VOL. XVII.

[\$3,00 PER YEAR.]

BOSTON, SATURDAY, JUNE 17, 1865. {SINGLE COPIES,}

NO. **13**.

# Literary Nevartment.

ond was Written for the Banner of Light.

# violet len's vow,

BY BARAH A. SOUTHWORTH.

A cool, pleasant room, with a gleam of blue and white, the fragrance of hay-fields drifting in at the open window, a slender form reclining upon a lounge, water-lilies, with their creamy petals and golden hearts, rosebuds, through whose parted lips sweet breathings issue, the melodious trill of a bird swinging in its gilded cage, the calm, saintly face of Evangeline looking down from the wall upon eyes and brow not unlike her own—this is the picture that rises before me as I take my pen on this quiet spring morning.

It is a well-formed head that lies there, stranded. as it were, upon the snowy pillow. The heavy masses of hair, smooth and glossy as a raven's wing, are brushed careelssly back from the white temples. The mouth wears a look of dreary, hopeless pain, that speaks of days and nights beneath deep waters, when the soul wearled itself with frantic strugglings, and God alone heard the gasping cry. Suddenly the shadow, brooding so darkly over the wan, pale face, is lifted, the slender fingers cease their restless motion, and the lips grow beautiful with the magical touch of a smile, as the door gently opens and a flash of sunshine enters, in the shape of a young girl.

A slight, graceful form, a little below the medium height, a complexion of dazzling fairness, bright hair rippling away from a broad, truthful brow, and falling in thick, lustrous curls over neck and shoulders, dark blue eyes with heavily fringed lids, cheeks like the cleft heart of a pomegranate, and a mouth that in its crimson sweetness vies with yonder rosebuds-this is Violet Lee.

"Well, Helen! my dear! have you been asleep as I commanded? and are you quite rested after your long ride over the hills?" inquired the new comer, twining her arms around the invalid's waist, and gazing with affectionate concern into

her face.
"I found it impossible to obey your very peranswer, yes, to the last question," was the smiling

reply.
"Is that so? Well, then, you shall have some dinner, and mind! I expect that you will do justice to it, if from no other reason than because, I prepared it," and with a light laugh, she stepped into the hall, returning almost immediately with a tray covered with a snowy napkin, on which reposed a tiny tea-service, a plate of broiled chicken, some dainty slices of toast, and berries.

melting in their own sweetness. With quick, careful hands, she table by the couch, and then drew back and surveyed her work with much satisfaction.

There, Helen! now if you can't eat, I shall really-yes, I shall certainly think that you are a little bit ungrateful."

"Heaven forbid that you should ever have occasion to lay that sin to my charge; but really, Violet, it is a feast that might tempt a more fastidious appetite than mine, but you need not have been at the trouble of bringing it up to me. I am able to go down."

"All that may be; but between you and I, the kitchen of a farm-house is not apt to be a remarkably pleasant place in warm weather : besides, I have installed myself as your chief attendant, and was desirous of entering upon the duties of that station at once."

"I fear that the office will be ne sinecure, if I allow you to follow out all your generous impulses. By the way, I believe that I have made a discovery, and I am not sure but that I shall scold if my suspicions are correct. Is not this the native soil of my Violet?"

"Why, Helen!" blushing a little, "how did you ever happen to imagine such a thing?"

"Because the very atmosphere, to say nothing of the tasteful furnishing, breathes of my winsome cousin."

"You like it, then! I am so glad. You see aunt's best chamber is so staid and prim that I thought that somehow you would not feel at home in it. and then, in reality this is the pleasantest situation in the house. The prospect from the window is delightful. I am never thred of gazing at it, and you, who can draw so beautifully, will certainly enjoy it."

"But, my dear, it seems hardly fair that I should appropriate all these things, however gratifying to my artistic taste, to the exclusion of the rightful owner; and before I conclude to do this, I must be informed in what manner you intend to dispose of yourself."

Well, my very scrupulous consin, I can settle that matter to your entire satisfaction. I think. At any rate, I have to my own, and that, begging your I did hope that I should have the gratification of pardon, is much more essential. I shall sleep in presenting you to each other; but imperative busithis little room," opening a door at the foot of the ness summons him to the city this afternoon, and lounge. "You see, I have, always, occupied two apartments, but now I have moved all my superfluous articles to the attic, and have had a cot-bed put in here. One trial has proved, beyond the shadow of a doubt, that my new quarters are very comfortable, so give yourself no more unessiness on that score. My being so near you is quite an advantage, for if you want anything in the night, I can readily wait, upon you. Sometimes you may be restless and wakeful, and then I will read liave said nothing to hult your feelings."

my weakness and your kindness explain my color of yours. Intellect has set its unmittaken my weakness and your kindness explain my color of yours. Intellect has set its unmittaken my weakness and nation are such strange seal upon his light broad forehead, and gentus has suction. Care and attention are such strange seal upon his light broad forehead, and gentus has guests, that I hardly know how to brook them. kindled its own files in a pair of black eyes, that

I came here expecting nothing but the common courtesies of life, and lo! I find a cousin, whose love and tenderness passeth speech, and my heart is full. I was growing cold and hard. You will infuse some of your own warmth into my veins ; but," with a smile," are n't you fearful that I shall become selfish and tyrannical if my every want is anticipated thus?".
Her companions appayer was a low, allvery

laugh, that spoke volumes of unbellef, then passing her hand caressingly over the wan face, she said," Helen, dear, I somehow feel that we have been defrauded of many happy hours in not meeting before; but we will not speak of that now : I was going to observe, that it seems to me that you: would be very much refreshed, if you could only sleep for a while. Now, if I should darken the room a little more, and then take these dishes down, and leave you to yourself for a time, I think that you would soon slip away into the pleasant valley of dreams, forgetting in that enchanted realm, all your pain and fatigue. What is your opinion?"

"There is a possible chance that I might do so. Violet; but then, Morpheus is such a fastidious gentleman, and above all so capricious, that it may be that he will not favor me with a visit until the shades of night gather. At all events, I do not believe that your presence will make any difference in his coming; so carry down the tray, if you like, but return as quickly as you can, for there is that in your low, sweet voice, and bright, young face, that is better than any clixir that the art of man ever prepared for poor suffering mor-

"Helen, I am afraid that you are addicted to flattery," rejoined her cousin, with a laugh. 'Now, if there is anything that I particularly detest, it is that; however, as you are a stranger, I will excuse you this time, but, for pity's sake, don't ever give me another such a dose.'

"I beg your pardon, Violet, but I shall protest against being numbered with that class of persons who utter pretty nothings just to see the dash of crimson in these cheeks, or perchance with the belief that that is the easiest way to the heart of Miss Lee, the heiress. When you learn to know me better, you will discover that I never flatter, but that the remark that I made a moment since was but the honest expression of my feelings. If your face comes like a beacon-light to one storm-tossed soul drifting over the sea of human life, then you have not lived in vain; but there, darling, I did not mean to summon the tears. Go down, and take a breath of fresh air. and we will have a nice chat when you return."

The young girl obeyed without a word, but the sun was more than an hour nearer its setting when she again made her appearance. "You will scarcely be able to rely upon my promises if you take this for a specimen of my.

keeping them," she began, as she entered the room, "I did really intend to come back immedistely when I went away, but a caller prevented. "And a very pleasant one, I should judge by your brightened color, and the light in those blue eyes," said her cousin, mischievously.

"Appearances are deceitful," was answered gayly; but, the conscious drooping of the white lids, and the smile, half shy, half happy, that played about the perfect lips, called up a troubled look into Helen Tracy's face, and taking her hand,

she exclamied: "Violet, darling, what means this atmosphere of gladness? Is it possible that Love's nectarous cup is being held to your lips? You are young yet to taste its contents. Oh child, this world is full of change, and the draught, like heavenly dew now, may become a drink so deadly as to poison the very fountain of life."

Her words, so sad and earnest, and pulsating, as they did, with a warning of some vague terror. caused the crimson tide to surge back to the heart of the young girl, leaving a face awful in its pallor. The next instant, with a powerful effort, she shook off the horror that was creeping over her,

aying hurriedly: "Oh Helen, you mistake. Mr. Lang and myself are friends"—how the roses again bloomed on her cheeks-" but nothing more. He has twice saved my life at the risk of his own, and of course I am grateful. Then he is agreeable and entertaining. and I like to have him call. Under the circumstances, is there anything strange in that? Why do you look at me so? Have I been guilty of an impropriety in acknowledging that his visits give me pleasure?"

"Oh no, my dear, provided that you did not remark as much to him," was the reply, accompanied by a laugh so wild and hollow that her listener shivered. "By the way," continued Helen, after a moment's silence, the scarlet blazing on either cheek as she spoke, "I believe that you mentioned the name of this very pleasant acquaintance of yours, but I am not sure that I quite understood it. Will you be so kind as to do me the favor to repeat it?"

"Certainly. His name is Lang-Harvey Lang. it may be that I shall not see him again until next winter, when I enter that charmed circle, 'society." Well, if I am not likely to meet him, at least

give me the benefit of a description," returned her cousin, rising and walking with a quick step to the window. "I wish to learn if your hero has the advantage of beauty, as well as bravery. If such is the case, he cannot fall of being perfectly irresistible."

'M'Ah, you are laughing at me, I perceive. Well. or sing to you with the greatest pleasure. An I I can pardon it, as long as you have never had the to my mind, this arrangement is preferable to any good fortune to behold him. He is not, I suppose, other. Say ! my dear, have I not convinced you, while would generally be called handsome, but he that it is? What I in tears, Helon? Surely L is what I consider a better phrase as applied to a gentleman noble. He has a finely developed No I not darling, inteed, you have not Let form tall and commanding, with hair about the

blaze or melt beneath straight brows of the same hue; but there, when I come to the deep, rich voice, and the smile so like a flash of sunshine that you feel its warmth, my powers fail me. After all, Helen, to have a true idea of Harvey Lang, you should see him yourself."

"I presume so; but as I am rather obtuse in some things, he might seem like a very ordinary person to me. There, do n't frown, my dear, but tell me if your fascinating friend has a profession. If he is the possessor of such rare gifts as you have represented, he ought to have certainly; but perhaps he is disinclined to exertion-a sort of drone, who prefers to loll in stately drawing-rooms, indulging in small talk, to the intense admiration of ladies in general and my fair cousin in particular, instead of taking his place among the earnest, active workers in the world's great hive."

Now, Helen, you are really unkind," cried Violet, her blue eyes flashing like sapphires, while swift blushes came and went. "What do you know of the gentleman in question, that you should speak in that cynical tone? Nothing; for if you had ever seen him, you could hardly have talked in the manner that you did. Mr. Lang is a lawyer, and rapidly rising to eminence in his profession. With regard to your insinuation in reference to myself, one word is sufficient. Although I have always met my friend frankly and cordially, as it becomes me to welcome the preserver of my life, yet never have I been unmaidenly demonstrative, or displayed an undue partiality for his society, nor have I any authority, by word, glance or gesture, to declare that he cares especially for mine. There, I trust you are satisfied now, and will let the matter rest."

"I cannot do that while I know that my little cousin is angry with me. Forgive me, darling, if I probed you to the quick. 'Won't you kiss and be friends, as the children say? There! Now we will change the subject, if you like. Have you ever heard any of the particulars of my life?"

"No, nothing definite, although I have wished to many times. Once I did venture to make some inquiries of Aunt Patience, but she turned me away with an evasive answer, and I never dared to introduce the topic again. If it will not pain you to narrate them, I should be glad to listen; but are you not weary now? Would it not be better to postpone the recital until to-morrow, or

"No; I prefer to speak now, Delays are dangerous, you know; besides, at this moment I have the courage, which may be wanting a week or even a day hence. Let me sea. You will be eighteen in the fall, I believe? Well, I am six was not a happier girl in the city of New York itself, my heart knew no want, and the world was right in its judgment when it pronounced Helen Tracy as blessed above her kind. Then the thunderbolt fell. No clouds heralded its approach, though, for the day was golden with sunshine, and fragrant with the breath of flowers, when the hope and pride of our house-the noble son and brotherwent forth in the glory and strength of his manhood, and the night was full of beauty and holy with the light of stars when they brought him in and laid him dead at our feet. By whose hand the crimson life-current was let forth, we never knew; but the wretched being has the untimely rendering up of two souls to answer for, as the she was laid under the willows. dagger that entered Gilman's side just as surely buried itself in the heart of my mother; at least, she never spoke again after the despairing wail that parted her lips when her eye first rested on his white, fixed face, and we-oh God!-we followed two to Greenwood, instead of one. Ah, I thought that for bitterness that cup was without a parallel. I was yet to learn that I had but moistened my lips in the chalice of woe. Ten days from that time, I awoke one night with a confused murmur in my ears, and a terrible sense of suffocation at my heart. The room was full of smoke. To spring from the bed and fling on a dressing-gown was the work of an instant. Then I opened the door leading into the front hall. The stairs were blazing, and with a horror that struck me motionless I saw that a huge wall of flame barred me from my father's chamber. Despairingly I called his name, and the fire hissed and crackled and shot its forked tongues at me in mockery, and the answer-if answer there wasvas drowned in the exultant shrick of the red demon. I have no distinct remembrance of what followed. I think that I must have resigned myself, with a sort of apathy, to the terrible fate that seemed so relentlessly sweeping down upon me. When next I opened my eyes, I was in my sister's house, with her face bending over me. Clasping her hand to be sure that she, at least, was safe, I again sank into the vale of unconsciousness Brain fever ensued, and when reason once more resumed her sway, tree and shrub were robed in the white mantle of December. Then I learned that of our once happy family Isabel and I were the only survivors. The fire originated in my father's room; and when the next day it was noised through the city that the firm of Tracy & Co. was in a moment of madness, had himself applied the and trust!" midnight torch. If such were the case, God knows; but I could never credit it. He perished in the flames, however; the servants all escaped, and I began to comprehend her cousin's words, she owed my life to a brave fireman. How worthless a thing he had given me I was yet to discover. Thus you see that in the short space of a fortnight Helen Tracy fell from lier high estate. In the nant denial that was rushing to her lips, paused White-faced creature who tossed and mouned upon

ognized the proud, blooming helress, to whom sor-

ow and care were names unknown.

At last, as I told you before, when the earth was calmly sleeping under the white shroud that December had spun for her, the rose-tint came back to my cheek. My lover had called several times during my illuess, and now it was a quiet face, if not a happy one, that I turned to the future, saying, 'life has something of sweetness left. even vet.' Still I was too proud not to offer to release the gentleman from an engagement that was entered into under circumstances so widely different; and accordingly that same afternoon I wrote him a line to that effect, and after I had despatched the note, I sat smilingly picturing to myself the indignation with which he would reject the proffered freedom. Oh, Violet! Violet! I cannot dwell upon that time. Suffice it to say, that my here was formed only of common clay. He accepted his release, and thanked me for the thoughtfulness that had anticipated his wishes. In that hour, the last star was blotted from my horizon, and I sank down, down into blackest depths of woe. Oh, God! how much the heart can bear before it breaks. In those dark days I prayed, oh, so fervently, for the Death Angel to give me sleep; but he snatched a bud here, and a rose there, and the cypress lived on in its desolation. Nay, don't weep, Violet; I have drained my cup of agony to the last drop, and soon, very soon, I shall enter into that rest that is promised to the weary; and mind, that on that day you toll no dirge forme, but let the bells ring joyfully for the prisoned soul that is free. But to resume the thread of my story. After health crept back to my frame, I did not tarry long at my sister's, for one morning I overheard her husband say:

'Isabel, does not Helen intend to turn some of her numerous accomplishments to account? I cannot afford to support her because I married you; I have already settled Dr. Grey's bill, and a pretty decent sized one it was, too; and now I think that she had better go to work and depend upon herself. You had her brought here against my wishes, or at least without my knowledge, which amounts to much the same thing, and now you must contrive to get her away. No sniveling. madam! You and I can't help it, if she is a beggar. Zounds! who would ever have supposed that the old man would slump in that style.'

Stung to the quick by the heartlessness of one who could and the come and who could also the room and

stood before him. 'Mr. Hilton,' I exclaimed—and my voice was full of a calm scorn-'I might remind you that you owe your present position to my father; and that that thought should have induced you to alyears your senior. At the age of twenty there low his daughter to remain under your roof until she was able to go forth to battle with the worldthan myself. Life was one exquisite dream of but I forbear. I trust that in the future your dreams delight, or like a poem set to music. Surrounded will be pleasant; and in order to insure it, I will by every luxury that the magic wand of wealth state that it is my intention to leave your house, could procure, the idol of my parents, the pet of not only to-day, but within this very hour. And my brother and sister, the darling of one whom I | now, if you will tell me the formidable sum which ance, and also make out an exact account of what you have expended upon me since I have been an inmate of your family, not forgetting to include board and lodging, I will pledge myself to reimburse you at the earliest opportunity. Good-morning.' And that was the way I went out into the world, Violet.

Poor Isabel! I think the thought that her darling sister-so delicately reared and so lovingly shielded from every adverse wind-was buffeting the rude waves of life, while she rolled in wealth, broke her tender heart at last, for in a year from that time, with a tranquil smile on her dear face,

I have little more to relate. I occupied the situation of governess in the family of a merchant, in Albany, until about eighteen months since, when I heard of the school in Hillsborough. My sad experience had robbed me of all faith and trust, and it was not until the kindly face of Aunt Patience had beamed upon me several times, that my heart went out to her, and I promised that when my strength failed, I would come to her for rest and love; and so here I am, my weary pilgrimage almost over, and God and the angels very near.

When she ceased speaking, Violet made no comment, but putting her arms about her neck, she laid her wet cheek to hers. The sorrow and anguish of the story to which she had listened, had struck below words, and she had none at command; but that mute caress was more grateful to the heart of her cousin, than the most elaborate expressions of consolation; and with a feeling of thankfulness that the remnant of her days was to be passed in this peaceful harbor, she closed her eves in pleased content. Suddenly the sound of her companion's voice aroused her from her dream-

"Oh, Helen!" she was exclaiming, in a quick, eager tone of entreaty, " will you not tell me the name of the cowardly wretch who deserted you in your extremity?"

At the unexpected question the invalid started up, the fire again burning on her cheeks, and her whole frame quivering with excitement.

"Oh, child! child!" she cried, vehemently, " have you not realized that he who proved but a broken reed in the hour of my sorest need, and the friend that you have been extolling this afternoon, are one and the same? Oh, that my hand should insolvent, it was whispered that my dear parent, tear from your heart the beautiful flowers of faith

For one moment Violet sat in perfect bewilderment, and then, as the first shock, passed, and she sprang to her feet, with blazing eyes; but one glance at the sad, mournful face before her, and the fierce finme smouldered, while the hot, indigupon the threshold, and the radiant bloom faded a sick bell, dependent upon her brother in law's from cheek and mouth. Slowly she turned away, bounty for the very medicine that was conquering as though to grapple with the doubt that now asthe fever in her velue, you could hardly have rec. salled her, and then, coming back, she stretched out her hands in an agony of supplication, saying:

"Oh, Helen! unsay those words! You must be mistaken. It was not, it could not have been Harvev Lang!"

The sorrowful shake of her companion's head snatched the last straw to which Hope clung, and with one stifled wail she went down into fathomless depths, where the weeds of doubt and distrust trailed their slimy lengths over her, and the black waters of Despair surged above.

Ah! when the person to whom we have lifted our eyes in perfect faith and love, fondly regarding as the embodiment of truth, and the best gift with which God has enriched us, proves unworthy, and the grand heights on which we have enthroned them, not their rightful position, who shall picture the horrible abyss down which we are hurled, or the shuddering anguish that brims our souls? Life is never just the same to us again. The world calls us wiser; but we fancy that it is a wisdom bought at a fearful price, when we recall the tears of anguish that scorched our cheeks as we held our lonely vigil by the tomb of our dead idol. And this hour, in all its bitterness, was now upon Violet Lee. Would the heart thus ruthlessly entered by the plow of suffering blossom into a sweeter vegetation, or become a barren waste? Wouldshe come up from those deep waters with a face transfigured by the remembrance of that Infinite love and pity, which does not afflict willingly, nor grieve the children of men? or would those sweet blue eyes grow hard with unbelief, and the ripe, red lips curve with sneering incredulity at the thought that honor and truth still dwelt in this selfish world? Questions similar to these agitated the mind of Helen Tracy, as she went on establishing the identity of her recreant lover with the hero of her cousin, and marked the pained workings of the fair young face, as the conviction pressed home upon her with all its sad force.

"Enough! you have said enough!" she at last exclaimed, as if no longer able to endure the torture. Then, as though feeling that her manner might have grieved her companion, she bent down and kissed her, saying:

"You will bear with me for a little while, will vou not? My heart is very sore just now;" and then, as if struck by a sudden thought, she added: Helen, do you believe that Harvey Lang will over seek me again?"

over seek me again." I should think in all probability he might," replied the "welld surprised at the mestion. "but you are the better judge of that, for you must know whether he really takes pleasure in your society. A man has a thousand and one ways of showing when a lady's presence is particularly agreeable. Yes, he will renew his acquaintance next winter, without doubt, provided that he is aware of the fact of your being an heiress," she continued, bitterly; and then watching her cousin with a look in which wonder and pain mingled, she laid her head back on the pillow.

"I am sure that he has been informed of that." remarked Violet, in a musing tone, "for Uncle Robert is so fond of proclaiming the great wealth of his niece, and the proud fact that he is joint guardian with Judge Harris, that he never lets an opportunity slip by unimproved; and I do believe that he told Mr. Lang the very first time that he ever saw him. But, Helen, is it not possible for me to win that person's love without money? The girls at school called me beautiful; and my education has not been superficial, but a wise blending of the solid and the ornamental. Answer me, then, have I not graces enough of mind and person to bring this preud man to my very

Thus adjured, Helen Tracy raised herself from the lounge, and deliberately surveyed her. An hour previous, a child had knelt at her side: but the creature now before her wore the crown of womanhood right royally. Those splendid eyes, in which a new and strange light was kindled: the rich wine of health staining the snow-white skin; the rosebud lips parted eagerly; the soft glory of the hair, falling like a veil over her, and above all, the expression, so sad and tender, that lingered in the dimpled curves of the mouth, but mounting higher, wrote itself in stern characters on the broad, beautiful brow, thrilled her with admiration, and clasping her hands, she said, simply:

Your schoolmates told you the truth, Violet. If 'a thing of beauty is a joy forever '-and I am not inclined to dispute the declaration of the post -then my fair cousin is a perpetual delight to those who have the privilege of gazing at her."

"There, that will do"-laughing a little, and blushing a great deal more; "I was not expecting quite such an unqualified admission of my charms. I shall not dare to ask you to measure my mental . qualifications, even when you have an opportunity to judge of them."

"But, Violet," continued Helen, without heeding the girl's last remark, "you surely would not marry Harvey Lang?"

"Marry him!" oh the magnificent scorn that swent over the beautiful face! "No; not even to save his soul from destruction, I was about to say. Why, Helen, is it possible that you do not understand me better than that? Had he proved faithless unto the least of my sex, he could never be anything to me; but when it is your heart that he has crushed, how much more does he excite my loathing. And is it strange, that, looking on your face, and knowing that his cruel fingers have plucked the roses from cheeks and lips, that a fierce desire to have justice administered should mingle with the feeling of contempt? I think not And now, how can this be accomplished? I am fully convinced that there are deeps in his nature which you and I have never fathomed; and there would summon such a passion into life as he has never dreamed himself capable of experiencing—a love, that, in its strength and power, should shake the very centre of his being. Step by step would lead him on, twining myself about his very heart-strings, until wealth, ambition, everything should be forgotten in the all-absorbing wish to call me wife. That would be my hour of triumph. Then I would dash the honeyed draught from his eager lips, and apply the lash until his

craven soul fairly writhed beneath the torture By the very intensity of his own angulah and despair, should be come to a knowledge of the bitterness of the cup of which he so ruthlessly forced you to drink. This is all that I want of the honorable Harvey Lang, Holen; and, as true as I stand here, I will have it!"

And with these emphatic words and a prouder lifting of the golden head, the young girl paced the floor like a very queen; and then and there the conviction crept into the heart of her cousin. that what this royal creature willed, would be and with a shiver she exclaimed:

"Oh, Violet! Violet! I very much fear that you are playing with edge tools. Once, such a speech as that would have filled me with a keen delight; but now, as I listen to the break of the waves on the heavenly shore, and my thoughts go forward into the brightness of that land, memory loseth its sting; and, although I appreciate your affection, darling, I remember that 'Vengeance is mine, I will repay, saith the Lord.' And I am contented, nay, willing, to leave all my wrongs in His hands."

"And how do you know but that I may be the humble instrument selected to execute that vengeance?" gravely returned her companion, pausing in her rapid walk. "God works by ways and means beyond our comprehension. But let the matter rest now; the vow is registered on my heart, and I firmly believe that it is my destiny to fulfill it; but, until the moment for action comes, I wil thrust him forth from my life, as I now throw, out these water-lilies-the gracious gentleman's last gift."

And stepping to the table, she took the creamy blossoms from the vase, and, with a gesture of supreme contempt, hurled them from the window; and Harvey Lang, passing at that moment on his way to the city, and revolving in his mind the expediency of pausing for an instant to hear another soft good-bye from those coral lips, was an unseen spectator of the-to him-strange action. Why. only that morning had the small, white hand shyly received the flowers, while the low musical voice had translated the pleasure that beamed in the azure eyes. No wonder that now he looked on in surprise?

"Well, I must confess that I had cherished the hope that that sweet little Violet had the least bit of a liking for me; but it seems that I reckoned without my host, judging by the manner in which my gifts are valued. Well, good-bye, my bonny, fair one; happy am I that my heart is not at the mercy of those delicate fingers!"

And with these thoughts he dashed away down the dusty road, feeling that, somehow, the day had lost a little of its brightness since he started.

Twice has the quick, firm step of Winter paled the crimson cheek of Autumn, and filled her soul with a shuddering dread, since the glory of that golden summer afternoon was dimmed by the sad story of human agony and despair. But Time, the kind physician, who brings a balm of healing to every wounded heart, has closed the grieving eyes and placed his seal on the white lips; and, to-night, in a quiet nook near the old farm-house, the moonlight falls on a marble shaft bearing this simple inscription: "Helen"-and a little below -"He giveth His beloved sleep." And then this same, white radiance drifts in at the windows of a luxuriously furnished room in a distant city, revealing Violet Lee seated there with idly folded hands and a touch of sadness on her beautiful face scarcely in keeping with her pleasant automations. All her thoughts are probably wandering to that peaceful grave under the snow, and to the hour when the weary spirit laid off its load and grasped the beckoning hands of the angels.

Suddenly there is a rustle outside the door, and then a low, quick tap, and the next instant a sort of joyous sparkle brims the room, in the person of a bright, dashing brunette, who, springing to the gas-burner, turns on a full jet, and then, dancing back to the silent occupant of the rocker, exclaims:

"Mercy, ma belle! how can you sit here in the dark? It would give me the mopes for a week if I spent the evening in this style. Now, what do you suppose I came up here for? What! are n't you curious, that you turn away with such an indifferent air? Well, you are the most tantalizing mortal that ever came within the sphere of my observation. Why, that's a most elegant sentence! I must remember it for my next composition. Well, as I was about to say, mamma sent me up to beg you to lay aside your melancholy for a while, and come down into the drawingroom and be happy. You see, this is not a party night by any means, but she is expecting a few friends to whom she is very desirous to introduce you. Now do n't compel me to kneel to you, you perverse creature, for I shall really be obliged to if you do not grant my request, as I promised Brother Will to use my utmost powers of persuasion, and a striking attitude is often a more successful pleader than the tongue; at least, so Clementina Grey says; and she ought to know, I suppose, as she has had several offers. Well, what is your decision? Shall I make the house echo to a song of triumph, or go down with a face that I shall not be able to get into a laughing condition again to-night?"

"Oh, that last thought is too horrible?" rejoined her companion with a smile. "But, really, Lottie. I do not feel like making one of a gay company, be it small or large. Solitude is much more congenial, especially on this evening, when memories of the past are thronging upon my heart. But there, child, you don't understand that; so just thank your mother from me, and tell her that if it is not taxing her kindness too much, I would prefer to remain in quiet possession of my own 100m."

"Ha! hal and so that means: 'Aunt Bertha, keep my mad-cap cousin below stairs.' Why, Violet Lee, your affrontery surpasseth speech! and if it were not for the fear of punishing myself more than you. I would occupy yonder lounge for the next three hours; but no! when such delightfal people as the Mortons, Daceys and Sinclairs, to say nothing of Lawyer Lang, are going to grace mamma's parlors, it is not my intention to withdraw into seclusion, and I cannot, for the life of me; see how you can do such a thing; but then you are not acquainted with them, and that makes all the difference in the world,-The gentlemen are all very agreeable, and do n't disdain to talk with me, even if I am only a school-girl. But I like Mr. Lang better than any of the rest. He is perfectly splendid, and so talented! Papa says that there is no goal to which he may not aim. Oh, you would admire him, I know. He has been away on business for several months, and I believe that he only returned this morning; but he told Will that he should be sure and come. Then how ban you sit here?"

Hid the maiden not been so busily engaged in practicing her last dancing lesson, she might have wondered what there was in her words to call such soft bloom into the pale cheeks of her consin, or to cause the sudden compression of the echrict line; as it was, she started with delighted surprise when, after a moment's pause, Violet ex-changed in a low some but with a strange sparkle in eye and manuer:

Well, Lottle, you have drawn such a charmng picture of your mother's proposed visitors, that I am quite unsettled, and now an evening spent up here alone does not present half as many attractions as an hour or two in the drawingroom; therefore you may rely upon my making my appearance."

"Oh, you darling! I am so glad!" and the merry girl executed an extra flourish by way of working said: off her glee at this unexpected and agreeable conquest.

"But, Lottie, I shall present myself just as I am," resumed her cousin. "I do not care to make | there?" any alterations in my dress."

"Well, nobody wants you to, that I know of. I am sure that you could n't wear anything more becoming than what you have on, if you tried ever so hard. You need some flowers, though, for a finishing touch; but those you can get in the conservatory. Oh, there is a half-open bud, now! that is just the thing!" taking one from a superb bouquet that stood on the dressing-table. "There, out that in your belt. Now "-kissing her-" you are perfect, and I am really proud of you, beautiful Violet Lee! But there, I must run and tell eyes for any one else, when once they had looked prevailed;" and away she dashed.

Half an hour later, when Mrs. Harris presented her niece to her guests, she felt a thrill of pleasure ticularly dear to me. The fact is, that when you as she marked the sensation that she created. To lay faint and helpless in these arms, on the day some she seemed like the embodiment of an artist's | that you took that terrible ride, a feeling awoke in dream, a rare painting stepped forth from its frame; but to Harvey Lang she brought a remembrance of cool stretches of wood, emerald valleys, capable of any sacrifice for your dear sake. Oh, and her fragrant namesakes purpling the mountain slopes. All to him she was that rich wine of this passion. I am like a reed at the mercy of such as they press from tender grapes over the a mighty wind. Say, shall I go forth with the seas. One touch of her hand, one glance of her blissful assurance that I am leaving my bride that eye, and his soul filled with rapture. Ah! he is to be, or will those beautiful lips part to utter a did not realize that that little, golden-haired girl sentence that will cause this burning lava-tide to had wound herself so closely about his heart until to-night. As she, the half-open bud, had burst | green and living thing?" into full flower, so beneath the warmth of her smile and the tenderness of her voice, the seeds sown in the rides and rambles of two years ago, nothing of being heated. Won't you have a fan? were being quickened into vigorous life. And on or shall I ring for water? Perhaps if you should that evening, wherever the slight, graceful form, drink a quantity of the cooling beverage, you in its black dress, moved, his eyes followed it, and might feel better. Dear me! it must be very unthe face that looked out from the golden cloud pleasant to have a fire raging within one." was to him the most beautiful that his glance had ever rested on. Truly, Violet Lee's vow was likely to see its fulfillment.

Months passed. Summer came, with its passionate days and the calm radiance of its azure nights: and then Violet fled to the old brown farm house under the hills, where Aunt Patience met her with the kindly smile of yore, and Nature, with an infinite tenderness, pressed her sorowful face to her heart.

Mrs. Harris, however, who had been delightedly picturing the sensation which her beautiful and accomplished niece would create at some fashionable watering-place, did not fancy this flitting. But, to Violet, to whom the remembrance of that lowly, green grave beneath the willows was ever present, Cape May, Saratoga and the White Mountains possessed no charms; and so the lady was forced to submit, making the stipulation, though, that that summer should witness the last of her strange seclusion, and that the next winter she would take that position in society which her wealth and beauty entitled her to occupy; to all of which the girl smilingly assented. Harvey Lang made it convenient to call at the farm-house several times; but Violet was always an that he thirsted to see never greeted him.

Thus the months, with echoless tread, vanished over the silent hills, and soon autumn threaded the forest aisles, flinging her scarlet banner to the breeze; and then, in a few short weeks, that room, with the vine-draped window, no longer brimmed with the sound of a clear, sweet voice, or the rich, musical laugh; and poor Aunt Patience moved about her work with tear-dimmed eyes, vaguely feeling that a frost had penetrated her heart, more cruel than that which had killed her flowers.

In the meantime, the fashionable world in New York was catching occasional glimpses of our was slipping from her head, to deck the golden hair of the beautiful stranger; and, worse than all, her most devoted cavaliers no longer obeyed the glance of her eye, but, with gracious smiles on their fawning lips, offered their adoration at the shrine of the new queen.

Mrs. Harris was in her element. Never, within her remembrance, had a beauty like that of Violet's dawned upon the aristocratic throng. It carried all hearts by storm; and while her face charmed, the sweet, silvery voice, whether lifted in wit or repartee, or gravely discoursing-stirring their souls to mirth or earnestness-ever bound them willing captives at her side; and thus the nights passed like a dream, and the days were full of music, while she, who ruled with such an absolute sway, and beneath whose smile the hours blossomed, was powerless to conquer the strong yearnings and passionate pain of her own heart. Oh, gladly would she have flung wealth and beauty to those who envied her their possession, if, by so doing, she could have recalled her lost faith and trust. Alas! life held no such bliss.

Meanwhile, Harvey Lang became her constant attendant, and it was evident to all that in his presence she was ever the most brilliant. Already Judge Harris and his lady began to speculate upon the probability of an early marriage, while Willard declared that none of his acquaintances were so deserving of his pretty cousin as Harvey Lang. And Violet rode on in her triumphal car, entirely unconscious that her destiny was thus being satisfactorily decided in family conclave.

Thus the winter passed, and it was not the young lawyer's fault that spring found him with his love still undeclared. The opportunity was ever wanting. If Violet had known the keen torture that he endured, while she alternately warmed him with her sunny smile, and froze him for while his father and mother started in unwith a chilling glance, causing hope to plume its bounded surprise, and Lottle uttered an exclamawings one instant, and then to fold them in tion of dismay, Violet, who had not been in sociedespair the next, I think her thirst for justice ty six months for nothing, simply smiled, and would have been appeased, and she would have said, quietly: ended his suspense. At last he called one evening and found her alone; but her manner was so that you should not be able to believe it? Is it repellant, so different from the genial warmth not the duty of every young man, who has health which had characterized her the night before, that and strength, to go to the relief of his country?" his courage failed him; but mentally apostrophiz. And this time it was blue eyes that shot a pening himself as an unmitigated coward, he deter- etrating glance over the table. mined to learn his fate ere he left the room. Accident favored him somewhat. In turning the leaves of a book of engravings, a piece of paper should leave a good profession, just as he is growfluttered to the floor. Both sprang for it, but Har- ing famous, too, and go out as a private. It is vey reached it first, perceiving, with a thrill of really beyond my comprehension. Now, if he had exultation, that it bore a very good likeness of accepted the colonel's commission that was offered himself. His happiness was short lived, however, him a month ago, it would not have seemed so for the next instant Violet snatched it from his strange, for then he would have received an equivfor the next instant violet snatched it from his strange, for then he would have received an equivalent did so, one curl of perfumed gold swept his given up for nothing. But there, I do not suppose cheek. Impetuously he pressed it to his lips. She drew back immediately, the warm color mantling her face, and stern displeasure visible in her eye. But that magnetic touch had fired his very soul. He was no longer weak and trembling, but strong "I should have a very poor opinion of that

in the power and majesty of his love. In a few simple words he told her of that best gift, which he had already laid at her feet, and besought her to take it up and go through life with him as his fondly cherished wife.

When he first began to speak, she strove to stem the torrent, but finding herself powerless to do so, she sat listening with averted head. Now she

"I suppose that you have heard that the National Bank has failed; but perhaps you did, not know that my funds were nearly all invested

"No, I was not aware of that fact, neither do I care. It is Violet Lee who possesses my heartnot the heiress. I have never given that person a thought."

Then you are sure that I, alone, can crown your life? It is a very pretty thought, Mr. Lang, but have you never intimated to another that she had a like power?"

"How jealous you women are of each other," he rejoined, with a smile; "but you, least of all, need never have had such a feeling, for who could have mamma and Will that my eloquence has at last upon you? Oh, no, darling, with the exception of your peerless self, I have never, by word or glance, given any lady to understand that she was parmy heart, that since that time has never slumbered-a love, that, in its strength and power, is Violet, you can never realize the depth and fervor flow back upon my own soul, destroying every

> "Do take a chair, Mr. Lang; you must really be exhausted after that interesting speech, to say

> "Oh Violet! Violet! how can you mock me so?" he cried, vehemently. "Have you no pity for my sufferings? Do you not see that each moment prolongs my torture?"

> "Oh, it is pity, then, that you want! I beg your pardon. I was laboring under the ridiculous idea all the time that it was my love you desired. Oh, yes, I pity you; indeed I do."

"Girl, do you mean to drive me mad? Your tone expressed anything but the tender element of compassion. I would almost liken you to a cat with a mouse in her claws."

"Why, Mr. Lang, you are certainly growing complimentary; but the simile can end, if you please. There is the door, and puss is very willing to let the small animal go."

"Violet! will you not be serious? I hardly know you in this strange mood. I have asked you a solemn question, and it is not womanly for you

to keep me thus in suspense." "Oh that I should be taught my duty by Harvey Lang! Wonders never will cease. You desire an answer, do you? Well, I will give it; and that it may prove gall and wormwood to your proud spirit, I earnestly pray. As you have had mercy on others, so will I have pity on you. You say that I am your first and only love. By the than you stood before—and Heaven knows that that was unnecessary. Thus, by your own confession, a few years ago you acted the basest lie that, it seems to me, mortal man could conceive. How dare you, after practicing such deception upon one of my sex, look me in the face? I have waited for this hour. Indeed, I may say that I have plotted and planned to bring it about; and now it fills my soul with joy. Do you feel the barbed arrows penetrating your heart? Do you suppose that they are like those that you shot into hers? Farewell! and may you rise from this lovely woodland blossom, and the belle of three agony a wiser, if not a better, man. With regard winters was waking to the sad consciousness that to my property, that was only a little ruse of mine the crown, which she had worn so triumphantly, to test the quality of your love, and to know whether I was really measuring back the pain that you had so ruthlessly meted to another. I am satisfied with the experiment, and as it is really getting late, I must bid you good-night."

"Stop, Miss Lee!" cried her companion, his face white with pain or anger. "I demand an explanation of your singular words. I fully understand the part of coquette that you have played, and I must admit that the character becomes you admirably; but with regard to your insinuation in respect to myself, I defy you to bring forward the man, woman or child whom I have ever willfully wronged or deceived. You must prove this, strange charge."

"Must!" She drew herself up haughtily. "Remember, if you please, that you are speaking to Violet Lee, and that this assumption of dignity does not blind her. You know, as well as I, that the grave yields up no witnesses, and that the record is on high. Again I say, good-night." And the next instant she was gone.

A minute later, she was in her own room, pacing the floor with hurried step, the bloom and sparkle all vanished, and only a suffering woman left. Cousin Helen, you are at last avenged, and I-am miserable!" she murmured. And then she turned the light off, and darkness reigned both without and within.

Three days from that time, as the family of Judge Harris were seated at the breakfast table one morning, Willard exclaimed, with a keen glance at his cousin:

"I heard a strange bit of news last evening, and could hardly credit it at first; but I learned afterwards that it was really true. Harvey Lang has enlisted."

This announcement made the sensation that he expected, but not in the direction that he hoped;

"Well, what is there so very singular in that,

"Yes, I suppose it is," coloring a little; "but then to think that a fastidious gentleman like him

sman shows for the dear old dag, with the hour testine drawing room, the magnificent golden-that the first tradipled it in the day, was for the red queer laid down her drown and robes of a woman's voice to hid him thy to the result, was coyally and became, white, harried woman, the significant reply. And the smile that any on the soft scarlet lips told no secrets. And baffled in

waves taught her, as they beat against the rocky shore; what hymns of God's love and power the mighty, hills chanted in her listening ear; what sweet faith and heavenly patience the flowers inculcated, as they lifted their tiny heads to meet the smile of the sun; what soul-satisfying promises she read in the bow that spanned the sky after the tempest; and what holy peace stilled her throbbing heart when night kindled her beacon fires on high, are known only to those, who, like her, have watched the clouds drift over their lifepath, and for one instant have turned away in dumb despair.

October came, and then Violet went back to the city, with the freshness and bloom of the country, know, and the doctors forbid the least exertion. upon cheek and lip; and the faded, weary belies of Saratoga and Cape May looked at her, and then at their own white faces, and wondered what Miss Lee had done, that velvety softness and carnation hues should please the eye when it rested upon

Months passed; and somehow this winter was not so full of mirth and pleasure as many that had preceded it—at least, not in the circle in which Violet moved—for noble forms, that had once threaded the mazy dance, now lay still and cold, with Southern soil resting on their brave hearts, or perchance languished in those fearful tombs, rebel prisons; and thus many a hearthstone was draped in black, and eyes, all unused to tears, grew wild and strange under the heavy touch of grief. But some there were who came back with proud faces, minus a limb perhaps, but rich in the thought, that not only that, but life itself, had been freely offered in the service of Liberty; and then their eager, anxious friends crowded around to

did rooms. Suddenly she perceived her hostess whom, at the first glance, she thought must be geance—I called it justice; I forgot that Harvey Lang, from the striking resemblance that saw that, although the complexion was the same, there the likeness ended, for this face bore unmistakable signs of dissipation; but what was her surprise, when the lady paused before her, and, with a smile, presented her companion by the very name that was then massing through her mind. Astonished, she acknowledged the introduction with a bow, and perhaps a warmer color in her cheeks, and then a gentleman came up and away; but her thoughts would wander to the stranger, and when the music ceased, she watched her opportunity, and soon succeeded in gaining upon this wonderful likeness to Harvey, and the singularity of their possessing the same name. meditations by voices at a little distance, and presently these words fell upon her ear:

"By heavens, Fred, that Miss Lee is a beautya regular stunner! and as she has the rhino, upon my word I have half a mind to put in my oar with the rest of you."

"Better not, Lang," with a laugh, "for report says that your cousin is interested there; and if you step on his toes, you will be made mincement of in short order."

"Fudge! it will take more than him to frighten me away from any prize that I am bound to win; besides, if he is down South fighting the rebels, he will receive his quietus very soon; or if he don't, as long as he has retired and left the field to me, he need n't complain if he should return and find his bird in my cage."

"You seem to be very confident of your ability to capture her," rejoined his friend, in a tone that indicated that other feet than Harvey Lang's were in danger of being trod upon; "but I would n't give much for your chance of calling her yours, if she should happen to hear of that little affair with regard to Miss Tracy."

"Oh, that was forgotten long ago. Poor Helen! I did love her, though, but then I was a lazy dog, and life in a cottage wan't to my taste. I wonder where she is now. Dead ! perhaps; but there, old fellow, what do you mean by raking up the past? Neither you nor I can afford to look back much. Come, let us return to the parlors," and then the twain walked away, leaving Violet, like one groping in thick darkness, and feeling that God's light would never more shine in upon her desolation. "My vow has recoiled upon myself," she thought, as she erouched there in her utter wretchedness," and it is just, for what right had I to take the sword of vengeance into my puny hands? Oh! the draught that I forced him to drink, wells up to my own lips, now, until my very soul grows faint and sick within me. Ah! at this moment, I realize through every fibre of my being, that it is better, oh, much better to be the wronged than the wronger; but the knowledge comes too late, too late, for in my pride and selfwill I have set the seal upon my own fate, and now, neither tears, nor groans, nor a raising of the hands to heaven can change it;" and then suddenly remembering that she had been gone from the company some time, and fearing that she would be missed, and some one coming in search of her might find her thus, she hushed her wail, of despair, and went back to the drawing-room, with a step from which all lightness had fled, and a face like the driven snow. Five minutes later, you would hardly have known her as she stood in the centre of an admiring crowd, her laugh ringing out in soft, silvery chimes, her keen wit flashing hither and you, fluttering rose leaves on either cheek; eyes, that glowed like stars within the shadow of their white lids, and lips that wreathed with smiles, gave no sign of the agony that had stamped them with a deadly pallor, only a little while before. Ah) the heart may ache and even break, and sill the face be radiant. At last, she stood within the friendly slience of her can be stood within the friendly slience of her can chamber, and then the strong will that had smaller and leave the required lovers to smatained her gave way, and the dazzling vision either cheek; eyes, that glowed like stars within

the soft scarlet lips told no secrees. And update the stempt to read her heart, the young man left the stempt to read her heart, the young man left writing under the burning hand of fever. When June, with lavish hand, scattered her odorous colors over the green earth, Violet deep now knew, The servants crept about with hushed clared, that, with the country ringing with the voices. Lottle, restless and unhappy, wandered

moans of the dying and the wail of the bereaved, from room to room. Mrs. Harris forgot fashion she had not the heart to flash and sparkle with and pleasure as she ministered to the sufferer; and the idle throng at some fashionable resort; and so, at last, to the general joy, Aunt Patience came up much to Mrs. Harris's dismay, who could not but to nurse her darling. Weeks passed, and then lament at this manifestation of her niece's low the physicians heldling consultations, and gravely taste, away she went to bless Aunt Patience with shook their heads, for her feet seemed trembling a sight of her beautiful face, and to be a child once upon the verge of the shadowy valley. Could nothing save her? So young, so beautiful, so be-I cannot narrate the history of that summer. loved, must she be clasped in the chilling embrace What lessons of strength and endurance the wild of Death? Thoughts similar to these were passing through Lottie's mind one afternoon, as she sat watching her cousin and orying softly to herself as she marked the change in the once blooming, face. Suddenly, the great eyes opened with something of their old light in them, and a smile finttered in the curves of the month. The girl classed her hands in ecstacy, and then bent to catch the words that the trembling lips seemed striving to frame. Presently, the voice came, strong and calm. "Lottie!" it said, "I have been waiting for you. I wish to do something, and you. alone can help me. Fasten the door, and then bring my desk to the bed."

"But, Violet! darling, you are very weak, you Can you not let this matter be until next week?"

"Next week may not be mine. Do not oppose me any more, dear cousin. Remember that this may be the very last request that you can ever grant me."

Thus urged. Lottle did as she was desired; besides, there was something in this idea of going contrary to orders that just suited her frollesome nature. The desk was soon prepared, and then she surrounded the sick girl with pillows, and placed the pen in the thin white hand. It wrote as follows:

"DEAR HARVEY-Oh! what a flood of tenderness sweeps over my soul as I write these words. I can call you thus, now, for if ever your eyes rest upon these lines, I shall be where no blush of shame or confusion can mantle my cheek. Yes! Harvey, darling, I am dying, but I cannot go down into the cold and silent grave, feeling that I shall have no place in your memory save that of a heartless coquette. Oh, no; the horror of that congratulate them on their safe return; and once thought quickens the current, and gives me more red lips were wreathed with smiles, and strength to hold the pen. In one word, Harvey, happy hearts kept time to the glad feet that the explanation of all that has been mysterious in bounded away at the music call; and thus the my conduct, lies in the fact, that, until recently, I hours throbbed and vanished in triumphant song. was not aware that you had a name-sake. Thus It was on an evening like one of these, that Vi- I ascribed his sins to you; and when as sweet and olet stood in the elegant drawing-room of a Fifth lovable a girl as the earth ever knew, laid her Avenue mansion, listening to the conversation of tearful face upon my shoulder, and told me that a returned hero, and occasionally watching the it was Harvey Lang's cruel hand that had gay, joyous crowd that surged through the splen- snapped her heart-strings, do you wonder that I vowed to make him suffer all that she had underapproaching, leaning upon the arm of a gentleman, gone? Ah! at that moment-in my thirst for venassuming the prerogative of a Higher Power; and he bore that individual; but as he drew near, she now God has turned my instruments of torture back upon myself, and I am wounded unto death. Oh! my own! my darling! when I learned how I had wronged you, mingled with the pain that that knowledge brought me, was a feeling of joy that you was indeed worthy of the love which, in spite of all I could do had crept into my heart and refused to be dislodged. Oh! Harvey! forgive air my scorn and contempt. Remember that this is my dying wish. And, now, that the Father may claimed her hand for that dance, and so she turned crown your life with every blessing, is the prayer VIOLET LEE."

And then the nen fell from the nerveless hand. and white and panting, she lay back upon the the conservatory, where she seated herself to muse | pillow. Her cousin sprang to her side, exclaiming, in a tone of terror,

"Oh, dear, you are worse, are you not? All Suddenly she was aroused from her confused this comes of my letting you have your own way. What do you suppose mamma and the doctors would say if they could see you now?"

"I don't intend that they shall have the opportunity," came from the parted lips, accompanied by a faint smile. "There, I am better already. Raise me a little, please, and then listen to what I am going to tell you. The note that I have written I wish you to place in an envelope, and then if I should die, send it to Harvey Lang. Remember, it is not to go on any other condition. Now take the things away, and mind and keep the whole affair a secret. I know that I can trust you, darling. Now leave me alone. I wish to sleep." And so Lottie took the desk and passed from the room, first bending to kiss the face that gleamed like chiseled marble through the golden hair.

Half an hour later, the wild, impulsive child was on her way to the post office, with an envelope containing her cousin's note, and the following additional lines:

"MR. LANG—or Capt. Lang, I suppose I ought to say—Violet wrote the enclosed letter this afternoon, and then requested me not to forward it until after she was dead. I have taken the liberty to disregard her wish, however, as I think she must have been slightly delirious, for what possible good could the note do you then?

CHARLOTTE HARRIS.",

A fortnight dragged its slow length wearily by, and then the star of Hope once more lifted its brightness above the clouds, and the trembling hearts that had expected daily, and even hourly, to hear the wing of the Death-Angel stir the air, sang a new song of gladness as the shadow re-ceded from the sick-room without folding the loved one in its dark embrace. Yes, strange to say, from the hour that Violet Lee penned her confession, she seemed to receive new life into her veins; and ere a month had flown she was able to spend a

part of each day down stairs.
One morning, as she was seated below, Lottle entered the room, and after walking around her several times with a most satisfied expression upon her face, and calling a blush into the pale cheek by informing her that she was really the prettiest picture that it was ever her good fortune to see, she came and knelt by her side, and smoothing

she came and knelt by her side, and smoothing back the rings of shining hair from the white face, said, with the glad light in her eyes making her almost beautiful:

"Oh, Violet, darling, I am so happy that I actually fear I shall be obliged to commit some sort of an extravagance before the day is through. By the way, do you remember that note you wrote? How frightened I was then! If you had. It have got well, I should have felt all my life long as it I had somehow been the means of your death."

"I believe you would have killed me if you had:

revented my writing; but now, my dear child, the letter is no longer of use —sighing faintly. "Will you not bring it and lay it on the fire?" "But suppose that it is no longer in my possession? Oh, Violet do n't look at me so. Should you really care if the person to whom you wished it sent had received it?"

"Oh, Lottle, what have you done?" springing to her feet with clasped hands and shame-painted cheeks. "In case I died, I said. Oh, I trusted

and thing it Welcien forthe Banner'de talent en bit & SUMMER NOON !- bain #

are roll of her BY S, By KRACH and Lines of In allent noon of June, When earth is hushed, And singing birds And lowing herds Are mute, Only the bee's low tune, Whose humming wing has brushed The dusty gold The flower-leaves hold, And, like a lute, The whisperings of the breeze, Low murmuring by, Seeming to say, Sighing among the trees:

Let passion rest In every breast!" Thus, like a hymn— The singers, all unseen And far away-These sounds at noon, In leafy June, Alone are heard: And o'er the heart, serene And tranquil as the day, Intrudes no care: But thoughts of prayer Within are stirred.

And so, at summer noon. When earth is still, With singing birds And lowing herds At rest, Life's heavy cares unknown, Calm thoughts and feelings fill-Like birds that throng Green trees among-The quiet breast.

# Children's Department.

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

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

[Original.]

## THE WAY TO BUILD CASTLES.

"I think when I am a big man," said Charlie Baker, "that I shall have a fine house, with stables attached, where I can have a plenty of horses, and let my friends have them to ride when they choose. I'll have a buggy, and a chaise, and a phaeton, and a rockaway, and ever so many saddles and bridles. And I'll have in my house all kinds of books, that I'll lend to the boys; and I'll have a lake made to sail upon in summer, and to skate on in winter; and I'll not keep any shut. dull walls as fell on the frosted mountains and up gardens and parks, but we'll have plenty of the dark forests. I wondered if people all loved fruit for our supper, and our lunches, and we'll catch fish for breakfast,"

"Who do you mean by we?" said Uncle Robert, who chanced to hear the plan of Charles's future

"Oh, all the boys. Anybody that wants to ride, can have a horse; and anybody that wants strawberries, can pick them."

"Very wise, and very generous," said Upole Robert; and he unfolded his paper and began to read; but there was a quick twinkle in his eye, as if he knew something that it was not best to

"Hallon, Charlie," said Ned Cross, breaking in abruptly. "Give us your sled a minute or two, won't you? We want to hitch horses and go down

the hill one after the other." "Reckon I won't," said Charlie. "You youngsters must look out for your own sleds; I want mine

Ned. "I can't stop to run home after mine, it's so little hands, all full of spring beauties; and there yours-you never coast till evening. I'll be real

careful; please, now do, Charlie." "But I tell you I won't," said Charlie. "You little boys do nothing but tease; and I hate it. I

won't, and that's enough." How many years since you were little?" said Ned. "But who cares? I'll take a board instead; but it would have been capital fun, if I could have had a sled;" and away he ran to hunt for a

Uncle Robert looked up from his paper. "Who did I understand you to say we meant

"Well, I did mean I'd let any of the boys have horses, when we got to be men together. But

"Now, Charlie, let me tell you something," said Uncle Robert. "We all make pretty much the same sort of men that we start to be when boys; and I propose to give you an example that came under my observation. I will instance two boys that I knew when I was young. One was always building castles, just as you were but now. He was always telling what he should do, but he never did what came before him to do. He always intended, when he got to be rich to make fine presents, and help everybody. He was sure he should spend a great deal of money to aid the poor; and then he should so greatly enjoy making others happy. I remember, especially, that he intended to always have a plenty of flour and sugar to give out to any one who would call for it: Very many such castles he built for the future, but he never did an unselfish act; he was always thinking what he should do after a while. If any of us "Went to him for a favor, he would never grant it if it interfered with his plans. If he had a treat of maple sugar, he never divided it among his friends. If he knew a fine place to catch fish, he would never tell any one or share his sport, but keep everything for himself. The consequence, of course, was, that his selfisliness grow so strong that when he became a man, he had no desire to do the things he used to talk of doing. He never had money enough, but kept hoarding more and more.

Another of my mates 'used 'also to tell what he "would do when he was a man, shu he built very much such castles as the other boy. They would together talk over their plans; but Peter was not like Jacob, for Peter would always do every kind deed that was possible. He always shared his pleasures with his young companions." He divided his apples and candy, and told where the freshest berries were to be gathered. He was willing to lend his ball or his hoop at any time. He could always find time to assist younger boys and many were the willow whistles he made in "the spring, and many the water-wheel that he "helped arrange."

When these two boys became men they were rich. By industry and perseverance they lind both gained great fortunes, but how differently did they use them. Jacob cared for nothing but to accomilate more and more. He was never content and he never thought of doing any good with his wealt? He could always find some ex- things in this world seem very wrong, and some

cuse for how aiding the poor or the suffering. But Peter was never weary of doing good. The castle he had built when a boy, he had to live in when he was a man; for every generous wish was gratified. He established schools for young men and women who were not able to educate themselves. He never sent the needy away from him without aid. He cared for his money only that he might bless others with it and improve himself.

Now, Charlie, when I heard you express such good wishes this morning, I thought of Peter; when I heard your rough reply to Ned, I thought of Jacob. It is very well to build castles, but if you don't begin to lay stones for a firm foundation you 'll never have anything but an air-castle, for if you do chance to get money you'll get none of its blessings. Now, Charlie, I advise you to begin to baild your house on the foundation of present goodness, and to go out and offer your sled to Ned."

Charlie looked rather sober, for he felt really sshamed of his conduct; but he also felt unwilling to take any steps to show to the boys that he had been mean. Finally he concluded he would go out and have a little slide himself, and then it would be easy to pass over the sled to the other boys. This he did quite quickly, and began to roll a huge ball of snow that it might accumulate the fresh flakes that had been falling.

"I think Uncle Robert's idea of goodness is like this ball," said he. "You keep it in motion, and it increases; the more I roll it, the larger it grows. But if I let it lie still, it does not become a bit larger. So I expect; if I let my benevolence lie still, I shall have no more when I'm a man than I have now, I'll not forget Uncle Jacob's plan for castle-building."

Charlie's effort to remember the castle he expected to build, made him quite careful to do kind acts, and very soon it was so natural to him to do good deeds that he enjoyed, more than anything else, showing kindness to others. Uncle Jacob thought he could see his castle growing, day by day, on a firm foundation that could not be swept

#### [Original.] MY NEIGHBORS IN THE CITY.

NUMBER TWO.

I never intend to intrude, even by a glance, into any place that is meant to be kept sacred: so I never pry into my neighbors' affairs. But day after day, as I go to my window-the blinds of which are always open-I see whatever meets my eye. On the opposite side of the street from which I live is a long brick block. A dull sight are those brick walls to one who has loved to look on the forests and mountains; but after a time, as one begins to think of those houses as homes, and as containing the best and dearest for many hearts, then they begin to look quite agreeable.

Through all the long November I had paid my many visits to the front window, and watched the little bit of sky to be seen between the houses, and had wondered if the very same light fell on those to be shut up from the light, and if they never wished to see the sunshine, that they kept their blinds closed so closely.

But one day, as I came to the same spot, expecting to see the very same sights—the dull walls, the closed blinds-what was my delight to find a window with its blinds wide open, and a green plant sitting there, looking as fresh as a May morning. "Bless my kindly neighbors," said I; and I fan-cied I saw the green leaves rustle and glisten, and my own hanging ivy immediately seemed to me to assume a most friendly air. How many things were to be seen in that window besides that one plant. Immediately I began to think of some dear little friends that used to bring me the first green leaves of spring; and of the fair flowers that loving hands used to tend for me. Then I seemed to see myrtle trees that grew years ago, when I was only a little girl; and I began to see the dear faces that smiled on me then. Wonderful window of my "Oh, do, Charlie, that's a clever fellow," said neighbor! what magic it had! There were dear gain were great bunches of arbutus, and boughs, and pine cones, that grew by a beautiful lake far away.

Sometimes, when on dull days I looked to see the little plant, it grew so light that I fancied the sunlight had broken through the clouds; for, after a little, I saw beautiful fields, and clover blossoms, and butteroups, and then when I saw so much, it was easy to hear the birds, and the locusts, and the humming bee. There was a whole summer in that neighbor's window; yes, a great many summers. One beautiful thought always brings another, and so there came trooping past those window panes, many a smiling face, till the whole world seemed full of goodness and love.

What a little thing it was to put that plant in the window! and yet how much pleasure it gave. I wish I knew just what other people saw in my neighbor's window, after the plant stood there. and then I could write some delightful stories. I think little children must have seen over again all the beautiful sights of the country, and so kept fresh in their hearts the good times they had gathering chestnuts in the autumn; and violets in the spring, and strawberries in the summer; for I hope every child in the street has some dear grandfather, or uncle, that lives on a great farm, and wants them to come and get the fresh air.

I think the tired men and women must have felt rested as they looked at my neighbor's window, and thought of the charming days gone by; but whether others were glad or not, I was very thankful. And now do not you believe those neighbors to be very kindly, loving people? I am quite sure they must be, though I never saw them watering the plant, or tending it. I don't think it needed much care, for its dark green leaves looked strong, and very much as if they were determined to make the best of everything, and not grow pale and puny because they had not everything their own way. I fancy the plant said: "I'll do the best I can, under the circumstances. If I can manage to overcome the difficulties of my situation, so much the better. Here's a plenty of coal-dust, for one thing; that is a great difficulty; but I guess I'll breathe, for all that, through some of my nores. Here's this horrid odor of gas. I think it very disagreeable; but for all that, I think I'll manage to keep on a fresh look. And what a short day of sunlight there is, for there's a great corner for the sun to creep past in the morning before it reaches me, and another to the west cuts off the late rays; but I'll enjoy what I do get, and if I'don't continue to put out a few new leaves, I must be a poor stick. I dislike, also, the noise and confusion, but I'll try to keep calm myself, and then it will not matter much."

I think my neighbor's plant must have had many such resolves, for it surely kept itself very fresh and green until apring came, and then onen came the window one day, and all the leaves

seemed to be laughing together. As I said before, what a little thing it was to put that plant there, and yet what a blessing it was. Who is there that could not do as much to make the world a better place to live in." Many

times we feel greatly discouraged because we cannot set matters right; but if everybody would do a little, we should soon have quite a heaven on earth. It does not always require a great deal of money to do a great deal of good; but it does always require a spirit of unselfishness and of love. I do not imagine that my neighbors thought anything about benefiting the world with & little plant, but I cannot think but in that home there is a gentle spirit of love, and that it opens the way for many other true feelings. At any rate, they made the street very bright to me, and I feel very thankful to them.

#### To Correspondents.

ABBIE L. B., EAST PRINCETON, MASS .- Your etter had a double fragrance: the sweetness of the flowers was not more pleasing than the breath of love. I am very glad to hear from you again, and to know of all you tell me. I wish I could fly. these sunny days, to the beautiful spots you tell of: but I have to visit them in spirit, and imagine the sweetness of the flowers, and the freshness of the air. I hope you will daily be laying up stores of beauty, so that you can never be without, wherever you may be.

Your friend, truly, Love M. WILLIS.

#### Transposition.

I went with my little brother to buy a tumgin monh. "Oh," said he, "I want that lowe nog biley, because it will make such a zwighlzn." So I bought that one, and the dear little fellow trudged home gedthelid.

#### For the Banner of Light. LINES.

Oh! unseen one, whose strain is filling With melody the charmed air. And through my heart is strangely thrilling, Enrapturing each pulsation there-Art thou a creature of this Earth. Or hast in Fancy's realm thy birth?

Thy voice, with wealth of gentle tones, Falling so sweetly on my ear, Like spirit-whisperings, to me comes Responsive from some far-off sphere. Oh! Echo, Myth-whate'er thou art-Ne'er from my darksome way depart!

Thy rippling music charms away The deep'ning shades of gloom's black night, And spans the sky of life's long day, With true Hope's rainbow-arches bright, Thou art my comfort, strength and pride; I know thee now-my ANGEL GUIDE! Philadelphia, 1865,

# Original Essay.

ANCIENT AND MODERN SPIRITUALISM. NUMBER TWENTY-FOUR.

BY C. B. P.

Says Dr. Mackey—"Though the mysteries of Greece and Rome were modeled after those of Egypt, those last undoubtedly derived their exist-ence from the East, where the priests first began ence from the East, where the priests first began to conceal their doctrines under the form of mysterious rites, and to reveal them only to those who underwent a process of initiation. The western philosophers derived much if not all their learning from the Gymnosophists, or Bages of India, who were not more celebrated for the extent of their knowledge than for the simplicity of their lives. They inculcated a belief in the triad of Brahma, Vishnu and Siva; the first being the Supreme, eternal, consecrated God. It was from the Gymnosophists that the philosophers of other nations eternal consecrated God. It was from the Gymnosophists that the philosophers of other nations acquired their idea of the existence of the Supreme Being, and of the immortality of the soul. Their instructions were oral and secret, communicated only after a process of initiation; which is said to

only after a process of initiation, which is said to have been extremely severe in its trials."

One of the "incessant occupations" of the Indian initiate was "the study of Astronomy," where the heavens declare the glory of God, and the firmament sheweth his handiwork. In the the firmament snewen his handwork. In the mysteries, or Freemasoury, after an invocation to the Sun, the aspirant was instructed to keep his body pure, and preserve inviolably secret the Word—the ineffable name, alike in physiology as in strength Freight Say Israel's God in the same astronomy. Ezekiel saw Israel's God in the same glory from the way of the East, and John saw his angel standing in the Sun. After initiation, Neophites were sprinkled with holy water, and divested of shoes to stand upon holy ground. Then followed the progress of the "seven ranges," through dismal sounds and horrid phantoms in horror and great darkness to the water Absence. thorror and great darkness to the mystic Abram, the dreadful place of Jacob—but none other than the house of God, and the gate of heaven, whose upward course, by the mystical ladder, included the six troubles of Job, reaching to the heaven of light and beauty in the season of rest, or the Sabbath, the seven ranges from Hades to the Elysian fields. The Indian Paradise, or Garden of Eden, was "filled with dazzling light," as with the glory of the God of Israel. In this garden, "scented with the most fragrant perfumes," the candidate was supposed to be regenerated, redeemed and disenthralled—in a word, a Freemason, who was to build as wisely as he had learnt. Invested by the Hierophant, or Lord, with the white robe and tile a, the pure linen, clean and white in the righte-ousness of the saints; a cross was marked upon his forehead, and on other parts the signs and seals of the New Jerusalem. But before arriving seals of the New Jerusalem; But before arriving to this happy estate, the aspirants, through all the mysteries, had to encounter many buffetings of Satan, who appeared in malignant aspect of St. John's "Star called Wormwood," and many a "faithful and true," before he could "come out of great tribulation," was like Jesus made "perfect through suffering," and like Job made to drag through the "horrible pit and miry clay, a brother to dragons and a companion to owls," till deliverance should come from the Hierophant or Redeemer, at the extremity of the "seven caverns," or the latter day upon the earth. In passing deemer, at the extremity of the "seven caverus," or the latter day upon the earth. In passing through the earlier stages, or caverus, of this redemption, Job was beset by horrible apparitions, causing the hair of his flesh to stand up, so that his roarings were poured out like water, and so scared with dreams and terrified by visions of the Lord, that he chose strangling to death rather than well out his salvation in such fear and work out his salvation in such fear and

trembling.
That the Hebrews derived their mystical con-That the Hebrews derived their mystical congregation of the Lord from India through Egypt and Phonicia, may be seen in the identity of the Word through multifold appellations of the various planes—"the ineffable name as whispered in the ear," on the wise that the Lord told Samuel. The object of the Indian mysteries appears to have been to teach the unity of God, and the necessity of virtue. They had the same legend of original happiness, "the good eld times" of every people—the old Saturnian race of the golden age, which embraced our first parents before the fall. "The subsequent depravity of the human race and the universal deluge, were described in a manner which showed their knowledge must have laid hold of the earliest traditions of time"—and if Samuel wrote the Pentateuch, as per Colenso if Samuel wrote the Pentateuch, as per Colenso-or if Wisdom in that name furnished the Landmarks for the pattern on the Mount, we may see whence it was that the Lord whispered in his ear.

The golden sky of India preceded the heaven of brass—the golden calf was before the brazen ser-The golden sky of India precaded the heaven of brass—the golden calf was before the brazen serpent—the kingdom on earth as it is in heaven, it was transcript from the physiological ground-floor, and read its title clear in cofrespondence on the skies, we may behold in the brazen serpent of the Mosale mysteries "put upon a pole," the drace, or dragon of the northern heavens, who, in his revolution, turned Adam and Eye out of Eden. The same red diagon, flaming in curord by the drace, or flaming in curord by the drace, or flaming in curord by the drace, or for the Devil and "Satin" in great wrath, and same red diagon, flaming in curord by the drace, or flaming aword; though Gethe had the sudacity the flaming sword; though Gethe had the sudacity flaming in the presion may be and to and for in the compass of the tight and Euphrates.

In the Persian mysteries of Mithreas, the last-Tigris and Emphrates. Some of the Dragon's tail, and the Persian mysteries of Mithreas, the last with a little variation of this music of the

der of seven rounds was symbolical of the soul's approach to perfection. These rounds were called gates, and in allusion to them, the candidate was made to pass through seven dark, winding caverns, which process was called the ascent of perfection. Each of these caverns was the representative of a world, or state of existence, through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal, of increasing purity, and was dignified, also, with the name of its protecting planet."

How pat do we thus come upon the ladder of the "genuine, original Jacob," each metallic round being of ascent and of descent—Job going so low in the bottomless pit as to squawk most terribly, at

in the bottomless pit as to squawk most terribly, at the same time fetching a compass to behold the "Spirit who garnished the heavens, and whose hand brought forth the winding serpent." In the correspondence of the metallic rounds, or gates, correspondence of the metallic rounds, or gates, in the alchemy or chemistry of God, as gold, silver, iron, tin, copper, quicksliver and lead, whose signs were Sun, Moon, Mars, Jupiter, Venus, Mercury and Saturn, Job saw the way in which "the brass was molten out of the stone." See Hitchcock's Alchemy, on the mode in which the Christian alchemists set forth the wisdom of God in a mystery of the earths and the metals. But this author would seem to confine all to the moral and spiritual of man—the same in his work on Swedenborg, and in Christ The Spirit. This is a great mistake, and leaves him only in a different angle from the church in fragmental structure of Biblical mysteries, whose foundations were always laid in the physical, and ragmental structure of Biblical mysteries, whose foundations were always laid in the physical, and in man or woman in the anatomical and physical logical. By neglecting this, Gen. Hitchcock shows himself not to be a full artist in building the ancient Word. St. Paul, as a wise master-builder, had seen the natural wisdom preceding the spiritual wisdom in the hidden mysteries, or that which was first the natural and afterward the spiritual. Had the General been initiated to the high degrees of Freemasonry, he would have seen high degrees of Freemasonry, he would have seen the full scope of the Word; and, with some acquaintance of anatomy and physiology, with their bearings in connection with astronomy, would have seen the beginning and whereunto of all the have seen the beginning and whereunto of all the ancient religions—their physical, moral and spiritual in a Trinity of the Word made flesh in harmony with the universal Nature-worship; or of truth concealed in mythological drapery of riddles, dark sayings and parables—or moral and spiritual superstructed upon operative Masonry. This author, by not building from the rock or ground-floor, is utterly stranded by a solution of continuity, the same, though in less degree, as all Christendom who do not read with the all-seeing eye of the Lodge. No ancient or modern Mason would attempt to build without first laying his foundation in the physical or natural, to ascend through moral and spiritual to the oneness of God, who includes the sub-strata in the temper of the Holy Ghost. the Holy Ghost.

God, who includes the sub-strata in the temper of the Holy Ghost.

Gen. Hitckcock is suggestive and excellent to beginners in search of the Word. We are indebted to him for a finak movement in our search for the God of Israel, and thence caught the direction for fetching a larger compass of the Word, as outlined by Drs. Oliver and Mackey, in accordance with the spiritual impressions by which we have been led. The Bible is very much physiological in its temple of God—its supposed persons, for the most part, are personifications of the various functions in the manifestations of the various functions in the manifestations of the spirit, however multifold the symbols of expression; but these must tally with the landmarks to be orthodox. The "I am," or God, within the triangle, as creator or multiplier and replenisher of the earth, included both male and female in his being and symbol, whether as Jehovah, or any other equivalent name. With reference to Jehovah, the Word, says Lanci, cited by Mackey, "should be read from left to right, and pronounced Hu-He, that is to say, HE-SHE, hu being, in Hebrew, the masculine pronoun, and he the feminine. Hu-He, therefore, denotes the male and female principle, the vis genetriz, the phallus of Lingam, the point within the circle, the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power." So, too, the Supreme Jupiter was known as the gan-woman, and in the Orphic hymn, "Jove is a male, Jove is an immortal virgin," nor is the HE-BHE at all wanting in the Biblical hymns, in one, and in parts, as in the other esoteric net-work of the Bible.

The phallus and tripod fetching a compass around the circle of creation, we find in the Egyptian mysteries of Isis and Osiris the same hide-and-go-seek of Jehovah in the triangle, the point within the circle, or "God, who is a male and fe-

and-go-seek of Jeliovah in the triangle, the point within the circle, or "God, who is a male and female intelligence, being both life and light, brought forth another intelligence—the Creator of the world." Moses was in this wisdom, and St. John world." Moses was in this wisdom, and St. John fashioned his word on the same Egyptian wise: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was nothing made. In him was the life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not."

From the Samaian Y, Jehovah fetched a com-

pass to the Alpha and Omega in the mystical numbers combining in generative order as concealed in the Biblical dark sayings out of treasures old and new, with the Virgin of Israel coming down in the New Jerusalem, "prepared as a bride adorned for her husband." From out this clouded capopy was "the Revelation of Jesus Christ, which God gave unto him to show unto his servants as signified by his angel unto his servant John" for in the mysteries both fleshed and unfleshed spirits might communicate the Word, if applica ed spirits might communicate the Word, if applicable to the law and to the testimony. From certain combinations of figures, "the ineffable name" was educed without variableness or shadow of turning. The "I am," Aleph, or 1, "the beginning of numbers, and Jehovah, with 9 or 10, the end of numbers, signified, says Dr. Mackey, that God was the beginning and the end of all things." Philo, who makes the esoteric Word, as the measure of all things, give the mode in full of creation by mystical numbers, including St. John's Megatherium of seven heads and ten horns.

Mahan, in his answer to Colenso, would fain fiv

Mahan, in his answer to Colenso, would fain fly to this city of refuge, when sorely pressed by the Bishop's carnal arithmetic. It is certainly a very admirable way of pinning God's Word of needlework on both sides, by playing with its Puss, Puss in the corner—for when the Word is flanked with mystical numbers, having a generative-power, there would be no difficulty in multiplying and replenishing the earth, and Milton would not have come to grief by a side issue from a "fair defect of

Thus we might find the brethren seven,
Who married a wife and went to heaven,
In resurrection of the three
And seven of immortality:
For seven had her—then to whom
Did she belong beyond the tomb?

nature.

Now as the generative and regenerative powers of numbers were as the angels in heaven as to their mode of begetting from the genealogical tree, and as the law was given by the disposition o angels, it may have been so given from thele first experience from the natural, and after-wards the spiritual, as per Paul in wise-master-building. Do ye not therefore err, because ye know not the Scriptures, neither the power of God in the circumlocutory way of inclining the ear to a parable, and in the opening of the dark saying upon a harp of a thousand strings, whence very curious music was discussed by them of old time. But as those in the market place had not time. But as those in the market place had not ears to hear, they could not dance to the music that was piped unto them. Only to the initiated was the vail of Moses lifted—for wisdom did not like to give what was holy unto the dogs, and had many things to say which even the Entered Apprentice or novitiate could not bear; hence the skimmed milk of the Word in the letter which killeth.

However numerous the changes rung upon the ineffable name, its pronunciation was preserved by the Essenes, who always communicated it to each other in a whisper, and such a form that while its component parts were known, its connected whole

spheres, we might have St. John's" four angels standing on the four corners of the earth," holding the four winds, and each one trumpeting a song to the Lamb that was slain from the foundation of the world. The North angel, in rataplan over the Caspian, would pour forth in rude Boreas, blustering railer. Let up a right salt to me. Caspian, would pour forth in rude Boreas, blustering railer: List, yo spirits, all to mo. The East angel would sound the loud timbrel, and, in the vastness of its sweep, bring a flight of locusts over all the Land of Egypt. The South angel, in the Queen of Sheba, would blow up her trumpet in the new moon, and ascend into the brain with Sabean odors from the spicy shore of Araby the Blest; while the West angel would seize the Sun on Mount Gibeon, and the Moon in the Valley of Ajalon, and through the blow-off bib of the archangel's trump, sound exceeding loud——"Lar on Medget!"

And damned be he who first cries: 'Hold—enough!'

Each wind being thus one angel, as one with the Divine Breath or Holy Ghost, it had only to kindle the fire in Slon, for the meeting of the brazen serpent in Jerusalem. The same angel was a sign to David, in the moving of the mulberry trees. When Samson, with his hair on, was star-gazing from the gates of Gaza, and beholding the harlot or mystical Virgin of Israel, went in unto her, and, at midnight, took the doors of the gate of the city, alike in physiological and astronomical correspondence of the Word—when he takes the two posts or Pillars of Heroules upon his shoulders and carried them to the top of Hebrew Hill—the same top in the day of St. John—he then descended into the Valley of Sorek—the Dark Valley and Shadow of Death of the winter solstice, and finds himself walking in the cool of the day, after his fierce love for the Virgin of Israel, whose name is Dellinh, the back-shiding heifer. With his head in her lap, he loses the "seven locks" of the seven months, when the Son of Man is as the sun shineth in his strength. But, after grinding in the prison-house on the brink of everlasting woe, in the sign of Capricornus, his hair begins to grow with the changes of the seasons, and he again comes up through the gates of Gaza to And damned be he who first cries: 'Hold—enough!' gins to grow with the changes of the sensons, and he again comes up through the gates of Gaza, to greet again the damsel who had lived with one greet again the damsol who had lived with one husband seven years from her virginity—through the Zodiacal or everlasting gates, till he reaches "the midday pillars upon which the house stood," between the spring and fall equinoxes. Then the Lord or Sun discomforted the Philistines, and slew them with a great shaughter. So, too, "Hercules, King of Fire, chorus-leader of the world, Sun, Shepherd of mortal life, who casteth long shadows, riding spirally the whole heavens with burning disk, rolling the twelve-monthed year, the Son of time, thou performest orbit after orbit." Thus he moved through the twelve gates in his the Son of time, thou performest orbit after orbit." Thus he moved through the twelve gates in his excellency on the sky, in charlots, whose wheels within wheels Ezekiel saw in the orbits of the heavens. When l'haraoh used these wheels, they dragged heavily at the horizon's edge, and, as they sank below, the Lord took them off and overwhelmed the Egyptians—at the same time dumping old Sagittarius, the horse and his rider, into the sea.

John saw some of Pharach's host in the sign of old Scorpio, and heard the chariot-wheels as they dragged heavily, with many horses running to battle. Among this army of locust-shaped horses there were those who had defied Berenice's hair as a bob, with mice to steady the tunultuous on-rushing of cornet-colts, with strings in their tails. In the Gentile drama, Bellerophon, in attempting to ride Pegasus into heaven, was hamstrung by "Zous, who sent a gad-fly, which stung Pegasus, so that he threw off the rider upon the earth, who became lame in consequence." by the shrinking so that he threw off the rider upon the earth, who became lame in consequence," by the shrinking of the sinew, as when Jacob wrestled with the angel till the breaking of the day. Bellerophon came to land in the regions round about where Jonah was flung by the whale, and where Adam and Eve were stung by gallinippers from the Tigris and Euphrates. John saw this army of gallinippers and horsemen set loose to the trump of the Sixth Angel, at the same time loosing "four angels bound in the great river Euphrates," and altogether blowing as potently as when the clercy altogether blowing as potently as when the clergy blewdown the walls of Jericho, while Tam O'Shanter's gray mare, Meg, was flanked by witches in-stead of gad-flies, as the better way of putting the pale horse and his rider to the top of their speed.

From the new book of poems by Wm. P. Brannan.

## MANHOOD.

Assert yourself, and be a man. The thought Which heaven has planted in your sleepless brain

Nourish with quickening dews, tear-dropping rain And unremitting toil, till you have brought

And unremitting toll, till you have brought

A rare exotic-from-your warmer life,—
Did you but wield your intellect aright,
Your name would live among the sons of light—
Not moulder under barren fields of strife,

Not moulder under barren fields of strife.
Rise from your dream and urge your life anew;
Selze on the Angel Time with fierce caressing,
Nor loose your grasp till you obtain a blessing.
And morning-fame breaks on your startled view!
All men are cowards—names that now lie hid,
Had else o 'ertopped the loftiest pyramid.

## Letter from Miss Beckwith.

These bright May-days, bring us a feast for both eye and head; and I am thinking now, as I sit under the shadow of these spreading trees, in the old town of Quincy, that I should enjoy meeting for once, the thousands of those whose lives are illumined by the light of our blessed faith, and in my heart I am communing with many kindred souls, whose faces I have never seen. Then there is another thought arises, when I think of you and your sanctum, Mr. Editor; and that is, if you know how gloriously bright the colors of your Banner" are? Its stars grow not dim, but down from the blue o'erhead, they look at us with speaking eyes, and comfort, oh! so many

Although your friendly pages have held my name in the shelter-tent, (among the list of lecturers and mediums) I have been unable to do duty, since the middle of January last. Too much fatigue, incident upon the life of an itinerant, resulted in a complete prostration of the nerves, and my poor self has been suffering even into these bright spring days, from want of nervous vitality. I am gaining now, and I cannot tell my kind friends, who write so often to me, how glad I shall be to once again labor in the vineyard. Many of their letters remain unanswered, and in one, but lately received, a sister says, "we have looked in vain to find a word in the Banner from von." To her, and to many others I would say, that dearly as I love to write letters, my guides have allowed me but little room in that direction, and until I am strong enough to write them all, they must believe me the same, and in the future. by aid of those who ever assist us physically and spiritually, I will endeavor to make amends for all past neglect.

All experiences are of some benefit to us, and now I can feel, as I look back upon the weary hours passed in my sick room, that from them I have learned many lessons; and that which presents itself first, is one of thankfulness. How often, when I have been roaming, have I murmured, when Sunday came, and said, "Oh, I am tired, and how I dread to lecture." Little do we realize the sunshine of our lives; and to-day I can say, "Oh, how thankful I should be if I were able to speak next Sabbath." And when I can be strong enough, it seems to me I shall be glad, and less apt to complain; while a spirit of thankfulness shall pervade my being that I am able to give my mite into the hands of our soul's treasurer. I must not intrude upon your good nature, Dear Banner, and for that reason will close my letter with a God bless you for yourself and all your friends. Thine, for truth,
Quincy, Mass., June 1, '65. M. L. BECKWITH.

Better things are said, more decisive, more wit and insight are dropped in talk and forgotten by the speaker, than get into books.

"Facts are very stubborn things," said a husband to his wife. "Are they?" she answered.
"Then what a fact you must be."

# Correspondence in Brief.

Spiritualism in New Hampshire. Spiritualism in New Hampshire.

As the remark is often made that Spiritualism is dead—going down—I feel prompted to exclaim, "It is not so! Spiritualism lives, and is now unfolding more beauties, from day to day, than ever before." Never, since I have been a laborer in the field, have I beheld such growth in Spiritualism as is witnessed to-day. I find the spirit of inquiry has spread among all classes, high and low alike. The very atmosphere of society is filled with the spirit of the New Era.

On my recent visit to Candia, N. H., I found there a few earnest souls who have been steadfast in their faith, watching eagerly each week for

fast in their faith, watching eagerly each week for the Banner of Light, feeling that, without it, there would be a vacuum in their homes. As there were not many Spiritualists there, but a good deal of prejudice against them, they had but few public lectures; yet, in one part of the town, regular circles have been held for some time past, and some very good mediums are being developed. There are several others here who are endowed with good mediumistic powers. Brother Dearborn's wife is a very good test medium. I gave a lecture in the Methodist Church to a large audience. I am under obligations to a prominent inember of the Society for gentlemanly kindness in conducting the meeting with much ease and candor; it shows that he is a true investigator, and not afraid of what our opponents may say. I cannot refrain from saying to him: "Go on, brother, for I see the work in your soul has be-

Most of those who attended my lectures had previously been reluctant to attend even a circle. Close attention was paid to every word, by the audience, who felt that there was much truth in the utterances. Thus agitation of thought seems to have commenced with many. Trusting a few seeds have been sown by the way-side, which will in time spring up and bear fruit that shall nourish the good people of Candia, is the prayer of a laborer for humanity.

FRANCES T. YOUNG. Candia, N. II., 1865.

#### A. E. Simmons in Vermont.

We desire to have you notice two meetings for us. Mr. A. E. Simmons is to be with us on Sundays, June 18th, and July 16th. We are having quite a revival; and indeed, our cause is flourishing everywhere in Vermont. The war has killed our churches apparently, while Spiritualism has moved on with colossal strides.

Mr. Austin E. Simmons has canvassed the State

until but few towns remain to be visited by him. We trust that the angel-world will reward him; we certainly have not. And we fear some of our sister States may seduce him away from us. His gift is truly wonderful; his classical lectures and cloquence astonishing. He has made thousands of converts, for he combines an irreproachable character with his bold advocacy of our blessed

He always meets his appointments; no storms deter him. He has now limited his labors to stated places during the most of the coming year. We almost blame him for so doing. We speak of Brother S. thus warmly because he deserves just such appreciation; and, indeed, it must strongthen such appreciation, and antises, you to hear of such real workers.

Thos. M. Clark.

Rochester, Vt., May 29th.

#### To Dr. Newton.

DEAR BANNER-Being a subscriber and a firm believer in our beautiful philosophy, I have a request to make, which I hope may be granted as soon as your columns will permit. Having been soon as your commus will permit. Having been an eye witness to several very important cases of healing by the laying on of hands, by the distinguished Dr. J. R. Newton, at Toledo, Ohio, I wish to ask the Doctor why it is that he has pronounced a good many diseases healed, or that they would be healed in a given number of days, that we would be healed in a given number of days, that are such signal failures. Although I am well satisfied in my own mind, as a Spiritualist and Psychologist, of the reason of such a result, yet, inasmuch as there are many well meaning honest men and women, in our immediate vicin ity, who behold these (to them) glaring contradic-tions, I wish, for the sake of truth, the vindication of the Doctor's character, and our comfort as advocates of this good cause, that he give us an explanation that will, to some extent, at least, give explanation that win, to some them some kind of satisfaction.

R. C. BARRETT.

Ottokee, O., June 2d, 1865.

## Letter from Moses Hull.

DEAR BANNER-Now that the AGE-PROGRES-SIVE is passing through its "second birth," I have time to enter your " sanctum " (in spirit) and hold a kind of a social chat with your numerous readreaders. May you "live forever."

Whatever may be done by the "Religio," or any other Publishing Association, it is important that you should continue to wave in the breezes from the summer-land; yet the cause demands something of the kind in the West. When I think of the great amount of capital and talent that there · is in Spiritualism, I feel to say that not only the BANNER should have ten times the amount of support it now gets, but we ought, at least, to sustain one more first-class Spiritual paper.

The truth is, Spiritualism is a tremendous bia thing, and never increased so rapidly as within the last year. I do not mean that it never gained converts faster. I mean that a spirit of determination has been aroused among old Spiritualists, so that they are determined to sustain their cause. They are forming local business organizations all over the land, and an effort is being made to get outsiders in, which, in many instances, is proving successful. Persons who, a few years ago, could not have been hired to enter a Spiritualistic congregation, are now earnestly inquiring after these things. Spiritualists, themselves, are interested in a different way to what many of them have been in the past; they are learning that everything is not coming through their own organism. Hence they are getting more interested in reading-matter for themselves and neighbors. How many times have I been asked, in the past year, "What work shall I put into the hands of an unbelieving friend?" Also, at first, while all excited with the phenomenal manifestations of Spiritualism, many almost entirely forgot their children. Now a deep, and, I trust, lasting interest is awakened in behalf of children. Bunday Schools and Lyceums are being organized, and a work is being done for the rising generation, which will tell loudly for good when they arrive at manhood and womanhood.

Again, persons are from necessity looking at the adaptation of Spiritualism to the wants of humanity. It is no longer a matter of curiosity whether spirits commune or not. The war has parted so many parents and children, husbands and wives, and brothers and sisters, that there are but few but that want consolation; and that which they get from the pulpit is so indefinite and unsatisfactery, that they almost involuntarily fly to Spiritmalism for the needed help.

It comes. Spiritualism does, under such circumstances, what all other religions combined fall to accomplish. Then why not flee to it? How materal for the thirsty man to go to the cooling spring to quench his thirst! How much more so for the poor wanderer, who thirsts for evidence of an hereafter, to go to the true source to find it. Mic there creeds enough in Christendom to keep Min from it? No. As well try to "stop the sun

in its course." But I close, hoping that Spiritualism will grow hoars with age during the life of the Banner.

tied again our beside . Quite an interesting negro school celebration took place in Richmond on June 5th. The exerdises consisted of singing, prayer, addresses by severist Boston teachers present, and an examination of the pupils, who were in high spirits.

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

This Paper is issued to Subscribers and sold by Periodical Dealers every Monday Morning, sl days in advance of date.

# Banner of Tight

BOSTON, SATURDAY, JUNE 17, 1865.

OFFICE, 158 WASHINGTON STREET

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

PUBLISHERS AND PROPRIETORS.

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

LUTHER COLBY.

#### The Good Cause.

The Spiritualists' Convention held in this city on Anniversary Week was a pleasant and profit able gathering in all respects. The men and women who participated in it came from various parts of the country, to compare views on the progress and promise of that cause which is so dear to their hearts. The debates and conversations took a wide range, and still all came back very naturally to the one point which is of chief interest-the popular growth and development of the belief in the communion of spirits, and in the nearness of the unseen world to man. We were struck with the clear, deliberate and forcible manner in which the speakers stated and urged their opinions and views, because we drew from it the welcome influence that the noble faith professed by us has a direct tendency to clarify and improve the mental faculties as well as the spiritual, and establish the character on a solid foundation. The speeches were surpassed, in point of intellectual ability and force, or of spiritual energy and beauthe anniversary meetings held in Boston.

On a review of the field, there is found to be everything for encouragement. In point of fact, our faith itself is its own great reward. We need nothing like worldly flatteries to make that more acceptable. Nor is there such an element among room nor need for ambitious meddlesomeness. within the reach of all.

work of conversion to our beautiful faith, whose trouble whatever. final and not distant result will be the leavening of the entire lump. The pastors and clergy may affect to know nothing about it, and indeed may know nothing about it; but the fact is not the less indisputable, that there is a powerful and very widely spread element of personal belief in spiritintercourse and the spiritual philosophy in almost every Church in the land. It may not publish itself by any really distinct profession or subscription, but it exists nevertheless, and is active and influential, and remains to regenerate the Church in due time.

Considered with reference to this actual state of things, it was not a matter of wonder at all, whatever certain newspapers may have thought it necessary to say about it, that the old theology and its prospects should have received so large a share of attention from the late Convention of Spiritualists in this city. It was more evident than ever to the members of that Convention, as they reviewed the field, that the day for old theology was come, and that its downfall, or supplanting, was to be brought about by its former friends rather than from outside. When once the faith in Spiritualism has made its way into the strongholds of that theology, and won over its former defenders and friends, it had nothing more to do; the rest would surely be done by those who held the fortress themselves. And that is just the way this thing is working to-day in the Churches to the speedy and complete overthrow of the old theology whose bulwark they so long have been. We must of course practice patience; but if we are strong in faith, and our own belief is able to stand the test of time and circumstance, it will be well in the end, and we shall see the complete triumph of truth over falsehood, of positive knowledge over shulowy and destroying superstition.

We have read over again the letter addressed to the late Unitarian Convention held in New York by Mr. Willis and others, relative to the character, aims and prospects of the Spiritual Philosophy, and the claim which is naturally made upon Unitarians and all who profess liberal Christianity that they shall proffer "a recognition of the fundamental principles of our faith." Those principles are set forth in the body of the letter with great clearness and succinctness. Since we cannot so well give their real meaning and expression as by quotation, we proceed to do as follows: "Our faith lies in this truth: That God, the Infinite Father, is closely allied to every child of earth by the unchanging laws of his being; that his love is continually active through all the experiences of life; through trials of faith, from joy and sorrow, and that this love is the great magnet that shall finally draw to purity and goodness each soul." "We recognize, in one age, no special law operating between the Fatherhood of God and the child-heart, that is not continually unfolding itsel? in all ages." "As by the law of their being, men communicated with angels, or spirits, in the olden times, so we believe that through the same laws those angels now hold close communion with the human family, and are the instruments through which all receive of spiritual gifts according to the measure of spiritual attainment, or, by the harmony of the natural and spiritual man which has ever constituted the mediative power." And again: On this great truth—the intimate relation by perfect and unchanging laws of the spirit-world to the natural—we build up a faith in human progress that is not limited by creeds or forms, but only by the purity and sincerity of each individual's aspirations."

These statements are easily understood of all They constitute a sort of synopsis of spiritual faith. It is not necessary to say that the letter embodying them was not received by the Convention call-

makes no difference. The great facts of the case remain. Their Convention was not of itself particularly harmonious, nor were its results anything to make special mention of. But it could not hinder the progress of spiritual belief in the minds of men, nonkeep men and women from investigating, by refusing to have this respectful letter read in its presence. No single body of men can shut up the truth within their own fold. We have every reason to rejoice that it is always living and active, and will find its way where its persecutors and secret enemies cannot penetrate.

To close with an apt sentence from one of Mr. Willis's discourses in Hope Chapel: "Shorn of its Spiritualism, Christianity is shorn of its vital power. But when we turn from any special declaration of doctrines to the general feeling, and find what the best and most intelligent minds delight in, both in doctrines and in literature generally, we cannot help seeing that forms of belief are dropping away before the growing of the inner life; that a great power is at work enlightening, purifying and elevating humanity. It is the power of God's angels; we have but to put our trust in it, and we are safe from all doubts and fears."

#### Going South.

There is a loud call in the Southern papers, and articularly in those of Richmond, for Northern immigrants. People of energy and industrious habits are sadly needed in Virginia. Implements of agricultural labor are likewise needed. And men to show the people how to take hold of their condition just as they find it, and work out of untoward circumstances into prosperity and power. The Richmond Republic says there is more unoccupied land in Virginia to-day than in any other State of the Union. The farms are four or five times as large as their owners require. And the labor to be had is only sufficient to cultivate, in a slovenly way, not the whole, but a fractional part of the soil. The climate and soil of Virginia are all that one could ask; probably there is no more beautiful spot on earth than the Shenandoah Valley, up and down which the opposing armies have so many times run after one another. A general sale of half the lands by their owners is thoroughly urged, and a large immigration of farmers and laborers is cordially invited from the North. Virginia will yet be renovated, ty, by none which were listened to at any one of but the work will be performed by intelligent labor, owning itself, and interested directly in the results it works out. 🛂

#### Back to Specie.

There is really a movement making toward specie. We heartly welcome it. When no other believers in spirit-communion and the Spiritual specie taken remained to us, we felt thankful that Philosophy as the desire of proselyting. Where we had the little nickel left. That was the single all rests with the soul of the believer, there is no line which was to grow at length to noble size and transport us over this deep and varying gulf of This great work is a silent one, and one to be per- paper currency. It is now proposed to call in all formed by and through the believer alone. No the currency issues under the denomination of form of profession, no cogency of reasoning, no twenty-five cents, and pay out only small silver felicity of illustration can avail to make an unbe- change in their place. Once let it be understood liever believe. That result comes of personal and that this dirty little rag currency of the denomiprayerful investigation; of tranquility of soul; of nations of ten, five, and three cents will not be in a recentive and truly obedient state of the whole circulation after the government gets hold of it, nature. The conditions are certainly simple, and and silver change would be plenty right off. How we shall hall the day when we can plunge our And this being so, and everything like interest- hand into our pocket and fish it up full of dimes ed endeavor from without being discarded, it gives and half-dimes; all bright as fish-scales, and good us all the more profound satisfaction to realize that honest silver? If, after the movement begins, there has for a long time been going forward in the people will only pass along their change instead Churches and various religious organizations a of holding on to it, there will be no scarcity or

## Paying off the Debt.

Nothing surprises us in these times, especially in connection with the plans of our countrymen There is a proposal on foot to pay off the national debt, or certainly two-thirds of it, by a popular subscription; and the matter has been taken up with such general earnestness and enthusiasm, that it would not surprise us at all to find that it could really be done. If even two of the three thousand millions could be paid, the other thousand would not be much more than would be required by the people of the nation for investment, for banking securities, and for various other purposes. If such a plan should be carried out, what a commentary it would furnish the world on our institutions! We have incurred a great debt by a great war, and now we propose to pay off our debt, and leave the country free from the burdens of annual taxation.

## Extending the Suffrage.

There has, for some time, been much discussion in England over the extension of the suffrage. It is now enjoyed by those who hold a household lease yielding ten pounds per year, and it is proposed to make it include all who hold leases worth six nounds. This would let into the list of voters a great multitude of working men. The liberals do not go into the question with a great deal of enthusiasm, but appear to be using their professions as much for political effect as anything else. The conservatives are ready to grant an extended suffrage, but are not willing to go the length of making it democratic. In all England, out of a population of thirty-one millions, there are but a little over a million and a quarter voters; with an equal population, in 1860, this country had more than four and a half million voters.

## Bores.

There are a class of writers for the press, who have such an exalted opinion of their own productions that they not only tensciously bore editors with the request that they publish them-no matter how lengthy, to the exclusion of more interesting matter-but continually find fault, when their articles do appear, if the slightest alteration is made, which is often absolutely necessary to make them readable. The editor of the Investigator seems to have been troubled a good deal by this class of writers, of late, and, after showing one up, in a recent number, most effectually, concludes his remarks in the following sensible language:

"While we are disposed to be obliging and to treat all men courteously, we have no idea of la-boring in our perplexing business for the trivial purpose of gratifying any man's vanity or sub-mitting to any man's dictation."

## A Little Trouble.

They are having some trouble in New York between the Episcopal and the Orthodox churches, about the pastoral letter recently issued by the Episcopal Bishop Potter to the clergy of his diocese, instructing them not to give way to the innovation of alluring pastors of other churches, to officiate in their pulpits. The ministers of the other denominations have had a meeting about it in the Tabernacle, and some very emphatic comments were made upon it. The New York Herald has taken up the matter, and is disposed to regard the Bishop's Letter as one of the most pipped siffeirs of the present day. The Bishop himself need none but gentle language, for owe read his Letter through; but no one could reasonably expect i was going to suit the temper and faith of these ing steelf artifered body of religious mens. But that stimes, secondist to sales beyon maker 4 put at

Excursion into the Country of water

Out in the glory of woodlands once more by Anth in groves where musical voices swell;

By the stream that falls with a manded man are of That soothes the senses so passing well.
Out where blest bowers sway lofty and low,
As the breathing sophyrs yise and fall—
Away from hauntings of daily woo.
Where boautiful skies bend over all.

June is the finest month of the whole year in which to visit the country. Nature, at this season, dons her choicest robes, and the air is delicious with the aura of flowers. Such were our convictions on arriving at the romantic town of Milford, N. H., on Saturday, June 8d, with our office

On the Sabbath afternoon we attended the Spiritual meeting, held in the town hall, under the management of Bro. James Blood, where we listened to an excellent discourse, given inspirationally by Mrs. Nellie Temple Brigham: The subject, "Aspiration and Inspiration," was handled with great skill by the speaker, and the discourse throughout was listened to with the closest attention, by a very intelligent and appreciative audience. Mrs. B. speaks there during June.

Just before sundown, the party, by invitation, visited Mount Vernon, quite a place of resort during the summer months. This town is four miles from Milford, and forty-eight from Boston. There is a spacious hotel here, called the "Mount Vernon House," which is under the management of Mr. R. A. Upton, late of Boston. The prospect from the eminence is indeed delightful. As far as the human vision can extend may be seen in all directions, towns and villages, hills and valleys, streams and woodlands.

As an episode to our drive, on returning from Mount Vernon we were greeted with a severe thunder-storm, which subjected us to a thorough shower-bath, gratuitously-at least those who rode in open carriages—among whom we may mention one; of our noted daily newspaper editors. But the obliging landlord of the Milford Hotel, Mr. Bradford Williams-who sets a better table than any other landlord in New Hampshire, our word for it-soon made matters all right, by furnishing us an ample supply of dry clothing.

And here we would take occasion to hint to pleasure-seekers or invalids who intend to locate in the country during the hot season, that they cannot find a more romantic or healthier locality than Milford or Mount Vernon.

#### A Foggy Soul.

Bro. Grant, of the "World's Crisis," is shaking in his shoes. He is fearful that Spiritualism is destined to upset "old theology," and hopes that the new movement of the Spiritualists-cooperative action for educational purposes—"may open the eyes "of some of his "orthodox friends." Well, we hope so, too. Their eyes need opening. They have been closed by the dogmas of the Church long enough. Let the light shine in upon

Again, Bro. Grant says: "They (his orthodox friends) may be assured that a storm is rising of no ordinary magnitude, that is well calculated to scatter moral desolation in all directions," etc. The Elder should have italicised the word "scatter," instead of the ones he has, and then his paragraph would have been all right, for it is indeed the object of good Spiritualists to "scatter moral desolation," which noxious weed has been overrunning our fair land so many years, under the teachings of "old theology"-and by the blessings of God, we have no doubt but that we shall accomplish this end; that, instead of war, desolation, and the numerous evils we have endured, we may enjoy fraternal love, and peace, and plenty; and finally, that we may pass to the immortal world with the full consciousness that we have performed well and acceptably the work assigned us in the Father's vineyard.

## A. J. Davis in Lyceum Hall.

Mr. Davis being in this city for the purpose of dren, was invited to speak before the Society of Spiritualists, on Sunday, June 4th. He complied with the request, and, in the afternoon, gave the audience a brief but logical treatise on the standard of thought and action, and our duty as Spiritualists at the present day, taking for a text: "An honest God is the noblest work of man." Every word was listened to with earnest attention and evident satisfaction by the audience.

In the evening Mr. and Mrs. Davis both addressed the audience. Mr. Davis's remarks bore upon the importance of instructing the youth of our country in something more important and valuable than theology can teach them, and urged the necessity of Sunday Schools or Lyceums, as a necessary means to accomplish this important and. The entire discourse was excellent

Mrs. Davis spoke with regard to the Lyceum and the manner of teaching the children, relating many very interesting incidents which occurred among the children in the New York Lyceum: and endeavored to impress upon the audience the great help such an institution is in developing the minds of children; and earnestly expressed the hope that one would be established here at once.

## Meetings in Taunton.

In March last, Mrs. Laura Cuppy spoke before the Society of Spiritualists in the city of Taunton, and was so well appreciated as to be re-engaged for the two last Sundays in this month, and the three last in July. Mr. Wm. J. Sweet, of that city, writes as follows, in regard to her previous labors there: "The Spiritualists of this place, and many others who are not sympathizers with us in our glorious belief, have had the pleasure of listening to Mrs. Laura Cuppy, who is one of the nost able of all our advocates—cogent in reasonng, eloquent, yet so plain in her arguments as to e fully understood by all her hearers. Her subect-'The objections raised against Spiritualism'-was treated in a manner highly creditable to both speaker and the controlling intelligence, and was listened to by a large audience, among whom were many orthodox friends, who appeared to relish what the speaker said. At the close of the address, a fine poem was given by the inspiration of Achsa W. Sprague."

## The Chicago Sanitary Fair.

The Committee of Spiritualists of this City, appointed to cooperate with Mrs. J. S. Fuller, to raise ionations; for the Spiritual Department, in the North Western Sanitary Commission and Soldiers' Home Fair, now being held in Chicago, Ill., have forwarded to the care of Mrs. Fuller one thousand dollars worth, in goods and money, and more was to follow soon, as all the promised donations had not, at that time, been handed in to the Committee.

Charles Partridge, Chairman of the New York who hold their meetings in Hope Chapel, New York, reported to the Boclety, on Sunday, June 11th, that the sum contributed by them, in money and goods, amounted to two, thousand, four hundred and suit of the Work City found the goods, amounted to two, thousand, four hundred and suit of the Work City for the good to speak, at to the Fair to the care of Mrs. Fuller, for the meant for the Kirst Society of Epiricalists, Spiritual Department.

## Address to the Spiritualist Public.

The undersigned was propen Secretary and General Agent of the New England Convention of Spiritualists, recently assembled in Boston The Convention, as will be seen by the report in the Banner, organized, itself as a working body and adopted a Constitution, chose its officers, and resolved that something, in the way of progress should be done. The members of the Executive Committee, who were present, unanimously resolved that the principal work for the year ensuing, should be the establishment of Childrens' Progressive Lyceums. And in this work, they hope to employ the Agent's time mainly for the year.

To begin this work, they resolved to make an appeal to Spiritualists at once, for the needed means; and I was directed to present their plea as soon as practicable. The amount is a trifle for New England to pay, but it is necessary; and the Committee hope it will be immediately pledged If every lecturer, favorable to the plan will take up a collection, and pledges, in the several places where they are speaking, the Sunday after reading this, the work will be nearly done.

In the meantime, let those who have long waited for some plan, whereby we could act organically, lend a helping hand at the outset. I am at the call of the friends, and hope to be kept busy, yea, even hurried in the good work. If our friends, in different places, will give me a call to attend their Conventions and other public meetings, to present this question, I shall be most happy to respond, as well as to fill Sunday appointments. One gentleman has pledged fifty dollars, and if we can have a few more such, we shall be all

But what is of greatest interest, it is hoped that Lyceums will be started in every place, where any considerable number of Spiritualists live. If you have no Sunday meetings, the Lyceum will soon enable you to have one, and if you have one, will make it easier to support it. But, while we may make the Lyceum system a speciality, let us by no means intermit in any of those means by which we may promote our general work of spreading the true light. Read our Constitution carefully, and see if its methods do not commend them selves to your judgement, and if so, let us go with new zeal into the work. All communications, and remittances may be addressed to me, at the Banner of Light, for the present. Or, moneys may be sent to the Treasurer, John Wetherbee, Jr., Boston. J. S. LOVELAND, General Agent.

#### Returning Soldiers.

Our streets are pretty well sprinkled with the brown faces and weather-beaten lineaments of brave veterans just returned from the war. They receive the respect and gratitude of all. Although we have had as yet no general welcome of returned regiments, on account probably of the scattered manner in which they make their appearance among us, yet we are all none the less glad to see and greet them, to look into their expressive eyes, at their bronzed faces, their muscular and hardy appearance. We feel that they have saved our country whole, and deserve all the glory, that their commanders themselves are but too ready to allow. How glad these men will be to reach their homes and the dear ones there. What a proud satisfaction will ever be theirs, to reflect that they took a part in this war for human rights and liberty.

## The Spiritualists' Picnic.

The pionic, announced in our last paper, will take place to-morrow, Tuesday, June 13th, instead of the 20th, at Island Grove, Abington. This notice of the change of time will not reach all our readers in this vicinity in season, and thus, we fear, many who desire to attend will be disappointed. But those who do attend will, no doubt, be well paid; for, aside from the accommodations attending the late Convention of Spiritualists for there will be some excellent speeches from some in the grove for various kinds of amusements, the organizing Sunday School Lyceums for Chil-of the best mediums in our midst at the present Cars will leave the Old Colony depot at half past eight and half past eleven o'clock. Fare from Boston, to and from the grove: seventy-five cents for adults and forty cents for children. From way-stations, passengers will take the regular train, at one-half the usual fare.

## Better Acquaintance.

One good effect of the war will be seen in the freer interchange of visits, both of business and pleasure, between the people of the North and the South. Thousands of Southern men will come North, who never would have thought seriously of it before. In fact, necessity will compel them to do so. And, more than all, they want to efface the horrors of the past four years from their minds as soon as they can. They would like to look at life out of their old eyes. They begin to feel that they have supped full on hate and revenge, and the humanities are coming in to assert their place and power. The emigration into the South, also, will be immense. With a complete change of sentiments there need be no fears of disunion.

## A Friendly Call.

Mr. and Mrs. A. J. Davis, of New York, during heir late visit to our city, called at this office, and also attended one of our free circles. They were quite interested in the manifestations, putting several questions to the controlling intelligence, Mrs. Davis asked if a Children's Lyceum would be established in this city, and received the agreeable assurance that such would be the case. Mr. and Mrs. D. have the interest of the rising generation at heart, and we trust they may long enjoy health and strength to labor in such a noble cause. Their visit to our city was doubtless a pleasant one. Such friendly retinions serve to harmonize the discordant elements that non-intercourse too often engender. 🦿

## Laura De Force Gordon.

Mrs. Gordon has returned from New Orleans, and proposes to remain in New England for a short time before she again returns to the South During her stay among us she will answer calls to lecture. She is already engaged to lecture in Lowell for the next two Sundays, Mrs. G. arrived just in season to be present at the late Spiritualists' Convention in this city, and took part in the discussions. Although she has long been a favorite in the lecturing field, her improvement in style and substance of language, compactness of thought and logical reasoning, is so marked, that it would be difficult to find a more acceptable female speaker.

## Westfield, N. Y. " Astronges

Mrs. M. Eason writes from Westfield, Chap-tauque County, N.X., requesting lecturers or test mediums to call at that place, as they have Committee of the First Society of Spiritualists, been long and anxiously waiting for some one to dispense to their hungering souls the bread of Me with some marine ble see what all

Spiritual Department was blow shit at said; Imeeting in Hope, Chapal New York, Olive fills

New Books Beccived.

From A. Williams & Co., an elegant volume of Poems, entitled "Vagaries of Vandyke Brown; an friends of Dr. Urish Clark, formerly the wellautobiography in verse," by the poet artist, Wm. known lecturer, and author, to know that his P. Brannan, of Cincinnati. From Lee & Shep- Naturapathic Health Institute, as advertised in ard, Oliver Optic's last work, entitled "The Young Lieutenant," and "Life, Speeches, and Public Services of President Johnson." From Ticknor & Fields. "Household Poems," by Longfellow. From J. E. Tilton & Co., "Radicalism," a sermon, by Rev. Justin D. Fulton.

#### Bouquets.

We are under obligations to friends for their thoughtful remembrance of us. Mrs. B. Cade. of Somerville, will please accept our thanks for several elegant bouquets. Also, Mrs. B. Williams, of Milford. N. H., for like favors. "Cous. Benja," too, did not forget us, although a dweller on the immortal shore, for he sent us a cluster of heautiful flowers through the instrumentality of Barbara Allen, an excellent trance medium.

#### "Voices of the Morning."

The Boston Journal, speaking of Belle Bush's new book, says: "The author of this volume of poems is well known as a favorite contributor to many of the prominent weekly papers in this country. She writes smoothly and pleasantly, and the volume contains many poems which the lover of true poesy will admire. It is very neatly

#### Letter-Answering Medium.

Mr. J. V. Mansfield, the celebrated medium for answering sealed letters, is still located in New York, daily convincing the rankest skeptics of the sublime truth of spirit-communion. He states that so great is the rush to his rooms that he is not able to sit with more than three in ten of the callers from day to day.

#### Lizzle Boten Next Sunday.

Miss Doten will speak in Lyceum Hall, for the next two Sundays, in the evening only. There will be a free conference in the afternoon. The meetings in this city in this hall, will close after that time.

#### Spirit Messages.

The Messages on our sixth page, this week, will be found of more than usual interest.

#### ALL SORTS OF PARAGRAPHS.

In our next paper we shall publish "A VERY STRANGE STORY," by Miss Emma Har-

We shall print, next week, the discourse delivered by F. L. H. Willis, in New York, on the occasion of the National Fast.

Thanks are due the Milford Band for the fine music with which they regaled us on our late visit to their enterprising town. And we are also under obligations to Messrs. Hutchinson and Beard for their politeness during our interesting "drive" to Mount Vernon.

Just as we were putting the forms of this number of our paper to press, we received a letter from Providence, bearing no signature, which we shall publish next week, provided the author forwards his name.

In the list of donations to our Free Circle, published in the Banner of May 20th, we gave credit to A. W. W. Hickox for \$1; it should have been given to Jacob Thayer, of South Ridge,

We have received the report of an address delivered before the Society of Spiritualists in Greensboro', Ind., by Mrs. Lois Waisbrooker, on National Fast Day.

Dr. Urann is in town, as will be seen by his advertisement in another column.

Read the advertisement, in another column. headed "Glorious News," in relation to the value of the "Positive and Negative Powders," discov-

Warren Chase will lecture in Williston, Vt., Sunday, June 25th.

The new building now in course of completion on the Back Bay lands in this city, for the Institute of Technology, will be finished in October. The Institute's School of Industrial Science has been put in operation, and a School of Design is to be established on the basis of an income of fifty thousand dollars.

Testimony before the Military Court at Washington of an Irishman. Question-" Where were you on the night of the 14th of April?" Answer-'At Ford's Theatre, sir." Question-" What did you see?" Answer-"I saw a man jump on the stage and sing out, 'I am sick, send for McGinnis.'

According to Mr. Gladstone, Englishmen spend two hundred millions a year for ale, making a daily allowance for each adult male of two quarts.

Miss Stebbins's statue of Horace Mann has arrived in this city, and will soon be placed in front of the State House, on the right side from the Webster statue.

... Let your expenses be such as to leave a balance in your pocket. Ready money is always a friend in need.

ONLY A NECKLACE.—Some of the Paris journals speak against the extremely decollete style of dress which the ladies have adopted at the balls this season in the French capital. "What remains at the present day of woman's dress," says M. E. Toxler, in the Siecle, "is so small that it is hardly worth talking about, Ladies are almost attired like the natives in South America—with nothing but a necklace." This fashion is attributable to the lovely arms of Her Imperial Majesty of France, and the beautiful shoulders of Her Royal Highness the Princess of Wales.

... "Swear not at all," said a chaplain to a trooper. He said: "I do not swear at all only at those who annoy me." its amineg. in

Tohn, my son, can you eat that pudding with impunity?" "I don't know, ma. I think I can with a spoon."

The Government has fined a distiller in this city fifty thousand dollars for trying to cheat in taxes, and a Dubuque man has been muleted in the sum of one million dollars for the same reason.

The Albany Argus, commenting on the fact that the strictly American marriages in Massachusetts largely exceed the foreign, and on the further fact that the foreign births exceed the American, concludes that our philanthropic women can't get time to have bables, and so leave that business for the Irish women to do; and fears that in twenty years Massachusetts will be nothing but an Irish colony with an infusion of the German

Noman can be witty when he wants to, any more than he can be, hungry when he wants toit comes, to him, as, love, does he can't tell how quite right in your surmises. Master William Crotch was con-nor why, and a well as a fall to the controlled by invisible intelligences.

Dr. Uriah Clark's Cures.

It will be gratifying to invalide, and to the many another column, is meeting with success unknown to any similar enterprise, and is fast gaining popular confidence. In his new Circular, he refers to a long list of patients and visitors, embracing men and women of reliable character and intelligence. Favorable reports of his thorough treatment and his extraordinary success are constantly reaching us. and our duty to the sick, as well as to our indefatigable, hard-working friend Clark, impel us to give in our testimony.

Mr. C. A. Harris, of Wilton, N. H., writing us, May 1st, says:

May 1st, says:

"Feeling that a tribute to the skill of Dr. Uriah Clark, of Boston, is due from me, and wishing to benefit others who may be afflicted in a similar way. I venture to send you a sketch of my experience as an invalid, that you are at liberty to publish, if you think best.

For nearly two years I have been obliged to use a crutch or cane, owing to a lameness in my back and left hip, and have suffered much pain in the diseased organs. Finding common medical treatment of little avail, about three weeks since I called on Dr. Clark, and received so much benefit through him as to be able to dispense with my crutch the same day, and have not used one since. I can now walk about the village with less pain than before, and seem gradually to improve.

Mrs. H. C. Hill, late attendant on sick soldiers.

Mrs. H. C. Hill, late attendant on sick soldiers in Washington, D. C., called on us, a few days ago, and stated that for over three years she had been suffering from a severe spinal disease and a helpless arm; but, after a few days treatment at the Institute, she was free from pain, and since that time has been able to do more hard work than she ever did before.

C. W. Storrs, of Birmingham, Conn., says, in a letter to the Doctor, now before us:

"You have worked wonders with my health. I never felt well in my life before, as since going to your Institute." Miss F. J. George, of Lawrence, Mass., writes

"I was almost instantly relieved, and by following your directions I was relieved of all my pains and aches, for which I thank you a thousand times."

. Mr. J. B. Niles, of Lincoln, Mass., writes concerning his wife, who had epileptic fits for years: "I am happy to inform you that Mrs. Niles has not been coubled with any fits since you operated on her. I think she entirely cured; and if so, it is a very remarkable cure."

Miss Hattle Morrill, of Skowhegan, Me., having suffered for weeks from brain fever, tending to insanity, after remaining at the Institute three weeks, writes from home, on her return: "I am still gaining, and think I shall continue. My friends were all very much pleased to see me looking so well."

Those who would test Dr. Clark's peculiar powers, and know his method of treatment, will either call, or first send for his Circular. His Sunday morning religious meetings, in the large parlors of the Institute, are said to be very harmonious and fully attended.

As the world was made, so it must be subdued. not by matter clawing at matter, but by the calm dominion of spirit over matter. Until intellect percolates the soil, the soil will not yield its hid-den hoards. We shall have effort, struggle, wear and weariness, but no victory. It is the strife of clod with clod.—Gail Hamilton.

#### Picnic Excursion for the Philadelphia Spiritualists,

Friends and Members of the Childrens' Progressive Lyceum, will take place on Friday, June 16th. The Excursion will leave Thirty-first and Market street, West Philadelphia (the West Chester Depot), at 7½ o'clock A. M., and proceed to Silwood Grove, a beautiful locality, ten miles distant from the city. Music for dancing and the enjoyment of the company will be provided. The grove is fitted up by a gentleman of experience and liberality, with all desirable conveniences. Tickets for the Excursion—for adults, 75 cents; for children, 40 cents—can be procured from M. B. Dyott, the officers and members of the Lyceum, and of Dr. Child and Dr. Pearce, at Sansom-Street Hall, on Suuday. Friends and Members of the Childrens' Pro-

Middle Granville Yearly Meeting. The Yearly Meeting of Spiritualists and friends The Yearly Meeting of Spiritualists and friends of progress will take place on the 16th, 17th and 18th of June, 1865, in Middle Granville, at their hall in that place. The curse of physical slavery has received its death-blow. Let there be a vast gathering to consider how the shackles of mental slavery may be broken. Entertainment furnished free to all. Henry C. Wright, Mrs. Augusta A. Currier, Mrs. Fanny Davis Smith, and others are expected to be present.

expected to be present.

By order of Committee, STEPHEN WING.
G. F. BAKER,
U. D. SLOCUM.

Middle Granville, N. Y., May 14, 1865.

## Annual Festival-Basket Picnic.

The sixth annual festival of the Religio-Philosophical Society will be holden at the Grove in St. Charles, Ill., commencing on Saturday, and con-tinue till Sunday evening, July 1st and 2d. Trance and normal speakers are, as usual, espe-

rially invited. Let free-thinkers from far and near come, laden with cheerful souls and mell-filled hackets and w

will, as usual, have a "feast of reason and flow of soul." By order of the Executive Com. St. Charles, June 1, 1865.

The Spiritualists and Friends of Progress

Of South-eastern Indiana will hold their next Quarterly Meeting at Bro. Bond's Hall, Cadiz, Ind., on Friday, Saturday and Sunday, the 25th, 26th and 27th of August.

DR. J. L. BRAFFITT, SILAS SMALL,
DR. COOPER. Committee.

Committee. Dr. Cooper, Agnes Cook,

## Meeting of Spiritualists.

The Spiritualists of Verona, Me., and vicinity, will hold a Grove Meeting at their place, one-half mile from Bucksport village, on Tuesday, July 4th, at 10 A. M. and 2 P. M. Isaac P. Greenleaf is 4th, at 10 A. M. and 2 P. M. Isaac P. Greentear is engaged to attend, and several other speakers will be present. A general and cordial invitation is extended to all, as the platform will be free. Come one and all, and let us have a good union leeting. Per order Committee, Verona, May 15, 1865. NEHEMIAH BASSETTA

Spiritual Festival, ... The Spiritualists of Eden Mills, Vt., and vicinity, will celebrate the coming 4th of July, and hold a Levee in the evening at the Hall. Speaker for the day, Mrs. E. M. Wolcott.

#### L. L. Farnsworth, Medium for Answering Sealed Letters.

Persons enclosing five three-cent stamps, \$2,00 and sealed letter, will receive a prompt reply. Address, Battle Creek, Mich.

James V. Mansfield, Tost Medium.

Answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Bread for the Suffering Poor.

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

Those who wish to consult an excellent clairvoyant, are recommended to visit Mrs. H. B. Gillette, 830 Washington street.

## To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. A. T., NEW BRIGHTON, PENN.-We shall answer your thery as soon as we can possibly spare the time to do so. L. B., Quenzo.-We agree with you in regard to the subject-

matter of your letter. The brother is poor, and sick, and needs our sympathy and support. TLE T. LABOURDEAN, M. Y .- Doc. received: You were BOTIOES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st., opposite head of Sohoo, street, every Sunday evening at 7M of clock. Admission Micro cents. Lecture engaged:—Miss Lizzie Doten, June 18 and 25. Free Conference in the after-

BOOD. The Bible Cubistian Spiritualists hold meetings every Bunday in Templar Hall, corner of Bromfield and Province Sunday in Templar Hall, corner of Bromfield and Province streets, at 1914 a. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker,

RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, is Chauncy street, Sundays, at 10M A.M. Free

CERRIESTOWE.—The Spiritualist of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at heasual hours. The public are invited. Speaker engaged:—1. B. Whiting during June.

CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speaker engaged:—N. Frank Whiteduring June.

NORTH CAMBRIDGE, MASS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speaker en-gaged:—J. M. Allen, June 18 and 25.

gago: --). M. Alion, June 18 and 25.

QUINOY. --Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock. Speaker engaged: --Mrs. Laura Cuppy, July 2 and 9.

FOXBORO', MASS. --Meetings in Town Hall. Speakers engaged: --Mrs. S. A. Byrnes, June 11 and 18; Charles A. Hayden, July 2. Meetings during the summer months at 1% and 5% 1. M.

TAUNTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission 5 cents. Speaker engaged:—Mrs. Laura Cuppy, June 18 and 25, and July 16, 23 and 30.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and ovening, one-half the time. Lec Hall, Sunday afternoon and evening, one-half the time. turer engaged:—Birs. Fannie Davis Smith, June II and i8. Lowell.—Spiritualists hold meetings in Lee street Church, forenoon and afternoon. "The Uhildren's Progressive Lyceum" meets at noon. Speakers chagaed:—Laura Deforce Gordon, Juno 18 and 25; N. Frank White, July 2, 9 and 16; Mrs. Sarah A. Horton, July 23 and 30; Mrs. Neilie Temple Brigham during September; Charles A. Hayden during Cotober; J. M. Peobles during November.

ber; J. M. Peobles during Kovember. HAVERHILL, Mass.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speaker engaged:—Miss Emma Houston, June 18 and 25. Worcester, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged: every Sunday afternoon and evening. Speakers engaged:
Charles A. Hayden during Jupe; Miss Emma Houston during July; N. Frank White during September; Mrs. Anna M
Middlebrook during November; J. M. Peebles, Dec. 3 and 10. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Susie M. Johnson during June; Miss Emma Hardingo during July.

ing June; Miss Emma Hardingo during July.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Itali, Ciapp's Block, corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 70 clock. Speakers engaged:—Mattle L. Beckwith during September; Mrs. Laura Cuppy during October.

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

ROCKLAND, ME.—Meetings are held at Hankin Hall every

ROCKLAND, ME.-Meetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:-J. N.

NEW YORK.—Spiritual meetings are held at Hope Chapel every Sunday. Seats free. F. L. H. Willis, regular speaker. Miss Emma Hardinge is engaged to speak for the present. Meetings are also held at Ebbitt Itali every Bunday, and 71% o clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 P. M. Speakers:—Miss Lizzie Doten during May; A. J. Davis during June.

A. J. Davis during June.

Vineland, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Heligious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular incedings on Sunday mornings and evenings, at 10% and 7% o'clock.

Costiveness the most Prolific Source of Ill Health. Dr. Harrison's l'eristaltic Lozenges, indorsed by all the medical journals as the most agreeable, convenient, effective and sure remedy for Costiveness, Dyspepsia, Piles. Pleasant to the palate, cause no pain, act promptly, never require increase of dose, do not exhaust, and for elderly persons, females and children are just the thing. Two taken at night move the bowels once the next morning. Warranted in all cases of the Piles and Falling of the Rectum. We promise a cure for all symptoms of Dyspepsia, such as Oppression after Eating, Sour Stomach, Spitting of Food, Palpitations; also, Headache, Dizziness, Pain in the Back and Loins, Yellouness of the Skin and Eyes, Sick Headache, Coated Tonque, Bilious ness, Liver Complaint, Loss of Appetite, Debility, Monthly Paint and all irregularities, Neuralgia, Faintness, &c.

Travelers find the Lozenges just what they need, as they are so compact and inodorous that they may be carried in the vest

For sale by J. S. HARRISON & CO., No. 1 Tremont Temple, Boston, and by all Druggists.

Blacking, Blueing, &c. Use the Liquid or Army and Navy Paste Blacking, and also the "Laundry Blue," made by B. F. BROWN & Co., Boston. Walk yrate grocer for them; you will be sure to like them. eow 6m—March 25.

BUY METAL-TIPPED SHORS for children's every-day wear.
One pair will out wear three pairs without them.
Sold everywhere.
Jin—April 22.

## ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

## DR. J. DODGE WARREN.

PRACTICAL PHYSICIAN FOR CHRONIC DISEASES. NOW. at. MECHANICS INSTITUTE HALL, Cincinnati Ohlo, will publicly heal the sick, FREE OF CHARGE, from

Without Money and without Price. From May 15 till June 15. Also taken parlors at the BENNET HOUSE, where those, who are able and willing to pay, may come from 2 till 6 p. M., each day.

HEALS ENTIRELY BY THE TOUCH. No Medicines Given.

No Surgical Operation Performed.

Chronic Diseases Cured. Acute Pain Instantly Relieved

Due notice will be given in the columns of this paper of the next place of operating.

For testimonials of cure, or other information, send to him for Circular.

June 17.

Q THE LITTLE GIANT MICROSCOPE! Is a new little wonder, of high magnifying power, a examining living or dead insects, seeds, &c., and be carried in the pocket or attached to a watch-chi be carried in the pocket or attached to a washing be carried in the pocket or attached to a washing be carried in the pocket or attached to a washing property of the property

## DR. URANN,

WHO has made so many wonderful and
IN STANTANEOUS CURES
in Boston, New York, Hartford, Springfeld, and more recently
in New Hampshire and Vermont, has taken rooms No. lest
Court street, Boston, where he may be found from the 1st to
the 20th of each month. The remainder of the month he will risit patients at a distance who may desire his services.

June 17.

OCTAVIUS KING, M. D ,

Eclectic and Botanic Druggist, 604 WASHINGTON STREET, BOSTON. 654 WASHINGTON STILEET, BOSTON.

ROTS, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Preparatory and Popular Medicines, warranted pure and genuine. The Anti-Scrotla Panacea, Mother's Vordial, Healing Extract, Othery Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention, paid to putting up Bristival and other Prescriptions. June 17—17

FOR \$2, I will send, by mail, one copy each of the tone one," "Fugi-Iny four books, "Life Line of the Lone One" "Fug tive Wife," "American Crisis," and "Gist of Spiritualism. For address, see lecturers column. WARREN CHASE.

P MOORE, Healing and Trance Medium, No 6 Lagrange Place, from Washington street, Boston 12w-June 17. PR. LISTER, Astrologer, 25 Lowell street, Boston, Mass. For terms, &c., please send for a circular.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 111 East 29th street, near M Avenue, N. Y. June 11. MISS JENNIE LORD, Musical Medium, will answer calls to visit the West this fall. Address her.

MRS LOUGEE, Clairyoyant Physician, No. 2 June 17-2w WORDS AND MUSIC BY S. B. K.; arranged by O. M. ROGERS.

And gladder than the song that the earthly maiden sings,
is the song of the spirit that in music ever rings;
And the shadows that were ever o'er my Life have never here
Fipated o'er the shie of either, in this happy, spirit-sphere."
Price 25 cents, including postage, For sale at this office.

## GLORIOUS NEWS I

The Positive and Negative Powders are masters of the situation. They have got the field, and are slaying disease, right and left. .They listen to no compromise. They say to Disease, "We demand an unconditional surrender"; to logy Doctors, We propose to move on your works immediately"; and to the public, "We will fight it out on this line, until medical science is revolutionized and medical practice regenerated." There is but one general principle at the foundation of all disease, and hence but one general principle at the foundation of all medical practice. Every disease is either Positive or Negative; and therefore the principle of Positive and Negative is the key to medicine. But more of this hereafter. At present, our first object is to present facts to the publie, so that every one may see what The Positive and Negative Powders are doing, then the public will be better prepared to hear how they are doing it. We have already published, in our new Circular, many valuable and important Certificates, testifying to remarkable cures effected by The Positive and Negative Powders. This Circular will be sent free to any address. We now intend

and Negative Powders. We will begin with the following: "HUNTLY GROVE, MCHENRY Co., ILL.,

to publish in the Banner, from time to time, other

Certificates of cures accomplished by the Positive

"HUNTLY GROVE, MCHENRY CO., ILL., May 24, 1865.

PROF. SPENCE—Sir.: As you wished me to report, after taking your Negative Powders, I embrace the present time to do so. As you will remember, I was troubled with Rheumatic Neuralgia in the head, which weakened my eyes and dimmed my sight, and caused a nervous twitching in my eyelids. My head and eyes had become quite bad before the Powders arrived. I took the Powders according to directions. In about four days the pain in my head ceased, my eyelids ceased to ferk, and I was again able to take up that great curse of my life, or of my eyes, the newspaper, and I have been gaining ever since. My general health is much improved.

My general health is much improved.

There is one peculiar property about these Powders: they improve the tone of the Nervous System, so as to bid defiance to the "Blue Devils."

Those who are troubled with such Devils, I should

Those who are troubled with such Devils, I should advise to use your Powders. Their effects on "lowness of spirits" are excellent.

I do not expect, at my time of life, to be made a new man by any medicine. But I have worn out nearly every school of medicine in the country; yet I can flud nothing but your Powders to help me at present, and in them is my only hope of salvation from a great amount of pain and suffering through the changing weather of every spring and fall.

E. DAYTON."

The above testimony of Mr. E. Dayton shows the curative effects of The Negative Powders, not only in diseases of the body, but also in diseases of the mind. To use his own language, "They bid defiance to the 'Blue Devils' and lowness of spirits." This is owing to the peculiar exhilarating and electrifying effects of The Negative Powders over the mind and the body, in health as well as in disease. This remarkable property of The Negative Powders, makes them of inestimable value to all persons, whether sick or well, who need something to invigorate and rouse the mind and the nervous system from a low, relaxed, torpid or dejected state. This same property makes them the best, safest and most harmless stimulant that has ever been used to arouse and keep up the activity of both the mind and the body during any long-continued exercise of either, as in lecturing, preaching, public speaking of all kinds. editorial and literary labors, protracted social amusements, and in short, any long-continued, or energetic pursuit of either business or pleasure They stimulate, strengthen, quicken, exalt, exhilarate and electrify both the mind and the body. In this respect the Negative Powders are far superior to Tea, Coffee, Brundy, Haschisch, or the most sparkling

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These Messages indicate that spirits carry with them the characteristics of their earth-life to that the condition whether for good or will. But these who

beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine put

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

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Our Free Circles are held at No. 158 WASHING-TON STREET, ROOM No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOOMS. The circle room will be open for visitors at two o'clock, services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

#### Invocation.

Father, Spirit, thou who art our life, our strength, our everlasting hope, thou whose ways are not our ways, whose law controls and governs all things, we would bow down before the splendor of thy demonstrated law, and, like little children, ask thy protection. Father, Spirit, we behold thy radiance in the sunbeam, and in the mild beauty of the moonlight rays. We see thee springing up in flowers, and hear thy voice in the waves of ocean, and yet we cannot name thee, nor understand thee. But we can praise thee, we can love thee. We thank thee that thy ways are not our ways, that thy wisdom is not our wisdom, that thy great soul is greater than ours; for we know that thou wilt mete out to us according to our several necessities. In our blindness and ignorance, we sometimes fail to see this. Great Soul of Life, we sometimes feel thy presence is withdrawn from us, that the glorious tide of thy inspirations is stayed, so far as we are concerned. But when we turn within the inner sanctuary of soul, we know thou art with us. We know though tempests arise and dark clouds obscure the sun's fair face, though night follows day, and sorrow follows joy, yet thou art with us; still thy strong hand is leading us, thy wise heart is sustaining us. Oh Father, Spirit, teach these thy mortal children, in all their ways, to worship thee in Spirit and in Truth. Teach them to love, and love supremely. Teach them that they are all of one family, and are bound to one heaven. Teach them that they have come from one great source, and again must go back to it. Oh, let them know, Great Spirit, that thou art dealing with them always in love; that mercy is one of thy divine attributes; that all forms of life are forever sounding forth thy divine mercy. Oh Father, Spirit, though clouds have fallen upon this great nation, though darkness has swept over the land like a furnace fire, though hearts have been called to bleed, though the red hand of war has desolated the homes of thy children, yet, oh Father, Spirit, thou lovest them still. And so sure as there is enough of good to be found among them, so sure will they rise triumphant over their sorrows, and plant the banner of peace and eternal justice again upon their shores. So sure as there is strength in their mudst, so sure they will be purged from their sins-so sure they will come out shining lights. Oh Father, we commend them to thee. Thou knowest their needs; thou considerest all their demands; thou hearest all their wishes, and answerest all their desires. So we will trust thee, and adore thee, forever. Amen. May 8.

## Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to receive questions, either from correspondents or from the audience.

CHARMAN.-W. L land, Me., writes thus:

QUES .- In the Banner of April 29th, this question is asked: "How can it be a question with spirits as to whether the infant spirit attains the full stature of man or womanhood?" The answer given is: "That all souls, spirits or human bodies. are aggregated differently; all see and understand differently upon different subjects." If spirits can see and recognize each other in the spirit-world, it appears to me, as a simple matter of fuct, it must be apparent to all who have been for any length of time in the spirit-land, that spirits should all agree. Why not as well as man in regard to the growth of the infant here? The treatment of the above question is very unsatisfactory to me, and I doubt not others must feel as I do in regard to it; and I suggest that further light be requested from the spirits.

Ans.-It should be remembered that forms are not measured by their size in the spirit-world, but by the number of conditions, or thoughts, that they possess. The spirit, in its strictest sense, is but an aggregation of thought. Now if you, as an individual, possess a large amount of thought-spiritual life-why, we might call you a fully developed spirit, a full grown intelligence. But if you are dwarfed-are limited in thought-we should say that you were very small in size, that as a spirit you were as a child. It is very hard for the disembodied spirit to convey to you who are still within the confines of human life, any just conception of 'our condition as freed spirits. You cannot understand the realities of the spirit-world until you shall have entered upon it. It is also utterly impossible for us to give you any adequate idea of our true condition as spirits. We might tell you from now until you had numbered many more years in time, of our condition, all that pertains to ourselves, and you would still fail to comprehend our true condition, from the fact that we are totally unable to project the knowledge of that condition through human senses to you.

Q.-[From the audience.] Is a friend of mine

living or dead? A .- That is a question that could better be answered elsewhere. Questions of so personal a nature we shall always decline to answer at this ... May 8. 3 2811-23

## George M. Jackson.

I'm here, kind friends, to thank you for your noble expressions of sympathy and benevolence that reached me from time to time, during my sickness. I assure you I was deeply grateful for your kindness; sensible that the angels had not forgotten me, and that Spiritualists had hearts that could be moved.

There were times, during my sickness, particularly, when I was first taken sick, when I was almost compelled to believe that Spiritualists, as a body. had forsaken me. They knew me well in my happier days, when I was able to care for myself; but when sickness and want came, it often seemed to me that they were not, found, perhaps, just where I could have wished to find them.

cared for, and my pathway to the tomb made comfortable; for which, kind friends, I thank you—all you who bestowed kind wishes upon me, and those of you who gave their mite to aid me physically.

I would like to portray to you the beauties of the home I have entered, would like to depict to your minds the glory that awaits you, as disembodied spirits, but I have no language with which to portray such a brilliant picture. I am unable, wholly unable to give those dear friends to whom I promised to return, a faithful picture of the spirit-world; for oh, it is so much beyond human comprehension and human conception, so much more glorious, so much more real, more natural, more spiritual, too, that I cannot give you anything like a perfect representation of it.

That I am free, and happy, and well, and satisfied to the fullest extent, is a truth. That I have realized the truth of modern Spiritualism, I here declare to you: that I am here. George M. Jackson, speaking to you, is also a truth; that I expect to live to all eternity, and throughout all ages that same George M. Jackson, so far as my individuality is concorned, I believe to be true.

I send kind greetings to my dear parents, who will soon join me. To all others whom I have promised to return to, if Spiritualism were true, I would say, it is all right and all true, friends. Now all you have to do is to earnestly pursue your investigations, and you will soon be reward-

I would stay longer, but I am exceedingly weak in spirit, and that prevents my running this physial machine any longer. Farewell, sir. May 8.

#### Archibald Lewis.

I told my friends that I would certainly come back after death; so here I am. Archibald Lewis, from Amesbury. I'm glad to meet you, sir. I've just gone home; and tell the folks I'm ready to talk with them from over the river. I promised to come, but I can't say much to-day. Good-by, good-by, sir. May 8.

The above is true. Mr. Lewis promised several friends before his death that he would return, as, being a Spiritualist, he had faith he could. And he has kept that promise.—EDITOR BAN-

#### John Barnes.

John Barnes, sir, from Michigan. I did n't know much about this Spiritualism before I died; but I said if there was anything in Spiritualism, I'd come back as soon as I died.

I was wounded and taken prisoner, and-well, was put through a good many strange places, until I found myself in the spirit-world; and I've made my way back here about as soon as I could, considering the crowd.

I do n't know what to say about this business it's so different from what I expected to find it. I'm dead, stranger, that's sure, and I'm here to announce myself as dead, through this new telegraphic process. The folks at home have heard of my being taken prisoner, but supposed I was on the tapis of coming home, being exchanged. Tell the folks I've concluded to take another train.

If you'll be kind enough to say to Joseph Crandon—he 's kind of this way inclined—that his spiritual faith is about right, I 'll be very much obliged to you. And then again, I'd like to say a word or two to my mother. She's a Calvinist. [Baptist?] Yes, yes; one of the hard-shell kind, and I do n' know as I can crack the shell so as to get in. She knew very well that I was a pretty rough sort of a fellow, and she used to pray pretty hard for me, and told me there was one thing I ought to get and that was religion. Well, religion I could n't get, somehow or other; I tried pretty hard to coax it along, but could n't get it; that 's so, stranger. ] would commence to pray, and the first thing l knew I'd go to singing some irreligious tune. I tried to learn the Lord's Prayer, but I did n't succoed. Well, you see, I was kind of unspiritual like, and I took it naturally, I suppose, from the or anything of that sort, but he was one of these 'ere folks that used to indulge in free thought, and did n't pay much attention to going to meeting. I suppose I took my lack of religion from my father for it's certain I did n't from my mother, for she's just the other way; and she's just as sure that the old man, my father, is in hell, as that she's alive I do n't know what you call hell, but one thing 's certain: if he's in hell, I've seen him, and he's pretty well off; and he wants me to give this message to her in his own words; for he says my mother'll understand it better: "That he's a damned sight better off than Parson Corney." I did n't want to use his expression, but he wanted me to so I had to stick it in. Well. I'll tell you what Parson Corney was: He was the fellow that baptized my mother-took her into the Church. Oh well, she worshiped him more than his religion. He's dead-gone up long time ago; and he's not so well off as I am. I aint going to preach against religion here, but at any rate, I'm quite comfort-

Well, sir, rebeldom is about played out. So I thought, the last time I saw Jeff Davis. [Then you have seen him?] Seen him! yes, I have seen him. He was bunged up in one eye, and something ailed one of his hands. He was a sorry looking cuss, anyway; and unless he gets over his troubles before you nab him, he won't be good for much.

Give my very best regards to the boys of the 11th Michigan, will you? Say that I'm just as happy as the next one. And as for living in expectation of being sent below, I'm not a-going to do it; but shall live in expectation of being sent aloft-that's it. I tell you what it is, this thinking of hell all the time, is very apt to breed it within ourselves, in my opinion. Oh, I was happy when I was on the earth, and 1'm happy on the other side, too. Well, stranger, my time's out. [Your age?] Thirty-one. Good-day, sir. May 8.

## Edith Hardee.

I was born in Charleston, South Carolina, March, 1849. I passed to the spirit-world on the lilles of the field are cared for, so sure we too. the 11th day of last month. At the time of my death I was in Paris, France.

Edith Hardee was my name. I was the niece and ward of General Hardee, who was my father's brother. Early in the breaking out of the rebellion, myself, together with other friends, were still higher. So, oh Eather, we praise thee. We sent to Paris to escape the ills of war. I was sing unto thee a new song of thanksgiving, yet it never strong, but was not considered sick when I is as old as eternity. The bills have echoed it left. I suppose I myself was a medium for spir- from all time. The sun's rays flash forth thy itual manifestations, although I never attempted beauty; the moon tells of thy glory; the morning to produce manifestations except a few times, stars chant songs of praise; and we, with all other Then I was urged to give way to the power by things in life, unite in singing glad halleldiahs to friends, and it was said that manifestations were thy name. Oh Father, for the great furnace fire

When I found that I was entirely free from my body, that I was really dead, really a disembodied spirit, I said I will go back to earth and report oh Father, that out of this furnace-fire thy chilingself as dead to my uncle and friends at the dren shall come forth purged from their sine, and South. As yet they do not know that I've passed

last the reward came, and then I was constantly or soon will be, who have no homes, nor any means of sustaining themselves. Divide all that was mine among them. That is my wish. I am well aware that I can now have in this world no voice in these things, but if I can only impress those friends whom I have left, spiritually, as regards my wishes in the matter, I'm sure they can't refuse.

I am obliged to you, sir, for your kindness. I hope that my uncle will get my letter. I expect he will. [Does he have charge of your property?] Yes, sir. He wrote to me that he had turned all of my property, so far as he was able, into ready cash. Now, if he has done so, it will be very easy to divide what I have left among those poor souls. I'm glad, for one, that they have got freedom. If

I had had my way, they should have had it long igo. But now that they are free, they need something to begin life with. My uncle must remember that they have been kept for years in servitude, and now it is but just and right to give them enough to start them well in their new condition in life. Farewell, sir.

#### Captain Faunce.

Captain Faunce, sir, of the 21st Georgia, Company A.

I was shot in the last battle before Winchester. I find my friends are mourning my loss very deeply. I have searched the South over, and I have been unable to find a way of reaching them, other than from here. And as I have been informed that you stand upon neutral ground, of course I considered I had a right to expect kind treatment at your hands. It is so very hard, in these times of misfortune, to tell who is one's friend, and who is not, that we are obliged to look very sharply in order to know which way to move, and move right.: I know many things are laid at the door of the South, that, in my opinion, do not belong there; while, on the other hand, many things are laid at the door of the North, that, in my opinion, belong more to the South. And so there seems to be a general misunderstanding between North and South, causing our towns, cities and by-places to flow with blood. This want of knowledge concerning our neighbors, is to me a very great oversight. There has been a gulf, almost impassable, between the North and South ever since the period of our colonization, and I 'm sure I do n't see any immediate prospect of a real, spiritual, permanent peace until you've enlightened the people. Now I know of thousands in my section of the country who really believe you to be the greatest set of wretches, here at the North, God ever gave birth to; that you don't possess the slightest degree of mercy and justice. Now they have been so taught; and, on the contrary, you have been taught to look upon us as a depraved and ignorant class of beings.

Well, they say there is a power governing this war, and if so, I, for one, hope it's for good.

I have left a wife and family of three little ones. sir, whom I should be glad to talk with. I have also many other dear friends at the South, that I should be glad to meet this way. But most of all, I want to let my wife know that I live; that in many respects I have power to aid her still; that I've not forgotten my duty to her and my children; and although no longer a dweller upon the earth, I would have her feel that death has separated me from them only so far as the body is concerned. I want them to know, also, that I can come back and speak. I cannot promise my family happiness here, for I know very well their lot is very hard, and especially to those who have been used to better things. But I can assure them of a brighter home in the spirit-world, and a place, too, that is just as real, just as tangible, and far more beautiful than anything this world can boast of. I should be glad to meet my dear ones face to face, if I knew of any way to do so. But I know not of any person at the South through whom I could speak; but if they can find me a medium, I shall be very glad of the opportu-

Many thanks, sir, for your kindness. May 8.

## Emily Cooke.

Emily Cooke, sir, from Baltimore. I was eight years old, and I've been away from my mother since February.

My father was in the 9th Maryland Reserve Corps. He's not with my mother. She's all the time crying because I have gone, and says she has nobody now to love, and she wants to die. But I want to be loved now just as much as I was when I lived here, and I-I don't feel happy when I see my mother so sad. I feel—I feel homesick then, and I-I want to go home where she can see me, so she can love me.

She wishes she was a Christian, so she could feel reconciled to God's will; but my Aunt Mary in the spirit-land says that even Christians are not always reconciled; that they don't always give up their friends with-with a sure hope of meeting them again, any more than anybody else does; and she thinks that nothing will do my mother so much good as for me to come myself.

I wan't sick only about four or five days. I didn't know I was going to die; didn't think, I May 8.1 was dead. I'm going now.

#### Invocation. Infinite Jehovah, thou Spirit of Eternal Good-

ness, to whom nations and individuals ever turn; thou fountain of everlasting strength, from which the soul gains its strength, from which we have come and to which we are going; thou to whom we bring our praises and complainings, and all our songs of joy, prayers, sighs and tears, all that which ever has been, or can be; this hour, through Nature's falling tears, we praise thee. There is darkness in the moral and mental as well as in the physical world. Still we praise thee for this darkness, for well we know thou hast all love for us. Thou art justice, mercy, goodness, everlasting truth; and so surely as we have been born of thee, so surely we must return to thee; so surely we shall ever find sustenance in thee; so sure as shall be remembered and cared for. Though kingdoms fall, though thrones crumble into dust, and kings lose their crowns, yet thou art always the same. Thy love is eternal. Thou art marching on through the ages, calling all things higher, through which thine American children are passing, we adore thee. Oh, we praise thee for the heat that is being thrust upon them, for we know, more fitted to shine among thy gems in the eter-

error; more of all thy highest and hollest attributes, and the thousand evils that follow closely upon thy eternal law endureth forever. Father, accept law." our praises, register the thoughts and petitions of these thy children, and bless them according to May 9. thine own way. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to give an opinion concerning the inquiries of corre spondents, or from persons in the andience.

Ques.—How are we to understand the account of the three worthies, Shadrach, Meshech and Abednego, whom it is said Nebuchadnezzar cast into the furnace, heated seven times hotter than usual? herself. 'Where is the unselfishness there? You and also the wonderful escape of Daniel in the cannot prove there is any. True, the mother will lion's den? Ans.—In the first place, be it understood that we

ignore the existence of miracles altogether. All things that are done at all, are done by virtue of in the mother's own being; so, if the child suffers. God's law. A miracle, properly defined, is a the mother suffers, and it is very natural that the something that has taken place outside of law. Now, to us, this cannot be. So all those things which you term miracles, are to us but simply legitimate effects of legitimate causes. The record says that the three worthies referred to were cast into a furnace that was heated seven times hotter than it was wont to be, and that they came out from thence without even the smell of fire upon their garments. The atmosphere holds within its keeping all the elements that are requisite to the combination of physical life. Everything that you have in your physical world has been brought into form, into outward existence, from the atmosphere. So, then, that atmosphere holds within its power all elements required in the producing of chemical changes. It should be understood that there are many spirits in the spirit-world who are exceedingly well versed in chemistry; not merely that chemistry that belongs to physical. life, but also in that which lays hold of the spirit, goes beyond the chemistry of human life! Yours is of the crude external, the form, while that which is known to the disembodied spirit is the spirit, the real, the most tangible, the most effective form of chemistry. Now to perform what you term a miracle, the disembodied must certainly understand how to extract from the atmosphere all the elements that are needed in their chemical demonstrations, or spiritual manifestations, as you term such phenomena. We were not present on the occasion mentioned, and cannot say whether the event spoken of in the record did actually occur; but if it really did take place, we consider it to be, in the strictest sense, a spiritual manifestation, or what is called by you a miracle through physical agency. If these three worthies, spoken of in your Bible, were so upright, if they were indeed such godly men as we are told they were, it is to be supposed that their attendant spirits knew well how to care of them. and to protect them from all material danger, until the proper time had come for them to be separated from their physical bodies. Now, then, if these spirit guides understood chemistry, and by which understanding they could extract from the atmosphere certain elements that were inimical to the action of fire, they could say to the fire, I do not fear you, for you cannot burn me; why, then, if these worthies were cast into the furnace under such circumstances, it were easy to suppose they would come out from thence unharmed. Why, verily, we tell you it is as easy to produce such a manifestation as it is to unitle the Davenport Brothers in their little cabinet. The same-law\_that\_governs\_one;\_governs\_the\_other\_ manifestation, only the action of law is a little different. One preserves from fire, the other is an exhibition of physical power.

Q.-Will you explain, also, the wonderful escape of Daniel from the lion's den?

A .- In regard to this "wonderful escape" of Daniel from the lion's den, we should say it was if it occurred. Now, mark us, we do not say believe it to have been a direct interposition of cognition does not depend upon form with the spiritual power; and, as all spiritual power is the disembodied spirit, but upon attraction. result of divine law, so then it may be justly called an interposition of Divine Providence. Why, it is just as easy to close a lion's mouth as for me to speak through this foreign organism. All these things are easy, when once you understand divine law. Law is your servant in all cases, when you understand it; but, in all cases, your master when you do not understand it.

Q.- Sun, stand thou still upon Gibeon, and thou, moon, in the Valley of Ajalon. And the sun stood still and moon stayed," etc., etc. How shall this record be understood? Was there a literal standing still, as the language clearly implies? Please explain.

A.-Yes, certainly; but not in the sense that it is generally theologically understood. It should be known that the ancients had portrayed upon their banners the image of the sun and moon, and he who was the standard-bearer would suspension of hostilities. Now, from this simple sun was arrested in his course, that God suspended his law to gratify mankind. Oh Humanity, learn more of God's internal law, more of the where to come in case I should never get a chance spirit and less of the letter; and you will not to come in body. stumble over such a small thing as this.

Q.-Interpret, also, the kindred passage in II. Kings, of the shadow going back: ten degrees in the dial of Ahaz?

A.—That, to us, is one of those visionary, unstable records that is totally unworthy of credence. Pardon us, you asked for a clear expression of our ideas, and it is our duty to give them. ( ): ;

Q.—In the account of the passage of the Red Sea, by the Israelites, it is said: "The waters He used to tell me that he had a powerful spirit were as a wall unto them; on their right hand and guide who watched over and aided him, and he on their left." If this record is true, what is the explanation of the phenomenon?

A.—If it is true, there are many ways in accounting for it, and it may justly be called an inbut a simple manifestation of Nature.

were they the effects of natural or preternatural kind of waiter, apon, the surgeon. Apy how, he causes?

A.—Again we affirm that we have no beller in preternatural things, so far as your human life is concerned. All the manifestations that are ex-

and less of human life. Teach them to reach out the footsteps of war, would you say that it was an after thy better gifts. Teach them to fely upon interposition of Divine Providence, because you the right, instead of relying upon the might of mor- had sluned? You might, perhaps, say so with tality. Oh, teach them that forms fade away; that some degree of truth, because you have sinned, the conditions of Time fall into nothingness; that but still, after all, it would be a result of natural ad adid " tong",

Q.—Is there such a thing as unselfish benevolence? A.-No, there is not, in our opinion; for he who

is most benevolent knows full well that he will surely receive a very large reward. You cannot give even a cup of cold water without receiving your reward. The soul expects it. To do good, is to say to the Great Eternal, I have obeyed thy law; reward me accordingly. It is said that a mother's love is the most unselfiel of all loves. The mother loves her offspring, which is to love follow her offspring, even through hell, in all its magnitude, and yet, after all, it is a love of self, for the child is part of the mother—it has been coined mother should try to avert suffering from her offspring, in order that she herself may not become a sharer in it. Pardon us, if we have wounded any mother's feelings here; we certainly did not intend so to'do. We have only given that, which we believe to be truth, and we appeal to your own souls if it is not true to you.

Q-Can anything capable of producing an ef. fect, do so simply by its presence, without being itself affected?

A .- Every effect is, in itself, a cause, and every cause is, in itself, an effect. Motion is as constant as rest; and motion is with everything. Motion produces all effects, all causes, and they are constantly acting and re-acting upon each other.

Q.—What properties doth the soul have in common with the body?

A.-Justly speaking, none. It is distinct and separate from the body; just as much so as the musician is distinctly separate from the musical instrument.

Q.-Are not the passions-such as rage, joy, &c., associated with the body, as well as the soul? ...

A -The manifestation-so far as human senses are concerned—is, or rests, with the body; but the power, the propelling force, is a distinct part of life itself. So far as the manifestations are concerned; the passions are associated with the human body, but, in reality, they are distinctly separated.

Q.-Does each individual soul have substance and form?

A.—Yes. Q.—Do those forms vary in magnitude?

A.—Yes; there are large souls and very small ouls. You have very large evidence of that in human life. Q.—Is the selfishness of a person a criterion of

nis smallness? A.-No, we think not. A man may be exceed-

ingly selfish, and yet possess a large soul. No, the stature of soul is not measured by selfishness. Q.—What is it measured by?

A .- By all its own abilities combined, not one alone.

Q.—Does the form of the soul correspond with its body?

A.—Externally speaking, yes; but judging from the internal, we should answer, no. You recognize all thought by the form it takes. Your human senses demand this. A thought that has no form is no thought at all to human senses. But, of those enfranchised, free spirits, those that are entirely free from the thralldom of human life, we cannot say that their forms correspond to the forms of human life. Do not be afraid, dear friends, that you shall not recognize those dear ones who have gone before, when you go to the spirit-world. Verily, we tell you, you will have no difficulty in recognizing them, even if they are without form. They are eternal individualities, and, as such, you will know and recognize them. If they love you and you love them, there is no that it actually did occur, but, if it really did, we fear but that you will recognize them. The re-

## May 9.

George W. Saunders. I promised, if there was any truth in modern Spiritualism, that I would return after death and report from the invisible side. George W. Saunders is my name. I was twenty-three years old. I was born in Warren, Massachusetts, and died in Virginia. When this war commenced, I was in Western New York. I came down to New York City, and enlisted in the 161st New York, Company K. I was, in all, in eight battles-smart onesbesides being in a good many little brushes with the Johnnies. I was unfortunate enough to get wounded in the foot, so I could n't do much toward getting away; so, in the last battle, I was taken prisoner, and died in one of their hospitals. I believe they called it a hospital. While I was there I met with a chap that hailed from Georgia, stand still at the sound of the trumpet, for the who seemed to be very well informed upon these spiritual matters, and who brought me one of circumstance, has arisen the absurd idea that the your papers; but it was so-well, it had been through so many hands, that I could hardly read

> Well, I told him—his name was Merritt, Stephen Merritt-I told him if it was just so, I'd come back. Then, too, I've got some folks out in New York State whom I minclined to think would like to hear from me. They kind of believe this way, know they believe this way. But I promised Merritt if Spiritualism was true, I'd come back. "Well," said he, "you come to that place and I'll run the risk of its reaching me at the South." guessed if I got acquainted with him he'd see that my message came through all straight.

> it. But I managed to pick out enough to tell me

Well, it is not so easy to find people in the spiritworld as he thinks for, so I haint made the adterposition of Divine Providence, from the fact quaintance of that gentleman yet; thought I'd that Divine Providence governs every manifesta | come back here, and if he knows about it and can tion of life. Now, it is an historical fact that the put my message through, I'll be obliged to him. waters of the Red Sea are, at times, greatly affect. This Merritt belonged to a pretty smart family ed by atmospheric changes, some of these changes down in Georgia, I should judge, and he says that taking place generally once during a century. Tils folks are all of them believers in Spiritualism; May it not so happen that this was one of the at that he had a sister that was a medium. He mospheric changes that took place, as regards the seemed to know all about this thing, any way, waters of the Red Sea, at the time spoken of by your and was in the hospital. I do not know what he record, instead of a direct interposition of Provi- was there; was a kind of wall, I rather guess he dence upon the part of the Israelites? To us it is was an assistant to the surgeon. At any rate he always followed in the wake of the surgeon with Q.—The ten plagues of Egypt—were they truly lint and bandages to help bind up broken heads brought to pass, as given in the record? If so and necks and so forth, so I supposed him to be a took, a shing to me. . It was, him that brought me

tho Ranner of ideal, norther three stages and and of word that ought to be used,-I changed, pircum-I could have wished to find them.

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All the manuestations that are expected to be used,—I changed, promount in the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more of the manuestations that are expected to make a more expected to describe the manuestations that are expected to make a more expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions, consequently and in the manuestations that are expected to promise and conditions.

All that property which was a followed to promise and conditions. The manuestations in the manuestations in the manuestation i biblied to your external senses, that you thin stances and conditions, consequently am in a preter natural, may be attributed to natural law preter natural law produced to natural law preter natural l

a year away from my jody. When we come back here you call upon to to reckon time just as we used to here. To o it in the spirit-world is quite another thing. Put, at any rate, if this is May, I ral.] No, sir; but I knew how it would be before must have died somewhere about the 18th of June. I came; knew I should have to come in woman's I can't tell, sig whether it was the 17th or 18th, but it was one of the two.

Now what I'm going to ask Merritt is, if his good, poverful spirit-guide gets my letter through to him, want him to write back to you; that's what I want him to do. If he does that, why then you know I may help him, and he may help me. He's shown me that spirits could come back, and he kind of opened the way just in the right time. You know if I had n't met with him I might not have been able to come back, tell him, for three or four years. He told me just as it was about this coming back. Well, I thank him for his kindness, and particularly for interceding for me when I was in the hospital. And he said he'd send some little things that was mine to the folks after I died. It don't amount to anything whether he has or not. I kind of thought at that time I would like to have him do so, with an account of my death. I rather think they have n't been sent. If they have n't got through, it's no fault of his. I aint going to blame him at all. Capt'n, good-

#### Eunice Clark.

I have been thinking about coming this way for the last nine years, but I never could make up my mind that it was right, that I could do any good by coming until quite recently.

Seventeen years ago I exchanged worlds here in the city of Boston. I was a member of Mr. Beecher's Church at North End; perhaps you know where it is? [Yes.] I received teachings that to me were holy and true before death; and, in fact, I considered them as such for a long time after. But I began gradually to think that there was a mistake somewhere. I do n't want to say that the teachings of the ministers of earth are all wrong, but I've not realized what they taught me. Well, I've never been able to find anybody that has ever realized anything of a literal hell, or of a fixed place of punishment or joy for those who have passed through death; but they find little change in their condition-only the condition is higher. There is sorrow, there is joy, there is chance for improvement; and all those who seek for advancement have an opportunity of doing so. I can't understand how it is, can't understand, can't realize why God's servants on the earth are so misled! I don't want to say they are wholly at fault, but it seems very much like it.

Well, at any rate, Mr. Beecher says the same thing himself. [Then you've seen him since he passed on?] Oh yes, oh yes. He says he was almost entirely at fault, that he was educated to believe in false doctrine. I would n't like to say such a thing of him, but he can say it about himself if he likes.

At first I thought it would be wrong for me to come back and speak in this way. My name was Clark, Eunice Clark. I was fifty-four years of age, in my fifty-fifth year when I passed away. Did you have a son who studied to be a physician?] Well, I had one that was a little tinctured that way. [Did he become so?] No, not much. No, I do n't think he ever adopted the medical profession for a living.

Then again, one of my sons-I had three-well, one, he wasn't what I wanted him to be. He was wild and ungovernable. Well, he was n't disposed to believe in the doctrines of the church, to go to church at all. He used to say to me," Mother, I aint got any religion at all in me. Don't send

to believe in the doctrines of the church, but somehow or, other they used to do things that my son John never would think of doing; but I thought they were safe, I thought they would go to heaven and my son John would n't.

But I don't know-at any rate, I'd give the world, if I had it to give, to have an hour's talk with him now, to know just how he feels; if he thinks as he used to when I was on the earth; for the more I talk here, the more earnest I grow in my desire to talk with my son John. [He'll help you get rid of this theological darkness.] I hope so. God let the sun shine. Oh, I've prayed to know what was the right way for me to do. I was afraid to come back here for fear it was wrong, that I should do wrong in coming to tell others how I feel about religion. But I come, I come; I leave it with God to decide for me.

Oh well, tell my son John I want to talk with him; that's what I'm here for. [In what part of the city did you reside?] On Richmond street, sir. Yes, sir, I've seen so many poor souls come to the spirit-world from Richmond street, that I've had it in my mind all the time. Good-day. May 9.

## Andrew J. Dudley.

I'm Audrew Dudley—Andrew J. Dudley. I came to the spirit-world in March, the 6th day of March. I was most eleven years old. If I was here now, I should be eleven years old.

This is n't New York, is it? If it was, maybe I'd get a chance to run home, over to Jersey City. I should like it. I've two little brothers and a little sister in the

spirit-land with me. My father is in the army. My father's name is Josiah Dudley; my mother's name is Sarah; my little sister's name, Alice; my two little brothers', Josiah and Willie; my name's Andrew : that's all of us.

I got cold, and had affever and a swelled throat, some way; was n't sick long. I do n't know what did ail me; but I died, anyway,

I thought if I could come back here and say something to get to my father, perhaps he'd send -well, perhaps he'd send my mother more money than he does. She needs it, and she says he do n't always spend it right. So by coming here, I thought perhaps he'd get my letter, and send my mother more money. I should rather go to him slone, but being as I can't, I've come here instead. I can do most anything I set out to, if I only have the chance. I rather guess I could go home and talk, if I got a chance to.

I want my mother to know I'm well off. Guess I shall be a painter. Well, our teachers tell us we can learn anything we want to in the spiritworld, and I guess I shall take lessons in painting and drawing. My mother used to say, if she had money she 'd make a Ben West of me, and I want her to know that I can take lessons of him. [Then you've seen him?] ... Xes, sir; I, have; and he says, "My boy, anything that I know and you want to know, I'll teach you. So instead of being a Ben. West, I can, have a Ben West for a teacher, and I want my mother to know it.

You said I could n't get round with these clothes. I could, because I should n't mind them; but I'd like some others. [These are not exactly natuclothes. I've dressed up in my mother's clothes many times, playing circus, so I do n't care. Good-May 9.

#### MESSAGES TO BE PUBLISHED.

Thursday, May 11.—Invocation; Questions and Answers; Peter Fitzgerald, of the 11th Mass., Co. B; Henry II. Downs, son of the late Commodore Downs, to his friend, Thos. Anderson; Chas. G. Hill, to Mrs. Maria Hill; Alfred N. Sprague, of Concord, N. H.; Nellie F. Weir, of Germantown, Pa., to her parents.

Concord, N. H.; Nelle F. Weir, of Germaniown, Fa., to ner parents.

Mondon, May 15. — Invocation; Questions and Answers; John Herney, to friends in Jersey City, N. J.; "Cousin Benja," to friends; Joel Warren, of the 10th New Hampshire Reg.; Hosea Williams, of Montpeller, Vt., to his friends in general, and Mr. Clark in particular.

Thusday, May 15. — Invocation; Questions and Answers; Hugh Flixwilliam, who resided near Danville, Ga.; Willie Short, of Buffalo, N. Y., to his father's friend, Mr. Thompson; Mary Golding, of Lowell, Mass., to her husband, Michael Golding.

Short, of Buffalo, N. Y., to his father's friend, Mr. Thompson, Mary Golding, of Lowell, Mass., to her husband, Michael Golding.

Thursday, May 18.—Invocation: Questions and Answers; Harrison Elkins, son of Col. Thomas Elkins, to friends in Elkinsville, Ala.; Geo. Phillips, of Lewiston, Me., to B. Catiff, A. J. Parks, J. Kelly, and P. Andrews; Herbert Shelton, of Indianapolis, Ind., to his mother; Virginia Thompson, of Now York City, to her mother.

Monday, May 21.—Invocation; Questions and Answers; Eleanor Reed, of Detroit, Mich., to her father, Capt. James Reod; James Luddersdeld, of Macon, Ga., to his sons; Isaac Edmonds, to his friends, in Springdeld, Ill.; John Hinkley, of the 2d New Hampshire; Father Streeter of Boston, Mass.,

Tussday, May 22.—Invocation; Questions and Answers; Leopold Herman, of this city, to his wife; Wm. Matthews, to his wife Mary; Noah Sturtevant, of East Boston, to A. H. Allen, of this city; Undrile French, son of Ellin French, on Chloago, Ill., to his parents.

Thursday, May 25.—Invocation: Questions and Answers; Lizzle M. Bodge, to her sister, an authoress; Josiah M'Grath, to his brother. John M'Grath, in Booneville, Mo.; Datomey, an Indian Maid; Ozias Gillett, late of this city, to his friends.

Monday, May 29.—Invocation; Questions and Answers; Henry Swazey, to his friend, Elisha Bachford, of Fittston, Fa.; Mrs. Jefferson Davis, the first, to her husband; Annie M. Reagan, daughter of General Reagan, to her mother; Daniel O'Brien, of the 21st Mass., to his friends.

Tuesday, May 39.—Invocation; Questions and Answers; Edwin Trenholm, 24 Lieut, 224 Va., Co. I, to his father; Charlie M'Gowan, 9th Reserve Corps. Peun., to Blily Humphreys and John Arillagton; Annie Wilkins, of this city, to her mother; larriet Sheldon; to Israel Sheldon, o' Gaston, Ala.; Peter, a slave, to Israel Sheldon.

#### Obituaries.

Passed to the spirit land, May 22, 1865, in Braceville, Ohio,

John Rood, Jr., agod 58 years.

Gone from his quiet home by the leafy woods, where we all prayed so earnestly that he might tarry longer—until the autumn fruits hong goldenly on the trees by the door—and yet longer. Gone from the easy chair, which, through the cold winter, ast in the warmest place, and this sunny spring by the pleas ant window. Gone to an undisturbed repose beneath the soft turf which folds his grave in the old churchyard, where, a-few years ago, we left mother's sacred clay, and but three months since our darling Aggie, in her matchless sweetness and beauty. Our flower dreamed ambitious dreams, and the world opened bright before her. She was the very embodiment of health, and Joy, and lope, and stood smiling on the threshold of the world she was about to enter. The door closed; the flower withered; the star set in a cloud of woe to us, we believe to rise in the clysium of the spirit-world to her. The cup of expectation was not only broken, but its fragments were dashed in our faces, and the justice of Nature seemed a farce and a mockery. John Rood, Jr., aged 56 years.

bonieve to rase in the evysum of the spirit-world to fice. The cup of expectation was not only broken, but its fragments were dashed in our faces, and the justice of Nature seemed a farce and a mockery.

Bo our father had plans to mature, and we reasonably looked forward to a longer life of usefulneas for him. He was in the prime of manhood and activity. Seldom do we find a place in this life to die. We plan and mature, re-plan and go on, until the howr of death, and then go, with plans yet incompleted, into the realm of shadows. The wife, who so deeply mourns his loss; the child, who needed yet his care, would chain him to earth, if naught else. But our regrets are nothing—our wishes are chaff! What are prayers and wishes agginst immutable laws? He passed from us, and comes no more, as of yore.

"Peace, come away! the song of woe Is, after all, an earthly song.

Peace, come away! the song of woe Is, after all, an earthly song.

For us communion with the dear departed is a balm more preclous than ever was wafted from Araby the biest. How could we live without it? The wife, who has watched so uncrasingly, trying to mitigate the sufferings of our father, now needs watch no more, nor shake up the pillows for his weary head. Things are reversed now, and he, in the strength of his angel life, will guide and aid her along her troublous path.

Oh, the reunion, when we all reach the heights of the "Better Land." One by one our friends pass over, and day by day the silver chords of their love draw us heavenward. Hetaling his mental powers until the last, he was thoughtful for those around him, and even counselled his son (who had taken his place in business) on financial matters. He died firm in his spiritual belief, and knowing he should meet those dear ones who awalted him. He died peaceahily—his life going out like a fiame in the wind.

Hudson Tuttle, his son-in-law, gave a funeral discourse, glowing with the hopes and consolation of our living religion, and we find comfort in believing that although our father dwell

Passed to her homeamong the angels, from her carthly home on Haddam Nock, Conn., May 20th, Mrs. Abby Ann, widow of

on Haddam Neck, Conn., May 20th, Mrs. Abby Ann, widow of I aint got any religion at all in me. Don't send me to church, because I can't believe what is said; I don't see any truth in religion."

I used to think it was terrible that my son should feel and talk that way. But I do see that there is great lameness in theology. It limps dreadfully. I can't reconcile it with truth. I wish I could. [Are your sons living in Boston?] No sir, not here. One, I think, is in, or very near Philadelphia. Well, one has something to do with furnishing food for the soldiers. At any rate, he has something to do about furnishing food for the soldiers. At any rate, he had something to do about furnishing food for the soldiers. The others did try to believe in the doctrines of the church, but something to the left and the become and sold in a cold, heartless world. The mother's heart unned back, with a yearning fondness, toward the idol of her soldiers. My son John, he's the one that I felt so badly about when I was here. The others did try to believe in the doctrines of the church, but some

Softly and sweetly she breathed out her life, To wake in the morning of everlasting light; She is culling sweet flowers in her home so fair, And breathing for them a sweet, holy prayer.

East Hampton, Conn.

ANNA M. KELLOGG.

In Tolland, Conn., May 27th, Frank Elmer, only son of Wm. and Nancy Keith, aged 3 years and 10 months.

A bright bad of immortality was plucked from off its parent stem, and borne by angel hands on high, to bloom more sweet, to unfold in more perfect beauty in the celestial bowers of switchille.

to unoid in more periect beauty in the celestial bowers of spirit-life.

His disease was scarlet fover, of the most malignant type, which baffied all the skill of medical science, and his sufferings were indescribably intense; yet ere "the silver chord was severed." the spirit-world was opened to his gaze, and at the closing scene all was calm and peaceful, as, without a struggle or a moan, he passed away.

Possessing a happy disposition, and an intellect far in advance of his years, he was deeply endeared to all. And though, with sorrowing hearts and many bitter tens, we wreathed the lovely form that had held the immortal spirit, around which the tendrils of affection were so closely twined, with the beautiful flowers of spring, and laid it away in the churchyard, yet we know that Frankie sleeps not there, but, in a fairer, better world than this, "Will spend the endless ages of eternity."

Will spend the endress ages or evernity.

We shall miss, oh, sadly miss, the echologs of his tiny footsteps, and the innocent prattle of his childfish voice; and the merry laugh and song, that have made the home circle so joyous, will be heard no more. Yet, in the quiet hours, when all is peaceful and serene, spirit-voices from "over the river" will whisper the consoling words, "Not dead, but living still." S.

The "Pale Boatman" came to our household, in Westbrook. Maine, May 25th, and bore away to brighter climes the dear spirit of Eugeno Clare, oldest son of John W. and Abbie C.

Burrill.

He was lent to earth 2 years, 5 months and 15 days; then the angels, looking with pitying eyes upon the little bud, whose bright beauty had been blighted in the cold atmosphere of earth, sent the "Beatman" to bear lim away, that in "summer-land" he might expand and unfold in new beauty. As he unfolds in beauty and wisdom, his love will still cling to the dear ones of earth, and he will come to them, and breathe within their souls that love which shall become purified and strengthened as he progresses onward in his bright home above. May the sweet dove of peace fold her wings within the hearts of the bereaved parents, who decely mourn his early departure, and may she sing to them her song of hope and faith forever more.

Passed to the summer-land, on the 6th Inst., from her home in Eden, Maine, Mrs. Elmira Emery, aged 56 years, wife of Mr. Benjamin Emery.

Benjamin Emery.

During her long sickness she manifested much patience, and was fully resigned to the will of her Heavenly Father. Although not a believer in what many call 'religion', yet she was a firm believer in spirit communion—feeling that ministering angels were ever guarding her footsteps, and leading her on to her spirit-home.

Dear sister, we miss thy familiar form in thine earth-home, but thy loving spirit-presence has been felt there since the form was laid saids.

West Eden, Me., May 30, 1865.

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June 10.

DR. J. WILBUR, OF MILWAUKEE, WISCONSIN.

MAGNETIC PHYSICIAN FOR ACUTE AND CHRONIC DISEASES, LATE of Detroit, Chicago and Waukegan, has opened rooms in the American House, Delaware, Ohio, until June 8th, 1885; will be in Cleveland, from June 18th to July 12th. He cures all curable diseases with a few operations. No medicine given. No surgical operations performed. Fersons who cannot afford to pay are cordighly invited, without money and without price. Cleanliness only being required. 4w-June 10.

DR. H. S. PHILLIPS, MAGNETIC HEALING PHYSICIAN, HAS located at VINELAND, N. J. Office two doors west of Italirond Station, on Landis Avenue. His treatment is the Apostolic mode-healing by the laying on of hands. My 20.3m

I. G. & P. B. ATWOOD, Magnetic and Clairvoy-June 10 -3m MRS. C. S. HULL, Magnetic and Electric Physician, 89 West Madison St., Chicago, Ill. 7w\*-Je 10.

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visit pupils at their residences, or receive them at her own, 33
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Jan. 7. DR. J. T. GILMAN PIKE,

Hancock House, - - - Court Square, BOSTON.

### SPIRITUALISTS' CONVENTION IN BOSTON.

IMPORTANT MOVEMENT POR THE

EDUCATION OF CHILDREN

THREE DAYS' SESSION.

#### [Reported for the Banner of Light.] SECOND DAY.

The Convention was called to order by the President, and Miss Laura Hastings delighted the au-

dience with one of her sweet songs.

The Committee on the Gall made a further report by submitting articles of constitution for making the Convention one of the permanent intention. stitutions of New England.

Dr. Randall spoke in favor of the plan. He

said: For years I have looked to see education revolutionize the world, and save us from the correvolutionize the world, and save us from the corrupt and debasing influences of theology. All the churches have their peculiar methods of education. The Catholic Church has had one, according to its idea, and the Protestant sects one according to theirs. They have gone to a certain limit, and dared not go farther. But these methods have not saved us. The common school has done much, and has been our sheet anchor so far.

Not one of these theological institutions but what has furnished men who have gone down South, and become advocates of slavery and its abominations. What is the cure of this?

We must have this Sunday Lyceum in every school in the land. We must learn our children in school how to think. Bring up some topic, such as the effects of tobacco, and have them give their opinion, and learn them also how to speak. What do we educate people for—to be Cassar-

What do we educate people for—to be Cæsar-like, or Christ-like? Our present system is on the dogma that might makes right. Our church and government are both on this principle. Now, if we institute these Lyceums, will they follow the same method? Our mediums are pursuing the same course as Beecher and Chapin, who live by their talents, and from whose churches the poor are shut out. He concluded by deprecating a hire-

ling, or merely educated and paid ministry.

Mr. Ford, of Boston, was of opinion that the people and the children needed to be taught simple common sense. This they have not had taught them in the past. Teach the child, that if he hacks a tree and makes a sore, it taxes the energies of that tree to heal the wound. So, also, if they injure their moral or physical nature, their energies are taxed to repair the injury; and growth, for the time being is retarded.

Jacob Edson, Boston .- Order is Heaven's first law. Do we purpose to lift the present disorganized seciety from its pitiable condition? Then adopt this report, appoint an agent to travel through New England, and set the work in motion? Ve occupy a position analagous to that of the evangelical churches in their educational and missionary work. We are to furnish the teachers by which the people are to be saved. I have been in the Sabbath-School for many years, and am not sorry therefor; but would, with my present light, have preferred other and different teach-ings. Yet I see that all forms of religion were true to their time, and if we would be true to our religion and time, we must furnish the means for

people to learn it.

Mrs. Mary Davis said: We must all be of one mind upon this subject, if we take a single glance at things as they are.

Old Theology rules our community at present. Through the influence of modern Spiritualism great inroads have been made upon its domains. great inroads have been made upon its domains. But many stop at the Unitarian, or Universalist Churches, and go no further. They are more popular than Spiritualism. They give their wealth in that direction, and send their children to their Sunday Schools. Many of the most cultured minds are there and we lose them. They give all their means to sustain the Churches. Spiritualists should come out of the Churches and work on ists should come out of the Churches, and work ou their own platform. Where is the Churches, and work on their own platform. Where is the Church, or Hall, in this city, or elsewhere dedicated to the services of our faith? See what influences are brought to bear upon our children. They are social beings and want society. They see their playmates, Jane or George, going to Sunday School, and they inquire why can't have quire, why can't I go? Their acquaintances urge them—the Spiritualists have none, and finally they are allowed to go; and while we are rejoicing in our own freedom from the dismal dogmas of the Old Theology, we are allowing, nay, more, are aiding our little ones into the same miserable bondage. Is this just to them? Can we expect the angel-world to bless us, while we continue to

neglect our little ones? neglect our little ones?

Mr. Glies of Roxbury, could not speak harshly of the Old Theology, any more than he could of his mother. It had fed and nourished him in the past, and he retained a grateful memory of the benefits he had received. He was in favor of the Lyceum. He detailed his experience while on a visit to New York. He visited a Hebrew Sunday School, and the Childrens' Progressive Lyceum. In the School, the language and manners of the teachers were harsh and severe, but in the Lyceum the countenances were sunny, the words kind and the manners winning. One reminded him of Mo-

888, the other of Jesus.

Mrs. Cuppy said the subject before the Convention is one very dear to me, and must be so to every mother. Children do not need to be educated into even the sublime truth that spirits com-municate. The child is a born Spiritualist, and only needs to be saved from the demoralizing influence of the Old Theology. I have often been struck with the culpable neglect of Spiritualist parents in letting their children go to the Orthodox Sunday School. What struggles and agonies, even, have we not passed through in escaping from its bondage? We are not yet made entirely free. How often are we still afflicted with the dregs of old psychological influences, as the workings of conscience, and shall we conved our object. ings of conscience; and shall we compel our chil-dren to pass through the same bitter experience. She illustrated her idea by an instance of a young lad who recently passed to the summer-land. She asked him if he was not afraid to die. He re-plied: "When I went to the Sunday School I was; but now I am not." He passed on joyfully, saying, "Ma, don't cry for me, I am going to papa."

AFTERNOON SESSION.

The Secretary read the Articles of Constitution submitted to the Convention, and made some explanations in reference to them.

planations in reference to them.

Anna C. Doubleday spoke upon the general question of education of children. She thought Spiritualists ought not to complain of poverty, for they ought not to be poor. There are abundant means, and they may have them. There is no want without a supply. There are teachers, if we but call for them. But if mothers will work in the great field of reform, they must have a home for their children. Not the selfish homes of today, but they must be able to leave them in such homes as shall be for humanity. In referring to homes as shall be for humanity. In referring to the Progressive Lyceum, she related the great dethe Progressive Lyceum, she related the great de-light of her own daughter when she was present-ed with a flag. She also gave a beautiful instance of intuition. One day she was much surprised at an answer given by the little girl in the Lyceum. On being asked where she got the answer, she re-plied, "From myself;" adding, "when the lady looked in my eye, the answer came right out of "B".

How magnificently this illustrates the law of psychological transfer, or perhaps it would be more correct and philosophical to say psychical polarization. All the science, all the philosophy and all the religion of the Universe is in every soul. But it is not adjusted, or polarized to, or in, the consciousness. But, let a soul, which is thus adjusted, come into what we call magnetic rapport with one which is not, and the change is as instantaneous, precisely as one piece of steel be-

port with one which is not, and the change is as instautaneous, precisely as one piece of steel becomes a magnet by being brought in contact with another. The glance of the teacher's eye was more potent than words. We have this power and its philosophy, and may heaven help in its nse.—Reporter.]

Mrs. Laura De Force Gordon was of opinion that we had assembled to devise some better method than the lecturing system. That will do for adults, but not for children. The question is this: Have the Spiritualists any good or practical system for the education of the children? Let us institute something better than the Sunday School. system for the education of the children? Let us institute something better than the Sunday School, if we have it, and not spend our time in denouncing what others are doing. The principal lesson of the two methods—as I understand them—are these: The first lesson of the Sunday School is, Prepare to die. The first lesson of Spiritualism is, Prepare to diversifies, there is no death. The second lesson of the Sunday School is, that, by

J. D T C C 44

the sacrifice of Jesus, forgiveness may be secured through repentance on the part of the sinner. This prepares him to die without further ceremony. But Spiritualism teaches that there is no re mission of sint but that the natural results of al acts must be experienced by the actors. In illustrating this point, she called attention to the fact of parents chastising and complaining of their children, when they were only reflecting their own dispositions and bad tempers; and then con-tinued: The two systems stand thus, By the Sunday School the child is taught to be good from fear of punishment; in the Progressive Lyceum he is taught to be and do good for the sake of good. How then can Spiritualism be immoral? The substance of the Sunday School teaching and literature is this: A little boy did n't go to Sunday School, but went to the creek; tried to get a bird's nest from a tree, fell in and was drowned. This is intended to say that God caused the boy to fall in, and drowned him because he was angry with him for breaking the Sabbath. All their teachings have this sentiment: God is displeased with sinners, and appeals to the fear of punishment as the main motive to induce obedience. Now, suppose instead, that a person is sure that some dear friend in the spirit-life is with him con-stantly, loves him, watches over him continually, and attracts to good and from evil, how can there be immorality? Children in the Sunday School are taught to receive what comes from their teachers as final authority. Their own powers, by this process, are rendered inactive, or paralysed. Spiritualism, on the contrary, requires us to criticise everything, no matter from what source it may come, and accept nothing but what reason can comprehend and approve. The Lyceum may not be a perfect system, but it appeals to the higher reason, and it first enunciated liberty. Mrs. Gordon was heartily cheered as she closed.

The Misses Hastings and Storage gratified the The Misses Hastings and Stearns gratified the audience with a song, and Mrs. Stockwell read a

poem entitled Compensation, to the great satisfaction of the Convention.

H. C. Wright spoke a parting word: If we are wise, we shall perpetuate ourselves by adopting the Constitution presented. I am very anxious that the spirits should bring their power to bear upon man in all his relations. I insist that if our ideas do not tend to make us better men and women, in all the relations of life, than the old religion did, they are no better than others are. our ideas are better we shall be better. As to the propagation of our ideas, lecturing does much; Conventions do much; but all will fail unless we reach the children. To do this, we must establish a system of schools. It is delightful to get communications from our friends in the spirit-world, but their influence is perpetual. I can't afford to be spending time and money to get these communications, unless to make me better in this life. By all means, learn young children to get rid of the old fear of what is called death. 'Tis false! there is no death. The old theologians are always talking about death. There ought to be a Lyceum in every town where there is a half dozen Spiritual-The children of to-day have got to come in and control our nation, possess our property, in a few years. The Present is the child of the Past, and must be the parent of the Future. What shall that Future be? God help us to answer it. Dr. H. F. Gardner spoke in elucidation of the

call, and attempted to show the justness of the charge of demoralization, as affirmed by the popular theological teachings. All religions teach us to imitate their God. Now look at the character of the Jewish God. Mark his revengefulness, enlousy, falsehood and hate, and judge of the Spiritualists are continually lauding the philoso-phy which has come to us through Spirit Mani-festations. This is right, for it cannot be praised too highly. And yet, although the Spiritualists of Boston, are as wealthy as any one of the religious societies in the city, there is not and cannot be a meeting sustained without a fee at the door. The various religious sects have raised and ex pended, during the last four years, more than \$4, 000,000, for tracts to send to the soldiers. [This is probably very much more than the Spiritualists of the whole Union have expended for their faith Thomas Middleton read an article, from the

Boston Journal, stating that the Old School Pres byterians were debating a plan for a Union of all the Protostant sects against popery and infidelity. The last term was supposed to include Spiritual-ism, and the proposition indicated the alarm felt at the progress of our philosophy. Mr. M. remarked, the churches of to-day, are beginning to fear the power of Spiritualism. It is by education, we train the mind for its future course. The education of the child forms the basis of the future

H. B. Storer remarked, that all children are born in families. [A little mistake, Br. S., for there are rery many born elsewhere than in the family, in the usual sense of that term.—Reporter.]

Their principal education is in the family. Robert Raikes founded the Sunday School for those whom he found in the street, destitute of family, religious education. I believe that all classes of educators are in earnest and honest. Spiritualists should educate in the family. What have we to present to our children that orthodoxy does not furnish? Have a time for reading and prayer furnish? Have a time for reading and prayer every day. Some Spiritualists have found this to be no mere idle form, but by spending a season each morning in a process of introspection, reading and singing, they have found themselves better prepared for the day duties. The children, by this, will see that our profession amounts to something. The thieves and cheats do not, as a general rule, come from the praying families. I don't recommend the old methods. But those who are in the habit of having seasons of communion with our angel friends, know the benefit thereof. If Spiritualists were accustomed to be called together in the morning, and the principles we have before us in public meetings, were prewe have before us in public meetings, were presented to, and explained in the family, the influence would be great. I have seen many Spiritualist families, where the children, especially the larger ones, had no interest in the subject, but were opposed and sneering. Spiritualism has no influence on them influence on them.

A. J. Davis moved that the constitution be taken up for action. It was again read by the

Secretary.

Lizzie Doten would be glad to have this Convention baptized with a name that was not sectional. Feared that other sections will feel that

tional. Feared that other sections will feel that they are fenced out.

J. Wetherbee, Jr., could not see as there was any exclusiveness in the matter.

J. S. Loveland thought we ought to limit our name to those who are represented, and not assume to act for those portions of the country who

have no voice nor representation here. Dr. N. Randall agreed with Mr. Loveland. Dr. Gardner objected to the name "Convention," and also the limitations to New England.

Mr. Glies objected to the plan. After several motions and desultory discussion, the report was laid on the table.

## EVENING SESSION.

After the Convention was called to order, there After the Convention was called to order, there was a call made for Mr. and Mrs. Lawrence to sing a song. The call was responded to, and "The Good Time Coming" was sung, to the great amusement of the audience, who applauded immensely during the song and at the close.

A. J. Davis was the regular speaker, and, on being introduced, stated that himself and Mrs. Davis were present as delegates from the Children's Progressive Lycsum, in Naw York. When

dren's Progressive Lyceum, in New York. When the call for this Convention was read in the Lyceum, the children and leaders resolved to send them. A collection was proposed, and such was the enthusiasm among the children, that twenty-five dollars was raised in a few minutes.

We read of the Kingdom of Henven—we are taught to pray for it. We are told that it is a state of childhood—a state of simplicity, without being simple. We must become such—free from discord

out with the said on the good toing to

visited by Orthodox Sabbath School teachers, and now there are many of them in our Lyceum. More than half our leaders had never attended a circle when they first came among us. They were fearful of us, and came to see what we were doing. They would not have attended a spiritualist meeting or circle on any account whatever. A. thousand spiritualist lectures could not have converted so many as our Children's Lyceum has done.

'We have some from Dr. Tyng's, and some from Cheever's church—have more from the Orthodox than the United has a Weberre

than the Unitarians and Universalists. We have nearly two whole groups of Jews. This is all explained on the ground that the Lyceum is adapted to the child-mind. We go on this proposition, that the child-mind is endowed with all the powers of the Index of the the angel-mind. The business of the Lyceum not to dogmatize, but to draw out, or evolve, the latent powers or possibilities of the child-mind. This is done by attraction, not by dogmatism. I have heard that I was here to present a plan that this was Mr. Davis's scheme. I must say, in justice to myself and to others, that I was as much surprised as any one could be when this plan came to my understanding. It is from the summer-land. It is a revelation, and a demonstration. There are children continually passing away from earth. They are somewhere—they are in the summer-land. This plan is not mine; it is a clear, beautiful, imperfect though it be, transcript of the method of training children in the summer-land. Interted of training children in the summer-tand. It first came to me in 1857, in Auburn, N. Y. The next time was in St. Louis, Mo.; and many times since, in other places, it would come. I would see groups of little people singing, marching, etc., much as they do in our Lyceum. I was then lecturing in New York, and was obliged to go home and put what I had seen in the golden summerland into form. I had not, till then, understood it. I then say that as children entered the summer-I then saw, that as children entered the summer-land, they were arranged in groups, according to their soul-growth, not their earthly age. Mr. Da-vis then gave an outline of the method of grouping in the summer-land, and of the way in which that order was followed in the Lyceum; and then passed to the method of teaching. We do not give lessons to be committed and repeated, but if a child gives evidence of having studied the meanthe lesson, we give them a reward of merit. We have two methods of giving lessons. The first method is for each leader to give out a line or two of poetry, a verse from the Bible, or a sentence from some other book, for a lesson, on a slip of paper, to each member of the group. The next Sunday questions are asked as to its meaning, and a majority will give more profound answers than any Orthodox pulpit in this city. The second method is to call for a question from the groups for the whole Lyceum. Four or five questions will he proposed, and one is selected by vote. Recently the question selected was, What is God? and such answers I have never heard from any of the magnates of Spiritualism. Children are nearest to God. We trust them, and are not disappointed. New York is a Metropolitan city, full of excitement, fire and passion. Children of ten years are forty in experience of sin and dissipation. I have looked into the eyes of children since I came into Boston, and I see they are not so excitable and passionate as in New York. They will be beautiful to form your Lyceum. We never tell the children of circles and Spiritualism, for they know all about it. Many of them have become very sweet and beautiful, in their tempers and manners, since they attended the Lyceum. I would that some of the parents were here to tell you of their children ince they went to the Lyceum. He closed by a description of the significance of the badges worn by the children in the Lyceum.

REPORT OF COMMITTEE ON THE CALL Your Committee, to whom was referred the Call for this Convention, beg leave to report that they have had the subject under consideration, and the chairman and those who agree with him, have reached the following conclusions upon the several points submitted in the Resolution appointing them.

1st, We find the present system of education de-

fective in two respects: In the first place, it incul-cates falsehood; and, secondly, it withholds posi-

It is not pretended that the present system of It is not prefended that the present system of education teaches no truth, in any sense, but, that the system is false; and, consequently, even when particular truths are taught, they are so positioned and related to other parts of the whole, as to be false. Let us prove this: No one will doubt the affirmation that this system is the child of that philosophy which is the basis and soul of the old religion. As a consequence, the religious sects control the education of the world.

This philosophy as we all do know, has, for its

This philosophy, as we all do know, has, for its very core and heart, the idea of a constant, personal notice of and a special capricious interference in the affairs of human thought and act, on the part of 'Deity. God sees you, God is pleased, or displeased, will reward, or punish you, is the very essence of the common religion and morality. The world, to-day, has no idea of morals, of right and wrong, justice, truth and virtue, independent of the conrice of their ideal God. And our educaof the caprice of their ideal God. And our educa-tional system is fashioned after the same pattern. tional system is fashioned after the same pattern. There is scarcely a book used in any school, from the Primary to the University, but is filled with the inculcations of the old religion and moralism. Nor is any hint given of any other rule or standard of morals, save the false one to which we have referred. It is, perhaps, needless to say that, as the old philosophy regards man as destitute of religion, and madly urges him to get it, so, also, it conceives education to be a process of impartation, and, consequently so acts and teaches. Could there be anything more false. We have not to learn that education is simply drawing out, or causing to grow, the living, spontaneous inor causing to grow, the living, spontaneous in-stincts and powers of the soul, and relating them Man is, in our philosophy, no more, empty recep-tacle of what may, by design or chance, be pour-ed into him, but an embodiment of rare and marvelous powers, which, in some degree, need the sunshine of another cultured or grown life to call them into orderly and wise activity. The present system teaches the opposite, and, therefore, as a

whole, is false.

But, in the second place, it withholds not a few of the particular or special forms of truth, which are of the most vital consequence to man. It pretends to be entirely unsectarian, largely catholic, and to freely inculcate all the tenets and principles of that religion wherein all menagree. But ples of that religion wherein all men agree. But how false the pretension! for what tenet is there in the vast compass of human consciousness, more absolutely universal than that of a future life? But will your reverend and pious educators allow But will your reverend and pious educators allow that life, in the persons of its own professors, to speak to the trembling hope, the wavering faith, and the lacerated sympathies of crushed humanity? Not nor, after having debauched the imagination with forms of ghostly terror, will they allow the corrective to be presented to childhood's plastic mind. The dark and horrid phantoms with which they have; clothed death and the future, would vanish into thin air, were the beauteous truths of fact to be taught to humanity. These truths are not and cannot be made sectarian, nor, on them, can anything like cliqueism ever be truths are not and cannot be made sectarian, nor, on them, can anything like cliqueism ever be built. The sublimely glorious truth of immortality evidenced to us by the many and varied spirit-manifestations of to-day, is not a truth for one, or a few—for you, me, or a sect, but it is equally glorious for every son and daughter of our common humanity. It is no more a truth for us than for those who most hate and persecute us and the faith we follow. But these universal truths are

faith we follow. But these universal truths are not allowed to have place in our method of edu-cation. It does not teach the true, it does teach the false; it is, therefore, defective, exceedingly so, But your resolution requires us, if we find de-fect, to suggest a remedy. This is not so easy a task, by any means, as to point out the defects of the old. If these defects were those merely of method, if vital principles were not involved, we should only be obliged to suggest certain emendasimple. We must become such—free from discord and disease, then music and devotion will be our life. If it is true that wisdom's ways are pleasantuss, and all her paths peace, then the child condition is peaceful and pleasant—in them God, good, exists—they constitute the Kingdom of Heaven. I believe the Children's Progressive Lyceum is a beautiful, though very imperiect representation of the Kingdom of Heaven, or of the Summer-Land, compared with which, this is a land of autumn, or winter and death. This Convention is called to see how we can guard our children from their foes in the old systems.

What is the positive plan? I need not spend a moment to show you how children, sent from the Sabbath School, go out into the world full of bigotry. In the Sabbath School, to be sure, they learn to read the Bible, in which are many beautiful sayings. So, also, from their books and teachers they learn much of good. We are often

cerned; consequently to inaugurate a system per-fectly, will require the united action of a people, acting through their political system." But that action needs to be preceded by working models of the new system on a limited scale. It is to the action needs to be preceded by working models of the convention. The new system on a limited scale. It is to the inauguration of these models that we shall call your attention at the present time. There are two ways in which we can accomplish this purpose. One is in the creation of Sunday Lyceums or Schools, and making them the embodiment and illustration of the new idea, and the other by private schools or seminaries.

The Sunday School, or Lyceum, seems the most

The Sunday School, or Lyceum, seems the most feasible as a first beginning, and in the present condition of things, most imperatively demanded. The Sunday School of the old church is now the sheet anchor of their hope, and is the great net wherein they enmesh the opening minds of youth, and gather them into the foul pantheon of their debasing superstition. In no way can falsehood be so successfully resisted as by placing truth alongside. We propose this: Let Spiritualists everywhere form their Lyceums on Sunday, and work as vigorously to save as others do to destroy From a somewhat careful survey, we are prepared to recommend the system adopted by our brother A. J. Davis, as by far the best of any yet proposed. Brother Davis sees and accepts most heartily the true idea of education, and his system of method, as it is incarnated in the Childrens' Progressive Lyceum, is an admirable one for the evolution of a true, noble and natural spiritual life. However, it is not a cast-iron one, but so flexible as to admit any and every improvement in method which the demands of progress may make. We do, therefore, most heartly commend it as worthy of cordial welcome, and immediate adoption; and, we doubt not, no one will more gladly hail a real improvement therein than Bro. Davis himself. But, in this report, we cannot enter into an elaboration of the system, nor suggest corrections, even if we saw them needed; and will only add that this system appeals to all departments of our nature, and only needs the skill of the apt teacher to secure universal success. Moreover, it will become so attractive to children as to create a furore almost to attend them.

This scheme of Sunday Lyceums is eminently one of practicality and feasibility. It does not involve any great outlay of funds, and is, therefore, within our reach. Nor does it require a fa miliarity with the antiquated methods of acade mic education: but those who are in love with nature, and who have caught the inspiration of the New Dispensation, whose souls are in love with its principles and truths, and their hearts open to its influxes, they are the fitted, chosen leaders in this work. They will not engage there-in from the cold insulator of days only or from in from the cold impulsion of duty only, or from the selfish bigotry of enlarging our sect, but from a holy love of the noble work itself. We have the means and the material; it is, therefore, practical. By instituting these Lyceums, we make a con-

system. By the perpetual contrast against the old system. By the perpetual contrast afforded we shall bring the old system into contempt, and gradually into disuse. Our methods and system will be more and more imitated, and if we can complement the Sunday Lyceum by week-day ones on the same model, our progress would be more and more rapid. This is now a great desideratum with us. And we ask, most earnestly, where is the man, or woman, who will inaugurate this movement at once? It will be no experiment but a certain success, from the moment the suit able Leader is discovered. And we have no besi-tation in affirming that such Leader will be forth coming, so soon as we; the people, earnestly call for him. It is for this Convention to say if the call shall now be made.

That Spiritualists are called upon to take the initiative in these movements, seems to us so plain, that we hardly feel it necessary to argue the point at any considerable length. We agree that Spir-itualism is a New Dispensation; that it propounds new and vital truths. We are sure that the old and the new can never harmonize; the new wine must not be put in old bottles, but in new. We see the worthlessness of the old, appreciate and love the inestimable beauty and excellencies of the new. Nay, more; we feel them, live them; in who, then, an initiate these methods of progress but ourselves? And, even if it were supposed possible for others to do it, ought we to allow it? Shall we not roll away the reproachful taunt "What good has it done?" by practical, revolutionary work? In the judgment of your Committee, the time has fully come for the inauguration of more practical methods for human progress.

That the power of our principles should be tested in the actual toil and everyday business of common life. That we should begin to model the educational life, or character of youth, by the pattern shown us in the glorious revelations of our Dispensation. This Convention must say for itself whether it agrees or disagrees with our judgment. It must decide whether we shall continue the disjointed mass of unused power we have been, as a people, or become an active, recognized and reno-vating power in the world. We trust the latter shall be the result of our assembling at this time of hopeful promise for that progress which flourishes beneath the sunny skies of harmony and

Your Committee were also required to inquire if it was needful for the carrying out of these purposes, that any unitary, or organic action was necessary. We have no hesitation in saying that we deem this an absolute indispensability. We see, deem this an absolute indispensability. We see, indeed, no way possible to accomplish what needs to be done without some bond of unity among us as a people.

We are not unaware of the strong feelings and We are not unaware of the strong feelings and prejudices existing in many minds against anything bearing the name of organization. We know what a bugbear the word "creed" is to many. It is the raw head and bloody bones of the spiritual nursery. We know, also, that others hold extreme notions in the opposite direction, and would institute such organizations as would make the individual a mere wheel in some vast machine. But as in all cases we think the truth is a goldon. But as in all cases, we think the truth is a golden mean between extremes; it is the blending of seeming contraries. However, we do not purpose to recommend to this Convention any very startling plan, or one that we apprehend will encounter any serious opposition from any source. W simply intend to suggest a mode of action which we deem needful for present needs, and yet ambe therefor. It is evident that these Sunday Lyceums can be better inaugurated by one familiar with the principles and workings than by those who have never seen them. That for the commencement of anything looking toward the estab-lishment of a school there should be some common centre for communication on the part of those interested. Indeed, for the furtherance of all the purposes of our common cause we need something more than we now have. We propose, then, that this Convention constitute itself a permanent one, until superseded by some other method, as progress and our wants, may demand.

#### CONSTITUTION. ARTICLE I. This Convention shall be known

as the New England Convention of Spiritualists, and shall meet annually in the city of Boston on Anniversary Week, and shall be composed of one or two delegates from each society, association, or body of Spiritualists in each city or town in New England; and also its Executive Committee and General Agent.

ART. II. The officers of this Convention shall

be such as are common to similar bodies, and shall be ex officio members of the Executive Committee olected annually; and in addition thereto, there shall be an Executive Committee of seven appointed annually, who shall have, in the interim of the Cohvention's littings, the general oversight and direction of its work. The Executive Committee—one of whom shall be from each New England State—shall also be a Board of Trustees for all moneys, funds or property of any kind which may come into possession of the Convention, and shall be empowered to make such by

for all moneys, funds or property of any kind which may come into possession of the Convention, and shall be empowered to make such bylaws or rules for their own action as they may deem best, provided they are in accordance with the will of the Convention.

ART. III. The Secretary of the Convention shall be its General Agent, and shall report and record its doings, conduct its correspondence, travel through the New England States, as he or she may be directed, for the purpose of instituting Children's Sunday Lyceums, forming associations for cooperative action, collecting all available facts as to the number, wants, etc., of Spiritualist associations, speakers and mediums, and furnish all needed information upon these matters where it may be required. It will also be expected that the Secretary will open an office, or bureau, in the city of Boston, the whole to be under the supervision of the Expense Committee.

ART. IV. The entire expense for salary of Secretary and for only expenses shall, not exceed

\$1,000 per annual. This mount to be raised, a far as practicable, by what a paid by societies at the agent's services, and the clance from the ger cral funds of the Convention.

The report of the Committee on the Chi wa discussed and adopted. The report of the proceedings will be conclude

in our next. LECTURERS! APPOINTMENTS AND ADDRESSE

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE SAME [To be useful, this list should be reliable. It therefore h looves Societies and Lecturers to promptly notify us of a pointments, or changes of appointments, whenever they occur Should perchance any name appear in this list of a par known not to be a lecturer, we desire to be so informed, this column is intended for Lecturers only.]

Miss Lizzie Doten will speak in Philadelphia during Oct ber. Will make no other engagements to lecture until furth notice. Her many correspondents will note the above a nouncement. Address as above, or Pavilion, 37 Tremo street, Boston, Mass.

MES. LAURA CUPPT Will lecture in Taunton, June 18 and 3 and July 18, 23 and 39; in Quincy, July 2 and 9; in Haverhi during August; in Portland, Me., during October. She wis answer calls to speak week evenings. Address as above, a care-Banner of Light.

N. Frank White will speak in Chelsea during June; Lowell, July 2, 9 and 16; in Haverhill, July 23 and 30; in Se mour, Conn., during August; in Worcester, Mass., during September; in Troy, N. Y., during October. Will answ calls to lecture in the West Sundays and week evening through the rest of the fall and winter. Apply immediatel Address as above.

Dr. L. K. COONEY will lecture and heal in Havana, Spi land, Lacon, LaPrairio Ceutre, Henry and Peoria. Addre antil July 16th, Sparland, Marshall Co., Ill. He will recei subscriptions for the Banner of Light. M. H. HOUGHTON will speak in Malden, Mass., June 18 a. 5. Address as above.

25. Address as above.
Moses Hull will speak in Coldwater, Mich., June 18 a 15; in Jonesville, July 2. Ho will attend grove meetings applied to in season. Address accordingly, or Kalamazoo, Mich. B. Whitting, of Michigan, will speak in Charlestow Mass., during June. Will receive calls to lecture week evalues. Mrs. AUGUSTA A. GURRIER will lecture in Middle Granvill V. Y., Juno 18 and 25; in Bangor, Me., during July, and A ust; in Milford, N. H., Sept. 3 and 10. Address, box 8

MISS MARTHA L. BECKWITH, trance speaker, will lectu n Portland, Me., during September. Address at New Have are of Geo. Beckwith.

care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Worcester during Junin Foxboro', July 2; in Haverhill, July 9 and 16; in Buck port, Me., July 25 and 30; in Chelsea, Mass., during Septer ber; in Lowell during October; in Philadelphila during Newmber. Will make engagements to speak in the We through the winter and spring of 1886, if the friends desire. A dress as above.

Mrs. M. S. Townskip speaks in Chicopee during Jun Address during June, Chicopee, Mass.; July and Augus Bridgowater, Vt.

AUSTRY E. SIMMONS will speak in Woodstock, Vt., on t first Sunday, in Bridgewater on the second Sunday, and East Bethel on the fourth Sunday of every month during t coming year. Address, Woodstock, Vt. WARRY CHASE'S address will be South Hardwick, Vt., f.
June and July. He will answer calls to lecture and atter
Conventions in that section of the State. He will receive su
scriptions for the Banner of Light.

J. M. Allen will speak in North Cambridge, June 18 and 2 Address, Banner of Light, Boston, and during July and Augu at Scarsport, Mc.

at Searsport, Mc.

Miss Sarah A. Nutr will speak in Woodstock, Vt., Jiii.
11, 18 and 25, and July 9, 16 and 23. Address as above, or Clar
mont, N. H.

Mrs. H. T. Strarns will lecture in Dover, Mc., June 18 at
25. Address, South Exeter, Mc.

ZO. AGUITESS, SOUTH EXECT, MC.

MES. E. M. WOLCOTT will speak in Eden Mills, Vt., an vicinity during June and July. Address as above.

MES. F. O. HYZER will lecture in Baltimore, Md., during June. Address, 861 Baltimore street, Baltimore, Md. Miss Emma Hardings will lecture in Providence, B. I., du ing July. Address, 8 Fourth avenue, New York. Her tim is all taken up prior to leaving for Europe. Mrs. Fannie B. Felton will speak in Taunton, Mass., Ju 2 and 9; in Chelsea, Dec. 3 and 10. Will make engagemen for the autumn and winter. Address, South Malden, Mass.

for the autumn and winter. Address, South Maiden, Mass.

J. M. PEBLES, of Battle Creek, Mich., will lecture in Pro
idence, R. 1., during September and October.

ISAAO P. GRENLEAF will speak in Levant, Me., June 1
July 16, and Aug. 20; in Newport, July 9, and Aug. 13;
Stockton, July 2, and Aug. 6: in Glenburn, June 25, July 2
and Aug. 27; in Haverhill, Mass., during Septemer.

dress, Exeter Mills, Me.

Mas. Laura De Force Gordon has come North for a
summer, and will remain in New England a few weeks. Sh
summer, and will remain in New England a few weeks.

summer, and will remain in New England a few weeks. Sh will speak in Lowell, Mass., June 13 and 25. Address as abov ANNA M. MIDDLEBBOOK will speak in Albany, N. Y., durk
June. Engagements are made for the remainder of the rea
Address, box 718, Bridgeport, Conn.
Miss B. C. Pelton will speak at Sheddsville, in West Win
sor. Yt., July Sand 16, Aug. 6 and 13, and Sept. 3 and 16. The
desiring her services as a spiritual medium and trans
speaker are requested to consult her by letter, directing the
communications, until further notice, to Woodstock, Yt.

MRS. FANNIE DAVIS SMITH Will speak in Plymouth, Mass MRS. A. P. BROWN will speak in Danville, Vt., every othe Sunday until further notice. She will attend funerals if de sired. Address, St. Johnsbury Centre, Vt.

Miss Susie M. Jounson will speak in Providence, R. I during June; in Dover, Me., during July; in Bangor durin September. Mrs. Lydia Ann Pearsall will lecture one-half the time : Utica and Washington, Mich., until further police.

Mus. S. A. Horron will speak in Rutland, Vt., the fr Sunday of each month until November; in Middlebury, Mi 8: in Danby, May 25; in Ludlew, July 9; in Lowell, Mas July 23 and 30; in Quincy, Aug. 13 and 20. Mas. Susie A. Hutchinson will speak in Madison, Ind., du ing June; in Cincinnati during August: Address as above, Syracuse, N. Y.

yracuse, N. 1.
J. G. Fish will speak in Cincinnati, June 18 and 25, an uly 2, 9, 16, 23 and 30. Will receive subscriptions for the control of Light. Address, Hammonton, N. J. July 2, 9, 10, 25 and 30. Will receive adoscriptions for the Banner of Light. Address, Hammonton, N. J.
W. K. Ripler will speak in Dover, Me., during August at September. Address, Foxboro', Mass.

Lois Waisshooker will be at the Yearly Meeting, Flor Boone Co., Ili., June 25. Address accordingly, J. L. Potter, trance speaker, will make engagemen through the West to speak where the friends may desir Address, Cedar Falls, Iowa, until further notice. MISS MARTHA S. STURTEVANT, trance speaker, 72 Warrestreet, Boston.

Miss Sophia Kendrick, trance speaker, will answer cal to lecture Sundays, week evenings, or attend funerals. Ac dress, Lebanon, N. H. dress, Lebanon, N. H.

GEORGE A. PEIRGE will speak in Maine the coming seas upon subjects pertaining to Christian Spiritualism if desir so to do, at accessible places, and at reasonable distances for his home. Will also attend funerals. In all cases a reasonable compensation will be expected. Address, Auburn, M. Dex 87.

E. V. Wilson, Menckaune, Oconto Co., Wis. Parties wis ing his services week evenings will address him as above. I will give magnetic readings of character and tosts during tweek-days. Mrs. Sarah A. Byrnes, 87 Spring street, East Cambridg MRS. NELLIE TEMPLE BRIGHAM, trance speaker, Colerain N. H.

D. H. HAMILTON will answer calls to lecture on Reconstru-tion and the True Mode of Communitary Life. Address, Har monton, N. J.

Miss Lizzie Carley would like to make engagement for the late fall and winter months with the irlends in Ne York and Pennsylvania. Address, Ypsilanti, Mich.
MES. ANNA M. L. POTTS, M. D., of Philadelphia, will lectu upon anatomy, physiology, hygcine and dress reform through the Western States. Address, 462 State street, Chicago, Ill. GEORGE F. KITTEIDGE will answer calls to attend publicircles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692.

MRS. ELIZABETH MARQUAND, Inspirational speaker, SI We aut street, Newark, N. J.

J. S. LOVELAND. Address, Banner of Light office, Boston Miss EMMA HOUSTON, Manchester, N. H. H. B. STORER, Brooklyp, N. Y.

L. Judd Parder, Someriet, Someriet Co., Pa. Mrs. Frances T. Young, trance speaking medium, No. lyon place, Boston, Mass. MRS. CORAL. V. HATCH. Address, New York City. LEO MILLER, Davenport, Iowa. MRs. N. J. Willis, trance speaker, Boston, Mass., F. L. Wabsworth's address will be Battle Greek, Mich ill further notice.

Mas. E. A. Buss, Springfield, Mass. antinoidian . Mrs. E. E. Ladd, No. 140 Court street, will answer calls cure.

REY. ADIR BALLOU, lecturer, Hopedale, Mass. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mic A. P. Bowman, inspirational speaker, Richmond, Iowa-Mas. H. F. M. Brown may be addressed at Chicago, Ill-BENJAHIN TODD, inspirational speaker. Address, Eigin, Il are of N. E. Haggott.

MRS. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Proteson, No. 250 Walnut street, Clucinnati, O. MRS. C. M. STOWE will answer calls to lecture in the Pacitical and Territories. Address, Ban Jose, Cal.

1 G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green County, Wis. ELIJAH WOODWORTH, Inspirational speaker. Address, Le lie, ingham Co., Michi.
IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

MRS. LOVINA HEATE, trance speaker, Lockport, N. Y. Mrs. Sarah M. Thompson, trance speaker, post office by 1019, Cleveland, O.; residence, 38 Bank street. role, Cleveland, U.; residence, 36 Bank street.
REV. D. P. Diarrate will enswer calls to lecture and attain tunerals. Address, Lafayette, Ind.
F. L. H. and Love M. Willis, 192 West 77th street, Ne. Tork City. MRS. MARY J. WILCONSON, Hammonton, Atlantic Co., N.

MRS. MARY J. WILLOUSON, Hammonton, Allantic Co. M.
THOMAS COOK, Huntayille, Ind., will answer calls to lectuon of practical on.
J. W. Belly B., Inspirational speaker, Byton/R. Y., will away calls to lepture of attend funerals at acceptible places.
Mrs. Balley Spoulate, inspirational speaker, Rockford, Mrs. Ind. I., Palicipt, Fold du Lico, Wis.

11 W. H. Jimison, inspirational speaker, Belster/Mich. 2.

12 W. H. Taylory you many i han resting