anxious faces flitted from room to room, and medical aid was summoned in hot haste; but science was at fault, and so, reclining on her luxurious couch, with her head pillowed upon the bosom of her faithful companion, Mrs. Sutherland yielded up her breath to the Destroyer.

TO BE CONTINUED.

A suffering but godly man was once asked if he could see any reason for the dispensation which had caused him so much agony. "No," replied he; "but I am just as well satisfied as if I could see ten thousand. God's will is the perfection of all reason."-Spring.

There is a young man somewhere so modest that he will not embrace an opportunity. He must be related to the young lady who fainted when she heard of the naked truth.

Written for the Banner of Light. LIFE IS IN THE WORLD.

BY BELLE BUSIL.

Mother, angel mother ! Come, and watch beside my bed; Let me feel the gentle presence Of thy hand upon my head ! Come, and fold thy arms about me. As in the days of old: For my heart is sad and fearful, And the world is dark and cold.

Mother, angel mother! Come, and soothe me till I sleep; Let me feel your love about me, And my heart will cease to weep! Come, and sing the songs you taught me In the happy days of yore, With the lullabys you chanted-Sing them all to me once more.

T is long since we were parted, And I've wandered far and wide, Ever pining for thy presence, And thy loving hand to guide. Mother, angel mother ! In the fading sunset gleams Come, and whisper to me softly, Through the golden gate of dreams.

I am weary, oh how weary! And my spirit yearns for rest, Come, and fold thy arms about me, Let me sleep upon thy breast. Come, and kiss me ere I slumber, Oh, dearest mother, come! And wake once more the vision Of my childhood's happy home.

Ah! well do I remember That soft and sunny nest, The cottage in the valley, Where I slept upon thy breast. Ah, mel there is no palace, Or stately mansion old, That was ever half so pleasant As "the cottage by the wold."

There I frolicked with my brothers, With my little sister played, Till the angels called her from us-Then I wondered where she stayed; For I had not learned the lesson That later years unfurled, Like a sable banner o'er me, "That Death is in the world."

For life was all about me, And love, the deep and strong, Hold me fast in his embraces, And charmed me with his song. In the summer-time I wandered Through the meadows, by the floods, And in the hazy autumn Went a-nutting in the woods.

Thus my childhood years flowed onward, Beating time to joy and mirth, Whose music waked no echo, Save the harmonies of earth. Till one day a sable banner O'er our cottage was unfurled, And I learned the mournful lesson, "That Death was in the world."

For I saw thee borne, dear mother, In stillness from our door, And heard it said, in sadness, "She will come to us no more." Then a great grief shook my spirit, As winds the mountain pine, And I murmured, in my anguish, Oh! would thy grave were mine!

Since then in grief I've wandered O'er the fair and lovely earth, Ever sighing for thy presence, And the music tones of mirth. Mother, angel mother ! While the fading sunset gleams, Come, and whisper to me soft Through the golden gate of dreams. -

Thus prayed a lonely orphan, 'Mid the stillness of the night-When lo! a blissful vision Dawned in beauty on her sight. Through the open portals gliding, Came a soft and silvery light, And 'mid the wavering brightness Stood her mother robed in white.

On her brow were fairest garlands, On her bosom glowed a star, Whose love-light, warm and steady, Through the chamber shone afar. Then o'er the lonely orphan A holy calmness stole. And the dove of peace returning, Found a nest within her soul.

While the angel-mother, bending On her child a look of love, Smiled fondly, and then pointed To a land of light above. 'Mother, angel-mother!" The weary orphan cried; Yet ere the words were spoken,

The vision left her side. Yet the memory of it lingering In her lonely heart became A star of hope whose brightness Beamed with a steady flame, And lighted up the darkness That gathered on her way, And gave each cloud of sorrow

A soft and silvery ray.

Then peace above her spirit, Like a banner was unfurled. And with joy her heart repeated, "Life, Life is in the world; Life, Life, not Death, is victor, When the spirit quits the clay!" Thus sings the lonely orphan In gladness every day.

Life, life divine is thrilling All the pulses of the earth! Lo! it changes but to brighten, And Death is but a birth-A casting-off of garments Made to be thrown away-A flitting from a dwelling That's crumbling to decay.

Tis a rest, a joyous transit-This change that we call death. Then why should we seek to flee it, Or fear its chilling breath? Tis rising like the eagle, When it soars toward the sun; Tis the spirit flitting homeward,

Honceforth I'll sing with gladness: "Death was, but is no more!" While my heart takes up the music Of childhood's happy lore.

When its earthly task is done

For life is still about me, And love, the deep and strong, Holds me fast in her embraces, And soothes me with her song; While with glory my heart is singing, 'Neath the banner by truth unfurled, Lot Death linth fled to darkness, And LIFE is in the world. Adelphian Institute, Norristown, Pa., 1861.

The Lecture Room.

ADDRESS OF FRED. L. H. WILLIS,

Before the Spiritualist Convention held in Olinton Hall, New York, Wednesday, Thursday and Friday, May 11th, 12th and 18th, 1864.

[Reported for the Banner of Light.]

Mr. President, Ladies and Gentlemen-I had hoped

Mr. President, Ladies and Gentlemen—I had hoped that my voice might be permitted to remain silent in this Convention, inasmuch as it is statedly heard on Sundays in this city; but it has been decreed otherwise, and I am before you this morning as your appointed speaker. And yet I fear that I am in no condition to utter words of glowing eloquence, or give forth burning words of inspiration; but what I do say will at least have the merit of coming from an earnest heart.

I presume I am right in judging that no one has come to these meetings purposeless, and of course no one can judge the purposes of another; but it seems to me that our only purpose should be to gain some lesson of wisdom or of love. It is no place here, it seems to me, to discuss our own individual opinions concerning mere phenomena and the individuals through whom they are given; it is no place to relate mere wonder tales; and it seems to me we have something to do besides to present personal phenomena that others would be unlikely to understand or appreciate, coming, as they do, from personal oxperiences that have little to do with universal principles. If we have no great words to speak concerning a world's progress, our Convention had better have remained a meeting without organization. We have come together as a body of Spiritualists; but what do we mean by the term? If we mean merely spiritual phenomena, then we may as well adjourn to witness those phenomena. If we mean merely the external signs of things, then let us go into the external signs of things, then let us go into the external world and witness those signs. We must, we do mean more than this. We place ourselves on the broad platform of reform. We mean progress, we mean truth, we mean ideas:

Spiritualism is not a modern idea; it is not a new truth. No truth is new, but all truth is as old as the eternal source of truth. But Spiritualism comes with fresh revelations of time-honored truths. We find its platform erected on the plains of Mamre. We hear its truths enunciated by the sp

nations left the traces of their recognition of spiritual laws on blocks of porphyry and in temple and catacomb. We need not seek to tear down the past, for the past is with us and is a testimony of our faith. We can come up the long line of ages, and find everywhere witnesses of our faith. No prophet refuses his prophecy for us; no seer but reveals the laws of the present. Moses and Aaron bear testimony for us. David and Saul are revelators unto us of spiritual laws. There is no religious utterance in all those ages when the children of Israel obeyed the voice of the diviner life and bore their part in the progressive civilization of the East, that does not reveal to us the graid truth of spirit power and spiritual revelation. Scerates with wisdom unfolds our philosophy. Plato teaches us of spiritual laws. Senneca and Casar, Porphyra and Pythagoras are our worthy teachers.

When Christianity shed her benign light over Palestine—a light that was destined to spread the such the whole world with its educarity ille.

When Christianity shed her benign light over Palestine—a light that was destined to spread through the whole world with its advancing illumination—it came a glorious revelation of spirit-power and spiritual religion; it cast itself loose from the trammels of old dogmas, and rent in twain the vell that separated the spiritual world from the natural world. A great prophet soul, a seer of God, an illuminated philosopher, came from out that old Jewish nation and declared a diviner religion, came from a humble, simple life unto an ignominious death, and bound in ever-living bands the heart of humanity to the heart of God. His spiritually-illumined soul opened, through the gates of death, the gates of life, and bound a crown of glory about the crown of suffering, and showed forever after how love and devotion to right can forever after how love and devotion to right can make the human soul show itself a God. Jesus lived a spiritual religion, and expressed spiritual laws. He embodied truths, instead of teaching doctrines. We see in his philosophy, as he declared it, a glorious confirmation of every spiritual law of the old-and a revelation of the spiritual forces of the coming time. He expressed in a life not merely spiritual power, but he expressed spiritual love, and thus he was not only a revelator of the Spiritual Philosophy, but an embodiment of a

the Spritual Philosophy, but an emboument of a spiritual religion.
When Christianity became entangled in dogmas and became merely a religion of forms, it needed other awakenings. They came in a Luther, a Molancthon and a Zwingle. Again, in a Fox, a Wesley, and a Murray. They came in a Channing and a Parker. These great hero souls, these bright lights, have shone through the darkness, and revealed to us more and more of the truth of the Infinite. Is the nest, then, not a worthy platform vealed to us more and more of the truth of the Infinite. Is the past, then, not a worthy platform on which to rear this nobler structure of the coming time? Beautiful blocks, white and pure, fit this mosaic of the past; Egypt, Assyria, Palestine and India, Persia and Chaldea, send to us their gifts; from their edges have been cut the errors, from their sides have been chiseled their follies, and here, pure and perfectly fitting to its place, is the simple, undying truth. Shall we tear it upthis beautiful mosaic of the past—and leave a gaping space? No; let them remain, these foundation-stones in the temple of truth. However minute some of them may be, they are so much toward the perfect whole.

But there is a chief corner-stone to this temple that no one brought until Palestine found it. When Jesus declared the Fatherhood of God, and linked thereunto the Brotherhood of Man, he linked thereunto the Brotherhood of Man, he bound the heart of humanity, by chains that could never be broken, to the heart of the spirit-world. Those bands were spiritual laws, and they cannot be broken, without violation of the purest instincts of the human heart. In this truth we behold the illuminating power of the human soul. In this we behold the light of the ages. In the recognition of this truth, we find our future progress. And now does any one say that Spiritualism means nothing? Does any one say that it has no basis—no fundamental ideas? It means every reform and progressive movement that the human reform and progressive movement that the human soul can aspire to recognize or hope to urge for-ward. It means the broadest sympathy and love;

ward. It means the broadest sympathy and love; it means the tenderest charity; it means, in short, our whole duty to ourselves, to our fellowmen, and to God. Have we, then, no word to speak worthy of its ideas and principles? Shall the world ask again and again what we believe?

We believe this: Every soul, whother human or spirit, bond or free, black or white, is linked to us in the great bonds of brotherhood, and what we want to know is this: our whole duty to others, whether they be in the spirit-world or on earth. The spiritual laws that bind us to our fellowmen will reveal to us the spiritual laws that bind us to will reveal to us the spiritual laws that bind us to our fenominen will reveal to us the spiritual laws that bind us to the spirit-world, and if we can understand what power we have over spiritual beings, or they over us, we can understand our relations to the human spirits that are about you

spirits that are about us:

It seems to me that no person can be truly and faithfully a Spiritualist who neglects a single duty to his fellowman. Therefore I must put down the first law of spiritual progress to be faithfulness to the divine idea of universal brotherhood, and to this I must hold every Spiritualist, or deny to him the name. We need this indwelling sense of sympathy with others, before we can unfold a single worthy idea of our beautiful philosophy. How this idea of brotherhood has been set aside by the churches of the various sects, we all have testimony in the world about us, so that what is termed Christianity is only a name, and has left the idea. Christianity is only a name, and has left the idea. Thus it is not with a false religion or a false Chris

tianity that we have to do, but with principles and ideas.
With me, the idea of the Fatherhood of God comprehends the whole of spiritual intercourse; but I know that it has meant, to most minds, only a far-off being who ruled a universe as a king rules a kingdom. But in the universe of spirit we find that Fatherhood expressing itself in the love of heaven. There comes to us the power of love, and we know that its law exists in the individual spirits that are dear to us. We feel the bright chains that unite us to heaven, and we know that our beloved ones there are not only as near to us as our carthly friends, but closer than we can hope to come even to the most tenderly loved and dearest who are still in the form. If we can make plain this truth to the world, it will be the resurrection and the life unto it, because we know that the sharpest sorrow and pain of a separation by death will thus be taken away.

But tell me, will this idea alone lift the world from its greater sorrow—the sorrow of sin? No! We must feel that the divine law of sympathy is binding us to every other soul, and that another's degradation is our humiliation; thus our grand spiritual law is the law of love. We want it operative if our hearts, before we can understand the first meaning of Spiritualism. By the term understand, I do not mean intellectually comprehend for we can intellectually take in and complehend many laws of the universe, but we caperations.

for we can intellectually take in and completened many laws of the universe, but we can be them in ourselves until we feel their, bound to the spirit-world and to earth in the teat bonds of brotherhood, then we can first all ourselves Spiritual being the brotherhood, then we can first all ourselves Spiritual being the spirit world and to earth in the teat bonds of brotherhood, then we can first all ourselves

brotherhood, then we can first call ourselves brotherhood, then we can first superfluous. I agree that no knowledg research. I would would urge investigation ag of all the spiritual covet earnestly the unfold of all the spiritual gifts that can reveal eith the power or the beauty of the spirit; but if philosophy on the broad basis of human antipitual progress.

If I understant past to satisfy the human philosophies of the lack of this broad cornerspirit, it has ben the lack of this broad cornerspirit, it has ben the fatherhood of God, and the stone of 19 Man. If I understand rightly the Brotherhood for this tins faith, and its revelation opened the front site of feeling, and the light shone therein.

The as we have stated, this revelation is not perfalism; it includes the facts and philosophy spiritualism. When it came, it came through

terialism; it includes the facts and philosophy "Spiritualism. When it came, it came through anodlumistic minds; and where it needed another revelation, it had no other channels, and so in our day we have a fresh testimony of the life, the love, the power of heaven. But what is this revelation to us? It is the triumph of life. We know now that what we call death, is fullness of life. The heavens have been opened to us, and what have we beheld? Not the golden streets—not the sapplier gates—not the king crowned and his subjects prostrate in lowly abjection before him. No; we have seen beaming eyes of love; we have heard tender voices of appeal; we have looked upon beautiful scenes, and into our hearts has come the blessed assurance that what we most love is ours by laws as eternal as God; that the universe knows no such word as loss. As we most love is ours by laws as eternal as God; that the universe knows no such word as loss. As we have seen this, has it done nothing for us? Has it not quickened our love? Has it not stimulated our noblest desires? Has it not been an inspiration to nobleness, and to heroic action? If not, oh! better by far it had nover come to us. If ye should all answer me nay, yet can I not credit ye. It must be, it is true that as one revelation of truth comes to our spirits, its entrance gives passage to still higher, still sublimer truths. And so this revelation of spirit-intercourse, springing, as it does, from the great laws of life, has brought to many a soul beautiful revelations of love, that link themselves unto heaven. We do not need to go back and say how the old dogmas dissolve, and how, one by one, the superstitions of the past leave us free and untrammeled to search for great principles, and to aspire after divine truths. They leave us—these errors—naturally, and the benign inspirations of heaven take their place. We no longer stand divorced from the Paternity of God—we dwell in it. And now our hearts open themselves and average their supports with the contents of the past leave and average their supports with the measures with we dwell in it. And now our hearts open them-selves and express their sympathetic oneness with

we dwell it. And now our nearts open themselves and express their sympathetic oneness with the true, the pure, and the good.

And now with this sense of the redeeming power of the spiritual religion, is it strange that we should seek to unfold its truths, and present its beauties to those who yet fold about themselves the wrappings of bigotry and of ignorance? No; it seems a necessity to our spirits to let their light shine forth, even as the sun and star-glory must reveal itself, and I doubt not the sincere desire of all who have been blessed with this faith to declare it unto others. But it cannot be done by words; it will not be expressed by external signs. We have but one way, thank God, to express truth—we must live it. Glorious utterances will come, noble inspirations will be given forth; but these proceed from true and noble hearts, glowing in sympathy with the divine life of heaven.

'Oh, could, I draw back the curtain that sometimes loving hands draw back for me, and show you the heartles of the spirit's home—show you.

out times loving hands draw back for me, and show you the beauties of the spirit's home—show you how fathers, mothers, the strong and tender ones—how little children, the beloved and pure—how wise and noble ones, the world's hero-souls of the past draw near the hearts of every one of us, and draw near the hearts of every one of us, and seek to bless and strengthen us, and inspire us, while in their own beautiful homes they help prepare a mansion for us eternal in the heavenscould I make plain to you, as it sometimes is to me, how natural and beautiful and perfectly fitted to the spirit within us is the beautiful spirit-home so that we can never be defrauded, but mus know the great law of spiritual compensation—I say, could I do this for you, or for the world, yet would I rather kindle one noble aspiration, yet would I rather kindle one nobe aspiration, yet would I rather give courage to one fainting spirit, yet would I choose to stimulate the weak purpose and strengthen the lagging will, and lead one soul from the darkness of wrong and the misery of evil, into the paths of purity, peace and noble action. And I believe, friends, this is what our beloved, ones in the spirity realm are strainer to deloved ones in the spirit-realm are striving to do. Not merely to show us the beauties of their own life, and the delights that may surround them, but to inspire us with nobler sentiments, and stimulate us to nobler action. To do this, they sometimes open before us the radiant beauty of heaven, that we may perhaps catch a reflex of its glory, and press forward to it with courage and with faith. But neaver than ever to us do they come when they breathe into our hearts with the still small voice that comes to us amid no controversy amid no jar of earthly ambition, but whispers to us sweet words of assurance over every victory won over passion, over every wrong made right, over every evil purpose foiled, over every triumph of love. Oh, let them not speak in vain, these still,

love. Oh, let them not speak in vain, these still, small voices! We can be angels, indeed, if we will do the work of angels.
Oh, friends, brothers, sisters, in the light of all that has been, and all that is, with this glorious revelation from the past, and this divine light in the present, what have we to do for God's humanity? With solemn and yet joyful earnestness heaven waits to work with us. What wilt thou have me to do, oh truth of God? we should ask; and to him who asketh, the answer surely cometh, even into his spirit, leading him forth into a life of noble action, to the ministry of love and to the even into his spirit, leading him forth into a life of noble action, to the ministry of love, and to the exemplification of the sublimest spiritual philoso-phy that the world has ever known—the highest and most joyful that ever enlisted the human powers. Let us not be driven from it by any weariness, by any indifference, by any failures or shortcomings on the part of those who profess to receive it, by any apparent signs of defeat or fail-ting. All these may and do occur but they are ure. All these may and do occur, but they are not signs of weakness, but rather of strength, and should have the effect to inspire us to greater offorts, for the soul of man is destined forever to rise toward the stature of perfect, divine manhood, at which the heaven of stars hint, as they silently wait the time when they shall crown him king; it must rise to a beauty that shall find an gels and archangels, heroes and martyrs, the great and sublime of all ages, transcendent and glorified in spirit-life, its compeers, inspirers and

New inventions are the order of the day. The last is in the clock or watch line. Imagine a sim-ple addition of two enameled disks to the two hands of a watch or clock, with the name of some hundred cities inscribed on each, and you have an idea of a contrivance by Prof. A. W. Hall, of St. Louis, by which every watch or clock is made a universal time-keeper. When the Pacific Railroad is built, a man can travel from seaboard to road is built, a man can travel from seaboard to seaboard, and, without altering his watch, carry the correct time at every important station; and this, no matter how long he may tarry in a strange place. Such an instrument has its value for commercial travelers, for lecturers, and the like; for observers of natural phenomena in different localities; for engineers, surveyors, etc.; and for the public at large. So says the Independent

Written for the Banner of Light. BAIN.

BY S, P KEACH.

Thick and far the raindrops fall-

Fast the couds are flying,
O'er the carth a misty pall
Hide the day that's dying. Couding moments as they fly, colling hours that perish, seats the clock as mournfully

Fade the hopes we cherish.

I remember, I remember, As a spell comes o'er me, Scenes, that times I cannot number.

Fancy brings before me. In a twilight hour like this, One I loved lay dying; Spirits from the land of bliss To her bed were flying.

While the clock the moments beating, And the raindrops falling, Mingled with low sounds of greeting To our lost one calling,

Those who gathered round her bed, Heard the earnest voices; But they knew not what they said, Mourning for their losses.

One whose tears fell fast like rain, From the window gazing Through the drops upon the pane, At the candles blazing,

Lighting many a peaceful home

O'er the distant river; Must he lay her in the tomb-In the darkness leave her? Since, on such a night as this.

When 'tis dark and stormy, Sad and tearful memories. Come like dreams before me.

The Proposed Paris Banquet to Mr. Home, etc.

Translated from the Revue Spiritualiste for the Banner of Light. The appeal that we made in our first number relating to a banquet to be offered to Mr. Home, as a protestation against the outrages he had experienced at Rome, did not go unanswered. More than two hundred men and women at once responded. Amongst those who have thus sent their testimony, we count with pleasure two members of the great daily press-savans and thinkers-who hold the most honorable position in society. Two whom we would particularly notice, are the President and Honorary President of the Society of Magnetism. All these were preparing to assist in this fraternal gathering, which promsed to be one of the most beautiful reunions of the new faith, when, a few days before the banquet was to be held, after the hall had been secured and preparations partly made, we received the following note from Mr. Home:

"DEAR MONS. PIERART-For reasons the most grave I am forced to renounce assisting at the fes-tival you had wished to give me. Believe me, very imperative reasons oblige me to this. Entirely yours, D. D. HOME."

At the reception of such very unexpected news, we had a conversation with him, hoping we might learn the nature of these grave and imperious rensons; but while expressing his regret that he could not meet his brothers in Paris, he declared he could not explain further. "You shall know," said he, "hereafter; at present I cannot divulge them.'

Many persons wished still to carry out the project of the festival, but as it could not have the character we had wished to give it, we prepared to adjourn it till a happier day. In the meantime the Revue Spiritualiste shall be a depository of the spirit that would have reigned there. The following toast would have been pronounced by Dr. Clerer de Maldigny, whom, as the eldest, we had prayed to accept the presidency of the banquet: "A testimony of welcome to D. D. Home, on his return from Italy. To this celebrated medium we offer the first toast: His health! to his most able cooperation in the studies which occupy us!" Please remark that I say studies, not science—this last is still in the future—at present our diverse estimations should cause a cautious reserve upon form-

ing dogmas and doctrines.

gentouil:

I wish to say, distinctly, that in these questions of high physiologic cosmology, commonly called the "field of the marvelous," it is necessary to be on our guard against the madness of superstition. To-day its errors are almost crimes: ignorance has no excuse. I criticise not any particular spiritual circle; I announce in general terms my thoughts on this grave subject, when, notwithstanding the derision of public opinion, our firm certainty of facts, from complete evidence and unquestionable source, gives us the intelligence from which we rationally deduce the special life-or very speclous, at least-of etherial forces, that the philosophy of these initiations call spiritual—a name which we have no serious reason to repudiate-"that which we are to do as Spiritualists, is to studystudy assiduously, perseveringly, independently! Courage, then, good will and patience!"

Sentiment sent by M. Cahagnet, to be pronounced by a delegate of the Swedenborgian Society of Ar-

" March 8th, 1864.

DEAR BROTHER AND FRIEND IN THE ETER-NAL-I would join my thought with the group of friends who surround you to give a mark of their esteem, and to protest against the uncivil, unfraternal treatment you have received from those called models of love and justice. I cordially unite myself with those who receive you to their hearts, for you are one of the chosen spirit-lights who will reprove the spirits of darkness seated at Rome. I thank you for your devotion to the cause of experimental instruction-you, the banished by the friends of 'the faith.' I felicitate you on your honorable reception to the palaces of kings-you, who have been expulsed from the temples of fanaticism-be pleased to receive the salutations, most sincere and fraternal, of ALF. CAHAGNET."

The editor of the Revue prepared a fine article upon the "Resurrection of the Religious Sentiment," which he gives entire, and I would like to give it to your readers, but can only spend time to make a few extracts:

"All religions," he says, "have been but diverse forms of the Divine spirit to manifest itself, and they have always been proportioned to the needs, the intellectual state, the obstacles and temporal wants of the age. Their appearance has always been signalized by an assemblage of facts and tendencies, evidently spiritualistic, which strikingly contrasted with the immoralities, and skepticism, and materialism into which the old faith had fallen. So it is to-day. It has been always in the bosom of demoralized society, where force and injustice reign, that prophets, clairvoyants, workers of beneficent miracles have sprung up to confound the doctrines of infidelity, and create a new current of spiritual life. Such was the phase that marked the introduction of Christianity, teaching

sick healed, the dead recalled to life, the known laws of nature momentarily suspended or subdued by other laws, the gifts of prophecy and of tongues accorded to certain men, poor artisans, who endured contempt, persecution and death, subduing all things, confounding the pride of the great, overturning the old world of iniquity and error, and starting humanity on a new path. And now, in improvisations, prayer, soothing the soul to receive our day, other errors, antiquities, similar pride, are the pearly drops of inspirational dew, argumentato manifest more mighty prodigies to prepare the way for the regeneration of the age. Such, to our gifts rarely combined. eyes, is the significance of the extraordinary facts taking place in the two worlds. To witness the facility and frequency with which they accomplish themselves, it appears that the celestial forces draw nearer this planet and increase in intensity.

supports of a lying philosophy. It has brought to grasp. the faith a crowd of skeptics, calling them to enter the pathway of a divine life. The clergy pretend these manifestations are the work of Satan! If it is his work, it has become appropriate for him to appear, as in Job, as an angel charged with a divine mission, respectfully going to receive the orders of his Creator. But if it is the devil with whom we have to do in these times of spiritual resuscitation, is it not a divine work that these facts prove his existence—an existence which is such a fundamental article of Christianity? But who believes it to-day? Nobody! It is, then, surely a great progress to prove his existence to those who deny it. 'Make me a devil,' said Vol-taire, 'and I will believe all the supernaturalism of Christianity.' From whence comes it, then, that this war is raged against these spiritual facts by the Church? It wishes to accredit itself with all the miracles, and cannot suffer them to spring up in the direction of other and rival religions. Yet it is no matter whether you are Orthodox or not, a propagator of heresies, or a submissive son of the Church, the moment you become an upholder of these new facts, you are put out of its pale.

Mr. Home, for example-who is he? A young man to whom Providence has given particular facilities—who is chosen to give to the world the consoling truths that all religions accept. The special powers which aid this young man are the spirits of his sainted mother and beloved friends. About a year since, his young wife drew him toward the Catholic faith, that she might receive the benefit of its prayers when dying-she, who had been raised in the Greek Church. What greater proof of Orthodoxy could Mr. Home give? Yet that has not preserved him from the wrath and anathemas of the holy inquisition. There his Memoirs"-book of facts, recital of experiences, innocent of all heterodox doctrines-have been put to the index. There, where skeptics and heretics of all countries are permitted to sojourn, a Catholic medium cannot remain twenty-four hours! Proceed ye from God?-ye who repudiate the spirit of Jesus while ye adorn yourselves with his name, and pretend it is your exclusive patrimony?

If you proceed from Jesus, why make his redemption a human work? For it is said he came to destroy the empire of Satan, and you claim for him more power than ever before. If you are from God, why fear you this young man? Is it that your spiritual, divine power is not sufficient to paralyze his and reduce it to nothingness? Did Peter and Paul, the sublime Galileeans, with swords and sabres, seek to abase the Roman world? They simply lay on their hands, and Ananias and Sapphira fall dead; Tabitha is resuscitated; prison gates are opened, and the viper loses his venom; Simon, the magician, is surpassed and paralyzed by the word. If you have not the heritage of these gifts, do not lose the remembrance of them. Abdicate your temporal power, and let the Holy Spirit accomplish his work. et it breathe where he judges it good.

But courage, friends and brothers! So great efforts against so inconsiderable an idea as is ours, from a material view, prove its grand moral force and its future. Let us stand, then, closely together, be devoted, and the idea will triumph."

The Revue records with honorable mention the removal to the higher life of Mr. James Deming, a native of New York, who had resided several years at Paris, and was a most intelligent and devoted Spiritualist. He was himself a medium of rare power. He had gathered a very valuable library of all the works he could procure in France and Germany on magnetism, magic and the occult sciences, esoteric mysteries of amiquity, which amateurs and students of the Spiritual Philosophy will appreciate. E.M.

# Spiritual Progress in Kalamazo.

Knowing you are sincere in your efforts to spread the glorious gospel of Spiritualism and aid co-workers in the field, I felt impressed, Mr. Editor, you would allow me, through your columns, to cheer you in your noble work, by sketching our state of progress in Kalamazoo. For many long years a few earnest souls struggled manful ly to keep the cause before the people, by giving without money and without price, tests and commu nications from dear spirit-friends. The seed thus cheerfully sown has taken root, and the hoe of patient, persevering effort has kept clean the soil and the plant has flourished; for one by one, new recruits, first culling a blossom from the ever ready parent stem, have enlisted under Freedom's Banner. From small beginnings, great things proceed. We have now a business organization and calculate to have speaking at least half the time; our social mite gatherings, twice a month, unite pleasure with profit.

We receive, and cordially extend a hearty welcome to all Eastern lecturers and medium who travel Westward; for we enjoy variety, and love to study the different developments of mind so marked in the spirit controllers of each and every medium.

But we in the West are by no means dependent on the East; we have some bright and shining lights in our midst, superior to many, second to none, who wield the sword of Truth on the rostrum. The West, so rich in Nature's gifts, is none the less rich in minds cultivated, refined, and intensified with inspirations pure and exalted from

the never-failing fount of all Truth. Our audien-

ces, though small, are appreciative, and drink with avidity the sparkling draughts.

No brighter light can we lend you to set for a while in your Boston candlesticks, than Bro. J. G. Fish; he is a noble man, a scholar, and a heart and soul worker in the cause of man's redemption from the chains of sectarianism, untiring, unselfish, free from every spark of jealousy, always finding out, aiding, and bringing forward unknown mediums, believing that each one has a work to do in the field of reform. But in the desk he is inexhauastive. His themes are ever new. deep, argumentative, and brilliant. Last month he held a debate here with the Rev. Wm. Stevenson, an Adventist, on the question, "Is the soul immortal-If so, can it manifest itself after death?" himself pretty badly beaten, for he bit it short off

cause, for we immediately announced that Mrs. Frank Reid would address the audience the following evening, and after the lecture describe spirits. The house was full, curious to hear the young, childlike, impulsive little girl, as some suppose her to be. But in the desk she is graceful. poetical, pointed, and clear in argument. Musical to be overthrown. God more than once takes care tive teachings, conclusive responses to questions put by the audience, and spirits described, are

Our little sister has been but a short time a worker in the broad highway of life, waging war against the chains which bind men's souls, while her husband, with his country's flag free floating o'er his head, raises his strong arm to break the Materialism crumbles and falls under the false | chains which hold only the physical with an iron SARAH E. WEYBURN.

Kalamazoo, Michigan, May 16, 1864.

#### Spirit Message.

A few weeks ago, dear BANNER, a female spirit manifested itself to me, representing that she had been treated very unkindly when on the earth by one of whom she had reason to expect better things, and desiring that she might write through me a message for the columns of the BANNER. Never wishing to refuse my organization to any spirit who desires to present the evidences of spirit control to the children of earth, I placed myself in as passive a condition as possible, and the following communication was the result. I questioned at first the propriety of sending the message, but reading it to several friends, they advised me to accede to the request of the controlling intelligence. Ere sending it, however, I was determined to test its truthfulness, and accordingly, in harmony with the wishes of the spirit-having received from her the particulars by which I could ascertain, beyond all cavil or doubt, the accuracy of the message-I set myself about the work, and found, to my own and others' entire satisfaction. that everything related therein was strictly true. I consider it a very convincing test of spirit-power. and most gladly do I assent to the spirit's desire. and forward it to you for publication. However severe some of the "strictures" in it may seem, yet it will convey to the many readers of your excellent paper one of the peculiar phases of spiritlife, and disprove, at least in this instance, the accuracy of the ancient adage, that "the dead tell no tales." The entire name of the spirit-authon is withheld, for reasons which will be perfectly plain and satisfactory to you and your multitude of Yours for Truth, JOSEPH D. STILES.

Dear child of earth, permit a friend, Who left your shore a while ago, A simple message now to send From lands beyond your sphere of woe.

I am not very happy here, And why, I'll soon to you explain, Hoping that you will drop a tear O'er one whose life is full of pain.

My husband did not treat me well-His calloused heart on wealth was bent: Your very soul he'd gladly sell, If he but thought 't would bring a cent.

When stretched upon my dying bed, And life was losing fast its hold, And when my form was almost dead Enwrapped within death's icy fold

This being, in a human form, Would not allow sufficient fire To keep my mortal body warm, Nor answer e'en to one desire.

I do not wish to execrate A man who thus forgets himself-Who, in his blindness, seems to hate Heaven's treasures more than petty pelf.

Unkindly as he treated me, I would not seek to injure him, For oh! I know that sometime he Will meet the Messenger most grim;

That he before the bar of God Will stand, his wicked deeds to rue, Receiving from Him that reward Unto his derelictions due.

He may in vain his faults disown, For he will stand before the gaze Of angels, known as he is known Thus mortals never need expect

There he may strive to veil his face,

That they can here their errors mask; Let them this teaching recollect: Each sin its penalty will ask, Beneath the shroud of dark deceit

Man his deformities may hide. but there's a time when he will meet The judgment which his sins decide.

On each his neighbors he may cheat, May wrong them of their rightful part, May tak, in church his "casy seat," And woship God with "hollow heart."

High in the pulpit he may sit, And his addactous voice may raise, With many acanting hypocrite, To God his nocking prayer and praise.

But when is opel the Book of Books, In which the names of all are 'graved, How he'll be chag ined as he looks, And finds not his among the saved.

He then this truth will recognize: That deeds, not faith, for man will win A crown of glory in the skies, A happy residence therein.

All ye who may this message read, Bear ever this idea in mind: That every noble thought and deed Will nearer heaven your spirits bind.

The nobler lives you live below The happier will you be above; The richer joys your souls will know, Crowned with the light of endless love.

Then speed you on your mortal way, Truth, Virtue, Right and Wisdom prize; They'll tell for you in that great day, When death translates you to the skies. H., an injured Spirit.

# From Oregon.

Since the dawn of the present year, sectarianism has been on the rampage here, and quite a great majority of the people are entering into a transition state from gross materialism to their ultimate enlightenment in spiritual truths. I have far more patience now with the contradictory doctrines held forth from the pulpit, since I have come to look up-Mr. Stevenson promised to stay six evenings, but on the Church as a stepping-stone to the higher and the evidence in the case is, that he considered purer plane of a living, spiritual faith, such as is now so rapidly dawning on this sin-sick world. the fourth night, crippling Bro. Fish's argument. Observation has taught me this great truth, and it the sacred truths of immortality. They saw the | Instead of injuring, it gave an impetus to our is a noteworthy fact, that many, very many have

come up through the churches to this happy plane of progression in a great degree better from the examples of humility and love given them on the way. Though we are few, and our cause unpopular in Oregon, our motto shall still be, " Ora s J. M. GALE.

A letter-writer describes a beautiful young lady as having a face a painter might dwell upon. That would be a delightful residence.

#### LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratui-tously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT. Miss Lizzis Dotex will speak in Boston, during June; in Lowell, July 17, 24 and 31; in Philadelphia, Pa., during Octo-ber. Address, Pavillon, 57 Tremont street, Boston, Mass.

ber. Address, Pavilion, 57 Tremont street, Boston, Mass,
CHARLES A. HAYDEN Will speak in Lynn, June 5; in Quincy
June 12; in Old Town, July 3, 10, 17 and 24; in Lincoin, July
31; will make no engagements for August; in Providence, R. 1,
during September; in Taunton, during October; in Foxboro,
during Sovember; in Worcester, during Beecmber; in Lowell,
during January and May, 1855; in Chelsea, during Pebruary.
MISS SUSIE M. JOHNSON SPEAKS in Old Town and vicinity,
during June and July. Address, during that time, Bradloy,
Me., care of H. B. Emery. Permanent address, Chicopee, Ms. MRS. M. S. TOWNSEND speaks in Troy, N. Y., during June; 1 Quincy, Sept. 21 and 28. Address, Bridgewater, Vt., until

MRS. AMANDA M. SPENCE speaks in Chicopee during June. N. S. Greenleaf will speak in Lawrence, June 5; in North Easton, June 12; in Chelsea, June 19 and 26. J. M. Prebles will speak in Rockford, ill., the first two Sun-lays of each month. Address as above. He will attend the "Yearly Meeting" in Lockport the second week in June, and hence eastward, speaking two Sundays at Dodworth's Hall,

Miss Emma Houston will fecture in Bangor, Me., till July 31. Address as above, or East Stoughton Mass. Miss Marrita L. Beckwith, trance speaker, will lecture in Lowell during June; in Stafford, Conn., Sept. 4 and 11; in Portland, Me., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Philadelphia during November. Address at New Haven, care of George Beckwith.

AUSTER E. SIMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

II. B. STORER will speak in Chelsea, June 5 and 12. Address, Foxboro', or 4 Warren street, Boston. A. B. Whiting will speak in Springfield, June 5 and 12. Will inswer calls to lecture week evenings. Address as above. MRS. JENNIE S. RCDD will lecture in North Easton, Mass., June 19 and 26. Address. Taunton, Mass.

Mrs. Laura M. Hollis will speak in Stockton, Me., the first MRS. ANNA M. MIDDLEBROOK will lecture in Taunton, Ms., une 5 and 12: in Somers, Conn., June 19 and 26. Will make of further engagements until September. Address, box 422, iridgeport, Conn.

Miss Sarah A. Nurr will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Me. MRS. FRANCES LORD BOND. Her address for the month of May will be Lawrence, Mass., care of J. C. Bowker.

WARREN CHASE will speak in La Harpo, Ill., June 5 and 12.
Address accordingly. He will receive subscriptions for the
Banner of Light. Banner of Light.

Mrs. A. P. Brown will speak in East Marshfield, Mass., June 5 and 12; in Quincy June 19 and 26. 1s at liberty to speak on week-day evenings, if wanted.

LEO MILLER will speak in Coldwater, Mich., July 10 and 17; in Cincinnatt, O., during September; in Cicveland during October. Address as above, or Detroit, Mich.

MES. FANNIE BURBANK FELTON will speak in Stafford, Conn., July 3 and 10; in Somers, July 17 and 24; in Windsor, July 31; in Chelsea, Aug. 21 and 28.

in Cheisea, Aug. 21 and 28.

DR. And Mrs. L. K. Coonley will lecture in Ludlow, Vt.,
June 19. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Rauner of Light. MRS. E. M. WOLOOTT will speak the first Sunday of each month in Lelecster, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

MBS. SARAH A. HORTON speaks in Stafford, Conn., June 5. Address, Brandon, Vt. Address, Brandon, Vt.

W. K. Ripley will speak in Little River Village, Me., June & and July 10; in Flymouth, Mass., June 19 and 26; in Milford, July 17 and 24. Address as above, or Snow's Falls, Me. Mes. Augusta A. Currier speaks in Charlestown, June 5, 2 and 19; in Lowell, July 3 and 10; in Old Town, Me., during August. Address, box 815, Lowell, Mass.

Mirs. E. A. Bilss, of Springfield, Mass., will speak in Foxboro', June 5 and 12; in Lowell during September.

Dr. James Coopen will deliver a funeral discourse on the departure of J. M. Price's children, at Cellina, Mercer Co., O., on June 5th, and will speak at Fort Recovery June 7th and 8th, evenings. Subscriptions taken for the Banner of Light, and books for sale.

books for sale.

J. G. Fish speaks one-half the Sundays at Battle Creek; one-fourth at Kalamazoe; one-fourth at Plainwell, Allegan Co.; in Providence, R. I., during June; in Worcester, Mass., July J. Will answer calls to lecture in New York and New England. Address Battle Creek, Mich., for the present.

ISAAO P. GREENLEAF will speak in Glenburn, Mo., June 5; in Stockton, June 12; in Exeter, June 28; in Bucksport, July 31 and 10; in Dover, July 17 and 24; in Exeter, July 31. Will answer calls to lecture in any part of Now England where his services may be required. Address, Exeter Mills, Me.

services may be required. Address, Exeter Mills, Me. W. F. Jamieson, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

ELIJAH WOODWORTH will lecture in Burns, Mich., June 5 and 12, at 10 1-2 a. M.; in Vernon, June 5 and 12, at 3 P. M.; in Williamston, June 13; in Middieville, June 19; in Lowell, June 20; in Cook's Corners, June 21; in Laphamyille, June 22.

Will speak at funerals.

WHI SPEAK BY IMPERIS.

JAMES M. ALLEN, trance speaker and inspirational writer, designing to spond the coming season in Maine, would be pleased to hear from those desiring his sorvices, immediately, directing to East Bridgwater, Mass. Will lecture, when desired, on the Universal Alphabet, the Spiritual Congress, Health Reform, or Dress Reform.

ADDRESSES OF LECTURERS AND MEDIUMS.

(Under this heading we insert the names, and places of residence of Lecturers and Mediums, at the low price of twenty-

ave cents 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 remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratditously under head of " Lecturers' Appointments."1

Dr. H. F. Gardner, Pavilion, 57 Trement street, Boston, will inswer calls to lecture. aprlanswer calls to lecture.

Miss Emma Handings, San Francisco, Cal.

Cona L. V. Hatten. Present address, New York. jan2-†

Miss Susix M. Johnson will answer calls to lecture. Address, Chicopeo, Mass. IRA H. Curris speaks upon questions of government. Address, Hartford, Coun. nov2l—ly\* Mrs. Jennie S. Rudd, trance speaker, Taunton, Mass., will nawer calls to lecture and attend funerals. mari2—5m° maryer cans to recture and attend funerals. mari2-5m° Mrs. Sarah A. Byrnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, East Cambridge, Mass. mari2-7m° Mrs. Susta A. Hurchinson, of Milford, N. H. Address during June, Syracuse, N. Y., care of E. F. Butterfield, M. D.

MRS. JULIA L. BROWN'S address for the next six months will be Hannibal, Mo., care of N. O. Archer. 'np23—3m's C. Arousta Fircii, trance speaker, will make fall and winter engagements to iccture. Address, Post Oilice drawr 6308, Chicago, Ill., until July 1st; after that time, at Volney, Iowa, care of M. S. J. Newcomb, Esq. may28—10w\*. Miss Lizzie M. A. Carler, Tpsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take aubscriptions for all the spiritual papers.

DE. HOBATIO L. TRYON, clairvoyant and trance speaker. His Post Office address until August will be Chicago, Ili. FANNIE BURBANK FELTON, South Malden, Mass. FANNIE BURBANK FRITON, South Malden, Mass.

MES. ANNIE LOED CHAMBELAIM, musical medium. Address,
31 Shawmut Avenue, Boston.

DE. A. P. PIERCE, tranco medium, will answer calis to lecture on Sundays. Address, No. 8 Haymarket place, Boston.

MRS. FRANK REID, Breedsville, Van Buren Co., Mich. Mrs. E. K. Ladd, medium, No. 4 Stoddard street.

THE RESURRECTION.—Elijah Woodworth, of Leslie, Mich., will discuss the affirmative of the following subject with any Orthodox minister of regular standing, who will accept the challenge: "That the resurrected body of Jesus Christ is the Christian Church personified."

Mac Christian Church personified." MES. CLARRIE H. DEARBORN will answer calls to lecture.
Address, Worcestor, Mass.
Miss L. T. Whittire will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, White-water, Walworth Co., Wis.

MES. F. O. HYZER, box 166, Buffalo, N. Y. JACOB G. REED, magnetic physician, North Stockholm, N. T. M. L. Sherman, tranco speaker, Lowell, Mass. mer5-3m\*

Miss Lizzie Dickson will answer calls to lecture. Address, Portsmouth, N. II. Miss A. P. Mudert will answer calls to lecture, and attend unorals. Address, 86 Cambridge street, Boston, Mass. mar26-3m\*

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. Intch.

Benjamin Todd, Janosville, Wis., care of A. C. Stowe.

oct31—3mt J. S. Loveland will answer calls to lecture, Address, for the present, Williamtic, Conn. MOSES HULL, Battle Creek, Mich.

F. L. H. Willis. Address, New York, care Herald of Pro-

gress.

Mins. H. F. M. Briowe may be addressed No. 37 St. Marks Place, New York City.

Thomas Cook will speak, whonever desired, (to circles) on the Setting up of the Kingdom of Howen, and other roform subjects. Address, Hontsville, Madison Co., Ind. May 1—310° SAMUEL H. PAIST, the blind medium, will answer calls to lecture and sit for tests. Address, Honry T. Child, M. D., 634 Race stroct, Philadelphia, Pa.

Sidney Wast, inspirational speaker, (formerly a Universal ist clergyman.) will answer calls to lecture or attend funerals. Address, 32 Lowell Street, Boston, Mass.

MRS. Mart Thomas Clark, Williamsport, Warren county, Indiana.

MRS. LAURA CUPPT, Dayton, Ohlo.

may 1—70°

MRS. LAURA CUPPT, Dayton, Ohio. marl2-+ REV. ADIN BALLON, lecturer, Hopedale, Mass. apll-†
L. JUDD PARDES, Cincinnati, Ohlo, care Dr. N. B. Wolfe. †

# Correspondence in Brief.

From Harrisburg, Pa.

The "Spiritualistic Philosophy" has found in this city—the capital of our Keystone State—a few fearless, faithful workers for the truth, none of whom are more prominent than our energetic and self-sacrificing friend, Lieut. W. W. Geety, whose hospitable home has over welcomed the itinerant stranger—and through whose efforts the "Gospel of Inspiration" has been started—with open doors, for the promulgation of its living facts.

Surrounded by the tide of popular opposition, and the want of concerted action, or system, on the part of believers, the responsibility attending lecturing expenses, etc., falls upon the very few who, practically, have the cause at heart, and aim to justly compensate those who labor in their midst.

justly compensate those who labor in their midst, Thus the prospect for a continuation of these meetings, at times seems discouraging; but with the assistance of a few more such noble, philanthropic souls to sustain the "angel ministry," such cess must crown their efforts in the building up of

cess must crown their efforts in the building up of the "Temple of Liberty and Truth."

I have feetured here during the present month to appreciative minds. Will leave here for Ches-ter County, and return to York to complete en-gagements, in June. There is a demand here, also in Marietta, Pa., for test mediums. Such will find a welcome response in the heart and beautiful home of Dr. W. B. Fahnestock, of the latter place, thirteen miles west of Columbia.

thirteen miles west of Columbia.

May the day of a plentiful harvest soon days May the day of a plentiul narvest soon dayn upon the workers, at home or abroad, and the ever-increasing light of progress unfold the germs of interior worth and action, buried in the subsoil of humanity amid the darkness of error and the shadows of bigotry.

Truly yours,

ALCINDA WILHELM, M. D.

Harrisburg, Pa., May 234, 1864.

#### Laborers in the West.

Mrs. Wiltsie closed her labors of love at Hope Chapel, on Sunday evening last, and with them her forty-eighth lecture (fourth series). In the meantime she has, in addition thereto, delivered seven funeral discourses, and from one to three pricedly more than the series of the series weekly at various places. miscellaneous lectures weekly, at various places in this vicinity. Everywhere and at all times sho was kindly and enthusiastically received, and lis-tened to with enrapt attention, which never flagged, but increased to the last. She carries with her, to other fields of labor, the prayers and good will of a large circle of enthusiastic friends. Her discourses were admitted by all who heard

her having the capacity to judge, to be emanations from the highest order of intellect. They are nov-el, rich in thought, and fraught with a freshness el, rich in thought, and traught with a freshness and vigor rarely equalled by this class of speak-ers, and not exceeded by any, and never fail to attract and interest thinking minds, however much they may differ with her in sentiment. She has made an abiding impression upon the mind of this community, which will vibrate through eternity.

through eternity.

S. J. Finney will supply the desk during the month of June, Leo Miller two Sundays in July; and after a seven weeks' vacation, Mrs. W. will return, under an engagement for the autumn months. E. G. F. Coldwater, Mich., May 16th, 1864.

#### Food for the Soul.

While thousands in other sections of the country enjoy the light of the New Dispensation, Spiritualism is but little known in this community. We have a new but thriving business town of about two thousand inhabitants, yet there are no mediums among us, and there never has, to my knowledge, been a lecture on the subject of Spiritualism delivered in our town. There are several liberal mids among us who are suffering for food for the minds among us, who are suffering for food for the soul. I have prevailed upon a few of my neighbors to send for the BANNER OF LIGHT, thinking that we may find in it some food for the soul that would be more congenial than the elements we are

now trying to subsist upon, Enclosed please find seven dollars and fifty cents, the price of six copies of the BANNER for six months, which I hope will give us sufficient light to enable us soon to increase our list to a more respectable number.

Yours respectfully,

Charling O. Man. 23d 1804 1. P. HAUDES. speciable number. Your Crestline, O., May, 23d, 1864.

### Spiritual Teachers in Demand.

E. B. Vail, of Bowling Green, Ohio, on renew ing his subscription, says:

"I think the time is not far distant when we can "I think the time is not far distant when we can send you eight or ten new subscribers, for we can now hardly find time to read our BANNER, ere three or four of our neighbors will send to borrow it, and they sectarians, too. I am satisfied that if lecturers passing East or West could make it convenient to call and lecture with us to the 'dry bones of old theology,' there could be got up such an 'awakening' as would astonish the natives. If any will respond, we will do the best we can for If any will respond, we will do the best we can for them. We are located twenty-two miles south of Toledo, six miles south-east of Tontogany Station O. and M. Railroad, where we will meet any leeturer that will let us know he will come."

# Moses Hull in Engle Harbor, N. Y.

Bro, Moses Hull is now at Eagle Harbor, where he has delivered three discourses, and is to close this evening. This is the place where he once had a tent for six weeks, and made many converts to the Second Advent doctrine; but his disciples are now very sly of him, and treat him coolly. He is truly a hold and fearless champion, and says his is not a faith, simply, but a knowledge of the fact of the immortality of man. He takes the Adventists on his own ground, and brings the evidences from the Scriptures, the only ground that will satisfy them. He has got to suffer persecution from that class for a while, but what he will lose on the one class for a while, but what he had he will gain on the other.

ALLEN PORTER.

Eagle Harbor, N. Y., May 20, 1864.

# Plagiarism.

The Banner of the 21st inst contains a poetical gementitled "The Heart's Vision," purporting to be "written for the Banner of Light" by

The identical piece was written long since by Amanda E. Edmunds, and has since been published, which fact rather calls in question the honesty of "Nora," your contributor.

Respectfully, &c.,
A READER OF THE BANNER.
Fozboro', May 21st, 1864.

Verification of a Sairit Message.

The communication in the BANNER of May 14th, purporting to emanate from the spirit of Daniel McLaughlin, is correct, as far as I can learn. He was an engineer, and lost his life by an explosion at Merrick & Son's machine shop, April 6th. He has three children two of when your state with that there children, two of whom were sick with the measles at the time the communication was given—April 12th—and I learn that his wife is nearly broken-hearted.

Yours,

Philadelphia, May 19th, 1864.

# Announcements.

Mrs A. A. Currier speaks in Charlestown next Sunday; Mr. H. B. Storer in Chelsea; Rev. Adin Ballou in Quincy; Miss Beckwith in Lowell; Mrs. Spence in Chicopee; Charles H. Crowell in Portsmouth, N. H.

Mrs. Sarah A. Byrnes will speak in Plymouth, June 5th and 12th.

F. T. Lane will speak in Worcester, Mass., or Sunday, June 5th.

James M. Allen will labor in Maine during the summer and autumn. Spiritualists of the Penobscot Valley, or elsewhere, may secure his services by addressing as per appointments. Will lecture week evenings; also attend funerals.

Leo Miller will speak in Chicago, Ill., through the month of June. Address care of box 1899.

Mrs. Alcinda Wilhelm, M. D., (inspirational speaker) is engaged during the month of June, in Chester and York Counties. Will answer calls to lecture, through the week, on political and other subjects, before Sanitary and Union League Associations. Can be engaged for Sunday lectures on the Philosophy of Moral Reform, etc., by addressing in care of M. Spackman, Lancaster aveque, above 34th street, West Philadelphia, Pa.

This Paper is issued every Monday, for the

Bunner of Light

BOSTON, SATURDAY, JUNE 4, 1864.

OFFICE, 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS For Terms of Subscription see Eighth Page.

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

#### The Destruction of Slavery.

Could it have occurred, in the ordering of Prov dence, that the first battle of Bull Run should have furnished a decisive settlement for the great question which had been forced upon the Government by the leaders of rebellion, it is not at all terly works of imagination show. probable that the real cause of the dispute would have been removed, or scarcely disturbed. If we had whipped out secession in the first battle. slavery would still have remained as strong and defiant as ever; but so it was not decreed by Heaven; the war was to go on until the institution was worked up in its fortunes, made precarious by its continuance, and in the end destroyed by its fateful power. In this view, therefore, we have nothing to regret because the rebellious South was not conquered at the start. The longer it holds out, the more thoroughly will its spirit become subjected.

By consolidating all its powers, and laying un der tribute all the resources at its command, the rebellion has been made at length to manifest itself in its full proportions. Delays, and partial successes, and a slow-growing hopefulness have forced it to show its hand and strength. It has gathered courage, and been bold enough to announce to the world the unqualified infamy of its purposes. There is no mistaking its full character any longer, nor the atrociousness of its intents. And as long as this development of the case has been secured, even though we had to wait for it at the cost of precious lives and enormous debts. we may feel that the cost has not been in vain: for now the issue is fairly made up between the two principles of Slavery and Freedom, and the contest, which has indeed proved itself to be "irrepressible," will go on until one side or the other becomes the victor.

Thus we see, then, that Lee represents the caus of slavery in his own army—nay, in his very person, and that he is waging deadly war on its behalf; while, on the other hand, Grant stands firmly for freedom, the people of the country support ing and sustaining him, and will so stand to the end. Which commander will win in this great struggle for two such elemental principles? As God lives, we can entertain no sort of doubts for the cause of freedom.

But to continue our reflections: By this delay to which we have had to submit in conquering the rebellion, in consequence of the very stubbornness of the resistance which it makes, the Union arms have been compelled, as they otherwise never would have been, to penetrate to the very interior of densely populated slave districts, undermining the system of slave labor, destroying the resources of the masters, turning all their plans into a confusion out of which they will never find extrica-tion, and putting a final end to all possibility of the system ever being reinstated on its old basis. Had the war been finished in a single battle, or even in a single campaign, no such result as this could have been expected; but by its continuance during a period of three weary years and more, results of an abiding character have been wrought on the slave system, and such as will speedily make an end of it on the Continent

Nor is there any doubt in intelligent minds that the end of the system is not far off. Already the rebel leaders have put into their armies the full strength of their arms-bearing population. They have summoned to the ranks the full power of their locality. It has all been done on behalf of slavery, too; that they are free to confess. They openly aver that they are fighting for a Slave Confederacy—a monster that can never have an existence by the side of a Free Republic, whether with its permission or without. The Vice-President of the rebel Confederacy has declared before the world that such is their intent, and that alone We should all of us feel glad, therefore, that the issue has been so clearly stated and is so distinct ly understood.

Not until now have the armies, which fo the only representative of slavery, been driwn or forced together where they could put firth their full power. In Virginia, they are to-day challenging us, who are the champions of fredom, to an encounter. We should rejoice that they are in a position where we can at once ge at them, and where, if the heavy blow is to be dalt out on them at all, it will prove decisive and irrepealable as Fate. We are not at all impatient, either, that the work has not been done in the month just past; much more has been done than in the same time before, and more to the purpose, too. When the thunder-cloud shall have roled itself up so threateningly and huge that its sullen head can be seen above all, darting forth its lightning glances of indignation at the barbarcus organization that has taken the field for slavery, then we may expect that the final stroke will fall; and forever after the social and political atmosphere will be the

# Physicians as Coroners.

A project is on foot, we understand, of selecting coroners for the different counties in this State from the medical profession. The same idea was mooted several years ago. It certainly is an important matter to have competent men as coroners, and who can be more so than a medical man? The Post, in alluding to this subject, justly remarks: "The unseemly scramble for the job of an inquest on a dead man, sometimes witnessed, is a reproach to society; the indecent verdicts and equivocal findings of some inquests, are a reproach to human intelligence. The State owes it to itself that sudden death should be investigated by men fully competent to so important a work. both in character and ability. It is possible, too that some High Coroner of the entire Common wealth should be entrusted with general superintendence of all subordinate coroners." We hope this project will be carried into effect, and we know of no better man to fill the position of high coroner than Dr. J. T. Gilman Pike, of this city. His office is located near the New City Hall, so that the authorities and others interested could have access to him at any moment. He is a man of comprehensive views, an excellent physician, and, we venture to affirm, would manage the business with marked ability.

#### Nathaniel Hawthorne.

The decease of this distinguished imaginative writer, with the reflection that no more immortal productions like "The Scarlet Letter" will ever drop from his pen, calls for some special remark at our hands. He is a great loss to the literature of the nation. We can name too few writers already, who have made so profound and lasting an impression on those minds which give tone and character to the popular thinking on matters purely

Hawthorne was from his boyhood shy, shrinking, and sensitive; painfully averse to mixed company, no hand at the ordinary tricks of conversation, and a silent, dreamy, susceptible being. In every true and real sense, he was mediumistic to the last degree. In solitude he found a companionship which none but such individuals as he over find in its deep silence. He did not believe in talk, and could not talk himself; indeed he used to say that unless a person could understand a matter without telling him all about it, he never could do so with. All his life was passed within himself; it was interior, subjective, and self-contained. He searched to the very springs of human action. He was familiar with the workings of the slightest shades of human motives. His study of the human heart came from his study of his own; and how profound was his knowledge, his mas-

He lived and wrought in that very realm to which so many persons cast anxious eyes, wishing to realize its mysteries, yet fearing they know not what or why; the realm from which so many are warned away and frightened away by preachers and denouncers, who never knew aught of its life or locality. What seemed mysterious and a source of dread to most individuals, was perfectly clear and open to him: His spirit eyes looked in for themselves, and he reported with an inspired pen what he saw. As an illustration of this power of spiritual insight, we need but instance his "Scarlet Letter," his "House of Seven Gables," and his "Blithedale Romance;" they are full of that quality which betokens the true seer and prophet. Even in his earlier stories and sketches, to be found in the "Twice Told Tales," and "Mosses from an Old Manse," the same quality is mani-

Hawthorne was calm, deep, profound. He dwelt apart from men, in a realm of his own. Probably he knew fewer men personally, than any man of his fame who ever lived. He was possessed of rare genius, and he remained true to that genius through life. What it counseled and suggested, that he performed. The outer world called him an idler, of course; but they could see nothing of the workings of his subtle and active spirit; they realized little of the silent and ceaseless performance of that power of insight which is inspiration's self. He stands the founder of the new school of imaginative literature—that which looks interiorly, is subjective, thoughtful, prophetic, and thoroughly spiritual. We could but poorly afford to lose him now; yet he has done much toward the great work that remains to be done by the gifted souls which are to succeed him.

#### Diptheria.

The prevailing throat distemper, known as diptheria, is attracting much attention among medical men and others at the present time. Various causes are assigned for its prevalence, but no positive knowledge has as yet been elicited. Children are affected more than adults, it seems; which has led to many inquiries in regard to the condition of the atmosphere they breathe, etc. Some have attributed the appearance of the disease to the different chemical oils now in use; but none of our scientific men could answer the hundred and one questions propounded on the subject. At length some inquiring mind put the question to the controlling intelligence at our public free circle, to ascertain what effect the inhalation of kersene had on the physical system. The answer given, if correct, is of the utmost importance to the health of the community. The intelligence informs the questioner that kerosene takes deadly hold upon the glands of the throat, and is therefore inimical to life in that portion of the system. No wonder, if this be a correct solution of the mat ter, that diptheria carries off so many children, for being of tender age, they are of course more susceptible than adults, and consequently take on the disease much quicker. We hope our scientific men will investigate this subject fully, in order to elucidate the facts in the case. Read the questions and answers on the sixth page of this paper, for furmer particulars on the subject.

#### Give us their Names. Miles Grant, in a double-leaded leader publish-

ed in the Crisis of May 17th, says:

"We are glad to learn that the discussion at Lynn with Elder Moses Hull, has resulted in much good; and that some twenty Spiritualists have concluded to follow the seducing spirits no further," etc., etc.

Now we do not doubt the sincerity of the editor of the Crisis in making the above statement, for he might possibly have derived his information from an over-zealous brother Adventist, "that some twenty Spiritualists" had renounced Spiritualism in consequence of listening to the late discussion at Lynn between himself and Moses Hull; but for ourselves, we do not believe there is a word of truth in the statement. If it be true, why refrain from giving the names of the "some twenty Spiritualists?" Spirit communion is a mighty truth, and all those who properly investigate the subject, sooner or later become fully convinced of the fact. Such never recant.

#### The Suppression of the Papers. The seizure of the offices of the New York Journal

of Commerce and World by order of the Secretary of War, for having published the forged Proclamation of the President, has opened a wide and earnest discussion on the part of the press of the country. It is pretty generally conceded that there was no ground for stopping the publication of the papers, for that was but meeting out punishment before trial; and after the forgery was cleared from their skirts, it was wrong for the Government to continue its persecution against the papers themselves. It might properly have arrested the proprietors on suspicion of their complicity with the matter, but it had no right, nor was it right in itself, to threaten their property with destruction before their guilt had been

# Miss Lizzie Doten in Boston.

Our friends will be pleased to learn that this distinguished lecturer is to speak at Lyceum Hall, in this city, the first two Sundays in June. This bare announcement is sufficient to insure a full house as her noble inspirational efforts are well known and fully appreciated.

# Meetings in Portsmouth, N. H.

The Spiritualists of Portsmouth, N. H., hold regular meetings every Sunday afternoon and evening, in Academy Hall, at 21 and 71 o'clock Charles H. Crowell, of Boston, will occupy the platform June 5th.

### Mrs. Bond's Lectures.

Mrs. Frances Loud Bond spoke in Lyceum Hall for the first time on unday, May 22d. She was met by a fair audience, as hough the shower which came on half an hour being the meeting commenced, kept many away wo otherwise would have been present. She is a ady of education and refinement, has a commanding figure, clear and smooth voice, though not lote. Her dis-courses are prepared with care by healf. Her own mind, harmonizing with the inspiraton of angels, enables her to give forth living thoughts to the world. She is a very efficient laborer it our ranks, and will do much good wherever she is heard. We hope our friends will not be remiss 1. securing her services. Such noble independence of soul, in stepping out from the pale of church creeds, hedged in so strongly as she was by family influence—being the daughter of a clergyman now in the spirit-world, and the youngest child in the family, with five brothers, three of whom are ministers of the straightest sect, and two are judges of considerable eminence, all of whom have dropped her acquaintance on account of her espousal of the spiritual faith-is rarely met with, or persecutions so heroically borne. It seems to be her mission to spread the light of spiritual truth and promote the elevation of the human race, as an offset to the creed-shackled teachings of the brothers.

"Progression and its antagonist Conservatism, was the subject upon which she spoke in the afternoon, remarking, by way of introduction, that it contained so extensive a field for thought and labor, that she could not do it justice in one short discourse, and then proceeded in a clear and pointed manner to expose the too common practice, in the present day as well as in the past, of giving up our own reason to time-honored and time-serving authority, the minister, the Church, etc., and thus ignoring the first and plainest law of Nature, self-individualization, which also led to the error of deifying the individual. With a keen knife she laid bare the assumptions of a class of conservative teachers, who claim that their power is derived from the great author of all things, that they have the keys of heaven, "where by they can retain or remit sins" as they see fit, exposing both Catholic and Protestant dogmas with severity. She then earnestly asked, Shall man much longer bow to dogmas and creeds which take from him his individuality and his religious freedom? Thanks to the beautiful law of progression, the night is far spent and the day is at hand.

Then she proceeded to show how practical science had come to the rescue, and was holding the torch above the rubbish of conservatism and sending its rays of light down into the bowels of the earth, proving the Mosaic account of the creation to be a fiction.

She then held up in vivid contrast the pretensions and the practices of the creedists, of all sects. In alluding to Theology's seventh day, on which the Lord rested, and it must therefore be kept holy, she remarked that on the Sabbath, as well as on all other days, the birds sang, the lambs frolicked, rivers ran, tides ebbed and flowed, the sun and its appendages revolved in their orbits, that Nature put on no longer face that day than on any other, and that the stars were impious enough to dance in the canopy of heaven to the music of the spheres.

Then taking up the sciences of geology and astronomy, she set forth in beautiful periods the effect their teachings have on the mind's conceptions, and elucidated this point at some length, to the evident satisfaction of the audience. She was very happy and effective in unmasking the batteries of "total depravity," "endless misery," "original sin," "election," etc., reading their advocates a lesson worth remembering, closing with the suggestive hint that the antidote prescribed by progressive philosophy for these false teachings consisted in a plentiful admixture of common sense with a beautiful exotic called reason-but rarely found and nourished in earthly climes. She quoted passages from the Bible, showing their progressive tendencies in contradistinction to the non-progressive teachings of theology. en coming across Orthodoxy's Devil," she held up to view the ridiculous conceptions of these two equally powerful potentates, as gleaned from theological teachings, and also various other dogmas taught by theology, and their demoralizing effects upon the minds of hu-

She drew a vivid picture of the astonishment expressed by a spirit imbued with Orthodox teachings on entering the spirit-world, in not finding any of those teachings correct. She then maintained, with force and eloquence, that the past experience of the religious world should teach the futility of relying upon authority—and the need the world has of a belief in the individuality of the soul-that every man has a head upon his own shoulders, and must stand or fall upon his own merits.

Diverging a little, she asked, "Is there nothing to be said of woman?" and then proceeded in glowing terms to pay a just tribute to the merits and demands of the gentler sex, at times dealing out sarcasm and irony where it most nicely fitted, closing with the caustic remark that the honor of the discovery that woman has an identity, a body of her own to take care of, and a soul of her own to save, will be given to the nineteenth century: and herein lies the hope of the world, now ruled by ignorance and theological errors.

Then passing rapidly on to a close, she touched upon the time when the diamond lamp of Reason will be filled with the oil of Wisdom, Knowledge and Truth, the time when the metamorphose called death-heretofore considered a grim monster-is but the beautiful effect of an inevitable law, a gate leading to and opening upon a life of never-ending progression.

She thanked heaven that the destroyer of hu-

man progress and happiness had at last been arrested in his onward march by earth's guardian angel, the Spirit of Truth, whose genial breath is fast dispelling earth-born dogmas and creeds, whose soul-blighting influence has so often dethroned reason. We shall soon learn that the great Father of Love created human beings for the purpose of happiness, and that the soul must ultimately return to the God who gave it. Wor

ship no longer, then, a God of vengeance, with

fear and trembling, but go up into the Temple of

Nature, and worship a God worthy of all rever ence, adoration and love.

In the evening, "Spiritualism, Witchcraft and Demonology," though not a new subject, was treated in a style that elicited new thoughts and ideas. This discourse was drawn out by Mrs Bond's listening to two sermons preached by two clergymen against Spiritualism. We will not attempt to give a synopsis of it (our room being limited), but will briefly say it was a vory able production, in which the subject was handled in a most satisfactory manner. All the Orthodox ministers in New England cannot successfully refute her arguments.

# Our Public Free Circles

Will be resumed the present week. Everybody is

#### New Publications.

THE POET, AND OTHER POEMS. By Achea W. Sprague. Boston: William White & Co., 158 Sprague, Boston: Washington street.

With the character of Miss Sprague, the gifted medium, our readers must be well acquainted. She had to pass through a stern discipline to reach the development she did reach at last; but, early as she died, it was the best lot which could have been given to her in this life; she accepted it cheerfully, and her life became from that day a perfect and harmonious one. None of us but have their discipline; if we would shirk them, we would forego life itself, and all the riches of experience.

The contents of this very handsome and inviting volume are as varied as they are attractive. The 'ngest poem is styled "The Poet," and is dividnto four scenes. The story is carried on, and the i rden of its themes is discussed by several charactes, in a conversational manner. This is certainly, remarkable production and wants the certainly remarkable production, and wants the careful and preclative attention of literary critics as well as a paragraph of Salvin of literary critics. careful and appreciative attention of literary critics as well as a persons of Spiritualistic faith and tendencies. Persons of Spiritualistic faith and tendencies. Persons of Spiritualistic faith and tendencies. Persons of Spiritualistic faith and the lineaments of the interior life and spiritual nature than all the set of the pieces in the book. We do not suppose the any who ever heard her spirit-face again by the thought themselves with her spirit-face again by the thought themselves with her ic perusal of "The Poet," from her pen.

The other poems are as variation reference to themes, as possible. They are incellaneous indeed. The Early Poems exhibit roofs of the qualities which were yet unknown on to herself, waiting only for that silent but powful touch of spirit hands to come forth into that selice and recognition of the world, to bless and profit.

We do not pretend to deny that, excelled.

We do not pretend to deny that, excelle, Miss Sprague's Poems are as mere literary inductions, they receive additional, and the highe. value, from the fact that they are emanations from a spirit which was open to the impressions of the immortals. This is what gives them far greater worth in our eyes than if they showed the most finished literary execution, but were destitute of this inspiration. This, it is, to be a poet indeed. She did not catch her inspiration from the booksfrom those masters in the poetic art who refer all they do to the established canons of criticism rather than to the sources of their inspiration-but all came directly from the opened heavens above and about her. Hence those who would at once read poetry which is inspired rather than imitated, and acquaint themselves still more closely with the nature of a gifted being who performed her part among men and women so heroically and so beautifully, will obtain and read her volume without further suggestions.

Howe's Songs and Ballads of ye. Olden TIME.

This work contains, the original words and music of the songs and ballads sung by the grand-mothers and grandfathers of the present generation. Arranged for four voices. Price 50 cents: for sale by Elias Howe, 103 Court street.

A SKETCH OF THE THEORY AND CURE OF PHTHISIS. By Dr. Carl Both. Boston; A. Williams & Co.

This is a brief treatise on tuberculous consumption, by one who does not claim to belong to the "old school" or the "new school" of practice-alopathy or homosopathy—but to Medical Science. This is merely sent out as a feeler for a more important scientific work. It will be read with interest by many.

THE CONTINENTAL MONTHLY for June is overflowing with productions from able pens, every one of which will do somebody good to read. Buy and see-perhaps you are the very one that will be suited. The commencement of the new volume is just the fitting time to subscribe. John F. Trow, 50 Greene street, New York, would be happy to receive your names.

THE ATLANTIC MONTHLY for June is unusually interesting, the contributions being from some of the ablest writers of the day. The July number begins a new volume (XIV.), and will contain contributions from R. W., Emerson, Longfellow, ail Hamilton, Mrs. the time to subscribe. It will be sent by mail for \$3.00, postage free.

PETERSON'S MAGAZINE for June is very finely embellished with fashion plates, patterns, embroidery work, etc., besides its usual variety of excellent reading matter. A. Williams & Co., 100 Washington street, have it.

# Righteous Judgment.

As the system of Human Slavery was introduced into the country, with all its woes, on the soil of Virginia, our English ancestors sending blacks over from the coast of Africa to the settlers, it seems no more than a proper and just vindication of the law of God that on the same Virginia soil the original sin should be expiated. How are the people of Virginia, and of all the Slave States as well, paying the penalty of this great crime today! For years, Virginia has done no more than breed slaves for the rest of the South, and sell them away from their homes and families. Such outrages of humanity can never go long without their retribution. All the money that has been made in this nefarious traffic would not suffice to recompense the slaveholding States for the loss of precious lives which this war for slavery alone has entailed upon them.

# Writers for the Press.

We have already made one or two allusions to the character of the reports of the recent Spiritual Convention in New York, which were published in some of the papers of that city-the World, more particularly. Some persons suppose that the columns of a newspaper are expressly for them to condense their bile in. There are a good many ill-bred fellows, who are shallow as oyster-shells for the lack of experience, but hasten to betray their native characteristics just as soon as they find so good an opportunity. The reporters of the World are of this very class. They greatly misake, if they suppose that anybody is hurt but hemselves by their attempted ridicule of the Convention in question. Their efforts only serve to bring the papers with which they are connected into popular disfavor and contempt.

#### The European Finances. If there were no other reason why we might ex-

pect war for Europe before the end of the current year, or certainly during the next, we should find it in the confused and greatly disturbed state of the public finances. The Bank of England has put up its rate of discount to nine and ten per cent.; the Bank of France has put up its rate to seven per cent., and the Bank of Italy to eight per cent. We are told by the London Times, too, that there is no prospect of a return to moderate rates for a year or two; and it ascribes the present state of things to the speculative fover which is so high in commercial circles. We expect a financial crash, with all their other good luck, in Europe before another year passes over; and war is conceded not to be so very far from their door.

#### The Denmark, Difficulty.

A cessation of hostilities between the allies and Denmark has been agreed upon for the two parties to the conflict, to last for a month; during which time it is hoped that the war will come to an end. But we hardly hope for any such result. France likes to see England floundering about in her present distress, and so does Russia; and she will let the British Government get through its trouble as best it may, rather than lend a helping hand. Yet France could at any moment put an end to these troubles if she would consent to take hold with England and do so; when her interests or her fears compel her to it, she will not be backward. And it is just possible that her troubles in Algeria and Mexico may lead her to form a new alliance.

#### A General Bankrupt Law.

It seems at last as if Congress would pass a general bankrupt law, for the permanent relief of such men as happen to be unfortunate in business affairs. Such a law has long seemed a public necessity. It is needed as much to release the locked-up talent and energy of a large part of our business population to-day, as to secure permanent freedom for all the talent and energy which is to come hereafter. That is a short-sighted and tyrannical policy which virtually punishes men for their misfortune. The principles of credit are in no sense to be undermined by such a law, but rather made firmer and more operative. We trust it will not be very long before we can positively assert that the much-needed law has passed.

#### Gen. Sherman in Georgia.

So deeply absorbed are we in the operations of Gen. Grant in Virginia, we do not bestow that attention on the movements of Sherman in Georgia which they really deserve. He has moved down as far as Kingston, having occupied Rome and repaired the railroad down from Chattanooga. His army has been resting, preparatory to its final advance upon the most important of all the remaining points of the South-Atlanta. If he secures that and Grant meanwhile occupies Lee in Virginia, it cannot be therwise than that all Georgia will speedily fall before the triumphant advance of Sherman, and the domain of rebeldom will again be cut in twain as effectually as it was by

#### the opening of the river Mississippi. The Spiritual National Convention.

At the convention held in this city last week, Dr. Gardner, chairman of the committee to make arrangements for a National Conventon of Spiritualists, made a report in behalf of the unmittee. He said he had visited prominent citty in the west, Buffalo, Cleveland, Chicago, &c., and found Chicago to be the most available point, and there the best accommodations could be obtained and therefore the committee had decided that the tonal Convention should be held in Chicago, IA of the 6th, 7th, 8th and 9th of August next. The oficial call will be printed in our next paper.

#### To Correspondents.

[Ke cannut engage to return rejected manuscripts.] The answer to a scaled letter remains at this office subject to the order of Ambrose Upton.

E. F. S., PHILADELPHIA.—We have no idea at present when we shall move in the matter to which you allude. However, we accept your proffered assistance with many thanks.

J. P., WOODHULL, ILL.—It would cost too much to print the matter you refer to, inbook form. We published a similar document several years ago, at a loss of several hundred dollars.

# Children's Department.

Owing to the crowded state of our columns, we are obliged to omit our usual department for children this week. We give below the answers to the enigmas, puzzles, etc., in our paper of last Answer to Enigma by Otto 8.—" The battle-

cry of freedom." Answer to Enigma by W. H. E. Lu Let truth

be our guide."

ANSWER TO CONUNDRUM.—" Because she is something to adore (a door").

ANSWER TO WORD-PUZZLE .- "We have a Commander in the White House that we may have Confldence in."

Complimentary to Mrs. Spence.

The friends of Mrs. Amanda M. Spence in Charlestown and vicinity will give her a grand Complimentary Levee at Central Hall, Elm street, Charlestown, on Tuesday evening, June 2d. Several eminent speakers will be present. There will also be singing, and other amusements suitable for the occasion.

# The War News.

The latest information we have from our armies is very cheering. Gen. Grant appears to have out-generaled Lee again, and drawn him from his intrenchments by a flank movement, toward Richmond. As things now look, the contest in Virginia may be transferred to the fortifications of Richmond. But as the defences of Richmond be-Richmond. But as the defences of Etchmond begin, on the north side, some eight or ten miles out, it is not improbable that Grant will have to fight his way stendily along from the South Anna river, as Lee will want all the time he can get through retarding his pursuers, for effecting his new combinations. The siege of Richmond will then open an extraordinary contest.

Saveral several sev

then open an extraordinary contest.

Several severe engagements have taken place within the last few days, and in each the rebels were repulsed. By Tuesday morning our army had driven the enemy across the North Anna rivet, and were rapidly following them up in the tract of country between the North and South Anna. These two twenty units to form the Bernuckers. These two streams unite form the Pamunkey a mile or two below the junction of the Fredericks-burg and Virginia Central Railroads, a little over twenty miles from Richmond. It would thus ap-pear that Lee had been entirely foiled in his purpose to check Grant's advance by his fortified places on the Po and afterward on the North Anna, and now it is doubtful if he can afford to make any stand on the South Anna, or anywhere else short of Richmond. The steady achievement of Gen. Grant's pur-

poses thus far over all manner of obstacles, and the fertility and tenacity of his own indomitable spirit, and the splendid heroism of his officers and men, would seem to guarantee a triumphant issue. Gen. Sherman's army is marching on with great

SINGULAR CIRCUMSTANCES.—In another part of this paper will be found the name of Sergeant Decatur M. Boyden, of this village, a member of the 7th Rhode Island Regiment, who was wounded in one of the late battles in Virginia. On the day that he was wounded, his mother, in coming from the cellar of her residence, says she distinctly heard the voice of Decatur cry out, "Oh mother." The voice was so natural that she expected to see her son when she came up stairs. As no one was there, she was convinced from that moment that her son was either killed or wounded. Two other members of this family, not residing with the mother, and knowing nothing of the circumstances recorded above, dreamed on that night that Decatur was wounded. One of these persons (a lady) was so impressed with her dream, that she arose and dressed herself, being unable to sleep. These persons are all of the highest respectability and veracity. The mother's warning and the dreams of the others have been fully verified. Decatur was wounded by a shell in his side. fied. Decatur was wounded by a shell in his side. How can these singular circumstances be accounted for?—Woonsocket Patriot.

#### ALL SORTS OF PARAGRAPHS.

The BANNER is brimful of good things this week. Read the splendid Poem by Miss Belle Bush, by all means. Read the excellent remarks of Fred. L. H. Willis, made at the recent New York Spiritual Convention. Read the report of the interesting proceedings of the Boston Spiritual Convention, held at the Melodeon last week. Read the Spirit Messages on our sixth

As the paper upon which the BANNER is printed costs us over two cents per sheet before a type touches it, who will say we do not give the reader his money's worth? The margin of profit is infinitesimally small, when we come to add incidental expenses thereto. Newspaper publishing is a sure business these times to make money . . . out of pocket.

"Is it possible that dead men can speak?" said a spirit at our circle a few days since, who recently departed from its body suddenly in a neighboring city. We replied in the affirmative, and asked the snirit, who gave us his name, if he was not conscious that he was that moment speaking through a body not his own. He replied, "So it seems. But this whole thing is so strange and incomprehensible that I can hardly realize it to be a fact. Dead men speak! Why, if this be true, the people of earth will be obliged to learn their lessons of a future life all over again; if this be indeed true, these persons that you call mediums should be prized more than silver or gold."

We have a host of excellent essays on hand, which we shall print as rapidly as our space permits.

The Russian fleet in our harbor is attracting considerable notice. The reception to the Russians will probably take place this week.

The Washington correspondent of the New York Post states that many thousands of fresh troops have been sent to General Grant. His total losses up to the present time are not far from thirty-five thousand. Possibly they may reach forty thousand, but Gen. Grant has to-day almost as large an army as he bogan the campaign with.

There are always to be found in every community people—no matter how well they are treated, or how much may be done for them—who are continually finding fault, and upon every favorable occasion make it a point to underrate those who are disposed to deal justly. We pity such persons, and hope, for their own sakes, if for no one's else, they may speedily improve.

The various anniversary meetings held in this city last week were well attended, great interest was manifested, and we hope much good will result. A marked feature in them all was that the present rebellion must be put down, however great may be the sacrifice.

The friends of Frement are to hold a convenon at Cleveland, Ohio, May 31st. The New York r democrats also convene there the same day.

"be Rising Tide," a spiritual weekly paper, publiced at Independence, Iowa, is to be removed to Des Ioines, Iowa, in July.

It is almishing, when it is known that the rebels have haty of food—enough for all—that prisoners in the hands are kept nearly starved! We learn from reliable source that our soldiers, prisoners in organ, are treated shamefully.

Meyerbeer is ad, in his 70th year; gone to that world where alo, his music can be exceeded, as was said of anoth, great composer. He was of Jewish origin, oncy those Hebrews for whom Disraeli claims some ing like a monopoly of human excellence.

Miss Nellie D. Starkwoher, of this city, is recommended by several of 'ir correspondents as an excellent writing media. Her office is located at No. 7 Indiana street roston.

Here is a specimen of Second dvent literature. We extract it from a lengthy arti in the World's Crisis, headed "Fire":

"The fire! Have you it, reader? Is your soul full of it? the fire of the Gospel, the of Paul? pentecostal? the tongue of fire? I fire that burns, kindles to a flame, blazes out he out, sets the whole world on fire?'

In a very short time the old English copper coinage will be declared an illegal tende. This may be useful information for us, as English alf-pence have got much mixed up with our Ame an cents.

A keeper of a saloen advertising his establish ment, concludes thus

"Those of my patrons who may desire it can be sent home on a wheel-barrow gratis."

The Iron Mountain of Missouri is exactly in the geographical center of the United States. It is almost a solid mass of iron ore, rising from a level plain 260 feet. Its base covers 500 acres. The ore contains 67 per cent. of iron, and yields one ton of pig for two tons of ore. It is supposed that the mountain was deposited by chemical action, and that it was raised during the azoic period.

In the British House of Lords on the 13th, the Earl of Ellenborough strongly denounced the conduct of the German powers toward Denmark, and especially condemned the exactions levied upon Jutland.

The less a writer knows of a subject, the more ink he uses in telling it.

The intercepted correspondence between the French Consuls at Tampico and Matamoras contains interesting information of Mexican affairs Gen. Uragua has refused the armistice by the French General Bazaine, and issued a proclamation declaring his intention to fight to the last. The Regency while awaiting the arrival of the new Emperor had expelled thirteen members of the Council of State, charged with being members of the Church party.

RECRUITING IN MASSACHUSETTS.-It is proposed to initiate a new system of recruiting in this State, through the medium of the Provost Marshal system. Each District Provost Marshal will receive recruits, and if accepted by the surgeon, the recruit will be immediately mustered into the service of the United States. This will simplify recruiting, remove many of the difficulties which recruiting officers are now subjected to, and will make it certain that a town or a ward will receive credit for every man enlisted, without possibility of error, as the receipt of each Provost Marshal will be final and conclusive evidence. Major Clarke, Provost Marshal General for this State. will take charge of this system, and his well known ability guarantees success.

Why are pegged boots like the ghost in Hamlet? Because they "harrow up the sole."

A beautiful woman is like a great truth or a great happiness, and has no more right to cover herself with a green yeil, or any similar abomination, than the sun has to wear green spectacles.

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on the hearts of the people you come in contact with year by year, and you will never be forgot-

"What are you doing?" said a father to his on, who was tinkering an old watch. "Improving my time," was the reply.

Napoleon is having a magnificent yacht made for presentation to the Emperor of Mexico. A cotemporary thinks he will need it when he comes to fice the country.

A witty gentleman, speaking of a friend who was prostrated by illness, remarked that he could hardly recover since his constitution was all gone. If his constitution is all gone," said a bystander, 'I do not see how he lives at all." "Oh!" responded the wag, "he lives on the by-laws."

The wild man of Oronoko said to a priest: "Thou keepest thy God in a church, as though he were sick and needed thy care. Our God is on the mountain-top, directing the storm, and guarding us in the still watches of the night."

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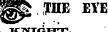
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THE unexpected and untimely death of Mrss Acusa W. SPRAGUE, in the summer of 1862, brought a pang of sorrow to many hearts. And there are many still, scattered up and down through fifteen States of the Union, who hold her in loving remembrance, though, in the whiripool of revolution and civil war that has convulsed the nation, many a fair reputation has gone down to speedy oblivion. During a brief public career she had traveled extensively, and had everywhere made for herself troops of friends. From Maine to Missouri, from Montreal to Baltimore, there are carnest truth-loving men and women who will not soon forgot the impression they received, as well from her conversation as her public discourses.

Miss Sprague was chiefly known to the world as a trance lecturer under what claimed to be spirit-influence. In this capacity she had for several years been an active laborer.  $\Lambda$ ploneer advocate of the Spiritual Philosophy in New England, she was also a devoted friend of every philanthropic and reformatory enterprise of the time, ranking with the best of her class—with Emma Hardinge, Cora Hatch, and a few others—in catholicity of spirit, in large views, and earnest, telling speech. And while the reality of spiritual intercourse, the nearness of the angel-world to ours, the certain assurance of unending, over-progressive life beyond the grave, were themes upon which she often dwelt, she loved most to forget all party watchwords, and, ignoring shallow distinctions of sect or class, push out into the broad realms of truth, regarding hearer and theme alike from the standpoint simply of enlightened humanity. In this spirit, she did not fail to criticise with severity any attempt or tendency she discovered among Spiritualists, to erect the new teachings into a dogma or ritual. She was went to speak of these teachings as a Spiritual Philosophy, and chose to regard them as constituting a new dispensation of religious truth to man. She caught glimples of that illimitable ocean of truth, unfathomable by human thought, but which some bold Columbus shall yet disclose to

"This does but herald brighter things to come, Before whose beauty shall the earth sit dumb.

And known at last shall be God's great unknown, And man, unshamed, shall claim it as his own.

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DESPAIR. "SUFFER, YET BE STRONG." RECOVERY FROM SICKNESS.

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# Message Department.

Each Message in this Department of the Ban-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of

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

reported verbalim.
Those Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state,

eventually progress into a higher condition.

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#### MESSAGES TO BE PUBLISHED.

Thursday, April 28.—Invocation; Questions and Answers; Arthur Ropes, of Huntsville, Ala., to his parents; John M. O'Brien, to Peter O'Brien, of New York City; Andrew Follanshee, to his friends, in Iowa; Major Thomas Rayner, to friends in Georgia; Patrick Rearion, to Margaret, Junes and Danlel; Jerry Deering, to his friends; Charlotta Moore, of Liverpool, Eng., to her brother, James L. Moore, in this country.

Theorphol, Eng., to her brother, James E. Bloote, in this country, and any 2.—Invocation; Questions and Answers; Simeon Cartwright, to his half brother, Ehen, in New Orleans, La.; Mary Ellen McClintock, to her mother, in Chicago, Ill.; Isosalind Gurney, to her father, in the Rebel Army; Tom Plaisted, of the 7th Maine Regiment; Timothy Reanion, to friends in New York City.

Tuesday, May 3.—Invocation; Questions and Answers; Charlie Crogan, to his friends, in Princeton, Penn; Captain Paul Higgins, to his family, in Auburn, Va.; Margaret, daughter of Dr. John Hozier, of Roland Square, London, Eng., to her father.

hor father.

Thursday, May 5.—Invocation: Questions and Answers;
Thomas Holland, to his family in Boston; Tom McQue, to
Lieut. Fulton, of Camp Berry, Maine; Angeline Storer, to her
father, Lieut. Col. Storer, of the 2d Georgia; Joseph M. Barnes,
to his friends; Josephine Crane, to her mother, in New York
City. City.

Monday, May 9.— Invocation; Questions and Answers;

Lonalel A. Payne, to his mother, in Fall River, Mass.; Jonas

L. Clark, to friends in Chicago, Ill.; Geo. L. Joselyn, killed at

Fort Pillow, to his wife and sister, in Battimore, Md.; Frederick A. Sima, i his father, Josiah, at Fortress Monroe; Frances

Bennet, to her brother-in-law, Alonzo Bennet, an engraver, in

New York.

Tuesday, May 10.—Invocation; Questions and Answers;
Goo. Greely, of Lebanon, N. H.; Owen Carney, to his brother, James Carney, or wife, Margaret, in New York City; Jenulo Frothingham, to her mother and sister, in Chicago, Ill.; Major Wm. N. Bodford, of Louisiana; Annie Jones, to her mother,

Mrs. Gen. Jones.
Mrs. Gen. Jones.
Thursday, May 12.—Invocation; Questions and Answers;
John Preshy, of Chester, Eng., to Thos. Wallingford; George
Gritnes, of the lat Mich. Reg.; George J. Elwell, of the lat Virginia Cavalry; Edith Lothrop, to her mother, in New York
City; Col. Wm. Taylor, of the 10th Kentucky; James Mahoney, of the 7th Maine Regiment, to friends, in Augusta, Me.;
Georgie Dodge, to his mother, at present in Brooklyn, New
York.

#### Invocation.

Let us pray: not alone with mouth utterances, but in deep sincerity. May our prayers be as pure and as natural as the prayer these bright blossoms offer when they turn their faces toward the sunlight, asking for strength with which to unfold themselves. May our prayers be in harmony with nature; and while we seek to lift our souls upward and outward beyond the darkness of the hour, while we seek to commune with the Great Master of Life, may we feel that blessed assurance that we are satisfied with ourselves. And when we ask for blessings, as we examine ourselves, we shall perceive that we are ready to bless-While we ask thee, oh, Father, to deal in mercy with us, and with all thy family, while we beseech thee to ever lead us in love, may we be ready to lead in love all thy children. Oh, may they be devoid of that Pharasaical spirit that asks favors alone for itself; may it be as broad as the universe; may our prayers to thee, oh God of the universe, encompass all life and being. Oh, may we forget no child of thee, and may we, oh Spirit of Divine Love, so baptize mortal children with truth, that they shall ask no longer where truth is. May we succeed in giving them food from the tree of the living present. May we have the power to aid in turning their feet into pleasant paths. and of directing their thoughts beyond mortality. May they lay up their treasures where thieves cannot break through and steal. May those in gold and cious stones, but in kindly deeds, acts of love, terms of sympathy. Oh, when the erring and the weak shall pass before them, asking for mercy, may there be a heart to exclaim, as did the good man, "Neither do I condemn thee!" Oh, our God, may the Spirit of Infinite Charity, of Love Eternal, baptize anew these thy children. And we praise thee now and forever. Amen. April 25.

# Questions and Answers.

Spirit.—The audience are now requested to make their propositions.

QUESTION-I would ask of the intelligence controlling this medium, what we can use as a substitute for kerosene, where we can't have gas, and oil burns so poorly, particularly to burn all night?

ANSWER.-We would recommend as a substitute, the primitive means used by your forefathers: for that is better than the present substitutes. The poor can avail themselves of it as well as the

Q.-Please tell us how kerosene affects one? A .- You ask how kerosene affects the physical? It takes deadly hold upon the glands of the throat. It is inimical to life in that portion of the system; and as soon as you inhale the poison into the system, so soon the little minute particles of life encircling the glands begin to decompose; and unless Nature is very strong in that direction, you may be quite sure that an inflamed throat will be the result from inhalation of kerosene. Nearly one-third of all the throat diseases with which you have been afflicted since the introduction of kerosene, may be attributed solely to that. This is all we have to say upon the subject at this time

Q.—Is there the same objection to periphene

candles to burn all night? A .- They are no better.

Q .- May not something be used to obviate the poison contained in kerosene?

A .- Yes, but the time is not yet come for that. There is no mind at present that can receive impressions from the spirit-world to such an extent as to enable it to put forth anything new, which would be entirely beneficial.

Q.—Has the controlling intelligence a clear and distinct conception of what that remedial agent should be?

Q .- Why cannot it be expressed to us, even though we may not make practical use of it?

A .- In the first place we should be obliged to cover a great extent of ground. We should be compelled to fall back upon certain causes, and trace from them certain effects, and give you a very logical and elaborate unfoldment, in order to give you the desired information. Now, we have not sufficient time at our command; had we, we would be glad to give it.

The inventor of kerosene oil, it is very evidentto us, at least-had no conception of what was adapted to physical life and health. If he had had a perfect knowledge of the physical body and its requirements, he never would have introduced that deadly article for familiar use.

Q .- Are the scenes perceived by persons in a trance state, seen objectively or subjectively? A .- Sometimes objectively, and sometimes sub.

BANNER

subject at the time. Q .- In the case of some persons who have been in a trance state, and have supposed that they saw

Jesus Christ, did they see him subjectively or objectively? A .- It might have been one, and it might have

been the other. It is by no means an impossibility to take full cognizance of Jesus Christ as a spirit. Humanity have placed the man Jesus afar off. Christianity has located him in a distant Heaven; but Nature and Divine Life locate him near humanity; causes him to take up his dwelling place with the poor and lowly; and wherever there is need of his presence among God's children, rest assured he is there. It matters not whether in him. So they're not to ask him, but just go right the criminal's cell, or in the halls of state. Whereever there is need of his presence, there he will be found.

Q .- Has the controlling spirit ever seen him as an objective reality?

A .- Most certainly; many, many times. You have been schooled, doubtless to believe that this Jesus was all Divine; that he was in an especial sense the son of the Almighty; that he did not partake of Nature as you and I partake of Nature. That he was a Saviour to the world in a very large sense we know, but not in the sense that Christianity understands him to be a Saviour. His good deeds, his brilliant thoughts, his perfect life, constitute the power by which Jesus Christ was a Saviour.

But humanity have made an idol of the form have worshiped it, and not the spirit. Why, my friend, the very walls of the Church are written over and over again with error, and it will take many, many a year for the inscriptions to be effaced, and the walls of the Church made bright and clear, and fit to be written on by the pen of Truth.

Q.—Have you ever seen Confucius and Zoroas ter?

A .- Yes, many times.

Q.-In the order of degree, which stands the higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?

A .- Confucius stands in morality higher than the other two. Now, this may seem to be blasphemy, but it is not. Remember that the Chinese Philosopher was a Saviour in his degree, as Jesus of Nazareth was a Saylour in his degree. Who shall be able to determine? at least, who of the inhabitants of earth are able to judge correctly concerning the moral standard of these two ancients? No one certainly can. Only such as have controlled the two minds; only such as have been able to read the interior page of both. Jesus himself claims to have been inspired to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when he tells us he was inspired by Confucius, for he gave birth to the same ideas, walked the earth clothed in the same mantle. This is apparent. These are facts which have been demonstrated again and again.

Q .- Are you now able to perceive a departure from verity, in the records of the lives of these individuals?

A .- Yes, to a certain extent we are. In tracing the records, it is very easy to determine where there is truth and where the absence of truth; where the record has been rightly rendered and where wrongly rendered. You must remember that Constantine rejected a great portion of the Sacred book. He chose only that part which seemed to be the best to him. Who shall say that he did not reject the living life of it? Who shall say that he gave you but the dull fancy of his own being; that which corresponded with his ideas of right? You do not know that you have the

higher portions of the record. Q.-I wish to inquire whether or not Eusebius did corrupt the truth of history, so as to accord to his views of Christianity?

A.-Most certainly he did.

Q.—And if so, whether to a large extent or not? A .- Yes, to a large extent; or, at all events, the with thee, oh Divine Spirit, for amid the seed has grown to a mighty tree in the present. April 25.

# Caroline Taylor.

I-I am anxious to send some word home by which I shall be recognized, and by which I may be able to benefit my friends. [You can.]

My father, Lieutenant Colonel Taylor, of the 5th Virginia, I wish to speak with; or I wish to send some thought to him, if I can. Please say that his daughter, Caroline, came here, requesting that he might find some person through whom she could speak, that she might tell him many things to his advantage.

I have only been in the spirit-world since last May. I exposed myself in the hospitals and took cold, took a fever and died. Had I lived until June, I would have been twenty years of age.

My father was in the practice of law, in Richmond, before the breaking out of this war. I once heard him say he would like to know something of Spiritualism. Oh, tell him he may know everything of it, if he will only seek.

My Uncle Andrew is in the spirit-world. He lost his life at the battle of Antietam. I know you're Yankees, and opposed to us, of course, but they say you are bound to aid all who come here; so I came to-day.

My father has much to learn, but the first thing that's necessary for him to learn is that this war has grown from slavery, and that which he considered a blessing to the South, is its greatest

I have met in the spirit-world my sister Julia. She is my sister, and I am not ashamed to own her, although her mother was a slave, and mine was not. She, too, asks to come-not to my father, but to her mother. I ask that my father assist her in coming. Farewell, sir. April 25.

# Joe Moody.

Halloa! halloa! Ha? Joe Moody, that's my name from South Berwick. [Maine?] Yes; although I hailed latterly from Virginia: got wounded and taken prisoner from Gettysburg 'I was wounded in the right side, and my foot, and left arm. So the folks need n't look for me home again. "I've gone to join the army of the Lord," on the other side; so you can tell'em. And I'm pretty happy, too, considering all things-pretty happy. But I was mighty shaky when I first got to the spiritworld.

Now I hardly know what to say to them, and I tell you why; all my folks are sort of Calvinists -believe in pretty close religion. "If I happen to go outside of the Church," says I, "in your estimation I'm damned." Well, I was rather afraid they might be right-kinder thought they were, because I didn't know any better way. But when I got there, I met folks who said, "Joe, you're all right; you're with friends, don't be afraid." I tell you, I was pretty happy. [You began to straighten up?] Straighten up? Yes, sir; I stood right up and thought I was a man, not a fool; found out I was somebody after all, else I should n't have been reckoned among the immortals. I was a little higher than my musket.

Now tell the folks that this 'ero post-mortem world is a pretty good place, and if they'll only fix the machine all right, we can telegraph like jectively. That depends upon the condition of the lightning. But if they happen to make a mistake upon their part, they must n't blame us, for I would be glad to help'em along through this kind of rough life.

OF

Now they need n't make any calculations upon this spirit-world, or the future, because you can't hit it right, if you try ever so hard. It's impossible, for you can't see into the spirit-world very clearly while here. So there's no use to speculate; just find out what you can about it from folks that come back-by folks that live there. They can tell you; not go to your minister, who has never lived there and do n't know anything about it, and would be afraid to talk to a four-year-old that came back, even if it was disposed to talk with to the fountain-head and ask what's going on in the spirit-world, from folks that live there, and can tell you.

Now my folks will be somewhat astonished. Never mind; they can't be more so than I was when I got to the spirit-world, and if they do, it won't hurt 'em. April 25.

#### Willie Lincoln.

How do you do, sir? I am Willie Lincoln. [Come again?] Yes, sir, to rectify a mistake I made when last here.

I was n't aware, sir, that the introduction of different kinds of magnetism sometimes causes us to lose perfect control-that is, such as I am, for you know I'm not very positive, of course, not having had much experience in life. But I shall learn from this mistake how to avoid similar mistakes in the future.

The mistake was this: You asked me if Mr. Foster had not visited my mother and father? and I said, "No, not as I could wish." But I should have said, "I failed to communicate all I wished to." [That makes quite different sense.] Yes.

sir. [We are glad you come back and rectify it.] I am determined, sir, not to be satisfied with what I may do here to-day, or any other day; but I want to be at work all the time. My parents need all the aid the angels can bestow upon them, and if I have been selected as a means through which to communicate their thoughts, I ought to be very careful that I understand myself, and give a correct transmission. The love I bear my dear parents would cause me to try to give truth, if I had no other incentive. Good-day, sir.

#### Lucy Hollings.

Say I live and can talk-Lucy Hollings, of Pembroke, England. I was ten years old, and died on the 2d day of March, 1864. April 25. [This spirit being dumb, communicated her

thoughts by signs, or letters upon the fingers of the medium.]

#### Invocation.

Oh, thou who art the Christian's God, the heathen's Allah, the soul climbs up the highest mountain peaks of aspiration to learn thy name and analyze thy nature. Yet it climbs in vain, for still thou art nameless, and thy nature as boundless as the Universe. Oh, wondrous Spirit, whose presence we feel and whose power we see manifested throughout all nature, we will praise thee, we will love thee, we will lift up our souls in a joyous song of thanksgiving to thee. Though we may not call thee by name, yet we will weigh and measure thee in the finite scales of human life. Oh, wondrous Spirit, thou art large in love and mercy, and thy wisdom is Infinite. We know this, for we have judged of thy manifestations. We feel thou art the Soul of Truth, because of the harmony that is manifested in the external world. Oh, Divine Spirit, the soul cannot name thee, but it will worship thee. Though it wander in darkness, and night in the form of human sorrow is around it, yet it must ever feel thy presence, and therefore must feel secure. When dangers are nearest and the darkness is most dense, then the human soul may hold most sacred communion the darkened chambers of State, even in the tomb, there, there thou art writing lessons for humanity; there, there thou art calling upon souls to come and enjoy more. Oh Divine Spirit, thou art our Father and Mother, therefore to thee we will bring all our sorrows, all our joys, and lay them upon the altar of our own being, knowing that the offering will be acceptable unto thee. Oh Spirit who rules the present hour, whose might extends throughout the endless future, we will ascribe to thee all honor, praise and glory, forever. April 26.

# Questions and Answers.

SPIRIT.—The friends are now invited to .0pound whatever inquiries they may desire to ave clucidated. ..

QUESTION.-In what way are we the page of

Answer.-Or in other words, in who sense are we created in the image of God? Ithe been said that God is everywhere, and if he is, e permeates all things; therefore, all things, from the minutest particle, to the soul, are created if the image of God. If this be so, God can have to special form, for he takes on all forms. If he joverywhere, he must be personified in all things as much in these beautiful blossoms as in the hunan soul. Therefore we are created in the irage of God in all senses, in every respect. Buit is to be presumed that God manifests himself more largely through the soul than through any other department in life, from the fact that soul holds within itself all that exists outside itsel. It is a miniature realm of the universe. It lolds within its soul-realm all things in life. Threfore it is doubtless correct that God manifests nore largely through the soul

than through any oner department in life. Q .- God is Love. As we are all endowed with the power of loving is that the God within us? A .- It is affirmed by a certain class of religionists especially, that God is love. But we would rather declare that love was the manifestation of God, perhaps; yes, doubtless the highest manifestation of the Divine, for it is the most sacred element that has entered into the composition of soul-life, and is capable of overcoming all things by its superior power, and of perfecting all things. It may be said to be the basis, the foundation of all things, not only in material, but in spiritual life; and may be said to be the apex of all things. All things grow out of love, and all things are marching onward by love. And yet we believe that this love is but one of the manifestations of that Divine Spirit, that mysterious Power that we all recognize, but cannot analyze.

Q.-Is Renan's theory correct with regard to

Christ? A .- Although there may be somewhat of error connected with it, as there must be, considering the conditions under which it was brought forth, and the circumstances surrounding it, nevertheless, in

the main it is correct. Q .- A correspondent says, "I am a medium, and for a while enjoyed much happiness in communing with my spirit friends. But for the last six | my part of the work? [Yes.]

months I have been annoyed by the presence of an undeveloped spirit, who gave his name and history to me, an entire stranger; says he has the power, and is determined to prevent my friends from approaching meduring my natural life. I have always treated him with kindness, given him religious instruction, and strove to win him to a better course; but all in vain." Is it true that evil spirits have such power? If so, why has it not been exercised at the BANNER circle? All classes of spirits come there. I have been driven from the table altogether."

A .- If Spiritualism, or the manifestation of disembodied spirits, be true, it is governed by law as immutable as the universe, and that law overshadows all classes of intelligences, the high and the low, the bond and the ignorant, the developed and the undeveloped, those who are disposed to do evil, and those who are disposed to do good. Each and all can avail themselves of the law; and that law, by them, is always measured and used by the requirements of their own being, not by the standard of the world. All classes of individuals, then, are free to return to make use of the law; free to unfold themselves by returning as best they may. And it is the prerogative of all spirits to return, however high and learned, however powerful. To say to any one, You cannot come, you cannot possess yourself of any of these means that the Great Author of life has furnished, you must wait until you are better fitted to come before humanity, until you have outlived your evil nature, or run off all the evil sediments of your being, is not the privilege of the disembodied. No; no spirit can lawfully debar any other spirit from returning. Therefore all may come, and as they come, if you are higher than they, give them your hand and assist them up to your standard. If they are weaker than you, give them of your strength. If they are ignorant, give them that wisdom that overcomes all things; that makes the most inharmonious in time harmonious; that will turn the thought from darkness to light. Love is the only power that can ever bring these weak and undeveloped ones out of darkness into light, out of error into right, out of ignorance into wisdom.

In regard to the particular case in question, we would say, continue to deal with the undeveloped friend in kindness and love, and be not weary in well doing. It may take much time, and the spirit may seem to do harm; but the earnest and persistent use of love will sooner or later overcome all his evil propensities; will furnish for him a wedding garment; sooner or later redcemed will be written upon his being. And then you will have the satisfaction of feeling and knowing that you have been instrumental in redeeming one child of our Father from misery, from darkness. That will be reward sufficient. It is impossible for any spirit, either developed or undereloped, to declare positively what he will do, or carry out their plans, yet the next moment man sweep away their power, and they be left power. less. So by that standard measure the wor, of the spirit, and by that alone.

April 6. the spirit, and by that alone.

#### Lizzie Sheldon.

It is many years since I was able to speak through a body I called my own, and have almost forgotten how to speak, and heak right.
But I am earnestly desirous of maing one who is dear to me, very dear. There are adows around him; and his spirit, I know, is saculthough I cannot approach him. But I am ixious to do so, anxious to lot him know the there is a power that sympathizes; that that ewer feels grieved when he does wrong, and ejoices when he does

right. This person is called Charles Sheldon, His dwelling-place, in Alaina. Since there is so much of warfare an contention, I suppose I can

I cannot ti why it is that I am so anxious concorning hy. I am sure he must have either passed thugh some great mental change, or is about the so; for he needs strength and aid, needs at sympathy that loving spirits alone can offer.

Pise say that Lizzie Sheldon, who passed fro earth between eighteen and twenty years to, is desirous of holding communion with him April 26. his own good.

# Andrew Corbett.

Andrew Corbett, of Warrington, Tennessee. Now, Major, what can you do for me here? [The best we can.] What am I to do with these? (Flowers.) [Lay them down.] Best you canthat means all you can. , [Yes.]

You're a Yankee, I take it? [That is so.] A worshiper at Lincoln's shrine. [We only worship that we think is right.] That's an ambiguous answer. It may mean one thing, and may mean another. [We worship whatever we think right in a man, whether at the South or North, or in our own families; not because he belongs to our party, or our family. If he does right-that is, according to our highest conceptions of right-we applaud that man.]

Yes; well, you know we all measure right by our own standard. I may think it's right to fight for Jefferson Davis. [We find no fault.] You would n't thing it right. [We should n't fight for him.] And so, you see, in consequence of this great variety and difference of opinions as to what's right, there's war, and will be, until people get to see a little more of the right.

But I'm here for the purpose of making myself, as a dead man, known to my friends in Tennessee, Kentucky, to some in Virginia, and a few scattering ones at the North. Now it's necessary that I give name, age, place of residence, time of death, and manner of death, is it not? [Yes; and any other facts of your earthly life.]

Well, my name you have. My age was supposed to be between thirty-eight and thirty-nine years—I suppose I was about six or seven months over thirty-eight. Disease, I believe that is on your list. If it is, I didn't have any, sir, unless you call the introduction of lead disease. If you do, then I died of disease. I went out from Malvern Hill. Of course, you keep account of the different battles? [Oh, yes.]

Now I am particularly anxious to let my brother know of my whereabouts; that I'm able to talk in this way-my brother Thomas; he is serving in the rebel army-Colonel, I think; yes, I'm quite sure.

Do you publish our letters in a pamphlet or newspaper? [In a newspaper called the BAN-NER OF LIGHT.] I inferred from what I learned before coming here, that the book, or paper, or whatever you published our thoughts in, did cross the lines; that all we had to do was to keep a pretty close watch of that part that concerned us, and do what we could toward attracting it toward those we wished it to reach. So I suppose that's

Now I suppose there are these kind of folks all through the South? [Yes.] I should like that my brother find out one, and give me the privilege of communing with him. I have many things I would like to talk about, things of too personal a nature to be made public here. You know when we go into battle, it is not with the expectation of being killed. When we leave our friends, it is always with the expectation of returning; and we never say what we wish we had said, if anything happens that we don't meet them again. So you see I've a long story to tell, like all others, and I hope to have an opportunity of telling it.

Now, my dear sir, I hope you'll pardon me for speaking as I did when I first came. I really meant no harm, only wanted to sound you. Good-April 26.

#### Frederick Fenwick.

I fell overboard, sir, from the gunboat George Washington. I went on board to see my father, and fell overboard.

I lived in Savannah. My mother lives there. My father knows about people coming back. I've in elder brother in the spirit-world. He was eighteen when he died, and he's been there nine

It was it was in September that I was drowned, and my father's been wishing all the time I'd send some word back, if I could; but I never could until now.

My father's name is Solon Fenwick. My name was Frederick. I was most ten years old. My father is Commander on board the gunboat George Washington; and if you'll please to tell him I-I could n't come before; I-I could n't ome nowhere else.

When he was down to Charleston, two or three weeks ago, I-I-I tried to come to-to that medium he went to see, but I could n't. I did n't know how; I couldn't then; but my brother showed me the way here, and helps me here.

And I want my mother to give Jessie and Jane their-their freedom, and some money to come North with. They got folks in the spirit-world what wants her to do it, and they'll annoy her much if she do n't.

Is this Boston? [Yes.] My father was here about six years ago. [Du you come with him?] No, sir; no, sir; I never was here before. My father was here, and ne wrote us home from the Tremont House here. Is that here? Am I there now? [No; you are a few blocks from it.] I want you to ell him how near to the Tremont House it is. [Yes.] What's the number? [158 Washingto street. This building was n't in existence your father was here. It's near the Old gath Church.] Yes, sir. If I wish, can I comeany more? [Oh, yes: if your spirit-guides

villet you.] ve wanted to come ever since I was drowned, ut could n't until to-day. [You were drowned what he will not do. They may feel, for the mo-last September?] Yes, sir; yes sir. [What we ment, that they shall be endowed with power to the occasion of your falling overboard?] I was playing on the rail—climbing up on the rail. [And lost your balance?] Yes, sir. [Do you remember where the gunboat was lying at the time?] Yes, sir; near Charleston, Charleston larbor, sir; cause I went down, went to Charleston, and from there aboard. Good-by. April 26.

### Andrew J. Lane.

MY DEAR WIFE, PARENTS, AND FRIENDS-Ever since my death I have been trying to send you some word from my new dwelling place; but it is easier to think what we would like to do than

it is to find a way to do it. I was much disappointed in what constitutes life after death-it is all so unlike what I had anticipated; but I cannot say I am not happily disappointed. The children were brought by their attendants to meet me on my awakening, and I

can tell you it was a surprise. I suppose you would like to hear something hardly expect to gethere, to meet him there, or send a messenger here. But may I not hope to send something way of one who is equally near and dear to m. He is at the North, and may have the poye to send cheering words to the not suffer long. I expected to be killed when went into action. I cannot tell why, only that I

felt I should. Charley is here, just the same wild boy as ever; but you need have no fears for his well-being, for he will get along here in the right way, fast. Cousin George is on hand, and says he hopes to be able to report himself soon.

Oh! these mediums are blessed institutions, then you know how to use them.

I cannot tell you much about the place where I live, for you have nothing with which to compare it. It seems that at death we acquire some new faculties, and with these new faculties the spiritworld is just what we need. As the earth-life is adapted to the needs of the body, so the spiritworld is adapted to the needs of the spirit-body. I cannot tell you what these new faculties are, for I have hardly learned to use them, yet I am conscious that I have them.

I do not live with the children, for this life does not give me the right which the earth-life did; I cannot explain why, yet I feel that it is right.

I must close now, as I have run the telegraph machine as long as the wires will work well. I will try to come again soon, and shall do all in my power to comfort and help all I have left, and especially my dear wife, who is rarely absent from my thoughts.

ANDREW J. LANE, Yours in spirit, May 8. To friends in Lebanon.

# ENGLAND AND AMERICA-1803.

[The following high-toned and expressive poem is taken from the new volume of poems by Richard Monekton Milnes, lately slevated to the English pecrace, under the title of Lord Hough-ton. His friendship to our country has always been strong ind steady :]

We only know that in the sultry weather, Men toiled for us as in the steaming root And in our minds we hardly set together The bondman's penance and the freeman's loom.

We never thought the jealous gods would store For us ill deeds of time-forgotten graves, Nor heeded that the Mayflower one day bore A freight of pilgrims, and another slaves. First on the bold upholders of the wrong,

And last on us, the heavy laden years Avenge the cruel triumphs of the strong-Trainpled affections and derided tears.

Labor, degraded from her high behest, Cries "Ye shall know I am the living breath, And not the curse of man. Ye shall have Rest-The rest of Famine and the rest of Death."

Oh, happy distant hours! that shall restore Honor to work, and pleasure to repose, Hasten your stops, just heard above the war Of 'wildering passions and the crash of foes.

HOW TO MAKE KRINGLES. - Beat well the volks of eight and the whites of two eggs, and mix with four ounces of butter just warmed, and with this knead one pound of flour and four ounces of sugar to a paste. Roll into thick biscuits; prick them, and bake on tin plates.

The oil wells of Pennsylvania have produced 554,000 barrels of petroleum since February, 1862.

#### Oblinaries.

Gone with the angels to the Summer-Land, April 8th, the infant daughter of Lynan C, and Roxie Norton, of New Boston, Mass.

- "Gone with the angels," home to her God, To the mansions of flight and of Love, Up the bright stairway immortals have trod, ' To back in his sunshing above.
- 'T was whispered in heaven an angel had strayed
- To earth and been fettered in clay; So the angels came down where she prattled and played, And beckened sweet Minnie away.

Look up, stricken mother! thy child is not dead, This hope to thy spirt is given: She rests on the besom of him who hath said, " Of such is the Kingdom of Heaven." NETTIE COLBURN. Waterford, N. Y., May 14, 1864.

Rassed to a higher, nobler and happier life, to reunite with the dear ones gone before, from her earthly home in Sherborn, Mass., May 9th, 1864, Mrs. Rebecca D. Babcock, aged 63 years. My dear and only sister was one of the best of mothers, and though her bereaved children must mourn the absence of her dear form, they have the consolation of knowing she "still lives" to guard, guide and watch over them, and that she is now with their angel father.

She was a firm and consistent believer in the cheering truths of the spiritual theory; a constant and appreciative reader of the lianxism, and her deepest sympathics were enlisted in behalf of the slave, and oppressed and suffering humanity, under all circumstances.

We will not grieve—she 's happy now,
And beckening us to come
To that world of love and purity,
The happy spirit-home.
ELIZA D. V ELIZA D. VALENTINB.

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A DISSERTATION

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Aug. 29.

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May 23.

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March 26.

Warch 26.

# Miscelluneous.

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4w\* May 28.

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STEERT, Boston, Mass. If March 28. MRS. T. H. PEABODY, Clairvoyant Physician, Boston. tf No. 15 Davis Street, May 7.

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MRS. C. A. KIRKHAM, Trance and Person to 10 to 12 and 1 to 5.

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the head, and this disease which has so long baffled the skill of
those so well versed in science, has at last been overcome by a
remedy (at once pleasant and agreeable to take, affording instant relief, and if persoveringly used, a permanent cure discovered by a child of Nature, who is ever true to her children
when they seek properly to interrogate her. Thousands of
those afflicted will find this the medicine for which they have
so long sought. those afflicted will find this the medicine for which they have so long sought.

It will relieve severe BRONCHITIS, NEURALGIA, HEAD-ACHE, WEAK EYES, and by its use many will be saved from Consumption.

Many will be cured by the use of one box, while the worst cases have been cured with three, costing the afflicted person less than one dollar. Put up in convenient form for carrying in the pocket.

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15w April 16.

A MAN OF A THOUSAND.

A MAN OF A THOUSAND.

A Consumptive Curred.

DR. H. JAMES, a Retired Physician of great eminence, and iscovered while in the East Indies a certain cure for Consumption, asthma. Bronchitis, Coughs, Colds, and General Debility. The remedy was discovered by him when his only child, a daughter, was given up to ille. His child was cured, and is now alive and well. Desirous of benefiting his fellow-mortals, he will send to those who wish it the recipe, containing full directions for making and successfully using this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and dissipate. Night sweats, peovishness, irritation of the nerves, failure of memory, difficult expectora tion, sharp pains in the lungs, sore throat, chilly sensations, nauses at the stomach, haction of the bowels, wasting away of the muscles.

of the muscles.

LT The writer will please state the name of the paper they see this advertisement in.

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June 27.

LY

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### SPIRITUALISM IN BOSTON.

FOUR DAYS' CONVENTION.

Anniversary Week Pestival.

[Reported for the Banner of Light.]

The great success of the three days' Convention, held in this city last February, was the impetus which set the ball in motion for a four days' Convention during anniversary week in this city, as well as those recently held in Providence, New York, and other places. Accordingly the commodious Melodeon on Washington street was engaged for the purpose, and on the morning of May 24th, a goodly number assembled to listen to the good things which might flow from the lips of trance and normal speakers.

"It will rain anniversary week," has become a proverb, so regularly and almost unfailing does it prove true; and especially so did it on this annual recurrence. Thick mist and frequent showers took the place of sunshine and the gentle breeze; consequently hundreds who desired to attend were kept away. Notwithstanding the drawbacks, the Convention was a success, and the spacious hall at many of the sessions was well filled. A good feeling prevailed among the audiences; and the speaking was mostly of an elevating and instructive nature, glowing with inspirational thoughts and ideas that leave a lasting impression on the mind.

Each day of the Convention the interest increased. Hundreds visited it, who have heretofore had no sympathy with Spiritualism. Perhaps some of the visitors have caught a ray of light which may ultimately lead them to the

On Friday forenoon the Convention unanimously adopted a series of resolutions expressive of sympathy for the noble men who are periling their lives and health in the cause of their country; of loyalty to and support of the Government in its efforts to put down this wicked rebellion; of uncompromising hostility to all kinds of slavery, especially African slavery.

A desire having been expressed that the meetings should be continued, Dr. Gardner (who had just returned from Chicago) offered the use of Lyceum Hall for that purpose, and it was voted that the meetings be continued through Saturday and Sunday, making a six days' spiritual festival:

Below we give a brief synopsis of the proceedings of the first day, and shall continue the report in our next issue. The following named ladies and gentlemen were

elected to fill the various offices in the Conven-

President-H. B. STORER.

Vice Presidents-Judge J. S. Ladd, of Cambridge; Dr. H. F. Gardner, of Boston; Mrs. A. M. Spence, of New York; Miss Lizzie Doten, of Boston; Charles H. Crowell, of Boston; Uriah Clark, of Boston.

Treasurer-A. B. Child. Secretaries-L. B. Wilson, Dr. L. K. Coonley, Dr.

Benj. H. Crandon, Charles A. Hayden. Business Committee-A. B. Child, J. S. Loveland, A. E. Giles, Uriah Clark, J. H. W. Tooliey, Mrs. E. C. Clark, and Dr. H. Hamilton.

Finance Committee-John Wetherbee, Jr., N. S. Greenleaf, C. C. Coolidge and Chas. H. Crowell. This completed the organization, and Mr. Storer, on taking the chair, addressed the Convention, briefly alluding to the aims and objects of Spiritu-

alists assembling together, and urged a harmony and unity of action, remembering, at all times, to respect the rights of others as we would wish them to respect ours. While the Business Committee were preparing

resolutions for conducting the meeting, the time was occupied by remarks from Mr. Jacob Edson. and Mr. Tarbell, of Vermont. Mr. U. Clark, from the Committee, reported the

following programme, and it was adopted for the government of the Convention:

. Three sessions each day, at 10 A. M., 21 and 71 o'clock P. M.
2. The first afternoon to be devoted to a Con-

2. The first atternion to be devoted to a Conference; speakers limited to ten minutes.

3. Each morning to be devoted to a Conference, the narration of facts and experiences, and the free discussion of whatever topics are legitimate

to the Convention. 4. Each afternoon and evening session, except

4. Each atternoon and evening session, excepting Tuesday afternoon, shall be opened, with two half-hour speeches from selected speakers—to be followed by voluntary ten-minutes' speeches.

5. All resolutions coming before this Convention shall first pass through the hands of the Business Committee; and all persons having substantial importances. jects of importance to present, are requested to make free in handing in resolutions relative to

the points in question.

6. No person shall speak twice during the session, while other speakers present are walting to be

Mr. Storer made a short speech on the necessity of being true to one's self; of the duty Spiritualists owe to the human family; of their desire to aid all. They wished the largest liberty, and should act up to their highest conception of right-separating truth from error. Spiritualists were endeavoring to tear down the old and worthless structures of society and government, and out of the materials to build up better structures, and better forms of government. Speaking of Spiritualists, he said he had never conversed with one who had not been made happier for his belief whose heart had not been enlarged, and who felt a greater love, not only for his neighbor's welfare but for the whole human race.

Mr. Tarbell and Mr. Coolidge made brief remarks.

Dr. L. K. Coonley thought the Spiritual Philosophy had given us a much better and more consistent God than we ever had before, and proceeded to give his reasons for so thinking.

Afternoon Session .- Mr. N. S. Greenleaf, of Lowell, made one of his fine speeches, which are so acceptable to his audiences. His theme was the Universality of Spiritualism, and the good it does. Mrs. E. C. Clark made some pleasant remarks

upon what some people term the "Respectability of Spiritualists." She thought more liberality should be awarded to Spiritualism, and that it should be tested on its own merits. Mr. J. H. W. Toohey said Spiritualism was

a generator of thought. Spoke upon brotherhood, fraternity, the great needs of the age, and the reorganization of society for the benefit and improvement of mankind, and simplifying of our duties to one another.

Dr. L. K. Coonley threw out some suggestions on the reorganization of the rebellious States, with regard to slavery. The present course pursued did not make so clean a sweep of slavery as he would like. He then offered the following resolution:

Resolved, That as the time must come, not far in the future, when we will be called upon to aid substantially in the reunion of our now dismem-bered National Government, it is requisite that we show to mankind our unyielding opposition to every species of slavery, whether of body or mind.

Mrs. A. M. Spence spoke on the same subject. taking nearly opposite grounds from the last speaker. Branching off from this, she touched upon all kinds of slavery. She thought, however, that we should go in for an carnest engagement

with everything that was wrong. She gave many illustrations to show her position.

Miss Lizzie Doten apologized for attempting to speak, for she was too ill to do justice to any theme, but could not refrain from answering to the call. She then proceeded to speak upon the following resolutions, which were offered by her:

Resolved, That the time has fully come when Spiritualists should show their falls by their works, not only individually, but collectively, Resolved, That it is the duty of Spiritualists, as a body, to define their position in relation to all the works of the day, and by associate of the day, and by associated. great reform questions of the day; and by assoshall be felt as well as heard.

She spoke particularly on the availability of action, of earnest effort, united and individual. She saw in the outflowing of the spirit the sign of greater works than had yet been accomplished. the Spiritualists begin to feel the Divine moving in their own natures, which is stirring them up, inciting to action and noble deeds, on a more philosophical and humanitarian mode of action; and humanity will get the benefit of it. Spiritualism was a great plant, which will yet bring forth fruit worthy of its cultivators. Miss Doton was very carnest and eloquent in her remarks, which were listened to with profound attention.

John Wetherbee, Jr., gave one of his characteristic off-hand speeches, touching upon a variety of topics, which was well relished by the audience.

Uriah Clark remarked that we did not come here with any preparation or premeditated thought as to what we should say and do, or how net, but each one gave utterance to the thoughts that came uppermost. Truth is many-hued, and we are all representatives of truth, though all reflecting it in different ways.

feelings should determine what slavery was. His remarks were replied to by Mr. Toohey, after which Miss Doten read a poem, and the meeting

adjourned till evening. Evening Session .- Mr. Storer in the chair. Mr. Wilson read the proceedings of the previous meeting.

Dr. A. B. Child was then announced as the first regular speaker. He read the following resolu-

Resolved, That Spiritualism comes nearer true Christianity than any religion on earth.

Resolved, That what the world calls bad in Spiritualism, is not of Spiritualism, but is of animal life, in the latter than the second in which all men in the physical body have being

and action.

Resolved, That as a single creed presents only a Resolved. That as a single creed presents only a solitary confinement, and of all the horrible penmore, universal, that the acceptance of a single creed only is sectarianism and bigotry, and that

Resolved, That war is true to the elements of its own condition—but is not true to the precepts of Christianity.

resolved. That was there is a power which shapes the destinies of men, all men's experiences must be a necessity.

The Doctor then spoke as follows:

The Doctor then spoke as follows:

No monument that man builds is eternal.

Man can build nothing that will not fall into ruins. He can make no organization that will not disorganize; he can raise nothing up that will not disorganize; he can raise nothing that will not lose; he can put nothing together that will not lose; he can put nothing together that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not come apart; he can make nothing that will not dissolve. He knows not why they come.

There is a law of compensation that is inseparable form physical love, which, sooner or later, ballances, the affiliars of this world in a way that is content will not fix a way that is content will not dissolve. Man's physical love, which, sooner or later, ballances the affiliars of this world in a way that is soul to make them himself. Yet misfortunes and affilictions come upon him that he thinks he makes them himself. But the will not deserve. He knows not why they come.

There is a law of compensation only belongs to that will not fix a will not fix a way that is inseparable. He makes them himself. Yet misfortunes and affilictions come upon him that he thinks he makes them himself. We misfortunes and affilictions come upon him that will not fix a will not deserve. He knows not why they

all his aims and enors, his care and attention, end in dissolution.

All things carthly pass the stages of greenness, ripeness and decay—of formation, growth and dissolution—recognition, remembrance and obliv-

there is nothing to be depended upon. There is no work that leaves a monument of enduring use

for us to rest upon or trust in.

In the deepest and truer sense of philosophy, all this work of our lives on earth leaves only tracks that time obliterates and memory forgets. Philosophy knows no immortality. Man's outer enses see no life eternal.

With this mournful but true picture of sensuous life, we come to ask the question, What is this great opera?—this mighty work of human life for? For what is all this toll of human hands? For what is all this wreck and recklessness of human orains? For what are all man's anxious cares?
—his disappointed hopes, his turnoils, his discontents, his conflicts and antagonisms, his longings and aspirations that fill the bosoms of human life? brains? For what are all man's anxious cares?

The real object of life on earth is for the end of The real object of life on earth is for the end of exercise and experience, not for any earthly thing produced—is for the end of spiritual power developed, which lies beyond all earth's experiences. The great object of all human earthly pursuits is experience, which experience is for the end of spiritual development. This end is hidden, and man is led to see the fancied end of his pursuit discarding the second of the spiritual development. lie and vanish.

All exercises and all experiences, for material ends, wear, tear, break, injure, destroy—are of a use that perishes and vanishes—while for spiritu-

ends, wear, tear, break, injure, destroy—are of a use that perishes and vanishes—while for spiritual ends they are for enduring usefulness.

We desire the continuance of physical life; we hope and reach for it; we fear death, and struggle to avoid it. Hope and fear are experiences—they are the ebbing and flowing tides of the sea of human life—they are natural exercises that prevent the stagnation of quietude. By every hope and every fear we come nearer the end of carth's pilgrimage. Hope is pleasure, and fear is pain; and pain is the task and pleasure, the repite in the school of life; neither depends upon any particular course of earthly pursuit. Both are overywhere. Man thinks that poverty is a curse to the world he sees, and he has a right to think so; but poverty is a blessing to the world he does not see, for its experiences are deep, searching and painful; it hurries him on in the lessons of exercises that must be passed to round him in the full experiences and exercises of manhim in the full experiences and exercises of man hood. There is no task in the school of earthly experiences that is not initiatory to, and preparatory for the vast existence of life eternal. And the rounded perfectness of the human soul de-mands and commands for itself the ordeal of all mands and commands for itself the ordeal of all experience this side or the other side of the grave. The work of man, on earth, is not for outside spiritual rewards and punishment; for to the soul of man there are no rewards and punishments. In earthly things, and for earthly senses, we have both rewards and punishments. We have blessings and cursings all along our earthly lives, and these make and intensity earthly life by experiences.

All action in life, whether called good or bad, is simply for the end of exercise and experience, and

thus it is that every act is useful.

The monuments that men build are useful for the exercise and experience of building them.

They are to the builder only what a scholar's school-book is to the scholar when all is learned that is in it.

Riches are useful for the exercise of getting and losing them, not for their value when gained. Man thinks that they are useful for what they will bring, while they are only spiritually useful for what brought them.

Going to and through college is useful for the exercises that its courses produce, not for knowledge hid up, but for conditions produced. Going to chitches, rehearing creads, bolleying

and disbelleving, professing one way and netling any way, agitations of torment and anticipations of bliss, are not for the solish end of securing selfsalvation, but are for experiences useful to those who pass them.

Going to school, going to work, or going to play

-going to church, going to games, or going to the theatre-all are for the same final end, viz., experiences.

Accepting one creed and accepting all creeds— the broad and bitter denunciation of sectarianism and its limited harmony, is for a use, viz., expe-Reformers try to re-mold men; they talk or-

ganization to the running sand in the hour-glass of time; they count their mission to be of vast importance to their fellow-men, expecting to alter the courses of self-governing life, while all this is only for the purpose of passing their own experi-All the good that one man can do another is

earthly good, for by human action and human effort only the physical, not the spiritual, may be

Preaching and being preached to; self-holiness and self-righteousness, or humility and passive godliness, are, each and all, attributes of the physical world, and tend to physical death; but they are for experiences on the road of progression that has no termine. no terminus. Events are only effects—are only the tracks of human progress made by the experiencies of many.

Every experience is a step on the road of human progression, whatever that experience may chance to be. There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are the tracks of human progress, to be lated and

opposed by those who make, or are to make, the same tracks for their own experiences.

Whatever the outward result may have been, Mr. Tarbell spoke upon the subject of slavery of all kinds. Thought every one's own inner that has not been a valuable experience to the inner being of the man who committed the crime,

and also to the inner beings of those who were influenced by it.

The work of man on earth is, to become rounded by passing all experiences, whether it be his will or not. Wisdom rules all human experiences. The experiences of crime may be passed without the outward commission of the deeds that belong to them. A man may be virtually a murderer, a to them. A man may be virtually a murderer, a robber, a slanderer, in his unseen nature, and be exercised with these crimes and tortured with their penalties in thought and feeling, without the commission of their external acts. And there is a mysterious power of sympathy that flashes through the hearts of humanity, so men of deepest thought and deepest feeling may pass the experiences of crime by making the criminal's agount their even in ellent convension. More deep these ny their own in silent compassion. Men of deep-est thought and feeling have even endured the horrors of the condemned on the scaffold, in im-

creed only is sectarianism and bigotry, and that the consequent experience of crime without its the acceptance of all creeds is charity and liberalism.

Resolved, That the tendency of Spiritualism is to lead men from sectarianism to liberalism—from the acceptance of a single creed to the acceptance of all creeds—from sectarian condemnation and hatred to a common brotherhood of charity and love.

Resolved That war is true to the elements of its limitive thought feeling and compassion.

No one may fear to say, that the deepest experiences of suffering shall soonest bear the soul to All things earthly pass the stages of greenness, ripeness and decay—of formation, growth and dissolution—recognition, remembrance and oblivion.

Life bursts into sensuous existence, and by its influence matter is drawn into a thousand forms,

dissolution—recognition, ...

Life bursts into sensuous existence, and by its influence matter is drawn into a thousand forms, which life animates.

These forms man calls life. Life goes out of these forms, and they fall to dust and ashes. This, man calls death.

Philosophy takes account of dissolving things, and memory keeps the account in view till the animates oblivion falls to close the scene. Philosophy takes account in view till the stayed at home, endured no suffering, was moved by no sad experience to arouse the dormant powers of his soul. By the experiences, for he learned the preciousness of forgiveness, for he learned the preciousness of forgiveness, for he was, for he was its suffering object. He learned how unsatisfactory sin and folly was, for he had fed upon it, and by it had been made sorrowful and sad. While his brother at home, in penurious selfishness, lay at ease, he had not fed on sin and folly to learn the lesson of their curses and the forgiveness they ask for, He knew no practical use for charity. He was angry because his father welcomed home his wayward brother with de-

welcomed home his wayward brother with de-monstrations of joy.

Were any one of us in need of pardon for sin or crime, in need of forgiveness or charity, or for gon-erous acts of kindness, which of these two young men would we appeal to for the exercise of the heautiful virtue, charity? Why to the one who has learned the need and use of charity?

All crime and all wickedness calls on human hearts for charity, forgiveness, kindness, and if hearts for charity, forgiveness, kindness, and if charity comes not, penalties, cruelties, agonies are sent upon man to command the development of charity—that it may come. When the world has passed the experiences of prodigality for the development of charity, prodigality will not be longer needed. And so it is; the hard experiences of earth develop the virtues we love and long for.

Life is mainly a series of disappointments, and the greater the disappointment, the greater the

the greater the disappointment, the greater the experience it brings. So weep not, but rejoice over disappointments and suffering. Man hugs riches because he thinks they make life easy, while they only lead to the roughest experiences—to the they only lead to the roughest experiences—to the most unholy prodigality. So to tough materialism wisdom grants riches to carry its possessors through the most devilish experiences. And this is well, lawful, right. There are no acts in human life that we need to feel serious or-sorry about, spiritually considered, for wisdom rules them all, and shapes the ends of life to life's demands. Did we know the end of life to life's demands. Did we know the end of life to ur experiences of serrowful forebodings would be unnecessary. It is well that the veil is hung between man and his future, for by it his experiences are made deeper and richer. How awful and deep is the experience of the man who sees that he must speedily die, and that a certain hell is to be his everlasting home. The doctrine that makes this terrible but useful experience is, under the rulings of wisdom, for a purpose. Its pronulgators are as true to life as the promulgators of the doctrine of universal salvation. The doctrine of eternal damination is twin-born with the darkest crimes, and nation is twin-born with the darkest crimes, and the two, together, or separate, make the profound-est, the richest, and the broadest experience for the human bosom. All the doctrines that men teach are only to make the tides of human feeling ebb and flow—are for the exercise of man's inner being. So all doctrines are true to the end for which they have existence.

All the crimes that men commit are only to

make the tides of human feeling ebb and ficare for the exercise of man's inner being. So crimes are true to the ends for which they have

Doctrines and crimes are woven in the same web of life, and answer the same wise end of spiritual usefulness. But creeds and crimes and all the tackle and ordinance that belong thereto, will fall back to dust again from whence they sprang like the grains of sand raised by the rapid motion of life's chariot wheels, they are raised, only to

all again.
No croed shall abide; no ism shall stand; no crime shall endure; but creeds isms and crimes give useful experiences to all who pass them. The acceptance of one creed only, is the experience of only one creed. The acceptance of all

creeds, is the experience of all creeds. Every rullgion of the earth is a useful school in man's experiences,

The acceptance of one sin is the experience of one sin; the acceptance of all sins, is the experi-ence of all sins. Every sin of the earth is a useful school in man's experiences. He who wars with any creed, is in the experi-

ences of the creed he wars with. He who wars with sin, is in the experiences of

the sin he wars with.

What a terrible experience war makes for men and for women, tool What a vast amount of pain, sorrow and agony! What destruction and pain, sorrow and agony to the testuctor and devastation, it makes upon the resources of civilization that make a people's happiness! How it move down our young that are in the milk and vigor of life. It move us—it stirs us to the very centre of our inner life. It is for the end only of human experiences that humanity needs. The

centre of our inner life. It is for the end only of human experiences that humanity needs. The tough materialism of the world can only be broken by it. It rends our hearts afresh—it makes them ache. It is well.

We hear wrathful, wailing cries going forth against the fancied sins of an innocent, passive, orphan young woman, who, without the training of earthly schools, has been moved by angels to the fiver thoughts than are to be found in any utter finer thoughts than are to be found in any lectures, printed or written. Think you not that her sensitive soul has feelings? Her beautiful nathe resultive soft has feelings? Her beautiful has ture calls for an experience higher and deeper than the ordinary experience of men. Slander has its uses in experiences; so does every devilish, hateful thing that is repulsive to

man's better nature.

A nurder is committed and a bank is robbed. The deed agitates and moves the multitude to the experiences of horror, sorrow, regret, sympathy, forgiveness; vengeance, retaliation, recrimination, death. Different emotions are brought out and manifested in the different conditions of different souls, from the same cause. All this is well, for our Father is at the helm of all human life.

our Father is at the helm of all human life.
All this earthly work and warfare is for a purpose but the purpose may not be found in the work that men do, but in the exercise it gives. The purpose of life is not found in religious creeds, nor in criminal deeds; not in the victory of the battle-field, nor in the conquest of the slanderer's tongue; nor in riches, fame or repute, nor in earthly forms or monuments, for all these pass into the dark slades of oblivion, and the soul goes marchdark studes of oblivion, and the soul goes marching onward, brighter and better for having been trained in the school of earthly experience.

Mrs. A. M. Spence followed as the second regular speaker, and made one of her usually sharp. cutting-up characteristic speeches. We will not attempt to follow out her argument, but merely give an idea of a very excellent suggestion, which was that the funds raised by "Sanitary Fairs," etc., be used in building homes or hospitals for the wounded and sick soldiers, so that when a man volunteers to fight for his country, he will know that there is a place for him to live in and be taken care of in case he should be taken sick, or be wounded, or crippled for life, instead of being obliged to hobble about the streets, asking for alms to keep him from suffering, for want of means to pay for suitable care. If this plan were adopted, she thought there would not be so much trouble in getting volunteers to fill up the armies.

Judge Ladd made some able and philosophical remarks upon the Science of the Spiritual Phenomena, and the Practical Application of Spiritualism.

Miss Lizzie Doten spoke to points raised by several of the previous speakers, and before she set down she made a most excellent speech.

Mrs. Spence and Mr. Wetherbee made remarks Mr. J. H. W. Toohey illustrated the benefits of the position Spiritualists occupy, spiritually, on account of the freedom of soul they enjoy. He related an incident of his boyhood days, when he was severely flogged for having once visited a Methodist Sunday school, he then being a pupil of a Roman Catholic school.

Mrs. E. C. Clark spoke of the beautiful faith of the Spiritualists. Believed it to be the best known in the world. We should not be boastful, but Trucoil for it. She believed in sociality, and said if the Church were not giving it was social. Conventions were not perfect, but were growing better every day; it was useless to expect that all should see and speak alike.

At this point the Convention adjourned to 101 o'clock the next morning. We shall continue the report in our next issue.

Annual Festival at St. Charles, Ill.

The Fifth Annual Festival of the Religio-Philosophical Society, will be holden on Saturdry, Sunday and Monday, July 2d, 3d and 4th, at St. Charles, Illinois. Everybody is invited. Entertainment free

festival pledge themselves to be here this year. Among the distinguished speakers who were not Among the distinguished speakers who were not here at that or any previous meeting of this society, is Hon. Warren Chase, who has already signified his intention of being present. We invite none in particular, but all speakers, far and near, are respectfully informed that their presence will be highly acceptable.

in their contributions as circumstances will admit

S. S. JONES, Pres't.
S. H. TODD, Vice-Pres't.
A. V. SILL, Sec'y.

Notice.

·St. Charles, May 20th, 1861.

The fifth anniversary of the dedication of the Free Hall to humanity, in Middle Granville, N. Y., will be celebrated on Friday, Saturday and Sunday, June the 10th, 11th and 12th, 1863, commoncing on Friday, at one o'clock P. M.

Friends of freedom and progress are particularly requested to meet with us and take part in the the deliberations of the meeting. Henry C. Wright and Mrs. S. A. Horton are engaged as speakers. Speakers not contaminated with principles that hold mankind in bondage and degradation, we cordially invite to attend. Arrangements are made to entertain friends from abroad free of charge.

By order of Committee,

STEPHEN WING,

GEORGE F. BAKER,

V. P. SLOCUM.

V. P. SLOCUM. Grove Meeting.

The Friends of Progress will have a Convention at Cottage Grove, Union Co., Ind., on Saturday and Sunday, the 18th and 19th of June. Those coming by railroad will go to Hamilton on the C. H. and D. Railroad, there take the Junction Railroad to Salem Station. Bro. Frank Wadsworth will attend, and other speakers are expected. Come all who feel interested. Ample arrange-

ments for those from a distance.

S. MANWELL,
J. SWAIN,
WM. HUDDLESTON,
JESSE COOK.

Hall, or Grove Meeting. The Friends of Progress will hold a Convention

at Genesee, Henry County, Ill., on Friday, Satur-day and Sunday, June 17th, 18th and 19th. Al friends of progress who can do so are requested to cooperate with us in the Convention, especially speakers and mediums. Warren Chase is engaged. Other competent speakers will be secured to feed the hungry souls. Accommodations will be provided for all speakers and mediums in attendance, and a property of the propert and as many others and mediums in attendance, and as many others as possible. Hotel keepers have agreed to keep those in attendance, and not otherwise provided for, at reduced rates. Come one, come all.

Three Days' Meeting at Sturgis, Mich.

The friends of Progress will hold their annual meeting at the village of Sturgis on Friday, Saturday and Sunday, the 17th, 18th and 19th of June. Eminent speakers will be in attendance to ad-Eminent speakers will be in attendance to address the people. Ample provision will be made for the accommodation of strangers from abroad. "The latch string will be out."

Sturgis, April 2d, 1864.

### NOTICES OF MEETINGS.

Boston.—Meetings are held at Lyceum Hall, Tremont streets opposite head of school atreet,) every Sanday, at 21-2 and 7-4 r. st. Admission, to cents. Lecturers engaged: — Miss azzle Daten, June 3 and 12.

FIGURE 17 OCCUPATION OF A STATE OF CHARTY WILL INCOLOR THE CLOSE LOT CHARTY WILL INCOME STREET, CORPER OF Province a Street, Roston. Spiritualists are invited. Admission free.

vince street, Roston. Spiritualists are invited. Admission free.

Charlestown.—The Spiritualists of Charlestown will hold incestings at City Hall, every Sunday afternoon and evening. Speakers engaged:—Mrs. A. A. Currier, June 5, 12 and 19.

CHELSEA.—The Spiritualists of Chelsen have hired Library Hall, to hold regular meetings sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsen. Mass. The following speakers have been engaged:—H. B. Storer, June 5 and 12;

N. S. Greenleaf, June 19 and 26.

QUINCY.—Meetings every Sunday in Rodger's Chapel. Services in the forenoon at 10 45, and in the afternoon at 245 o'clock. Speakers ergaged:—Rev. Adil Bullou, June 5; Chas. A. Hayden, June 12; Mrs. A. P. Brown, June 19 and 20; Mrs. Sunda A. Hutchinson, Sept. 4; Mrs. M. S. Townsend, Sopt. 18 and 25; Miss Martha L. Beckwith, Oct. 2 and 9) Mrs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Ancomber Wood, Nov. 6 and 13.

and 13.

Lowett...—Spiritualists hold meetings in Leestreet Church. "The Children's Progressive Lyceum" meets at 10 1-2 A. M. The following lecturers are engaged to speak afternoon and evening:—Miss Martin L. Beckwith, during June; Mrs. A. A. Currier, July 3 and 10; Miss Lizzle Doten, July 17, 24 and 31; Mrs. E. A. Bliss, during September; Nellie J. Temple, during October, November and December; Charles A. Hayden, during January.

Chicolee, Mass.—Spiritualists hold meetings every Sunday afternoon and evening, in Music Hall. Children's Progressive Lyceum meets at 31-20 clock in the afternoon. Speakers engaged:—Miss. Amanda M. Spence, during June.

Plymouth. Mass.—Spiritualists hold meetings in Leyden.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Icha-bod Carver, Cor. Sec., to whom all letters should be addressed. Speaker engaged:—W. K. Ripley, June 19 and 26. MILYOND.—Meeting are held regularly every Sunday, at 11-2 and 71-2 o'clock, in Irving Hall. Speakers engaged:—G. B. Stebbins, June 5; A. B. Child, June 12; Rev. Adl. Ballou, June 19; William Lloyd Garrison, June 22; W. K. Ripley, July 17 and 24.

ley, July 17 and 24.

NORTH EASTON.—Meetings are held in Ripley's Hall every Sunday evening. Speakers engaged:—H. C. Wright, June 5; K. S. Greenleaf, June 12; Mrs. Jennie S. Rudu, June 19 and 26.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Sunday School and free Conference in the forenoon. Lectures afternoon and evening, at 3 and 71-2 o'clock. Speakers engaged:—Miss Nellie J. Temple during June.

June.

BANGOR, Mr.—The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening, in Pioneer Chapel, a house owned exclusively by them, and eapable of seating six hundred persons. Speakers engaged:—Miss Emma Houston, from February to last of July.

NEW YORK.—Dodworth's Hall. Meetings every Sunday merning and evening, at 10 1-2 and 71-2 o'clock. The meetings are free.—Ebbitt Hall, near the corner of Thirty-third street and Broadway. Free meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. Fred. L. H. Willis, permanent speaker.

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WASHINGTON, D. C.—Spiritualist Moctings are held every Sunday, in Smeed's Hall, 381 9th street. Speakers engaged:—
L. Judd Pardee, June 5; A. E. Nowton, June 12, 19 and 26; Thomas Gales Forster during July.

CINCINNATI, O.—The Spiritualists of Cincinnati have organ lzed themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 19.1-2 and 71-2 o'clock.

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