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Wilton for the Banger of Light.

CONSTANCE IRRION: MY UNCLE'S WARD.

BY MIRS SARAE A. SOUTHWORTH.

CHAPTER X.

The next morning I swoke to hear the rais dashing against the windows.

· Oh i" exclaimed Coustance, who was already pp. .. is n't this delightful. We shall now have an opportunity to see how Neptone behaves in a storm."

We found quite a company assembled in the drawing-room, looking rather gloomy at the prospect ofday within doors. One glance at the leaden sky, reyealed the fact that sides, walks and salls were likely to be dispensed with for the next twenty-four hours at

I stationed myself at the window to gaze upon the ses. The waves were black and threatening, and gave low muttered growle as they came surging in upon the

" A penny for your thoughts. Miss Appleton." said a voice at my slbow, and turning I behald Mr. Hast-

"They are not worth that exorbitant sum." I replied, lengthing. "In the first place, it would puzzle me to analyze them, and then I doubt whether they would be edifying or amusing to any one but myself." He smiled.

" Allow me to be the judge of that .. I know that you were thinking of the ocean. Do you like it in this

" Like it !" I repeated, contemptuously. " There is something grand and sublime in this mood. I have soon it with a smiling sky refisched in its bosom, and I admired it; but now that I behold it in its rage, it inspires a feeling of awe for its strength and power. I believe I should really enjoy to be on the deck of a ships this time, with the dark, lowering clouds over-

field, and the wild rushing billows underneath." Well, if you bad happened to have been out, I should have prayed that the vessel might be staunch and true, and not betray its truet; but as for me I am ever comparing the sea with human life. Yesterday it lay, to all appearances, tranquil, yet to an exeperisuced eye the waves would have been seen to work in sullen rage, as if the storm-god had whispered to the breezes that he was coming in his might and power. and they as they kissed the sparkling water, had revealed it. Just so the soul lives at one time in an atmosphere of brightness, but even when the sky is yet unclouded, it scents the approach of the wild, bitter winds of desolation, and the raindrops of pain and

He passed, while I looked up in surprise, as he had expressed some of the thoughts that had been passing through my mind. He appeared to read my face, for he continued:

"Ah, I have repeated some of your reflections, have

The same idea, although it lay in a rude, chaotic condition not yet elaborated, whereas you have robed it in pollahed language."

"Generally speaking, it is better to give our thought expression, and throw it out upon the world to become current interchange between mind and mind. Bometimes counterfeit coin is forced upon us, but we must test it with the sold of reason and common sense, and then if it has not the ring of the true metal, cast it aside.

"We do not always possess keen enough perception to detect the spurious," I replied, with a sigh. " Much that in society passes for gold, is nothing but braus."

" Very true. We require to be vigilant and always attour post, else we shall certainly be imposed upon. There was one other striking illustration about the ecean that I wished to call your attention to, and that is, that after every atorm that sweeps over the soul, a most profound calm follows. Did you ever think of

"Yes; but althought the sun appears to shine brighter after every trouble, I am not satisfied that it really does. The contrast makes it seem so."!

"That may be one reason, but there are others. We know that there is always a reaction after a tempest. One extreme ever fellows another." At that instant, Plorence came up to speak to me,

I introduced her to my companion, and then we conversed for a few moments together, but after a while she went to find Constance.

" Well, Miss Appleton, I believe we have moralized long enough for this morning at least. What say you to a game of chess TV

"I am at your service; but I fear that you will find me an opponent not worthy of your skill."

" Does that mean anything?" he rejoined, smiling-

ly. "I bolteve ladies are apt to depreciate them-

selves ?" "Are they ?" I said innocently. " I was not aware

of it. I am not one of that kind." We had now seated ourselves at the board, and were soon engroused in the game, I perceived that he was: well versed by all the tactics of warfare, and for a time I was obliged to not wholly on the defensive. Atlast the pieces were in such a position that I thought I had a decided advantage. With my knight and castle I could dash down and capture his queen and obeck-

Just as I had got my plan matured. I looked up and beheld Constance, surrounded by a group of goutlemen. fishing her dismond wit in every direction. while my tacle stood lessing eguinet a column, intently regarding her, while a moody, bitter expression rested upon his countenance. 1: 1

. * May Appleton !". I inwardly ejaculated, " what a goose you are merer to have mistrasted that before. : A romantic spicode being exected right before your eyes. and you so perfectly unconscious, if there, miss, your bachelor uncle will soon be'n Benedict If the gods are tion favorigence, will be maded to apolity of the

At this moment my meditations were suddenly in- | At last there came one night when the music of my | Indian Summer had cast its violet tinted reli over the |

"Oh, dear,!", I said to myself; ! I'll warrant this tell-tale face of mine has been amosing him by revealing all my thoughts." I Brisis III

In the meantime, I apologized for my inattention, but with my head still full of my wonderful discovery. blanderingly advanced my queen, which was immedistely captured by an ineignificant pawn. As a conin a few moments Mr. Heatings said: , .

" Checkmate."

I was now completely disgusted with obess, and beekoned nucle Robert to take my place, while I retreated to my old seat by the window. I had searcely Great Jahovah deal with you," begun to dream, when George Mondon, like an oril gentue, aroused me. Mentally consigning blus to the antipodes, i propared myself for martyrdom. For twenty minutes be indicted his small talk upon me. laughing approarously at his own feeble wit, and then, to my great joy, Angeline Carr came to my relief. I radiant splendor, shone upon me. now joined Constance, who was looking over a book of engravings.

"It is insufferably dult here,"; she exclaimed, with YEWIL.

. Dull! I thought you seemed to be very well mused half an hour ago."

Her lip curled. We want to be something else besides amused ometimes. Buch a set of coxcombs as have been finitering about this morning ! They seem to think that any woman must be perfectly delighted with their conversation. They have now departed for the bowlng alley. Really, I have n't seen but just one man for some time."

"Who is that, Howard Percy?" I said, mischley

"Yes," she replied, with the utmost gravity, "He would, undoubtedly, be flattered by your pref-

rence; hat you forget ancle; you do not intend to class him with these brainless fops ?" "Certainly not; Mr. Lindsay is always excepted."

down and commo need playing. The sound of the music attracted the longers from the other parlors and the hall, and soon quite a growd was collected about her; but she did not appear to realize it. Howard Percy bent down and whispered comething in her ear once, and then a faint color

uncle Robert. Half an bour after Ptorence came, and linking her rm in mine, said:

" Come up to my room. I want to have a good, quiet talk. Here we can't be together more then five min-

ules without something or other interrupting us. There is that Mr. Bastlege now ofreemanigating shall know that 's the case with you."

That epecoh was sufficient to send the ble thously to my face, and also to quicken my stops from will not get eich of his bargain. It is curious that you the parlor, while the rogulab girl by my side almost went into convolutions in her amusement to see the my proposed brother. I should advise you not to intro. effect that her words bad produced. We were soon! duce him to say of your handsome friends, for then be occupying very comfortable positions in her room, one might be tempted to allp through your fingers. I think on the longe, and the other in the rocking chair. while our tongues flow rapidly.

"I'll tell you one thing." said Florence. "I do believe that Constance will be my cousin vet." "Do you ladeed. Upon what grounds do you base

such a conclusion as that?"

" Ob, because Howard is head over cars in love with her, and then he 's wealthy and handsome, and would make her a good bushand."

.. Really, then, you think that she 's just like a ripe each ready to fall into his arms on that account. You might say the same of five hundred, and yet she would not marry them."

"Oh, you provoking creature! Why, I've even rode so far as to plan the bridal tour, and now you must go to trying to dash my air castles to the ground. you when I'd let you be first bridesmaid."

"Thank you; your kindness fairly overwhelms me. But I fear that your arrangements will never become that might endanger her life. Here, let me make a that their paths will ever blend in one."

that she is interested in.".

" No, I guess her heart is untouched yet. Bhe does not seem to care particularly for any one, that I can

"Well, then, I'll wager my emerald ring against totes him such a catch in Laura's eyes." your ruby, that she 'll become my copiln yet. How. ard is a great favorite with the ladies, and she can't York. When he was fifteen; his father and mother beip liking him. I'm confident that he will win her. I died within a few months of each other, and Paul and 'Il help the match slong, if I possibly can."

eure that I should,"

mingly you do n't need it."

" Do n't be so foolish. Can't a lady speak to a gentleman without having designs open his heart, or can't own immense fortune, constitutes your sister's eligihe be civil and polite to one of the opposite sex. and ble match." yet have no destre to make ber ble wife. You draw Yery hasty conclusions. But I see it is late, and I no better pleased than I was before," I rejoined, as I must go to prepare for dinner, and I would advise you left the room. to do the same."

"Btop a moment. You bare n't eccepted my wa

" I pever indolge to betting." .

a I shot the door, Thub the Days, laden with for and pleasure, drifted | Gradually my uncle withdrew himself from our pleas. remoraelessly flown the river of Time. Mr. Heatings are excarsions, pleading business for an excuse, while became my extert in our walks and rides, and regular. Howard Percy became more and more devoted to Conly each morning the servent rapped on the deer and stace. The latter seemed changed, and I was puzzled presented a beautiful benedet, with a knowless glance to account for her almost capricious, manner. At at my bleshing hees. Almost ancousolously to myself, times she was gay to excess, and then grave and ellest a new sweet, deeper, attanger and more delicious than for days together. I made no attempt to gain ber conany that I had yet finding was divoping its richness fidence, for I feld that the wiset cottine was to leave fate my cop. I want the cottine was to leave her to herself.

It was now the first of Colober, and the beautiful fencering raid was short for our like avoid plor to there exist, that was and an in the up has

terrupted by my epponent, who, with a quizzical own heart inited me to sleep. Manrice Hantings had glance, politely informed me that it was my turn to spoken that day the words that every woman waits to bear. I referred him to my matols, and that same evening the latter led me out upon the balcony, and there, with the star-gemmed mantle of the friendly night to hide my blankes, he said, with an infinite tonderness in ble voice:

" So someone also lover my Meyflower, and would rob me of her, and you profer him to me. I had expected this would happen some time, but really I was sequence, my elaborate campaign was a failure, and not prepared for it so soon. I gups your mother and sister will be astonished:"

My lover now joined us. ...! " Maurice Hastings, I give my darling to you, Cherish her falibfully, and as you treat her, so may the

"Mr. Lindsay, I will goard her to my life,!". " God blese you both. May you be happy." Bo we were betrothed.

Clouds dark and heavy had gathered about me in the morning of my existence; now the sun, in all its

We were to return to "Maple Grove" now very soon, and a gay party were to Join us there. My uncie had given Mr. Percy an invitation to return with us, but Coustance was strangely taciture.

One more walk Maurice and I took upon the brautiful beach. 'T was there my life was crowned.

CHAPTER XI.

One week after we returned home there came a letter from my mother, enclosing one from Laura. The former wrote:

.. I am perfectly delighted with your good fortune, although how you ever succeeded in entrapping so wealthy a gentleman as Mr. Hastings, I am otterly at a loss to datermine. I nover gave you credit for half so much management. He was expected at Baratogs this aummer, and considerable disappointment was manifested when it was rumored that he had gone to Newport. I can scarcely realize that he is to become my son-in-law, and, above all, your hosband. It would she coolly replied, and walking to the plane, she sat not have seemed so strange if it had been your slater; but it only verifies the truth of the old adage that love will go where it is sent.""

I paused in bewilderment, and said to myself: "Why, who can Maurice be, that people should be so much interested in his movements, and canvass his affairs so freely?"

affairs so freely ?" I took up Laura's missive with considerable curiositinged her cheek, and I turned away with a sigh for ty. It was the first time that she had seen fit to honor me. A vein of ill humor ran through the whole.

"So It ecems you are as artful as anybody else, iz epite of your demure face," she said. "You have played your cards well, and have won an eligible match I never happened to meet Mr. Hastings, although ! know that many a cap has been set for him. What a this way. I declare, I do believe be 's smitten, and if pity that he should walk through the woods, and pick you do n't accompany me up stairs this minute. I up a crooked stick at last.' It is really laughable that you, of all othern, should take bim in. The only prayer that I can offer for the poor fallow is, that he

should be engaged before me. Give my best respects to be showed his good sense by not falling in love with that bateful Constance."

I smiled, and thought, .. If he could withstand ber feedbattons, and choose me from among the throng of beauties. I will trust him anywhere," and taking my letters. I went to seek my uncle.

I found him in the library. I placed the writings in his hand, and then sat down to await his remarks. He read them through, and then looked up with a mile.

" I told you. May, that they would be amazed." " Is be, then, so very rich ?" I said, for until that day I had not so much se thought of it.

He arched his cycbrows in mock surprise. " Why, you little unsophisticated pusa ! is it possibis that you are engaged without baying that very important question answered. Lunkily your mother does not know of it, she would so into violent hysterics perfected, with that couple at least. A do not believe note of it. A young lady of the nineteenth century was so very imprudent as to accept a suitor without "Dear me! How consoling you are! But if she ascertaining the amount of his bank-stock. Why, do n't care for Howard, I do n't think there is anybody May, the leaders of fashion would unanimously exclaim that you were a fit embject for a straight jacket."

" What a teare you are," I replied, laughing; " but now do anlighten me with regard to his finances, for I am exceedingly desirious to understand what cousti

.. Well, then, pet, he's one of the nabobs of New Maurice, the only children, found themselves pos-"In trying to make, you may mar," I said coolly, seemed of independent fortunes. The former, belog and I presume that Constance will think she can at ten years the oldest, became his brother's guardien, tend to her own affeirs without any assistance. I am and well did he foldli the trust. He had great talents for business, and he invested their property so judi-"I am certain I never thought of such a thing as cloudy that by the time Maurice was twenty-one it aiding you," she replied, ber black eyes danoing, had doubled. A few months after that event, Pani "You and Mr. Hastings are getting along so awint was stricken with brain fever, and never left his bed antil he was carried out in his abroad. Your lover became helr to his wealth, and that, in addition to his

" Well, I don't ree through her spectacies, so I am

That afternoon Hordaunt and Florence Percy arrived, and in the evening Barley and Edna Graham. Our company was now full. All the bright days we patropized out-door amusements, but when the weath-"Ah I ah I you are afraid you will lose," she replied, or confined us to the bouse, we had concerts, characles and tahieapr, and enjoyed ourgelves to the utmost.

Downson, Service Property Birthing

earth. The trees had tong since thrown out their pennone of scarlet and amber. It was the decettful bectio before automa dled. One evening we were all gathered upon the veran-

dah. The west was bluebing rooy red at the approach ber tears fell like molten lave.

"If I were a poet," exclaimed Harley Graham, this would be my favorite boar. Now my lyre would be tuned to sing its sweetest strains." "If I were an artist," said Howard Percy, "I

should fling down pencil and brush to despute before the glowing colors of yonder canvas." "Well, as for me," said the fun loving Mordeant, as I am perfectly contented with myself and the world, and have no desire to be any different from

what I am. I think that the greatest halo with which I could invest this hour would be to hear a certain young lady answer . yes' to a particular question; then the ludian Semmer would be typical of Paradiso." We all laughed, with the exception of Edgs, whose

cheeks were allame, and in the midet of our mirth uncle folned us. " Ladler and gentlemen." he said, with a smile, " I

have an idea which I have been meditating upon for several days, and now I come to lay my proposition before you, and to receive your votes. What do you say to a fete on the grounds, shout the tenth of this month ?"

"Capital I capital I" we exclaimed, without one dis senting voice. The rest of the evening was spent in discussing the plan and making our arrangements. The next day the invitations were issued. Such a busy time as we had. Uncle seemed determined that people should be satonished at the brilliancy of the entertalpment.

The eventful night at last arrived. Luna, with all her pumerous atlendants, graced the occasion. It seemed like fairy-land, the lighted grounds, the raviching music and the gay assemblage.

Refreshments were provided in the arbors, while on the lawn, bappy tripping feet kept time to glad melo- if I had forgotien to take you there." dies. The fountain was illuminated by many colored lamps, until the drops caught and reflected all the bues of the relubow.

On the river were pleasure-boats, and occasionally rang merry peals of laughter. The boase flamed with light, and there were sounds of mirth and revelry in It will be splended by moonlight." partor and ball, for some there were who did not care to join the feetive throng outside; for those my ancie had thrown open the doors of his beautiful cabinots, eluquiar cognomon ?" that they might gaze at the wonderful curlosities and antique gemestored therein. Here and there were which tables, that those who delighted to the galet "rabber"

might avail themselves of the opportunity. Constance seemed to be unnipresent, moving from ed. Once as Maurice and I were walking up the avenue of elms we met ber.

"Have you seen your sister since she arrived ?" Inquired.

"What I" I exclaimed, in astonishment, "bas Laura really come."

"Yes, and Mr. Lindsay fold me about me ten minpies ago to laform you. Why are you surprised? You the spot be had flung himself over the precipice. sent ber an invitation, did you not ?"

"Of course, still I did not suppose she would accept of it. Are father and mother with hor ?" "I believe so."

up and be introduced to them. They are probably anxious to become acquainted with you."

"With all deference to you. May, I should be delighted to postpone seeing them for the present. I realed their history. The house soon scoulined the am selfish enough to dislike anything that will take reputation of being haunted. No one was found fearme from your side. This is the first moment that I less enough to live there, so after a time the owis and have had you to myself this evening, and I'll warrant bats took undisputed possession. The suiders have It will be the last."

"Oh, but you know, that I must optertain my up-Howard over to some pretty girl, and allows the com- casional ghost has been seen flitting there, and bloc pany to monopolize her attention. I must not let my. lights flicker in the darkness." self be outdone by her."

"Oh, but that is n't any sacrifice to her. I really believe she is glad of an excuse to get rid of him."

"Do you think so? Well, perhaps you are right. I am rather mystified mysolf. Then you do n't believe go, after such a recital." they will marry."

"Marry ! no indeed. The poor fellow does n't dare ing bimself, so be deliles along, alternating-rising to the clouds, and then sinking into the pit. I do n't think, however, that he will remain in that state of suspense much longer, he will soon hear the edict

of bantahment." "You are very observing." I said, laughing. "but you offend again." replied bie fair Judge. really, I had made up my mind that he was the chosen one. I wonder who will win if he does a't,"

Manrice looked ap with a smile. "Why May ! Is it really possible that you do n't know? "Why, where are your eyes, darling ?"

they have n't moved." "Are you trying to evade my meaning? Then I arms.

that if Constance ever changes her sorname, it will be at the solicitation of your ducte." "I hope that your supposition is correct," I said earnestly, "Nothing would please me botter. But come now, I must procent you to my slater, and then leave you to play the agreeable to her. She is very beautiful, and I prerume you will enjoy her society so

shall be obliged to tell you in fust so many words.

"No. indeed, you know very well that to me there is no one in the wide world that can compare with Oh how it pleased my foolleb heart to hear him malle that assertion t and so finding Laura. I introduced

them to each other, and then turned gally away.

much, as to soon become reconciled to my abecace."

Half an hour efter. I met them promenading together. Maurice sprang forward and offered to re- over several of the countenances, and I bestly rejoined: liers me of the tankard that I was carrying, but with a laugh I declined his assistance and passed on.

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The next morning we missed Howard and Constance. and when an hour after the former appeared, pale and baggerd, and announced ble intention of returning to the city, we exchanged significant glances,

"May, I am glad you did not accept my wagor," abtopered Florence, "for then I should have of the son, and when he disappeared from her view lost my emerald ring; but I had n't the least idea that things would turn in this way. Poor fellow, I pity him."

"He certainly appears to seed it, still I presume be will console himself in a month by taking a wife.

"Why, you beartless thing; he looks more like drinking poison, or shooting bimself. I really be. Here that I must endeavor to perform some tittle oneloly offices for blm so se to cheer him up," and the lively girl danced away, and soon I discovered her

packing his ralise. My father and mother departed that afternoon, but Laura tarried. The days gilded smoothly along, and

atill the lingered. Uncle Robert scemed more like himself, and once

again he joined us as of old. Mordanot and Edna appeared to be progressing Snely with their affairs, and there were hours when they were entirely indifferent to the society of the others.

Harley devoted his attention about equally between Florence and Laura, and sometimes I found myself speculating as to which he would finally decide upon. Guardian and ward were almost always together. and the cloud that once rested over the latter, seemed

to be removed. Aunt Alice often required some assistance from Constance or myself, and finally I withdrew from the rides, giving Snowball up to Laura.

CHAPTER XII.

One morning as we sat faughing and chatting around

the breaklast table, my uncle exclaimed: "In the midst of all our rambles, there is one wild picturesque spot that I have entirely everlooked. I should have been vexed enough after your departure

"Where is it?" laquired Harley. "In the outskirts of a small village about ton miles from here. It is called the fleed Man's Bluff.' It would make a gread painting, but I will enter late no we heard the musical dip of the care, while over all description of the place, as you will all prefer to bebold for yourselves. I think we had botter go to night.

> "Oh that will be delightful," said Florence, "but Mr. Lindeay, how happens it that it possesses such a

"There is a beautiful grove of trees near the citif. and the story is, that a dark, gloomy man, a foreigner, built himself a house there, which was a infracte of wonderful architecture. He shunned all intercourse with the simple villagers, and kept but one servant, a group to group; she always appraised when most need. sinister old hag, who was an tactizen as blunch. Of course. many reports floated about on the gomining tide. Finally the majority of the people arrived to the conclusion that he was a pirate. How near they came to the truth, I am unable to say. At any rate. be was pursued by fearful memories, and one mornlog some laborers going to their work beheld him running wildly toward the bloff, and ere they could reach His mangled body lay upon the rocks while his blood tinged the water. They went to the mansion to inform the servant, and ware horror-stricken to find ber weltering in her gore, with a diabolical look of baffled "Come," said I, to my companion, "you must go | rage and hate, stamped by the seal of Death upon her countenance. Considerable excitement provailed for time, but at last died away. The pair were buried in the garden. Nothing was ever discovered that respun their most elaborate draperies, the dust from Time's charlot wheels has settled over the furniture, cle's guests. There's Constance, now, has turned and decay and desolation reign. They say that an oc-

"A baunted house! How very remantle!" ax-

olalmed Constance. "I was just thinking," remarked Maurice, "that I did n't believe the ladies would have the courage to

"You ought to be condemned to solliery confinement for a week, for that speech," laughed Florence. to stake his happiness upon the cast of a die by offer. Really, the idea of a gentleman daring to impugn our

valor in that way." "I beg pardon, directly. To be excluded from such society as this, is a punishment greater than I can bear."

"You are forgiven then, but he very careful how

I had noticed that Laura's and Edna's cheeks had blanched during the narration, but they eagerly disolalmed all fear.

I was pleased at the project, but in the afternoon found myself a martyr to a blinding sick head acho. "Just below my brow," I replied, laughing: "at I hore up under it as long an possible, but at last in least they were there half an hour ago, and I believe attempting to cross the room, I staggered, and would here felten, bad not Countance caught me in her

. Why, May I are you slok ?" abe exclaimed. "Your obeeke and lips are coloriess. ' What is the matter?" A spaces of agony contracted my brow, and for an instant I could not speak; at last I said, faintly:

"I have a very severe pain in my head."

"Oh that's all monsease," said Laura, " She's only trying to excuse berself from going to-night on that plea. But we shall certainly think that you are afraid. A convenient illness will not shield you." "Oh. May is brave enough for snything but wound-

lug people's feelings," replied the fearless Florence, and that's more then we can say of some folks." "Bhe is really saffering, I know by her looks," said Constance. .. I guess we will give up the idea of

going to night, dear, and wait until you'are better." I perceived the shade of disappointment that passed "Oh, no, I will never consent to mar the pleasure of

your trip in that way. You must promite that you Merrily and joyous the hours gilded away, and when will all go if I am not able to be of the party. It is a't the East began to glow, we were valuey seeking re- worth while to postpone it on my secount, for perhaps you will not have another such an opportunity."

I then retired to my rapm. I did cherish the hope that I might recover sufficiently to accompany them, but the paim increased inseverity, and when the bour arrived I could scarely raise, my head from the pillows Constance. Flurence and Elma all pleaded with me to allow them to remain behind to take core of me; but I refused, telling them that I should be quite well in the morning, and eager to hear of their adventures.

After a time I beard the carriages brought to the door, and know, by the merriment, that they were proparing to start.

An hour dragged slowly by, and then I happened to think of a medicine that uncle had in a small cabinet in the south parlor, which I knew would relieve the pain if I could only apply it to my throbbing temples. Wondering at my stupidity in not remembering it before. I placed my hand upon the bell rope, when I paused, thinking that I had better go for it myself. Rising, I threw on a dressing-gown, left my chamber and descended the stairs. I passed through the hall, but everything was quiet as the grave. Finding the liquid, I applied it to my ourning head, and then part ing the beavy curtains that shaded the window, I entered the recess and flung myself upon the lounge. The drawery fell back in place, and I was alone in the cozy nook. I lar there dreaming of the future, and thinking of the happy, happy day when I should become Maurice's wife, when the sound of voices in the room startled me. Could I be mistaken? Was not that my lover's musical tone? And the other-could it be Laura?

" Darling "-the word smote my heart like a dagger - I detained you from the ride, to-hight, that 1 might sell you how fondly, how dearly I love you. 1 never knew what it was to worship until I bowed before your shrine. You are the embediment of my dreams. Oh speak, and say that you do think of mo. and will not turn away indifferent to the pleadings of my heart."

" But, Mr. Hastings, are you not engaged to May ?" replied the soft voice of my elater. " Have you any right to address this language to me?"

"The right of a great, passionate love. Oh, my bright · Bird of Paradise,' my soul would speak and claim you. What are the conventionalities of the world to us, my queen? I mistook esteem for a warmer feeling when I addressed myself to another, and shall I keep my word, and thus plunge us both into the depths of despair? No, my darling. Your sister is at least kind and generous, but so calm and cold that she could never understand my nature; and when she finds that my heart is yours, she will release me from my vows, or, by fleaven, we will be married without her consent, for I cannot give you up, my beautiful, my preclous. Say, will you not be tulue?"

" Oh, dearest, I am already," and there was an underione of triumph in her voice. .. I never knew what it was to live until the past few weeks. I felt that I was remaining here too long for my own peace of mind, but I had not the strength to flee. The glance of your eye. the pressure of your hand held me in bondage. Now I can repose in your love. I felt that May was not suited to you, and what you ever saw in her to admire I never could imagine."

"I marvet myself, now that I have babeld you, my sweet rose ! my peerless one !"

Then I knew that he was pressing passionate kisses upon her lips, and I sat there turned to ice, with the blood driven back to my heart, feeling that a thunderbolt had fallen crashing at my feet, and that I was groping in thick darkness. While they were speaking il had grown faint and dizzy, but now all my pride-and I had the pride of the Appletons and the Lindsayssurged within me, and I parted the curtains and stood before the treacherous pair. At that moment, with the moonlight failing around my tall, stender figure. and my face white and rigid as marble. I think I must have seemed to them like a " Nemests."

" So." I said, turning to my quoudam lover. " you desire to transfer this pledge of your affection to another," drawing, as I spoke, my betrothal ring from my finger and dropping it at his feet. "I should advise her, however, to have its dimensions reduced, so that it may fit more tightly. I congratulate you upon your wonderful success in your honorable traffic of hearts. May I inquire if you have a bet pending? As for you, Laura, I did hope that you had outgrown that childish pecultarity of atways covering whatever I possessed. You have always endeavored to come between me and the sunlight. I suppose you are satisfied with your work-as I conclude that you,never became the owner of such an unfashionable thing as a conscience. I wish you joy in your bargein."

She was the first to recover from the shock of my appearance.

· Eavesdropping," she said with a scene. " It was unavoldable. Mr. Hastings should have in formed me that he intended to devote this room to private theatricals. I had no idea, when I laid down there, that I was to be so agreeably entertained. Of course it was very amusing to hear my afflanced husband addressing another to such tragic love tones. I assure you I thilked to interfere and spoil the farco. Then, again, it saves you the trouble of a flight, which would be vastly inconvenient for a young lady of your methodical habits. Poor creatures! as if I could withhold my consent. Now I will retire, leaving with you the blissful assurance that as the only impediment In the course of your true love is removed, it must now con smooth," and I turned to leave the room,

" May, I am sorry, for your sake, that we ever met; but let us bury the past; and remember that you will always have my friendship and esteem."

but the gentleman's voice stayed my step.

This, I felt, was adding insult to injury, and I came back with branded cheeks and flashing eyes.

" Mr. Hastings !" I exclaimed, " I scurn, I losthe, I despise myselt for ever being so blind as to love you. and so deluded as to imagine for one instant that such a thing as honor dwelt in your craven soul. As for your friendship and exteem, I fling them back in your teeth."

Then I fled, never pausing until I reached my chamber. All my self command was gone, and sinking into a chair. I knew no more. When I returned to conscionsness Constance was bending over me.

" What is it, darling? What has happened?" At her words the flood gates of memory opened, and realized that my garden was Indeed changed to a howling wilderness. I turned from her almost rudely. But she would not be repulsed. Rising, she placed her cool, soft hand upon my burning temples. Gradnally her calm touch soothed and tranquilized me. The red bot bands that had been bound so tightly about, my head melted and fell, and tours -blessed tears-came to my relief. I wept passionately for a time, and she did not try to restrain me. At last, when I became more quiet, she said gently:

"Now, May, will you not tell me what troubles you? Perhaps I can belp you bear it. You know me well enough to understand that it is no idla curiosity or a wish to pry into your affairs. Can you not trust

I flung my arms about her neck, saying:

"Oh, Constance, It is the old, old story. I had something that my sieter wanted, and though there were others that might eatlefy her, she thought the same as in childhood, that what I had must be the best. And when was there ever a time that I was not obliged to yield to her caprice?"

You refer to Mr. Heatings," she said, while the studignant blood mantled on her cheek.

Yes. I mean bim, the man have a second of My darling, I have, been expecting this. I have noticed a great many by-plays which you in your implicitiaith and trust pover observed, Bull I did not suppose matters had proceeded quite so far as this."

Then I did her what Libad heard that evening, and when I due he exclaimed:

7 Thank God, dearest, that you have these saved a lib long antappiness. Hit shallow maters could not as mate with the strength of yours. Your fond love glorified and oldthed him with attributes that he never

PERSONAL PROPERTY.

" But oh, Constance, I never realized until now how the very fibres of my heart had twined about him; and now that they are wrenched away, they lie torn and bleeding. Don't laugh, but it really seems as if the bloom and freshness of my life had departed forever."

" Laugh, May? God forbid! This reposing conddence in one whom you believe to be the very incarnstion of truth and honor, and then suddenly awakening to find your delty only common clay, is terrible. Life knowsth no like misery."

There was a mournful pathos in her voice which I attributed to her sympathy for me. I did not dream that her heart was aching as painfully as my own.

" Well," I exclaimed, " no human eya shall ever again behold me mourn. He shall never mistrust that I feel one pang, and she shall never triumph over my

[CONCLUDED IN OUR NEXT.]

Written for the Banner of Light. REMEMBRANCE.

TO MINNIE PAUL, BY MISS COMA WILBURN.

'T is one short month since we parted, Yet it seems a long, and year; Winter's rule bath not departed From the still earth, Minnie, dear ! For his Lay breath yet Hingers In the sighings of the gale: And the pight, with frosty fingers, Scatters wide her flowing veil.

Yet the heralds of the spring-time Are abroad in wood and glade; Hark I the song-tern' merry home-chime Pealing from the forest shade ! Sweetest wild-flowers are upraising Eves of blue, by silver streams: Nature's mother-heart is praising The fulfilment of her dreams.

For the spany sties in blessing Shower golden promise down; And the fragrent winds caressing. Call to life Spring's floral crown; Wake the blessome sweet and lowly Deep entapt in music sleep; To the everleating, holy-Call the voices of the deep !

Soon the emerald leaves shall glisten In the fervid rays of Spring; And the poet heart shall listen While the myriad angels sing: From the roses' heart the waters-From the depths of sky and sea; ; From earth's freedom-sons and daughters-Life's great anthem-Liberty !

Tie an era consecrated By the orimson battle rod; And the year is venerated As the trial-time of God! And the patriot heart is nearing The fulfilment of its prayer. For the battle-storm is clearing, And the morning stars are there !

'T is the spring of hope and glory. Joy that shall immortal proves . And its annal page of story Shall of Freedom's light be wove; And the bondman's chains once riven, Ne'er again his dread shall be: Freeman, in the sight of beaven. He shall stand in Sixty-Three !

Let us bear the lev breathings Of the lingering tyrant's spell; For the blessed spring is wreathing Silent charms in wood and dell. By the sunlight's magic token Sond I greeting. Minnie dear. And my true heart's fulth, unbroken. Whispers of its sunny cheer.

'T is one short month since we parted. Time has sped on leaden wing; Winter's rule hath not departed. Yet, my Minnie dear, I sing: Joining in the song-bird's gladness, In the hymn of Liberty, Guarding in my soul its sadners, Weaving only joy FOR THEE! Independence. Iown, April 12, 1863.

Work is Play.

It all depends on the spirit with which we go about work. Cheerfulness takes off the sting, and lightons the load beyond comparison. If we are working for love, how delightful it is; we seem to be gifted with new powers, of which there is no end. We work to the greatest dieadvantage, when we do it merely because we must, when there is no heart in it, and when we even wish in secret that our lot had been cast differently from what it is. There is a little secret about the business, and it furnishes the key to the whole position. It is this: only engage the affections in your labore, and they are as light as you could ask for; but let it be with an unquiet spirit and a breast full of restless desires that you go about your tasks, and servis appear to twinkle, and the angles of his mouth to tude itself is quite as easy to endure. As work has change position. But the Word is not without its less desires that you go about your tasks, and servialways been deemed the curse of life, and as all of us are obliged to follow it up from day to day and year to year, it would be an excellent thing to know how it can be converted from a curse lule a blessing. That it can be done, cases enough attest; but how it may be done, lies as much with him who attempts to do it as with the theory according to which it, is attempted. Work for love, rather than wagen; cultivate cheerfulness; thank fortune for even the knottlest of her favors; accept all things as the very best; and very soon will all night extant literature." disappear and the day shine out without a cloud,

Forgiveness.

To whom shall I go for forgiveness of sin? If I ask one of the Urthodox Church, he will tell me at once. Go to God. He, and he alone, has power to forgive ain," But why, I ask, shall I go to him? Is he my Father? Am I not one of his children? D my Father? Am I not one of his children? Did be not make me just what I am? Did you not teach me when a child to say, "God made me"? Then if he made me, and gave me this imperfect organization, and, as a consequence, I commit acts the world calls wrong, shall I ask him to forgive me? If a child in herits scrofula from its parents, and nearly all its days are passed in muffering, shall be go to them end ask to be forgiven, because he is physically diseased? Host the world was with me, lustead of my child, and it was I that ought to ask forgiveness of him. Then if God brought me into existence morally diseased, at whose door lies the wrong?

ENQUIRER. Did be whose door lies the wrong? ENQUIRER.

God is an infinite principle of law governing all things. If a child inherit scrofula from its parents, the diseased subject must amuredly suffer for the disc beyal of natural law by the parents. Had skey guarded themselves against the distance by exercising that wisdom which God, or the localte, principle in Nature. implanted in them, their offspring would not be obliged to antier with the disease in question. The morally diseased author through ignorance of Nature's laws: Moral diseases will cease when windows guides bumanity-not before. The God within ourselves is

A MIDNIGHT VISION.

Occo I had a midnight vision: Once I hadle midnight vision:

Of the mericus borne Eirstan

Of the heroes, bards and sages.

Taged in aid historic year.

Once to this and historic year.

With Bisaven's own inspirational lo'!

Exphand and Michael Angelo;

Great Shakespeare's self, and he who song

Man's nrimed fall—whose lyre was arrong

Sy engel-hands: many a secr By engel-hands; many a seer Of teaching day mysteries made clear;
With all of great, or good, or fetreEarth's ringliest spirits—all were there.
It seemed unto my spiritsight
Thoir forms exheled a living light.
Flooding the heaven's vast expanse;
And, Ilatening, in that mystic transe And, listening, in that mystic trance Was borne onto my ravished ears Buch music from those angel-spheres, That with th' excess of rapture, tears Outburst: E-tried in vain to speak. All power of nutrance was too wesk.

Silent, to God my prayer ascended:

I saw no more—the vision ended. London Spiritual Magazine

Briginal Essays.

ANCIENT AND MODERN SPIRITU-ALISH .-- NO. 8.

Wat inte By C. B. P.

Another Word, Dr. Mahan, of . the New York The ological Schrinary," has put forth a Word "spiritually discerned," in answer to Bishop Coleaso. He labors to show that the Biblical Word does not, nor ever was intended to spree with carnal arithmetic that the usual modes of cyphering are not in accordance with "celestial figures." but frankly postulates himself on Mother Goose, who declares that:

" Multiplication is a vexation. Division is an bad—
The Rule of Three puzzles me,
And Practice drives me mad."

The Doctor admits that much of the Ancient Word was for the "child-soul," the "milk for babes" in "riddles and dark sayings," and not the "strong ment for men" in the plane, blunt way. Like Gen. littchcock, in Curist the Strait, he shows us the facility of turning water into wine, and wine back again into water, so that it would be difficult to decide whether Mahan or Colenso has most loosened the way of life of the God-word of our churches. They have made a nancake of the Word so stamped on both faces that even Jack Sprat and his wife might " clear the coast and lick the platter clean." Well, we have stomach for both sides of the cake, each side posses-sing "some pumpkins." so that it can no longer be said that "Ephratmy is a cake not turned." With both letter, and spirit we may go in and out and find pasture, behold the Janus-face of the Gentiles, and the "Mr. Looking-both-ways" of John Bunyan—only the "figures" by which we see these thing must be "celestial," and not torestial by New England cypher-

For, when Blahop Colenso seeks to measure God's Word of the Angient Mysteries by the square, rule, plumb and level of the letter, he finds that the letter killeth, sure enough—that the Stone of Israel is a Pud-ding Stone. so coulded in with giblets as altogether to make an indigestible mass. He finds too, that the Word fails to come up to time in response to the scientific ready reckaper, and is therefore ruled out of the exact sciences, as seen through the eyes of flesh. To this. Dr. Mahad replies that "the Scriptures lay claim on a such inspiration"—that they have "half truths, or truths imperfectly expressed, needing the light of other truths to make them intelligible"—that though the holy men of old spake as they were moved by the Holy Ghost, 'yet' is the Divine Word" may have "riddies, one one mode and mandave. dies, opaque apota and paradoxes. For example, there are corruptions and interpolations in Scripture, some known to be such, and some perhaps unkno-

We may know that the sloughing process has begun when Orthodoxy thus admits that there are Biblical corruptions so rank that they smell to beaven and stink in the nestrile of the righteens. And so mays the Doctor, "we merely learn to drop those portions which are interpolated, and to leave them out of the account. And as to other portions, we may have to abandon a surface sense, which is of no particular importance, and to take in its stead a deeper and a more

This, as we have said, lets down the bars, permitting all to go in and out and find pasture, treading down such thistles as each may find, and casting them on the dungbill, to be trodden under foot of men. But the dunghill, to be trodden under foot of men. But old theologies, like Canada thistics, do n't like to die, and are thorns on the way to the Jordan, butleting like the Batan of Paul. They do n't like to have any weeding done to "the sum of the matters, as set forth by "the finger of God." and there is great care necessary in seizing the thistics, lest you get your bands pricked. "For example," says Mahan. "the introduction of a single foto luto the Micene Creed, would change the Truth of God into an. Arian lie." to traveling to the Jordan, if you go by the water of the letter, as per Peter, you will sink, but if you go by spirit, and open the gates as high as the sky, you will be the more sure to get over dry.

The Doctor does not present the dibble as naspired in

the absolute sense, but only to the level of the humanity to which it came, and partaking of the media through which it came. It is on this wise that Modern Spiritualism knows how to embrace the Word for what It is worth, without rolling its sewerage as a sweet morsel under the longue, and shaping it into an idol, to be worshiped, to the exclusion of the more open vision. But the narrowness of the creed crops out in Mahan, when he calls the good Bishop an "Infidel," for his faithful testimony in conscience; yet Mahan himself has so opened the floodgates for the Biblical servaring to secape, as to carry out in the rush of many waters, all " supernatural solicitings," leaving, i water, all truth for truth is never more than seemingly aubmerged. The planks started by Mahan, will soon be among the driftwood on the ocean, beyond the power of Sawyer's "Reconstruction."

The Doctor scouts the term "infallible" as applied to the letter, as a "fallacy," because "language in itself is always fallible. The most precise phrases convey different shades of meaning to different minds." so he charges Colemo as being the perpetrator of ville lokes." We certainly saw not these, but a very tender and considerate spirit on occasions where we showed he was rather apt to how to pieces before the Lord. We thought in one place the Bishop's eyes did laughter-loving aspect as the definition of lease is "Laughter" in the spiritual. or allegorical sense, as per Philo-Judicus, who, like Mahan, thought it "Incu rable foily" to receive the Word according to its let-ter. Not to laugh at some aspects of the word, exceeds all power of face in any foll wrought healthy or-ganization. Even according to Mahan, inspiration may laugh as well as weep, for he says- The man inspired remains every whit a man. He is in fact, a man intensified. And inspired writings, too, are pre emil-nently human writings. There is in the Bible more flesh and blood, if I may so speak, than in any other

Thus we may see how the holy men of old spake as they were moved by the Boly Ghest; for, says the Dec-ter, wan inspired man had a right to overlook, or to sanction these sine against modern arithmello. The clan. He was raised up and inspired for a boiler and better work." Thus we see the exact correspondence of Dr. Mahan to Mother Gobse, in regard to arithmet. elmply ridiculous." We recolleds our "child-soul" preference for the "round and secred numbers" of Mother Goose, ss expounded by Aunt Bansh, to the "Gradgrind" cyphering of a New Edgland country school—how the Hiblical Seren, as set forth in the Chaldes Egyptian mysteries was propounded by the venerable Mother in Israel, or Nursery—how put the "celestial figures" know each its place, like the four and twenty elders all in a row" -- bow.

As I was going to St. Ives, I met a man with seven wives; Every wife had seven sacks, 1 1 3-1 Every sack had seven cats, A'naves += Every cat had seven kits: How many were going to St. Iven?"

The Heathens also, were nothing washing in "cellected figure" of the logical arithmetic and mining tend is largely to the wants of the "philid stul" as the study is largely to the wants of the "philid stul" as the study is largely to the wants of the "philid stul" as the study of largely to the wants of the "philid stul" as the study of largely to the want of the "philid stul" as the study of largely to the prophets. Bo we do not say "a whappe oh study of homes. "but rather let us have a free interpretation of the ancient words, and as justly render some was to the gender, because, the an eleant windom, whether as milk for babes, or strong meat for men, could only be had by those, who, by their degrees of loitiation, knew how to "read their title clear to mansions in the skies" by "celestian figure the bean of the corner in the sanction of God's windows whether the word was "all plain to him that understands wise the Word was "all plain to him that understands with." "or was initiated, but "like larme legs that will not denoe" to him that had not this clue to the Word.

DEATH. not dence" to him that had not this chee to the Word. hence, "like a thorn in a drunkard's hand, is a parable in the mouth of fools;" and bence, too, the "fools and blind." who suppose that God could speak by and office, who suppose that doe could speak the measure of the English language, or cypher by the modern arithmetic. To pin the ancient Word to such a formula. Is to close up the "mouth of God through all the prophets," for "if so understood through all the prophets," for "if so understood through designification and a series Magaza. they make downright nonetine, and prove Moses a dunce; hence, whatever may be the symbolic or spiritual sense of the Pentateuch, the letter is the veil which is on the hearts of Christendom, even to this day when Muses is read. By the letter, Mores is sumped as surely as was the Dagon God of the Philleriues by the Jehovah of larnel, when Dagon, with head and bands lopped of, went down before the cultivation Nam. So. 100. Mores, is wretchedly atomped. minuting Sun. So, too. Moses, is wretchedly stumped if we read him according to the letter. But if we allow him Oriental expanse for his soul wings, so that he may ride on the therubim, and fly on the wings of the wind, with full scope of "celestial figures," and not be telhered to modern arithmetic, then we may ring out on the timbrel over Egypt's dark sea, and every one find for himself the particular tune that Mose used to jump.

So we agree with Mahan when he says that "the incients, in some respects, were little better or wors ancionts, in some respects, were sittle better or worse than children. In the matter of numerals, they were, to use the language of the nineteenth century, fanciful and paorise. A Pythagoras, a Plate, a St. Ambrone, a St. Anguatine, could value numbers chiefly for the mysteries they contained; and what cyphering they ever did was solely in pursuit of these sacred meanings, and there are but few numbers, in the Old Testament, that were not subjected to this aballatic treatment.

Thus we see that God's Word is past finding out, exin childlike wisdom, they would prefer manns from heaven somewhat after the manner that Topsey was born: hence the tike fabulous literature of all ages. whether of Hebrew or Gentile mythologies, none th less morally and spiritually wrought through romance and novelty-sometimes astro-theologically set forth. ometimes by speaking animals, as in Asop's Fables— cometimes ghostwise, as in the Arabian Nights' Entertainment, and yet more fully in universal Mothe

This is the very natural way of childhood, as appli cable to the literature of the Bible as to any other, and its milk for babes would ever have been as highly orized as Mother Goose, if our Church theologies had not mixed an internal amount of brimetone with it. This has revolted the children, as much as when dosed by Mrs. Squeers. But Mother Goose, with her sunshing ace and milk for babes, is forever welcome, and woo betide the audactous beathen who should venture to biaspheme hor. Yet she, too, speaks the wisdom of God in a mystery so adapted to the plane of childhood as ever to be held in love and reverence. But had she resented herself in the terrors of the Lord, her face. the two black clouds that come rattling on o'er the Caspian, would have scampored the children. She onshin, would have been tolerated as an ogre, but she would not have been loved as a ministering angel. By the terrific engineering of the Church, Roman and Protestant, the religious sentiment has not been allowed to expand beyond the darkest of the old Jewry plane; hence universal churchdom staggers when called to walk by the higher light. So long has religious growth had its bed in darkness that it has no strength to look apon the sun or to receive a ventilation that would

horoughly purge the floor. Yet we readily receive with Mahan the sincere milk of the Word, and that it was not intended in that re spect to be the strong meat for men, when he says that had it none of the mystic depths of the child-coulo that old Lemitic world, then to my mind, at least, it would lack one of its strongest evidences, it would be hard for me to receive it as a voice of the old time of pleasty inspiration." Certainly. Thus it is that Mother Goose is so loved in the plenary inspiration. of her Word; for she never falls to commend berself to "the mystic depths of the child-soul" in correapondencies to the Word of old time in "celestial fig-ures," or, otherwise, according to "the sum of the matters"—nor do we recollect that hereay or infidelity a ever charged that her Word is sometimes presented n different dress, but if the Church have a matter to settle equivalent to

" Deedle, deedle, dumpling, my son John Went to bed with his breeches of One shoe off, the other shoe on," &c. Or the theological equivalent of

" Matthew, Mark, Luke and John Guard the bed that I lay on-Four corners to my bed Four angels round my bead— One to watch, and one to pray, And two to bear my soul away"-Or equivalent to

8t. Dunstan, as the story goes Once pulled the devil by the no With red hot tongs, which made him roar. That he was beard ten miles or more."

This question of figures, in Mother Gooserie, which o disturbance in the nursery, rends the veil of the church from the top to the bottom when it has similar figures to dispose of, as endangering the soul's anivation, and to be decided by pope, church, or con-gregation, whether you are to use the ground and sa-cred numbers" of Mahan, or the arithmetic of Coleno, and whether either shall have the benefit of Gen Hitchcock's water turned into wine, or the . Recon attuction" of Ambrose Bawyer. What is " the sum of the matters" of the four bed corners of Matthew. Mark, Luke and John? and was the "Devil's roar of ten miles or more," according to modern arithmetic. or celestial figures? as when the Sinaian trumpet sounded so "exceedingly loud" on to heat the "Davil's roar" ten miles in the Colenso measure. But Maban informs us that " Ancient blatory is not to be judged exclusively by modern cauous of the histori-cal; for the childlike mind of the Old World had habits of its own, and for these peculiar habits allow. ance must be made; and that Moses must be read in the round numbers of the Egyptians, or Hindoos, or Chinese, or of Herodotus—for Plato expressly warns us that this divine arithmetic is not at all the same as the arithmetic of commerce."

Very well—we don't see, then, but that the church of Mahan is as broad as that of Colenso, and the de-votess of the old theologies may well exclaim. " Save us from our friends. Up, make us Gods to go befor us for as to this Moses, we wot not what has becom of him-would to God we had died by the hand of the Lord in the land of Egypt, when we did cat bread to the full in the measure of the divine arithmetic of the Egyptians'—for ye have brought us forth to kit us in this wilderness—the arithmetic of commerce waste, howling wilderness, where ye have killed the eaple of the Lord.'

Bahan has certainly done as much to rend the sesmless coat no the good Bishop of Natal. From their different points of view, they have so presented he Word as to make it . a farthing candle lected at bath cends, and so swealing awa' that sarily it cannel last lang!' as the exclusive infallible light. Happily, the true and the beautiful in the Bible, as elsewher will ever commend itself and will never die. The Bi ble bas a mythological veil, and the persons may be persons in the order as supposed by Hitchcool to bis Christ the Sprint—that the Ulysees of Homes presents a symbolic whodering not unlike the wander age of the children of Israel; hence the travelers to the Holy Land, as Robinson Stanly and others, bare been so graveled with the Stone of Israel to not being able to find localities in exact correspondence to the Ilteral Word,

Itteral Word.

Thus, we have the literal Word of Colenso and the spiritual word of Mahan, "that it might be faifilled which was spoken by the prophet." They parted my raiments among them and upon my vesture did they cast lots, and it would be difficult to say which of the twain has borne away the larger part of the 'clouded canopy." Mahan calls the good Bishop an "indication" of the part has been and the pot calling the hast lateral thank. If we may know them by the fruits of their bringing forth, the Bishop's infidelity would appear more awondrous with the higher light than the Doptor. Chicatamaty. The Bishop, would eave the Mast III she from being pragrice to the min of shear the mouth of God." when Johanness portion from a fill-heatering raid was theretween shares. This would bestering raid was theretween shares. This would

BY J. COVERT.

Of all the terrore conceivable to man, probably there none more frightful to him than this of death. Borrows on serrows may be multiplied, oures and anxieties may perplex and disturb, trials of every shape may assail, but naught if comparable to the ef. fect which the dreadful summons death produces in

the soul. The atoutest heart becomes appalled, the deeper gloom o'erspreads the form, when all the designs of life are arrested, and a final separation from those held dear on earth are about to take place.

The causes of these sad fears are to be found mainly in the false philosophy with which society is environ. ed, and the limited degree of knowledge each individ. nal possesses in relation to the general principles upon which it is founded.

The first impression of fear arises from the supposit tion of the excruciating toriures that must attend a separation of soul and body. Many have witnessed at the death-bed, the writhings and contortion of the frame, and suppose these are the result of the greatest agony.

But any intelligent physician will tell them the patient is insensible to any pain, and these are only the primeval effects of a withdrawal of life on sensation. Many that have recovered from beds of slok. Thus we see that God's Word is past inding out, care opt as we may be able to follow the mystic thread of the celestial figures. The Biblical Word is none the less valuable that very much of it was presented wilk-wise to the children of Israel; for, like other children ity at that time. ness, have had more suffering than those on beds of ity at that time.

Generally, douth succeeds a gradual wasting away of the form, and this emsolation is indicative of the tolding up of the powers of the spirit, and perhaps its commencement of final leave.

It is not generally dreamed of, that man from matu. rity to old age, passes through the same, but slower processes. The curls of beauty gradually fall from his bead, strength departs from his hands, and sgiltly from his feet. The five seases depart generally in the following order—taste, smell, feeling, hearing and eight. These are in some cases changed; but their departure is always by slow and steady processes.

The accepted philosophy of the day upon the life" after death, is another and prolific cause of these dis. turbances of the soul.

Man is taught to believe the trials in life to which? he is subjected, are the fruitful causes of the introduc. tion of sin into the world by his first parents, and its continuation by their posterity. This sin is believed to be the cause of the failure of the earth to produce subsistence for him without labor, to subject him to the influence of whatever is hurtful, to array man against his brother, and set him depraved and at enmity against his God.

This is not all. Its consequences are believed to be carried, beyond the confines of earth to the life after death, there to be felt through an eternity in any wish, or terment.

This idea of the consequence of sin is enough to strike every human form with abject misery and despeir. The principles of Justice can have no dwelling.

place among men in this conception, or if it dwells there, can never be fully satisfied. There is not probably a man living, but denies this

view in his every day experiences. He finds pleasures succeed pain, joy following sorrow, peace sudceeding war, and day turned into night. The causes of sickness can be generally remedied.

the enteebled and emeciated body can be restored to graceful outlines, and hereditary diseased constitutions can be overcome and perfected. Now if these effects arising from offences (sine) can

be corrected in earth-life, the penalty is paid and just tice satisfied, long perhaps before the approach of death.

If each one is required to work out his own salvation only as religionists require, how can man be charged for the offences of our forefathers, and work out their salvation when they have long ago disappeared from earth?

Again: Nature everywhere denies the possibility of being punished endlessly, or rewarded perpetually.

Change and alteration ever takes place, and no preclee conditions are found in succeeding moments. How, then, can those places of rewards and punishments continue endlessly, when stability of conditions never can be found? Science has established the age of our earth to be numbers of thousand of years, and yet' the end spoken of has not yet come; nor do any men or angels know the period when earth and its inhabitants shall have passed away.

'Our fathers, where are they? From the first Individual's introduction on the earth to his latter end, is but a short space of time; but from the death of those first living until now, is a long period. The continued existance of these is an admitted fact, but in what condition is not very clearly settled. The judgment day, it is confessed, has not yet arrived, the graves, have not yet given up their dead, and the final doom of each has not been uttered at the bar of God. Where are our fathers? If they live, they must have sensetion, and, the question arises, What are they? I answer, their life in the past until the present, is but a resemblance of that life they will continue to live from the present through all future ages.

Religionists concede a life after death, therefore there is no question of immortality. Now if man lives here and hereafter, this death can only be a change. If it be possible to see a change among men that does not occur in all sublunary things, then this change may be strictly chargeable to man's offences. If it ennet be seen, it must be concluded that it is a law of nature that affects all forms alike.

This process of change commenced when matter was formed, long before the birth of man, has continued and will continue till it passes away. It not poly takes place in the natural world, but takes place in the starry fields of universal space.

One of two things are certain. Either offences on earth alone affect the universal realm, or it has no force at all but in a prejudiced understanding. . In the preceding lines the natural philosophy of death and, its fear has been examined and applied. But mankind bas a surer and more numbetakable, guide in the developments of the new theory, Spiritualism. In this all doubts, and fears are set saide. I know it is not only versally accepted, and therefore cannot give consols. tion to those ignorant of its principles. But there reap the consequences of their own folly, for they are: so prejudiced that they will not examine, though one should rise from the dead. Even should the theory be examined and found wanting, it gives more sellefeotion to the mind than all the instituted ones entry braced. None of the theories of life are without suit. and that which tends to dry (our tears, same, out)

sorrows and sustains our hopes above all others. is the better one to adopt. But the theory is sof former weating; The diligent and carnest inquirer, the post tient investigator, will be enabled to solve the print ples to that extent, that peace and joy will grow up to

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acquired in a few moments, for it must be recollected. Then we shall be receptive to the holy influences of that the rules of that under which manufites he has the doorines of Christ, and then all wars and all light. been all his life in acquiring. Bearch, reader, and be fogs will coase; so that we may dwell together in unity,

IS THERE A GOD? enon Lees to and see by L. U. SEAVIL

r libba

The religious teachings of all nations and ages concar in supporting the hypothesis of a God, and so prevalent is the belief among men in the individual. or even impersonal existence of such a being, that the religious world bes lost eight of any well-defined argument in support of such a belief, and assume the fact without evidence. Notwithstanding such a belief may Thou hast endowed me, listen to my humble be in itself a source of great consolation to millions of Prayer of adoration ! For every gift of health our race who are yet unable to throw off the influence And throb of joy, or pang of pain, for vision, of early teaching, the belief is still supported by reli- Breech and touch, for tasts, and smell, gloos vagaries, and God is nought but a theological And hearing, oh. Creator of my soul, monster, hown out of the religious literature of all I biese thee. What words can I employ nations.

We are told by the most rational supporters of the God-belief, that he is the eternal mind endowed with Of language to express the welling up il the attributes given him by the most Orthodox churches. Is this true ?- is there any philosophical The earth spreads out her flowery carpet reasoner who believes that mind can exist absolutely independent of matter, and where there is no matter? We think not; though mind may be separate and dis- The warm aun cheers me with its glad'ning rays, tinct from matter, yet it cannot exist absolutely inde. And the calm majesty of night impresses me with pendent of it. any more than one form of creation can Awe and wonder at such exhibitions exist absolutely independent of another; then, if this Of creative power I "Oh Father of my being, be true. God is circumscribed in his existence and Dost Thou hear me? 'Canst Thou, while robbed of his theological attributes, and the religious Thus engaged throughout all space in evidence of his existence is worthless."

If there is a limit to starry systems, a point beyond which there are no suns, nor stellar worlds, and conse quently a point beyond which there is no matter, then there must be a point beyond which there is no mind. and consequently no religious God. Well, what is the evidence? Gravity to a balancing power, and to maintaln order and harmony there must be a centre of attraction; if there is a contre of attraction, there must be a limit to matter thrown around that centre. Then if the universal empire of starry systems is con-trolled by the gravitating influence of a great central sun, then there must be'a limit to the systems that revolve around that central sun, or else the centre could not hold the supremacy of power, and consequently the surrounding systems would fly off to destruction: therefore, that harmony may reign in the universal empire of pature, the olreamference must yield to the attraction of the gentre, and to maintain I bow me down and beg of Thee, this end there must be a limit to the circumference. therefore a limit to matter, and consequently, a limit To feel through wondrous chain of to mind; and though the already known structure of Sympathy the deep emotions that I cannot speak ! the universe may be; far above mortal comprehension, and the triumphs; and aspirations of the mind may be incomprehensible, yet beyond the reach of reason, beyoud the reach of hope, there is a limit to matter and mind-a circumference beyond which the primeval ourtain of creation has never, been raised by mind in its deific or human form.

We should be pleased to hear this subject discussed by more gifted pons.

PROSCRIPTION AND RELIGIOUS FAITH IN WAR.

DEAR BANNER-Although Spiritualists as a body are and have been in the front ranks for a vigorous strife and quarrels. prosecution of the war to put down the rebellion, they at the same time, as a class of religionists, are proscribed by the laws of our country, insamuch as none are or can be appointed in the capacity of chaplain un. | gle with all our institutions—for if once divided and a less they be ordained according to the customs of men. When these laws were made, existence had not been once be used as a wodge, and inserted between other given to the multitude who new take exceptions to parts; and recognize the independence of any other them. We now need new laws and new constitutions. State, or States, that become disaffected, as some ever Certain persons must of necessity suffer for the want will, and all its power, which we have acknowledged of them until established. A desire for different laws we could not subdue, will be used to defend any refrom the present will ever be required by a portion of volting State or States, till we are hopelessly gone to mankind. The more progressive and enlightened destruction, and lose all the progress of the last two minds will usually be pioneers in search of them. At centuries, in education and free thought and speech; present, it is no matter how well qualified a person is and anarchy and tyranny must take the place of our in morals or the gift of speech, unless he has been liberal governments; for might will then surely say thoroughly catechised by the " sedate and lordly," he what is right, if it does not make it. can enter the service of bis country in no other garb 3. There is no other way to defend our institutions. except by bearing the steel.

granted to so called Christians that are not allowable lected persons, parties and powers in whose bands it to Spiritualisis. But this state of things will not long is at the time entrusted, and as this is the only outer exist. This war is having its legitimate effect upon such pernicious vagaries. The time is fast approach—the only safety-valve we have to save us from internal ing when men can avow their religious falls without explosion, and it must be defended. If weak, we can the sallen frown of the priest or the united conclave of make it strong by putting our strength with it, or we the laity to misdirect husiness and trade from its can weaken it and endanger our country by putting wonted course into channels whose rivulets shall water our strength against it.

a gorgeous but famished church.

Many are of the opinion that the chaplaincy in the army ought to be abelished, but there is no doubt but and these are both pending and periled in the pending the spiritual wants of the soldier are as illimitable as contast, I feel it my duty to lend all my aid to the only any of earth's children, but soldlers as well as citizens power that can save us, and hence I have made hunmust have digestible food; for that which they have dreds of speeches, and written scores of articles, on may become nauscous, whether temporal or spiritual. the war and its causes and conduct since it began, and Now, under existing circumstances I know of no bet- did not my age prevent, thould no doubt have long ter way to allay the spiritual hunger of our soldiers since been in the field, where my son, and the only one than for all Spiritualists that are away from the scenes of war to procure copies of the Banker or Light and HERALD OF PROGRESS, and forward them regularly each week to our brave men who are fighting for the maintenance of right and liberty.

It is claimed that this war is conducted upon the principles of Christianity, therefore, in conformity to this idea, the undertaking must be managed by those who have voted to themselves unction. A light but in New England; and her free labor enabled me to aprinkling of arrogance is here manifested, but this we must overlook, and see that we as complainers, do not embrace the same felly ourselves. But, that this war is waged in accordance with the true principles of Christianity, is to me a fallacy -- that the Bible teaches it in numerous instances is not denied. The ancients of old, fought all their battles by the direction of their Lord. Why bhould they doubt the propriety to kill and slay so long as their God ordered it? "God himself is a man of war." .. It may be said that Christ taught mankind to resist evil, and that the North are arrayed against the South for this specific purpose. But did Christ ever teach the doctrine of retaliction? Yet are we not as a body willing to retaliate even to the taking of life and property of such as may be held as hostages. Our acts manifestly give a hearty response in the affirmative. War to nothing loss than a species of barbarium, and is wholly inconsistent with these sayings :

Return good for avil; if thy brother offend thee. and emite thee on one cheek, turn the other; If he take thy coat, give him thy clock also. Do unjo others as ye would that others should do unto you. The truth is, the doctrines of Christ fully carried out are wholly inefficient for the suppression of the American rebellion. It seems necessary for man to take the life of his brother, or wound him severely in body and soul before he can be made to see the truth and accept It. It is only through blood that men has arrived at his present stage of development, and it must ever be through sectlices of some kind that we reach the contemplated goal. Appetites and massions can never be fully alleviated by palifatives. A healthy action can only be gained by a thorough renovation, and a morbid sensibility by powerful oathertics. The justice of these radical antidates will be soknowledged whonever a cure is empeted. The laws of flod and nature are arbitrary, and the attempt to frustrate them would be arbitrary, and the attempt to frustrate them would be arbitrary, and the attempt to frustrate them would be arbitrary.

I trust the time is bastening when our passions will care which."

him and solleit his acceptance. This theory cannot be be subdued, slid peace and happiness reign triumphant. mis commercial fordering and for sales and be a nation with prosperity, and a world of usefulness, laboring in 4 progressed sphere for the attainment of that of which we have but little, yet is free for all, vis.p Wisdom. Williamintio, Ott Lings of the

written for the Banner of Eight.

INVOCATION.

Thou Mighty One I to whom I owe my life And all the wondrous senses with which To thank Thee for thy love sufficiently? How all inadequate is the cramped sense Of heart and soul for thy great gifts! To lure my wand'ring feet; the mighty ocean Bears me on its foaming billows to more distant olimes; Quick'ning into life-from giant orbs to Smallest intents that sport in full Enjoyment in their little apheres-caust Thou, oh Father, hear my call? Dost witness how my heart with All its power yearns for Thee? How all the tendries of my soul Lay fast hold on to Thee, though all Invisible? Yet still more Wondrous, I can feel ! and oh for Words, for Imagery of thought, for Something wherewith soul might speak And shape swift durting ideas -1 Into form, that I might bless, might thank, Might press upon Thee in some keeper shape The obligations thou hast made me feel For my immortal soul-a spark of Thy Own self-alike immortal ! Humbly must " Oh Father ! oh Oreator ! oh my God ! H. A. B.

Why?

I am often asked by friends who agree with me to religion and differ in politics, why I use my tongue and pen in the latter, when the former is so much more important, and, as they!think, I handle it so much better. A few reasons, in brief, may not be out of time or place in the BANNER:

1. Our National Government is the only defence, protection or guarantee we have for our State Governments, and the civil, political, social or religious progress under them, and if this outer wall of defence is removed or broken, it leaves us exposed to destruction, not only by foreign aggression, but by intestine

2. The necessity of maintaining the power and jurisdiction of the nation over all its territory and subjects is a vital one. It is a life and death strugnew government set up within our territory, it will at

our country, our government, but by supporting the It need not be denied that there are privileges administration of the legally and constitutionally sewall we have against foreign encroachments, so it is

4. As I am, and have long been, almost wholly devoted to social and religious progress in our country, of my family with physical ability, has long been in service; for my hopes will be blasted, my labors ended, and the rest of my life worthless, if my country cannot be saved by subduing this rebellion and maintain-

ing its position among the nations of the earth. 5. I know the value of our institutions, as sustained by the national and Pree State Governments, for I was born in poverty, and at the foot of our social system, earn a good living, and the West gave me still more advantages. Her free schools and cheap academies enabled me to get an education that qualified me to assist in making a still better system for one Western State, and the extended suffrage and political equality of the West chabled me to bring out my one talent to usefulness, and to place my children on equal terms with others, in college and out. Had I been born in a Cotton Blate, what could I have done? Do you blame me for my defence of that which bas made me, or, rather, enabled me to make myself and family all we are? I know the contrast between poverty in the South and poverty in the North. I know the determination of a few rich and proud familles in the rebel-Hone districts to destroy and forever blast the hopes of the poor in a part, if they can't in all parte; of this nation; and I know it is this we are contending foror, really, aristocracy against democracy.

I have many more reasons I could give, but these are anficient to justify me, or none can, for giving my aid to the administration; and while I do not approve all its policy, or measures, and while I regret its insuffi. ciency in some cases, and its inability to select competent officers for, and discharge incompetent ones at the proper time from the himy, and its inability to detect and punjsh treason among us at, all times, and its sometimes blundering conflicts with State and judicial authority, get I can truly say, ".With all thy faults, [love, thee still," and it shall, have nil my heart and head and hand to sustain and support it in every effort to put down the rabellion, and when done, we will compare it with the last administration, which, by its

weakness, sunk us into this gulfi Liste, N. Y. Mays 1865 Marin Warnen Chase,

of wish you would help praying of swaring Too n't

THINGS NEEDED TO BE SAID FORTHWITH.

tie- ... ST BI'SI MARDREL

I .-- ADTENTISM BORN OF OUTRIGHT DEMONISM. I never question the position of our "Advent" friends when they assert that Spiritualism is the work of "demous!" Their statement is true, but not in the sense they man, for they use the term "demon!" not at all in its legitimate significance, but according to the percerted meaning which prejudice and superstition have long attached to it.

"Demon" is not a libbe word, and does not at all imply what the term u dentit! "does not at all

imply what the term "devit" does in the Scriptures.
It is a purely Gentile word, and signifies an associate and signifies an associate and significant and significant and state and gross. Thus the Greeks and Romans—even to their greatest philosophers, such as Soorates—had their "demons"—in many.cases an exalted and amiable spirit instructor.

Adventists, and all other classes, in spite of them-selves, have the same; for no man and no society of selves, have the same; for no man and no accisty of men are without their legitimate and correspondent apiritual association. With the Adventists this immediate surrounding is necessarily dark and unalghity; for whomsoever would perpetuate oblivion, or any other form of actual rule, for a portion of the human family, is more of a disciple of "death and hell" then he for of dod—more a bondsman of darkness than he is a friend of humanity. This was especially exemplified in the case of that woman in New liaven a few years ago, 'to whom' the 'immediate spirit surroundings of "Adventism" became manifest; whose "apirits" (among them her own departed busband) represented the meetves as "among the dead." This woman, (it themselves as "among the dead." This woman, (it will be remembered, at the instigntion of these "apirits," committed (with the aid of her satellites) a most diabolical murder, with a view of yet postponing the crash and wreck of the world, through the sacriuce, and of making yet a few more converts before So likewise in the case of the girl at Petersham

Mash. (a few miles from my present residence,) who deliberately burst kerself to death under similar confi-tions. Also, in yet another instance still nearer my Mash., (a few miles from 'my present residence,) who deliberately burnt 'kerself to denth under similar conflictors. Also, in yet another instance still nearer my home, there is a man who had long been violently excited and excitable over the "Advent" ideas of the day, and who, on 'one occasion, ditended one of my "Union Meetings" with those of that faith. This brother undertook to enforce the common Adventist alur on Spiritualism, that it was the production of the "frog spirits" spoken of in Rev. xvi: 13, and in working out his problem, he repeated his cry of "frog spirits! frog 'spirits!!" and leaped into the air with each excisanation, every time giving us the complete imitation of a frog in the act of jumping, his arms crooked above and in front of his head, and his legs bent and kicking. I was amazed with all my experience in spiritual manifestations. I had never seen anything of the "leap frog" style before; and I then saw wherein the "frog apirits" were peculiarly the property of our Adventist friends, and are specially engaged in their dark and reckless antagonism to Epiritualism. And so't told them; and I tell them now that the same and our miles and our reckless antagonism to Epiritualism. And so't told them; and I tell them now that the same and our trained to my the miles of more specularly now are serious and when it is retained, and where it is seated. Spiritualism. And so I told them; and I tell them now that their mere "croaking" about "demons," &o... that their mere "crosking" about "demons." &co. is more indicative of the Apocalyptio "unders spirits like frogs." than all the "bosh" they can charge upon Spiritualism. "Demons" who inspire only the darker ishades of human faith, belong to Adventism and kindred "analoss." while Spiritualism, with all its present imperfections has beautiful and glorious points, which are continually gleaming out brighter and yet more bright, for the glorious progress of the Future. Many Spiritualists are themselves adventising nearer and nearer to the two Christ and the true advent, while the mass of Adventists through a mere materialistic philosophy and talk of Adventism are continually while the miss of Auventies through a mere material-istic philosophy and talk of Adventiem are continually disappointed in any Advent, either of Jesus, or for themselves. If the "fear of death" (and hell) in the aposities time made men "all their lifetime subject to bondage," the still darker dread of individual extinobondage," the still darker dread of individual extino-tion, annihilation or perpetual oblivion which Advent-lats would crowd upon the souls of men, is certainly indicative of a "bondage" no less dark and dreary. The "demons" of Spiritualism mean to bare nothing to do with this "bondage." They outlive it already. They are those who have already burst the bands of death and hell." See Roy. xx: 13. We trust they will pureue the "athalog way" of a yet higher progress. Let the "demons" of Adventism do the same. or they will themselves cest awhile longer in that val-ley of shadows they, would assign in the worst form, perpetually, to the multitude of the human race; for their Adventism is not written in the "Lamb's Book of Life." Not being practical, it comes not to pass, and never will come to pass, anymore than it has done. with all the additional mis-calculations" and "false with all the additional mis-calculations" and "felse prophesics" which may be additionally called in to aid it. And if my Adventist and other friends wish to inquire how I know this. I have but to tell them that I was interested in the true Christian ideal of the "Advent," years before Father Miller and his successors begon their career of Adventism; and my estimates have, step by step, been fulfilled, while their every prediction of the "end of the world," has proved false and vain.

and vain. II .- IDEAS OF A PINEW JESUS!! AGAIN CHI

I have coveral times, ere this, both in the BANNEL OF LIGHT, and elsewhere, objected to certain prevalent notions of another world's Redsemer, which have aprung up in certain quarters among Spiritualists. Those objections have never yet been answered; and the idea, itself, of a modern, or second "Jesus" is simply, a little lingering ciliuvis of the old fashioned "Antichrist" which has been so long stewing in the caoldron of the tumbling and consuming world n reference to Miss Doten's prognosties on that head, I have hereafter something to say more than I yet have said. To Bro. Pardee, whom I have before ad-dressed elsewhere on this subject. I have another word to offer just here.

That communication of his given in 1856, and pub

lished in the Bannen of June 6th, was there really anything in, it which entitled it to be headed Second Coming?", The style indeed, seems to indicate that "the Christ" of "eighteen centuries since" gave the communication. This, however, may be eastly questioned. But even 11 14 were so, old he in any manner intimate that the modern "Coming Man" was to be the re-appearance of himself, or the equal-or as some say, even the superior of himself? No l And in all that communication, there is nothing more Nol indicated than what an "Admirable Chrichton" Christian Reformer. Indeed, how from even such a communication, various Spiritualists could have drawn their exaggerated view of a modern "Christ" it is hard to conceive. There are nixed spheres of light and darkness blending in the numerous impressions on this subject; and suffice it now to say to Bro. Pardee and his friends, that long previous to 1830 [was "posted" on the topic before us - had entered into and largely spared the work marked out for what some grandly propered the work manued out for what some grandly atyle "The Coming blan." had even had his most appropriate titles applied to me. with other acknowledgments—all the sponstaneous atterances of admiratably conditioned mediums, most of whom were stranged. gers; and some of whom I have never seen. Several items embraced in certain prophecies (of which certain "cliques" have not yet taken due cognizance,) have already been fulfilled in my own experience and operations-and yet in all this, and much more that is to come. I have found, not any rising into a "now Jesus," but simply that discipleship of the true Christ, which all should aim siter, and which every true man, or won will to a leaser or greater degree, possess. Away with inflated ideas, and let us all inderstand that it is the simplest Christian "sympathy" and principle which bringe largences to the understanding, and gives power greater than the proudest, to rise up and ce oppressors and touch rulers, so that they shall yield the Right. And so this latter point is one of which there is still much need in the spiritual ranks.

will illustrate it in a brief closing, remark on III -THE MORAL OUTRAGES OF "ASSEMBLY" MANAGERS, &C

The shutting out of well principled persons from public platforms and official stations, and the popularizing of partice who evidently do not strive for "balance" in the most relations of life trive for the life trive for "balance" in the most relations of life trive for the life tr ance in the moral relations of, life, are things to which I have called attention in previously plain spoken words: But my observation convinces me that more expressions must be given, and one or more

"exemples" made.

Near Boston. (probably cisewhere) there is a city where those who pride themselves on being Spiritual-lets, can run any distance to Bear and awallow anything from approon who specks with closed eyes, or as a "medium;" but turn with disgust from claborates truth, especially if it is built up and promulgated in connection with regulating principles; and who re fuse it an opportunity to be fully canvassed, oven though the most intelligent among them dealers it, and depending much upon the state of the weather and the have railing it as a protessed and interesting, and depending much upon the state of the weather and the have railing if any protessed and interesting, and depending much upon the state of the weather and the species of flower.

This name people if the same tity, are given at put if the same provided in the culture of this delight. These about to engage in the culture of this delight indicates to get rid of a first wife, or bushand, (excellent beather, too.), for specific the provided by the subject of the subject in the subject in the culture of this delight indicates to get rid of a first wife, or bushand, (excellent beather, too.), for specific the provided by the subject in the culture of this delight.

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These about to engage in the culture of this delight in the subject in the culture of this delight.

These about to engage in the culture of this delight in the subject in the

discordant familles might sometimes be harmonized, instead of worse broken. Worst the would be don-trollers of such "Assemblian" be good enough to show its wherein they are entitled to be specially the "sait of the earth !"

Written for the Banner of Light. WILLE BELL.

KILLED IN THE PATTLE OF PERSTEVILLE, MY., OUT. 8(b. 1862, EECOND BON OF WH. AND HABAR BELL, AGED 22 YEARS. HE ENLISTED IN THE 10TH WIS. YOLS., CO. A , BEFT., 1801,

> Bids by side with three brave soldiers. Who for Freedom fought and fell, Bloops our Willie, (how we miss him !) Noble, generous Willie Bell.

He, to save the land he honored. Bid his home and friends farewell; Kneeling on his country's altar, Brave, true-hearted Willio Bell. Time, "uncertain fate" awaited-

(Hid emotions none can tell;)
"Not for self, but for my country,"
Firmly uttered Wille Bell! On his coulful, manly virtues, Those who loyed him love to dwell; But our grief could not withhold him-Country's honored Willie Bell.

Though he sleeps beside his comrades, In that lone Kentucky dell. In the "summer-land" we'll meet him. Dear young soldier, Wille Bell! Walworth Win. May. 1863. IRENE.

The Departed.

The doctrine of departed spirits returning to visit the scenes and beings which were dear to them dur-ing the body's existence, though it has been debased by the abourd superstitions of the vulgar, in itself is awfully solemn and sublime. However lightly it may be ridiculed, yet the attention involuntarily yielded to it wherever it is made the subject of serious discussion; its

and how it operates, are all matters of mere specula-tions and contradictory theories. If, then, we are thus ignorant of this spiritual essence, even while it forms a part of ourselves, and is continually present to our consciousness, how can we pretend to ascertain or to deny its powers and operations when released from its fleshy prison-house?

It is more the manner, therefore, in which this auity, that has brought it into contempt. Luise it above the frivolous purposes to which it has been applied, strip it of the gloom and horror with which it has been surrounded, and there is none of the whole circle of visionary creeds that could more delightfully elevate the imagication or more tenderly affect the heart. It would become a sovereigh comfort at the bed of death, soothing the bitter tears wrong from us by the agony of our mortal separation. What could be more consoling than the idea that the soule of those whom we once loved were permitted to return and watch over our welfare? that affectionate and guard-ian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours? that beauty and innocence, which had languished into the tomb, yet smiled unseen around us, revealing themselves in stanted unseen srooms aw, reteating themselves in those bleat dreams wherein we live over again the hours of past endearment? A belief of this kind would, isbould think, be a new incentive to virtue, rendering us creamspect even in our most secret moments, from the idea that those we once leved and

bonored were invisible witnesses of all our actions.

It would take away, too, from that loneliness and destitution which we are apt to feel more and more as we get on in our pilgrimuge through the wilderness of this world, and find that those who set forward with us lovingly and cheerly on the journey, have, one by one, dropped away from our side. Place the supersti-tion in this light, and I confess I should like to be a spliever in it. I see nothing to it that is incompati-ble with the tender and merciful asture of our religion, nor revolting to the wishes and affections of the heart.

There are departed beings that I have loved as I never again shall love in this world, that have loved me as I never again aball be loved. If such beings do which they felt on earth, if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep h night, in this ellence and solitude, I could receive their visitation with the most solemn but unalloyed delight .- Washington Irving.

Honey-Bee Culture.

MR. EDITOR—Allow me to make a few suggestive bints to your numerous readers, pertaining to the culture of the honey-bee. It has long since been considered a branch of agriculture, although it has been seriously neglected. Having been exclusively engaged for several years past in their study and culture. I have become fully convinced that there is no kind of bustness, with the same amount of capital invested, that will pay half as well. The success of the business depends upon three great poluts: the man, the hive, and

If the bre-keeper is skilled in the management of his bees, and has a bive that is rightly constructed, and the season is a favorable one, it is not an uncommon thing for him to realize ten, and in many in-stances, fitteen and twenty dollars profit from each indicated than what an "Admirable Chrichton" might prosperous hive yearly, thus paying three and four well be on a high moral plane as a vital, spiritual and hundred per cent, on the investment. According to ancient history, honey at one time was the only sweet known. In Aristotle's and Pliny's day, who flourished over two thousand years ago, we learn that bees were then cultivated to some extent, although like many other things perfected and improved very much since Within the past ten or fifteen years, there has been more progress made in their oulture and management.

than for centuries pravious.

There seems to have never been a time, since our earliest history, when Bee-culture should demand our attention more than at the present: when War and heavy taxation, the great scarcity and high price of augar is staring us in the face. I say why should we not oncourage the culture of the bee upon a more extended scale, and raise honey by the quantity, as some few new do, thus enabling us to meet the heavy taxes, and afording us a handsome income besides? With right care and management and a favorable season, it will require but a few awarms of been to raise a ton of boney. If a colony of bees come out strong in the Spring, (as they will if properly wintered.) it is an easy matter to realize fifty and seventy five pounds, and sometimes much more; besides a young awarm or two.

which will be thrown off if properly attended to. Good boney readily commands a high price in mar-ket, and probably will for years to come Under the present condition of our country, and the high price of augar, it certainly behooves us to live as much as within ourselves, independent of the South There is honey enough wasted every year to supply us with all the sweet we need. If we ned the bees to collect it, there could be more honey produced north of Mason and Dixon's line than there ever was sugar south of it, and not cost the producer one sugar now costs the southern planter. There is no place in the world so well adapted to the large yield of hopey as the northern portion of the United States with its fertile bilisavalloys, and broad-spread prairies. of the West, Gertainly, for amount and quality of honey, we stand at the head of any other country in the world, if we would but improve it.

There is no danger of over stocking our market with honey, as the consumers increase faster than the pro-

There is no danger of over-stocking our country with bees, as some hersons have imagined, especially the fertile portions of it, as all honey producing plants yield their sweets days together, and sometimes depending much upon the state of the weather and the species of flower.

Practical Aplculturist, Burlington, Vi

The Children's Corner.

LOVE ONE ANOTHER.

Children, do you love each other?
Are you always kind and true? Do you always do to others As you 'd have them do to you? Are you gentle to each other?

Are you careful, day by day. Not to give offence by actions, Or by anything you say ?. Little children, love each other, Never give another pain:

If your brother speaks in anger, Answer not in warth again. Be not selfish to each other, . Never spoll another's rest: Strive to make each other happy, And you will yourselves be blest,

THE FROG THAT WENT TO THE CITY.

BY MES. M. D. STRONO.

Not a great while ago under a little bridge that ran across a ditch half filled with water, lived a colony of fregs. The ditch was never quite dry, but the water was muddy, and covered with the green substance that children call freg spittle. Rushes and long, coarse grass grew there, and some lizards had their home in the darkest place under the bridge. I do not suppose you and I would have thought it was a very pleasant place, but the fregs did. There were plenty of files and bugs to cat, and nice places in which to sub themselves, and they had quite as lief the water would be selves, and they had quite as lief the water would be muildy as clear, and what more should a frog want? Neither cow, horse, nor sheep ever came there to drink; as nothing disturbed them, except some naughty boys, who would sometimes come and throw stones at them; and then they all used to dive down under the water and huddle close together. So, there they lived and croaked and song together in the warm nights, and had a good time of it.

Now it happened that among these froge there was one little fellow, who was the youngest of them all, and so was a great favorite. The rest took care of him and saw that he had the futtest lites and alcost bugs that were to be found, and the warmest and best place to son himself, and altogether I think they jetted him a little too much. Perhaps that was the reason that he grew menay and discontented after a time, and beto talk about wanting to go away and see the

"What's the uso," said he, "of always staying in one place? I want to see something. I think I will start to morrow morning and take a little journey. Ferhala there are pleasanter places than this to live

Perhaps there are pleasanter places than this to live in. I'll go and see and bring you back word."

Then all the frogs began to be very much alarmed, and tried to persuade him to give up his foolish notion. They declared that they didn't want to hear about any other place; they were sured that their country there under the bridge was just the greatest and best country that the sun shobe on; they warned him of all sorts of troubles and dangers that neight He in his way, and when all this would not do, they called one of their number who had beened he far as the hig.

his way, and when all this would not do, they called one of their number who had hopped as in as the big oak tree at the top of the bill, and was considered to be quite a traveled loog.

"do n't think of it," raid he; "I 've tried it, and I know all about it, and It's only awing to my good luck that I 'm alive now. I 've been a long way further than you can see when you're on the top of the bridge, and there was n't a drop of water anywhere but here, and you know we frogs can't live without water. Such a time as I had I I was laid up in a halo water with the rheumations a long time after it. Indeed. water. Such a time as must I was must up in a must alch with the rheumatism a long time after it. Indeed, I do n't think I 've ever leen the same frog since.''

Then all the frogs crouked in chorus: "You'd better stay here. You'd better stay here." till they made noise enough, you'd have thought, to persuade a half deven from

half dozen frogs

But, after all, be would go, and so the next morning

he took a fly in each cheek to cat when be got hun-gry, and hupped off, while all the frogs sat in the sun on top of the bridge, looking after him, with the toars running down their comical green faces.

Well, he hopped what scemed to him a long way, stopping many times to rest, for it was bard work, and he was not used to it. till at length be came to and he was not used to it. Itil at length he came to where there was a high wall. He thought it must reach up to the sky, it was so high. And while he waited, uncertain what to do next, a little bay came around the corner of the wall. Now, though this poor frog did not know much, he had some experience in boys, and when he saw one he always expected a stone next. So when he saw this one he was terribly frightened, and looked about him for some water to sire under, and it happened that there was a low tob standing near, and he hopped on the edge of it, and then down in. There was not much water there—only a few drops, but it was, warm, so he took a drink and

And now I have come to the most wonderful part of the adventures of Mr. Frog. The family, into whose backyard he had chanced to come, were moving that day, and pretty soon a man came along and three some mate and a piece of an old blanket into the tub. and taking it up stowed it away with other things in the big express-wagon that stood at the gate. Tho poor frog did not know what to make of the sudden darkness. He tried to bop and he tried to dive, but it was of no use: the weight upon him was not enough to hurt bim, but he could not stir. So all the way down to the ferry-best and over the Say, and away up l'acilie street went Mr. Frog. saug in the cub: and there the wagon was unloaded, and he tumbled out on the sidewalk. At first he was a little stunned by the fall. and almost blinded by being covered up in the dark so long, so he curied bimself up and uld not dare to move. But pretty soon a pair of big boots came tramping along on the bourds, so near that he thought was carely going to be crushed. He hopped with all his might to get out of the way, but he had scarcely gone two or three leaps and stopped to breathe a moment, when four from shod feet stepped quite over him, and after them came two enormous rolling things that looked so fightful that poor Mr. Frog quite lost the wite be had left. He wondered what kind of a the wits be had left. He womered want amous a country he had got into, and felt sure it was no place for frogs. He jumped this way and that, not knowing what he was about, dodging men's feet here and horses' feet there, and great jumbering wheels in another place, till at last he happened to light on the long box of boards, and water. He dived under in a twinking, and felt such he was safe at last. But he had reaseely touched bottom before an enormous mouth with great white teeth noked likelf into the water and began to drick. Mr. Frog's heart fluttered and he trembled to the end of bis long legs, expecting every moment to be sucked up between those big testin. He only waited for the morster mouth to be gone to come up again out of the water and sit panting on the edge of the boards. He had had enough of traveling, and he thought of bis dear old home under the bridge, and of the frogs that had been so kind to him, and wondered how he could have been so foolish as to be discontented there; and all this time be did not know that two blue eyes were dancing just hehind, and a pair of enably little hands were itching to get hold of him, and pretty soon they came pat I down upon him, and poor Mr. Frog was

I've got him! I've got him!" shouled the boy. "Oh, please let me see," said his sister, coming half way up the casement stairs to meet him. The small fat hands opened a little, just enough to

tive her a peep, but enough Mr. Frog thought, to give him a chance for his life, and out be jumped. Down. down he went such a long way; and when he came to himself, he was just below something clear and smooth that looked almost like water, only it was hard. On the other side of it were some files, and being faint with hunger, he thought he would try to get them; but when he had elimbed a little way, his feet slipped off and he tumbled down again; and when he tried to suck in the files, be only butoped his nose against the clear hard surface. He did not know that several pales of eager oyes were watching him climb up the

window pane.
At leat, weary and hongry, and cold, for it was raining bard. Mr. Frog crawled along on the brick walls, trying to find some hole to get into and rest; and it chanced that the basement door was a little aigr, and be crawled into the crack, thinking in his sad, homesick heart, that it would be the best place he could find. But alse somebody went out soon after and sbut the door with a bang, and that was the lest of

poor Mr. Frog.
Don't you think ho'd better have been contented and atold in the country ?- Heoperian.

Reautiful things are suggestive of a purer and a higher life, and till us with a mingled love and tear. They have a graciousness that wins us, an excallence to which we involuntarily do toverence. If you are poor, yet modestly aspiring, keep a vase of libwers on your, table, and they will help to maintain your dignity, and secure for you consideration and delicacy of

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This Paper is lound every Mander, for the

Banner of Might.

BOSTON, SATURDAY, JUNE 27, 1868.

OPPICE, 168 WASSINGTON STREET. ROOM No S, UP STAIRS.

WILLIAM WHITH & CO., PUBLISHERS AND PROPRIETORS.

FOR TEAMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLST, EDITOR.

"I cannot believe that civilization in its journey with the sun will stak into endloss night to gratify the ambition of the leaders of this revolt, who seek to

Wede through slaughter to a throne

and shut the gates of meroy on mankind a but I have a far other and far brighter vision before my gaze It may be but a vision, but I still cheriah it. I see one was It may be but a vision, but I still coerish it. I see one wast Confoloration stretching from the frozen both in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waster of the Pacific; and i see one people, and one law, and one language, and one faith, and, over all that wast Continent, the home of freedom and refuge for the oppressed of every two and of every clime"—Extract from John Bright's Speech one-dimerican Affairs, delicered at Birmingham, England.

The Force of Example.

Great is the alient influence of example. The least among us can be a teacher of ennobling truths, though unendowed with eloquence of speech, or power of poetic utterance. Righteous living is the loftlest instruction; and to live purely and justly in accordance with Divine law, is possible for the humblest intellect, needing only the striving and aspiring heart of goodness. He or she, who, following the daily routine of toll, fulfill the off irksome duties with submissive and cheerful souls, is bleat with the answering peace compensations that ever await the faithful laborer. Such may think their aphere of usefulness limited, but their benign example spreads far and wide, a household word of encouragement and comfort unto many on like striving planes.

The patient thrift of the mother, her unvarying kindness and gentleness, her oft-tested, meek forbearance, her utter self-abnegation, are se many examples of goodness exercising a wide-spread influence, of which she is herself unconscious. The example of patient, untiring pemererance, of honest emulation, of lowly, consistent virtue, of generous and pure resolve. though limited to the household sphere, all are worthy of the admiration and homage of the world, though heralded by no trumpet voices of Fame.

It is the province of some of our best writers to portray the heroto lives and soul-struggles of the humble; to delineate with the master pen of feeling and spiritual insight the upward strivings of the toiling masses, hungering for a better food than the world's scantily awarded bread. From the descriptions of the sumptuons palaces and midnight revels of the rich; we are taken to the murky hovels of the poor, and permitted to catch sweet, transient glimpses of the angelnature indwelling in the down-trodden, imbruted humanity of large cities. Blessed be such books ! They depress, but they also elevate the heart. Their example is the continuation of the love teachings of the Nazarene. Mighty is the power of the pen, when wielded by a progressive and beneficent hand.

The inspirations of poesy, the charms of music, the illuminating beauty of soulful pictures, exert a silent. powerful influence. Many a familiar strain of melody has guarded the heart from yielding to a strong tempts. tion. There was an angel's whisper in the appealing chords. Vivid, It may be sorrowful, but heavenward. aspiring feelings have been recalled by the aweet aspeot of a pictured face; many a remorseful echo awakened, and the incentive given to a better, nobler life, by the perusal of some heart-touching poem. Great life-lessons have been learned from the pages of fiction; and the soul has been imbued with religious fervor amid the companionship of those silently imploring monitors-the good books of all times.

Rut it is in human effort and aspiration, in self-culture. In the unceasing watchfulness of the mind and heart manifested in present deeds, that the force of mightiest example dwells. It is in the daily, unosten. life; in the fulfillment of every every bitter duty; in the independence of honesty and rectitude; in the evidences of advancement in home. heart and spirit culture, that mankind is to be bettered, the state of society exalted, the sufferings of millions ameliorated, the false, outer distinctions are to be swept away. By the potent force of good examples the world is to be rescued from misdirection, and the Kingdom of Harmony is to be brought to earth. Therefore, for the sake of all, as well as for our individual good, we owe the world the bestowal of the ennobling influence of a pure, just, and truthful life.

The Very End of the Matter.

The writer of the book-notices in the Journal-if it is ever considered fair to notice a critic-in speaking of the famous Cummlug's book (what HASN'T be written, and written about?) in reply to Bishop Colenso's review of the Pentateuch, the title of which same book very modestly reads, .. Moses Right, and Bishop Colenso Wrong "-says as follows: "These lectures are designed to meet the wants of such possiful and unlearned persons as bare found their faith in the Pentateuch shaken by Dr. Colenso's very filmsy attack upon it." We want to sak thus: If a "flimsy attack" on their " faith" has sufficed to shake it, may it not be equally " flimsy" lectures that are sufficient to restore it ?--especially in the case of persons so " youthful and unlearned." But to proceed:

"The author replies to the Bishop conclusively. He reminds his readers that that gentleman's objections have been met and answered long ago. He exposes his want of philosophy, want of scholarship and want of candor, his hard, narrow, one-sided view of the topic which he professes to handle, and the resolute infidelity which leads him not only to exaggerate real difficulties, but also to create others which have no existence. He shows that the Bishop cannot even have read with core the books which he affects to criticise, and points out blunders both absurd and unperdonable."

There's a criticism for one to go by-a "religious" criticism in a "news paper." No bigotry there; no creedism; clear judgment, vast learning, perfect self. eatisfaction, and no appeal from the decision! Will Bishop Colenso buy in his editions now?

In France.

The intelligence from France indicates that the opposition to the Government has made a much bolder and more successful stand in Paris than was anticipated, astonishing the Emperor and all his adherents, Paris offered nine Government candidates for the legisleture to the people, and they were every one defeated. But in the Provinces the Government was more succossful. Twenty-four is supposed to be the whole number of the legislative opposition to the Emperor's party; a humber quite as large as was dared to be expected, prior to the election. Napoleon now has as much on his hands as he can cleverly attend to-this opposition at home, the Polish insurrection, and the war with Mexico. His troops have finally succeeded in taking Puebla, and it is believed they will event. nally have possession of Mexico beside. Then will begin the political game which it is claimed for him be is soon to open on this continent. The curtain of the political future of the States of this continent is design and the revelations which will be made are of the first interest and importance to the whole olvilised world.

Concerning Materalty.

We have a second communication relative to the question of maternity from Mr. Patrick Welch; the first we gave in full, with our own remarks. This one eye in open and candid type, and would fain whittle are brought in rapport with those who are willing to off their corners and dress them down with sandpaper. aid their progress.

This disposition is what pleases us with him more than This disposition is what pleases us with him more than his original communication did. In licu of any extended remarks of our own on the

bearing and child-raising is one of the fundamental minds. questions of the age, and must be thought of, and talked of, and thoroughly comprehended by every rewe have received from "An American Woman," who Mr. Welch, probably, better than we can, whether his tals. first letter was " misunderstood." We advised him, in a matter of debate like this, to ask the women-the mothers, what they thought on the subject of bearing great broods of children, believing them competent to letter we herewith furnish appears to have been only thoughtful reading:

MR. EDITOR-I have just finished reading your cool comments on Mr. Patrick Welch's somewhat excited comments on Mr. Patrick Wetch's somewhat excited remarks concerning listernity. You say, "If be would know the exact truth about this matter of health and happiness, let him ask the women." I wish he would sak me, but fearing that he will not, I volunteer a few words without walting.

I have been a wife, and also a mother, but not to ruch a crushing extent as Mr. Welch would doubtless have condemned me. If he had had the opportunity. Then the died that I like are true the risk of making his

Thank God, that I did not run the risk of making his

believe that no woman is happy or besithy, because to believe that no woman is mappy or nesting, necesses health depends upon happiness, who has more children than she can care for tenderly. Her tody is exhausted by actual labor, and her heart is broken with her insbility to supply all their needs, physical, mental and moral, unless she is herself so nearly on the animal plane as to recognize only their saims! wants, in which case she may be " bealthy while bearing chil-dren." but do progressive men desire large families of children from such stock?

Within the circle of my acquaintance are two of the ministers' wives, of whom mention is made. They are nearly sacrificed, and will in a short time probably give up their earthly places to two other women, who will be subjected to the same condition. Heaven bely poor womanbood! The male world knows nothing of the sorrows of women, and they themselves scarcely know their own position having accepted it in conse-quence of being born under it, and not realizing the wrong done to their natures by reason of their igno rance; and how few of us have an opportunity to know anything outside of the everyday details of domestic life, especially if burdened with ten or fifteen children. which Mr. Wolch considers a suitable number in my opinion that number of children is enough to shut up every avenue to any other knowledge than that which portains to the earthly necessities of the said children, and in most cases the mother's life is sacrificed as soon as, or very soon ofter, her period of child-bearing is over. I think, however, that Mr. Welch, notwithstanding his gender, is not far ahead of us in knowledge. His standard of value for woman appears to be he number of children she can produce.

if it be a truth, which at present I wurdy deny, that the most prolific mothers are the healthiest, happiest and longest lived" of women, then it argues, to my mind, a lower development of the female sex than lam prepared to believe. According to M. E. Laza-rus, a writer on this and kindred subjects, excessive feeundity shows a very low development of all the other powers. He gives in illustration the numerous families of the lower classes, those whose education is extremely limited, and whose cultivation and improvement and enjoyment has been hedged about by cir-cumstances in all points, yet if their physical nature is in order, they can propagate to a large extent, and it is among them that we find the ten and fifteen chil.

dren in a family.

On the other hand, he speaks of the scarcity of chil-Iden among the rich and highly developed families of the aristocracy, some of them being under the neces-sity of adopting heirs to their estates. Mr. Lazarus says much more on this subject than it is worth while to quote to Mr. Weich, and proves clearly, to my mind, that Nature is better pleased with one truly developed individual than with ten or fifteen badly begotten and worse brought up human beings. I believe that the poor man's blessing is the greatest curse to the poor man's wife, which me is compelled to endure, her very from among the rich and highly developed families of man's wife, which she is compelled to ensure, her very affection for them making the curse heavier. In such families I have seen some children with rickets, and some with bandy legs; and, indeed, such an over-whelming family, with only one mother and she a poor woman, is liable to every accident and deformity. No one woman can properly take care of and rear them. In regard to the laziness of women, I think some-

thing must be said. I have had a chance rarely en-loyed by women. Have been domesticated, and borne the heavy burden of housekeeping and care of children, which no man knows anything about; and have, by necessity, changed this position for the man's spher so called, and applied myself to the business of getting the living for myself and family, which I find far, very far easier. No man can ever know a woman's cares and labors in her house and for her, family, unless he could take her place in every particular, and hold if for three years, at least. Short of this means of knowl

dge, he can only mujudge us.
I find that Mr. Weich's century is a longer period of time than mine, if I read his article understandingly; but this is of small importance to woman, in whose behalf I am interested, and I wish that mothers of large families would send word to the BANNER office whether they are healthler and happier for having these families, and state what number would have had of their own free will.

Yours truly, Rebel Dissatisfaction.

AN AMERICAN WOMAN,

Any evidence that the rebels at the South are be-

oming tired of their "cause," suits us to a dot. It would be a great deal better if their own and experiences would but cooperate with our outside blows, in the work of destroying the fiend called Becession forever from the face of the earth. The North Carolina people have for a long time been dissatisfied with the condition of matters, and have not refrained from speaking of it openly; neither have the citizens of Georgia. Davis seems to have made up his august mind to please Mississippi and South Carolina, at any rate-let the others feel as bad as they may. This is and Seddon, and if partylem should take the place of mortal resim. Hence, the spirit and conscious life, patriotism in the administration of the Government, that flows back to earth, is constantly increased. And el!' North Carolina will never hew wood and draw earth is becoming more and more magnetic, more and water for those who slight and underrate her. Bhe must be the equal of the other States of the Confederacy, or she will leave it and endeavor to take care of berself!" We like the strain. It signifies that all greater the degree of magnetic life that resides in the spirit of freedom has not died out in the breasts of almosphere, the more readily do men perceive the Bouthern, more than of Northern, men.

Mrs. Cora L. V. Hatch in Lyceum Hall. The numerous friends of this eloquent lecturer will be pleased to learn that she is to speak in Lycoum June 14th, afternoon and evening, to Lycoum Hall, in Hall, in this city, next Sabbath and the two following this city, on the subjects of P The work before us. Sundays, afternoon and evening. To her course of and "The Church of the Future," which evinced lectures, an admission fee of ten cents is charged to much profound thought and ability. At his request, con anbeeribers. or resident force

The Banner Message Department. We are aware that some misunderstand the object of our Message Department. They look it over, and perhaps are struck with the similarity of the various comwe have not the room to reproduce, nor does it require munications, or find little to interest them, and at it. in fact. He merely advances two points-that, in once conclude that our space had better be filled with our comments on his first letter, we failed entirely to other matter, We admit that a cortain similarity exunderstand him, and that, secondly, he is a serious lists, such as must necessarily, when individuals for reformer, a man in carnest, and of true respectability. the first time cases to convey to morials the data of Had we doubted the latter point, we should not have their life and death and impressions of the spheres. given his letter-even on so important a subject-the They are all repeating the same story. There has attention we did. As for our misunderstanding him, been published, however, the greatest diversity of that matter has already passed out of bis and our hands matter. If the reader will glance over the volumes of in a degree, and we must each of us be content to let the Bannandince it first began the publication of Spirit the reading public decide for themselves. Mr. Weich Momages, we think he will be amazed at their diverseeks to argue the question all over again, and, as we sity. But to gratify mortals is not our only aim. It think, does not stand up so stoutly for his original is the benefit conferred on the spirits themselves which declarations as we supposed he would; he doubtless we must look at. By learning the possibility of comsees how preposterous-to call them by no wome a munication with earth, an avenue for improvement is name—they are, now they present themselves to his opened to them. By assembling at our circle, they

not only show their truthfulness, but the immense good they are doing. Whenever one applies, it makes subject, further than to add that this question of child- firmer converts, and apreads a radiant joy over their

The BANNER was the first, and is the only paper devoting a department to the spirit intelligences, thereby sponeible man and woman -we append a letter which offering them a free channel of communication. We are confident that it has in this manner conferred the has knowledge of what she writes, and can convince greatest good on thousands of spirits as well as mor-

Local Telegraphing. All the good notions-and some few had ones too, we fear-originate in Boston, and that is why the give the most reliable testimony to the point. The self-complacent wise men of the place style it the whub." The latest crotchet, and it is an excellent the result of our suggestion to him. It deserves one, is the idea of a telegraph communication, with Boston as a centre, between Boston and nearly or quite all the surrounding towns and villages; in fact. a sort of auburban family telegraph. It will enable a man who does business in Boston, but has ble home outside, to send a message to his family at any hour of the day, or occepered. If a man's wife has changed her mind about her dinner since getting up from the breakfast table, and seems to think she would prefer to have roast lamb and green peas for dinner, from the city market, to the stale dinner she had before thought of contenting herself with, all she has to do is to get the operator at the suburban office to play on the keys and order her good men in town to send out just what she prefers. How handy this will be! In case of sudden sickness, of an accident, of death, or of say special and unexpected demand for something from Boston which bad not been thought of in the morning. the telegraph wire is impressed into service, and the desired gap is filled. We might, on the whole, call this the Social Telegraph, to distinguish it from the larger business affair which talks about politics and stocks with hardly three hours' rest during the whole twenty-

Street Air. To smell the atmosphere of the streets of a large and dirty city all day-dirty even at its cleanest-and then to go out of town a few miles to one's sweet and quiet country home at night, where the lungs can revive themselves with all the fresh odors of earth and plants and flowers, and the sleep over-night is calm and unbroken-is an experience calculated to make a lasting impression on the thoughts of any one who has ever tried the contrast. In certain weathers, the dampness of narrow streets does not get expelled during the entire day; and to breathe this sort of air, while the brain is excited to the bighest degree of energy by business and professional avocations, is as hurtful to the whole man as anything could be imagined. Street air cannot be sweet air. That can be found nowhere but away from the deep grooves, or ruts, of city enclosures, where the sun does not always penetrate or the winds always blow. We feel, when we look at the pale faces" of the pent-up citizens of a growded town, i. .. after we have visited the country, as if we should be glad to give them all the fresh air they need. and let them lay roses and all other sorts of flowers on their checks without limitation.

What is Health?

lift the most, as well as they who can awing the heavlest sledges or strike the hardest blows, have their aches and pains as much'as the feebler race of mortals; white, oftentimes, those of delicate organization, and even men of a feminine quality of physical energy, are found to be in the enjoyment of high health, and to make a world out of this common world for themselves, which many an one might well envy them. We cannot but consider good health that happy combinetion of the physical and spiritual energies which holds a constant balance all the time between the two, and creates a harmony which contributes to the most exquisite enjoyment of each. If a person is all physical strength, it overbears bis spiritual organization, If the epiritual is stronger than this proper combination seems to warrant, then the physical goes under, and carries the enjoyment that arises from harmony to that extent along with it. The happy adjustment of all the forces is the exact point of health for every one. How few attempt to secure it!

Quite an Idea.

A bill has been introduced into the Legislature of Connecticut, and referred to a Committee, providing that railroads shall carry members of that body wherever they want to go. free, during the existence of that Legislature. Of course it only includes rides within of children they the State. It is the first cool and refreshing breeze which we have had since summer set in. A colemporary suggests that it be amended by inserting a proviso that keepers of hotels and boarding-houses shall be compelled to furnish the members with board and lodging gratis while the Legislature is in session. We would have them throw in soap, likewise; tooth.brushes would be " in common," of course, where living and furnishing was conducted on such a principle. We see now that " the world moves." This looks like " progress." . If this railroad scheme is n't agrarianiem, we should like to have some one look in his dictionary and tell us what is.

Spirit Power.

We can none of us too often revolve in our minds what the Raleigh Standard has to say of the treatment | the paragraph in Mr. Willis's lecture in this city, on which North Carolina is now receiving at the hands of the first Bunday of June, viz .- . The spirit life that Jefferson Davis and his fellows: " If that cause (of the has passed from the earth necessarily increases greatly Confederacy) should become merely the cause of Dayle every year, because innumerable souls pass to the imthe cry in this State will be, . To your lents, oh. Isrs. | what is the effect? Why, this: the atmosphere of the more filled with the spiritual element; and therefore a period has arrived when men ask of spiritual things, for they feel the life, or power, of the spirit. The spiritual facts of the universe."

. A. E. Newton's Lectures.

Mr. Newton delivered two discourses on Bunday. we make no report of them.

Physical Education, but We have in Boston, what no other city of the conntry bas, a Normal Institute for Physical, Education. It is established and located at No. 20 Essex atreet. and is under the charge and management of, Dr.: Die Lowis, aided by several competent professors and teachers in the several departments. Dr. Lewis's system of gymnasiles is fast being introduced into our public schools, and has received the hearty endorsement of teachers of every grade. It works beautifully. as a system, on the health and mentality of the pupil. recovering for him the great amount of strength and elasticity which was lost under the old, careless and ignorant systems of instruction. Dr. Lewis's Institute, graduated sixty-two teachers; these teachers are enseminaries, and other institutions. There are two apnual sessions, often weeks each, beginning with the second day of January and the fifth day of July. Both sexes are admitted. Thus far, more than half the pupils have been ladies. Physical culture is among the great wants of the age; we are glad to see the public mind awakened to its importance by the instructions, essays and lectures of a man so much a master of his subject as is Dr. Lewis. His gymnasium has already sent a graduate to New York, who is teaching large classes of physicians, clergymen, and others.

The Black Flag.

We allow that it may be the most natural thing in volt at the thought of being confronted in battle by the black men, some of them perhaps their own slaves but a little time ago, and we think we can understand how it is their aroused vengeance could drive them on to a resolution to raise the black flag and give no 'quarter' to the black soldier. But it ought to offer itself to the reflections of those men, that the black soldler can refuse to give quarter as well as they. When it comes to a matter of mere physical strength. it admits of little question where the victory will lie. A black man can cut and thrust, stab and kill, just as himself even more personal danger than is necessary, wish to avoid or escape them is to in professing to despise a strength which is, after all, than to feast, in the midst of plenty. superior to his own. In some instances, the rebels have seized colored pickets and hung them; but immediately after, the colored pickets caught a white rebel picket, and hung him. It was found to be just as broad as it was long. Anybody can see to the end of such raving madoess as this is.

An Excellent Test.

Mr. Benjamin Starbuck, of Troy, N. Y., writing o the Herald of Progress in reference to Mrs. Augusta

L. Currier's lectures there, gives the following: "She had a very good manifestation here on Saturday. She returned to Troy, late Friday evening, and before leaving her room Baturday morning, her brother, who has been in spirit-life for several years, came into her room, and, seating himself upon her tronk, said, 'Augusta, mother is with me.' Much startled, she exclaimed. 'What!' He repeated, 'Mother is with me. and has passed from earth-life,' and the vision. vanished. She immediately went to E—, to see if any letters had been received from home for her in her absence, but found none. Upon questioning the spirits through the raps, they said she passed hway the first of the week, and that Mrs. C. would receive a letter by the noon mail, giving her the intelligence. And surely a letter from her husband did come, with the intelligence that her mother passed on to the higher lite ou Monday last."

A Bird's Egg.

T. W. Higginson says in his new book of Essays speaking of the pretty toys Nature secretes among the leaves and grasses-"I think, that, if required, on pain of death, to name instantly the most perfect thing in the universe, I should risk my fate on a bird's egg. . The associations and predictions of this little wonder-that one may bear home between his fingers all that winged splendor, all that celestial mel ody, coiled in mystery within these tiny walls! Even Insect, and it is but moulting a skin; but this egg appears to the eye like a separate unit from some other

Grove, Abington, on Tuesday, June 23, 1802.

All those who would avail themselves of this occasion to visit the delightful Grove at Abington, and Grove for Boston and Way Stations at 4.80 P. M.

Eminent speakers are expected to take part in the exercises. An excellent band will furnish the music for Should the weather be stormy, the excursion will be

costponed until Thursday, the 25th inst. Fare from Boston to the Grove and return, by special

train: Adulta, 60 cents; children, 80 cents.

the Established Church in England. He will not resign,

nor retract the views he has put forth in his work on the Pentatouch, so they have resolved, as far as possible, to disqualify him from exercising any Episcopal duty. In this new movement the principal leader is the Bishop of Oxford, who has addressed a letter to the clergy of his diocese, forbidding the Bishop of

Bishop Colenso. Our correspondent's essay is a racy Belles-Lettres. 4. Miscellaneous, production.

The Future of America.

A discourse by Theodore Parker, (through the in, strumentality of Mrs. Cora L. V. Hatch,) delivered at Lyceum Hall, Boston, on Sunday, May 10th, 1863, is for sale at this office. The discourse was phonegraphically reported, and occupies over five columns of the BANNER. Those who heard the lecture, pronounce it characteristic of Mr. Parker, and very appropriate reading for the present time. Singles copies five cents; winter in the West, and will be happy to make es-\$3.00 per one hundred copies.

Donations to the Free Circles.

The expenses of our Free Public Circles are nearly birty dollars per week. We are thankful to the friends who have of late sided in a measure toward liquidating this heavy outlay, and we hope we shall still continue to be sided in this department by those who appreciate our difficult labors. Our list of acknowledgements will appear next week.

New and Carlous.

Two very interesting essays will be found, on our sixth page—given by invisibles—entitled The Inc. Mrs. H. P. M. Brown will attend the convention a MORTALITY OF AMERICAN INDEPENDENCE," and "THE St. Charles, Ill., on the 2d of July, Letters will ORIGIN OF HAPTISM." Do not fall to give them a reach her while there it directed to the care of the Jones, Roge per barn gefiebene is gegt int bild cereful permeal,

Change is Natural.

Much as we love the past, and strongly as we are wound about with the fibres of its hallowing escouls. tions, we confess we cannot sympathics with those who take up so much of their valuable time in Jament. ing over the changes and breakings-up which are necessary accompaniments and tokens of progress. We try to think the Present is as good now, and as rich in fruition, as it ever was; what we call the Future is but a greation of the imagination, and what we call the Past is of no further use to us. Nature never repeats herself, neither could she exist in a state of monotony. There must be constant variations taking place, our tinual changes going on. All growth implies a conwe understand, has already held four sessions, and stant displacement of old particles for the coming on of new; were we to stop where we are, all circulation gaged in teaching the new gymnastics in colleges, of spiritual life would at once stop too, and stagnation and death follow as a matter of course, Those who choose to look at this thing as it really is, cannot fall to see that change is but the result of motion; and that motion, activity, is the first evidence of life. Would we wish to live, and still desire to be dead? -The question is answered before it is asked. Friends pass away from morfal sight, and we grieve

for the loas; but death is as natural as life, and, is in fact, but the birth into the new and immortal youth for which we are all more or less anxious. Then, too, grief performs an excellent office in wrenching away from our affections, where they had taken root, many an idel love, which was good enough while it acted merely as a stimulus, but is debilitating and dwarf. the world for the Southern white men in arms to re- ing to us when it comes to overshadow our individu. ality. We are always made better when we suffer: that is the true office of suffering. No matter whether it is in life or limb, in friends or fortune, auffering brings us back at once to that point where we make the closest possible acquaintance with ourselves. But for these trials, which come but as angels in disguise. we should soon become self-satisfied and self-sufficient, and grow calloused where these necessities keep us soft and sympathetic. He is a person of superficial ex. perience who cannot gladly accept all these changes of life, and even go out joyfully to meet them. They freely as his white enemy; and the latter takes upon furnish the soul with the very aliment it needs; and to wish to avoid or escape them is to prefer to starte

A Small Garden.

Whoever would lead a wholly happy and contented life, must needs cultivate his little garden. It is a great solace and a great friend. Cato was a nobler man for working in his little patch, and so was Cincians. tus. It need be but a trifle of a strip; certainly not more than enough to awaken a little care each day, and more tender friendliness than care. It is so good to see your own seeds sprout and grow. They are your own offspring. You have an affection for them which grows likewise. Edward Bates, the present Attorney-General, said he never could have carried himself successfully through his professional labors, but for the recreation furnished him by his gardenhis home being in the outskirts of St. Louis. It is the garden that a person cultivates with his own hands. of which we speak; to keep a hired gardener to perform the work is as good as to have nothing at all to do with it. In a very short time one becomes devotedly attached to the plat of ground he works over, and his' home is many times dearer, because of the beauty he every year creates around its windows and doors. An hour in the garden in the morning, while the dew of the day is on. is a refreshment and an inspiration until the evening comes down. Very few persons, who actually know what the pleasures of a garden are, would & forego them for other attractions of the most powerful character.

New Publications.

THE BATTLE RECORD OF THE AMERICAN REBELLION, By Horace E. Dresser, A. M. New York : Sinclair Tousey, 121 Nassau street, and Henry Dexter, 118 Nassau street. Pages 72, 8vo.

The author of this work has treated the reader to a the chrysalis is less amazing, for its form always pre- richer and better entertainment than the bill of fare, serves some trace, however fantastic, of the perfect found upon his title page promises. It is a record not only of the battles, skirmishes, fights, &c., which have occured during the Rebellion, but of the most kingdom of Nature, claiming more kindred with the important and noteworthy occurrences in the legislavery stones than with feathery existence; and it is as tive, executive and military departments of the Govif a pearl opened, and an angel sang." There could ernment of the United States, and those of its foe, the Confederate States. It commences with the first movements of the rebels, and comes down to the close of last year from which period it appears by a prefatory Spiritualists' Annual Picute, at Island note, it is designed to continue the Record in a Second Part, when the war shall have ended, or the occasion shall warrant. The order is excellent-the events and their dates being alphabetically arranged. and thus furnishing a ready and most convenient spend the day agreeably, outside the dusty metropolis. Manual of Reference, it should be in the hands of must bear in mind that a special train of care every citizen—to the soldier who has fought and shed eaves the Old Colony Railroad Depot, corner of South his blood, and witnessed the fall of comrades in the and Kneeland streets, on Tuesday, 23d inst, at 8.45 battles here noted, it must be a useful and desirable and 11.30 A. M., for the Grove. Returning, leave the hand-book. This book is just the thing for the masses; chesp and accessible to all-it is multum in parvo. It is the very pith and marrow of affairs, the account of which constitutes those costly and most valuable bundles of History, now swollen to five volumes of more than six hundred pages each, "Putnam's Record of the Rebellion." by Frank Moore. The author of "The Battle Record of the American Rebellion's has done the public a great favor by thus epitomising the history of the rebellion, inaugurated by those Arch Fratricides The Pentateuch and Bishop Colenso. who have caused the land to be drenched in blood. Bishop Colenso is giving and trouble to the Bishops of The book is for sale by Wm. White & Co., 158 Washingion street, Boston. Price, single copy. 25 cents.

THE NATIONAL QUARTERLY REVIEW, No. XIII, was placed on our table by A. Williams & Co., 100 Washington street, just as we were going to press. Without baving time to examine the work, we give a list of its contents: The Greek Tragic Drama - Bechylus; Natal from ministering in any of the churches of the Theology of the American Indians; Phonographic Short-Hand; Arabic Language and Literature; Earth-Our learned correspondent, "C. B. P.," It will be quakes, their Causes and Consequences; Mahhaitan perceived by referring to an essay from his pen on our College; Woman, her Influence and Capabilities; Pesecond page, has something to say in regard to the ruvian Antiquities; Manufacture and Use of Artificial Wond of Dr. Mabao, of "The New York Theological Precious Stones; Notices and Criticisms-1. Educa-Seminary," which has been put forth in answer to tion and Science. 2. History and Biography. 3.

> HABPER'S NEW MONTHLY MAGAZINE for July is already issued. It is well filled, as usual, with an interesting variety of reading matter, illustrations, fashion plates, &c. The popularity of this excellent publication is undiminished. Williams & Co., 100 Wash ington street, have it for sale.

> Miss Emma Hardinge in the West Miss Emma Hardinge proposes to spend the fall and gagements accordingly. Miss Hardings promises to reply to the numerous applications already received at soon as her route is determined on. Address, Rosecross, Delance, Burlington Co., New Jersey.

The Arcana of Nature.

The second volume of this exceedingly interesting work, just published by us, is having a rapid Those ordering from us will be supplied with the Ut most promptness. For full particulars see our savertisement in another column.

Auxouncement. Mrs. H. P. M. Brown will attend the convention

ALL SORTS OF PARAGRAPHS.

Things are growing rather squally in Europe and the East. Japan is kicking against France and England; and the Polish patriots are making headway against their despotio meaters, the Russians. Also, the recent elections have gone sgaines the French Emperor's ad. ministration, and a revolution is liable to break out in Paris at any moment. The people are becoming under eldualised everywhere.

DEATH OF A HERO OF THE REVOLUTION .- Mr. Benis. min Smith, a soldier of the Revolution, died at his residence. Hopkinton, of the 18th inst., at the advanced age of one hundred years and four months.

The Inmates of Castle Thunder, Richmond, are a decidedly immoral set of people. Some of them recently picked the pockets of their minister while he was at prayer.

There are over three hundred English thieves in New York at this time, if is said. You will have something for your " Moral Police" to do, we opine, friend Her ald of Progress, if the rumor be correct.

THE PERRETLYANIA SCARE has bed one good effect on the Northern people, viz: that they should be better prepared to repel Southern raids, and no doubt they will profit by recent demonstrations by the rebels. It has also drawn a proclamation from the President for one hundred thousand additional troops to repel invasion. Bo far so good.

Vickesus still holds out, although closely invested by Grant's army. But there is a robel army four miles ness of Christianity," and "American Ideas-where in bis rear, which will soon trouble him, if he is n't they came from." These are very fine tracts, and fally on the slert.

STUBOLE OF FRIENDBUIL.-We acknowledge the receipt of several beautiful bouquets of flowers from our friend, Dr. A. B. Child, of 15 Tremont street.

The present selfishness of the world is to give place to liberality-nometime. But those who profess the most liberality, are oftimes the most selfish. They peasess the faculty of covering up their sordid designs with the beautiful garment of generosity; but the clairvoyant eye of Wisdom penetrates the vell, and beholds the hideous ekeleton, for they give, that they may afterwards receive with interest.

There is only a slight verbal distinction between having a tooth drawn by a professional surgeon, and having it knocked out by a fall upon the pavement. One is dental, and the other accidental.

"The good die first, And those whose hearts are dry as Sommer's dust Burn to the socket."

"Strawberries stare me in the face everywhere just now." Digby was heard to exclaim, despondingly, yes scriber. terday; " but I can't get nary a red !" Jo Cose, why don't you take compassion on Dig., and send him along some?

Dr. Child, 15 Tremont etreet, pulls teeth without causing his patients the least pain-when they are

Digby says that the man who was "up to enuff," graduated at a place in New Bedford, called "Hard Dig." where the women first adopted the vile practice of chewing snull, which has become so wide-spread of late in various portions of the country.

The cider came safely to hand. Thank you, Alonzo. Vanity Fair asks why is a photographic album like

the drainer on a bar counter? Because it is often a receptacle for empty muge.

Paymaster Mason had arrived at Port Royal previous to June 18th, with a million and a balf in greenbacks, to pay off the troops in that department.

A MATHEMATICAL COLLOQUY. .

On me he shall ne'er put a ring;
So, mamma, 't is in vain to make trouble; For I was but eighteen last spring, While his age exactly is double.

Hamma--- He le but in his thirty-sixth year, Tall, handsome, good-natured and witty?
And should you refuse him, my dear,
You may die an old maid without pity.

Laura-His figure, I grant you, may pass;

And at present he 's young enough, plenty But when I am sixty, alas i
Won't be be a hundred and twenty !

VICTOR EMANUEL'S MARRIAGE.-The King of Italy has just concluded a Morganatic marriage with the beautiful Rosina, whom he first saw on the battle field of Magenta. She is the daughter of a simple drummer happiness consists in continual progression. Enclosed, in the army, but the King's partiality has made her a Countess of Miraflores. Bo ardent is his love for her, that he told his Minister, who tried to dissuade him from taking that step, that he would sooner renounce his crown than the marriage with bella Rosina.

Luncheon, says Thickery, is base ingratitude to breakfast, and premeditated insult to dinner.

Why is a blackleg like a young lamb? Because they both gamble (or gambol) on the green.

I have a brother-a wee little chap-who sometimes says things we think very odd. One day, as he was disposing of some bread and milk, he turned around to bis mother and said, "Oh, mother, I'm full of glory! There was a sunbeam on my spoon, and I swallowed it !"

Men and women never struggle so hard as when they struggle alone without witness, counsellor, or confident, unadvised and unpitied.

BOOTS OF GOOD MOBAL CHARACTER.-An advertisement says-"Wanted a female who has a knowledge of fitting boots of a good moral character."

"Katy, have you laid the table-cloth and plates "An' sure I hev. mem-everything but the eggs. an' is n't that Biddy's work surely ?"

Little Adeline Patti invokes British justice to preserve her from the injustice to which she is subjected by her father and brother-in-law, Strakosch, who have taken all her earnings, amounting to over one hundred thousand dollars, and would n't let her marry a rich and honorable Spanish gentleman, to whose proposals ber heart responded favorably,

Two tone and a half of oysters were actually stripped from the copper of the French fron-clad La Glorie, not long since.

An English writer says you can tell when you are surrounded by a dozen Americans, by the following unerring test: "Three will be found amoking cigars, and nine reading newspapers."

The Steele Bayon expedition came upon Deer Creek, the celebrated Shelby plantation in "Uncle Tom's Cabla." Mrs. Stowe little thought, when she wrote her novel, that the Shelby plantation would one day echo with cannon and musketry in a war growing out of the institution she wrote to abolish. Yet it so hap. poned a few days ago.

Mrs. Partington says she don't wonder at it that there is so much stealing in Congress, when they always lay their bills right on the table,

PERFECT HAPPINESS. -It is heaven upon earth to

the whole population, and party with the property of the street. Boston.

Digby met Jo Cose in the street the other day. The reault was the following proofs of the insanity of boths "Do you know what the members of the 54th took

with them?" "They took their colors." "That's so, and they'll bold them fast. By the

way, have you seen Mills lately ?!

Baw Mills." " Not much -Bay 's cut my acquaintance."

" Well, Powder Mile blew me up about a trifle." " Did? You should have got Coffee Mills to settle

"Tyled that, but Coffee said there were no grounds for trouble, and of course no settlement to be had." "Going to have considerable fruit this year-the trees are in fall dress,"

"Yes. I see they are all bloomers." " We shall have to call Toby in to stop this." .:

" Toby who ?"

" To be continued."

" Ab, in our next." " Let it be so, for I'm just as the wheel said it was

when it spoke." " What did the spoke say ?" ..

" I'm Hred." Exit both felipes on tangents. '

LIBERAL TRAOTS .- Just published and for sale at the office of the investigator, No. 108 Court street, Boston, "Military Exploits of Pekah," " Disagreements and Contradictions," " Worth and Worthlesscheep, (two cents each.) and just the things to spread broadcast over the country as antidotes to the bane of superstition.

Probably there is no man, distinguishable from a gorilla, that some good and even pretty woman could not shape a husband out of.

The estimated wool olippings in New Mexico, this season, will amount to 9.000.000 pounds. The legislature has incorporated a company, who propose to erect extensive woolen factories at Los Vegas.

A chalk mine has been found in Washington, Nebraska-the first native deposit discovered in America.

A few days since Gen. Rosecrans was diging with his staff at one of our hotels. He unfortunately tasted the Tennesses butter, when he immediately arose and saluted the plate before him, remarking, "Gentlemen, that butter outranks me."

REMEDY FOR A COMMON COMPLAINT. - The lady who partially lost her eyesight by reading a borrowed paper, has recovered it fully since she became a sub-

.. Sammy, what business is your lather in ?" .. Why. ho's a walter at the White House." "A walter ! I thought he was a going into the army?" "So he is, and he 's a waitin' for a commission as Brigadier Gen-

An ampsing thing occurred in the 24th Oblo. A few days since a soldler passing to the lower part of the encampment, eaw two others from his company making a rude coffin. He inquired who it was for. "John Bunce," said the others, "Why," replied he, "John is not dead yet. It is too bad to make a man's coffin when you don't know if he's going to die or not." "Do n't you trouble yourself," replied the others; Dr. Coe told us to make his coffin, and I guese he knows what he give him."

A farmer in Newington, N. B., the Portsmouth Chronicle says, had presented to him, one night recently, a fine boy baby, a calf, two litters of pigs and one of kittens.

Mere " impressione " have never yet been sufficient of themsolves. They are good only when they follow the lead of Right and Reason.—D. J. Mandell.

Correspondence in Brief.

DEAR BANNER-I see by the figures that my time is near up. Raily, and fork over "the needful," is the motto which should atimulate all Reformers and all those who hunger for spiritual food. Let not the Ban-NER, so large a proportion of whose viands are nutri-tious, go down for want of material support, lest you, friends of the cause, should again have to feed on the dry basks of old theology. Do not suppose that your spir-itual stature has become of such magnitude that you can afford to rest, while there are so many dwarfs in your midate but rather continue to accumulate and dis dear Bannen, please find two dollars and fifty cents. Fraternally yours. J. O. MERRIAN.
Hooksett, N. H., June 12, 1863.

A subscriber writes as follows:

"The BANNER is now indispensable. Unlike all other classes of religious papers, its folds ever contain new and fresh food for the spiritual man. We find it well interspersed with scientific matter, which comes to the progressive mind clothed in such language as to impire the reader with a desire to drink deeper into these scientific traths. I do n't know how a true Spiritualist can stand on the progressive plane without some such food as the Banner brings from week to week.

Yours &c., J. U. Borser. Yours. &c., Fond Du Lac Bank, Wis."

"PEAGE AND WAR." -Could not a fund be raised for the purpose of sending at least one copy of the lea-ture on "Peace and War" to every company in our army? You may draw on me, Mr. Editor, for five dol-Moline, Ill., June 8th, 1863.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

O. W. F .- What do we think of it? Why, we think it Gret rate.

H. F. M. B. Will send you some specimens of the BANNER for gratuitous circulation. .

Mrs. C. N. W., WEST BOYLSTON, MASS,-A portion of our paper is get apart expressly for apirita to communicate to their earth friends through, whenever the invisibles feel disposed to return and speak. All are welcome.

J. R., MIDDLEBURY, ORIO.-Yes, it costs double to send to California.

Spiritual Convention.

To be held in Oliver C. Atwater's Grove, five miles west of Kalamazoo, and one half mile east of Ochtemo Station, on the M. C. R. R., Saturday and Sunday,

Station, on the M. C. R. R., Saturany and Educary, June 27th and 28th.

The following named speakers are engaged to be present, beside others who are expected: Mrs. M. J., Kutz, of Michigan; Miss Mary E Avery, do.; A. B., Whiting, do.; H. P. Fairfield, do.; E. Whipple, do.; G. J. Pish, do.; W. F. Jamieson, do.

Entertainment will be provided for those who come from a distance by the friends in Kalamazoo and vicinity. Good music will be provided. Come one, come

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Scaled Letters. The terms are Une Poliar for each letter so answered, including three red postage stamps. Wherever the conditions are such that a spirit addressed cannot respond, the money and PREVENT BAPTIMESS.—It is heaven upon earth to have a man's mind more in charity, rest in Providence, and turn upon the poles of truth.—Level Bacon.

There has been a steady decrease in the population of Ireland, during the last twenty, two years. According to counse returns, the population of the island was in 1841. 8.175.124; \$\frac{1}{1851}\$; only \$6.059.885; and in 1863-still loss, namely, \$7.798.885. In twenty years the decrease amounted to \$2.876.891, or \$20 per cost. of the minutes of the same and the medican for answering the sealed letters sent to us will be returned within two or three every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medican, and do as well as they can under the creaments of the medican for answering the sealed letters sent to use the medican answering the sealed letters sent to use the medican.

1869-still loss, namely, \$7.798.885. In twenty years the decrease amounted to \$2.876.891, or \$20 per cost. of the medican of the medican and do not will be returned within two or three weeks with the call of the medican. According to the medican and do not well as they can under the creaments of the medican as some suppose Mrs. Obtains to be the medican for answering the sealed letters sent, to me the proper to state that another lady medican answers that the medican as some suppose Mrs. Obtains the late of the medican and the medica Married.

. In Reat Somerville, Jque 4th, by Rev. Dr. Nicholson, Dr. J. Theodere Child to Miss Sarah Gerry.

[A box of nice wedding cake accompanied the above notice, for which the printer makes due noknowledge ments, (he is so soldom remembered on such interest ing occasions.) and hopes that the voyage of life this couple have just commenced together will be a prosper ous and harmonious one.]

in Lealle, lagbam Co., Mich., on Tuesday evenings. May 20th, Mr. A. A. Johnson, of El Dorado Co., Call-fornia, to Miss Ada A. Clark, of Bunker Hill, Mich.

Passed to Spirit Life:

Mies Catherine P. Kipp, youngest daughter of John Kipp, after a long and protrected filness, with calm resignation, left her form at Mount Pleasant, West-

chester Co., N. Y., on Saturday, June 6th, for her more bright abode in the spirit-land.

The bright and illumined the face of Nature, and the birds sent forth their sweet songs, as the great concourse of relatives and friends gathered together to lay in the ground all that was mortal of our dear sister and filed. ter and friend.

Mr. Frank Wadsworth delivered a very appropriate and well connected discourse on the occasion. He spoke of the real nature of death as a mere event in the onward course of life.

Philosophy several years ago, and up to the time of her departure, her faith in it shone like a beacon-light across her life's pathway. Her family have the sweet and concelling assurance that their dear one is still with them, and will visit and soothe them in their earthly home till the time comes when the family circle shall re-unite on the colestial shore of the Beautifal Beyond. New York City, Jane, 1863.

In Stoughton, on the evening of June 6th, the "Angel of Death" placed his cold, white seal upon the brow of Col. Consider Southworth,

He was truly an aged pilgrim. For eighty eight rears he dwelt amid the mortal, and now, like a shock of corn fully ripe, he was gathered by the reaper. Six winters ago the dear companion of his joys and corrows was summoned from his side, and he was left to travel alone. He was not comfortless though, for the love that had journeyed with him so long still lived, and she sent many away the sent page 16 and 16 below that and she sent many sweet messages to assure him of her presence. He was promised that he should behold the dear immortals ero be passed on, and it was believed

We cannot mourn for him, but rather rejoice that the glories of the Summer Land have burst upon his

yearning, longing sight.

He was unhered into being when the "Independence Fathers" were struggling for liberty. He lived to be hold the second uprising, and has passed on to witness its triumphant completion from the apirit skies.

Mrs. Emily J. More, of Hardin, Jowa, went home with the angels on Saturday afternoon, June 13th, in the 38th year of her age.

Blater More was a believer in our excellent Gospel.

and when asked in regard to her departure, seemed willing to go, only, she said, she could not be spared from her little family of four children; none but a mother could provide for their wants, both physical and mental, with a mother's care.

Brother More has thus been deprived of the physical resence of one of the best of wives; but he confident believes that she will as over be present in spirit to anacli him for good. Four lovely children bave thus been bereft of the bodi-

ly presence and care of one of the best of mothers, but it is pleasant and comforting to believe and know, that in spirit she will hover near them still, and by her impressive influence etili endeavor to guide their steps aright.

Society has lost an ornament, but we feel that she has left behind her a worthy example.

The writer of this delivered the funeral address, ou-

der insidence, to a very large, attentive, and it is be-lieved, appreciative audience. It is hoped and be-lieved, that the truths thus spoken on the occasion, may be the means of doing no little good for our ex-cellent cause.

DR. C. P. Barrond.

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LE BRUN.

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Important Questions to the Clergy. ALBO, FORTY CLOSE QUESTIONS

TO THE DOCTORS OF DIVINITY.

BY ZEPA. .

When the "Ere Opener" first appeared, its effects were so electrical and aslounding, that the Olorgy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary production,

his opinion, who returned for answer, that the book submitted for his examination, threatened, it was true, the demolition of all creeds, perertheless, in his opinion, nothing would be gained by its suppression. Baid he, let truth and error

> CONTENTS PART L .

Proface: Introduction: The Old Testament: The Rible Proface; introduction; The Old Testament; The Bible and other Sacred Bouks; The New Testament; History and the Bible; Hiblical Contradictions; On the Prophets; Pagan Mythology; Orcation of the World; Jeaus Christ; Miracles; Popery; The Priesthood; Dr. Pewer's Bertuen Criticised; The Obristian and the Heathen; Effects of Believing the Bible; Solomon's Bongs.

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BY URIAH CLARK.

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Elementa, their Character and Functions.

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sparset urrough opers; Dwelkings, Antmake, Manuera, Ac.; of the Scorety.

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

These Mes-ages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually pro-

gress into a higher condition.
We sak 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.

MESSAGES TO BE PUBLISHED.

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Thursday, May 14.—Invocation: Questions and Answers:
Charles Herbert Johnson, of Jackson, Miss.; Lieut. Colonel
Kimball; Geo. W. Allen, to his father, in St. Louis, Mo
Monday, May 19.—Invocation: Questions and Answers;
Geo. T. H. Jackson, late of the Confederate Army, to his
friends; Charlis Graves, to his mother, Debornh Graves, of
Boonville, Wis.; Zos Mason, to her parents, in New Tork.
Justan, May 19.—Invocation: Questions and Answers;
Charles Greely, to Phosbe Greily, of Fredericktown, Md.;
Ellen Maria Forbos, to her parents, in New Orleans; Patrick
Leary, to his wife, in Law rence, Mess.
Thursday, May 21.—Invocation; Questions and Answers;
David Wilterforce, of Philadelphia; Ann Maria H.d., to her
husband, Capitaln Jerome Hall; Ben Collyer to his wife, in
Springfield, Mass.

Springfield, Mass.

Monday, May 23.—Invocation; Questions and Angwers;
Nathaniel Littlefield to his alster Janu, and mother, siving
in Princeton, Ill.; Giara France Aldon, of Cardinust, O.,
to her mother; Jacob ityder; Wm. Johnson, of Gar. ersville,

Georgia. Tuesday, May 26 — Invocation: Questions and Answers; Samuel Wight; Bobby Burns; Mattina C. Wallace, of Hampton, L. C., to her mother and her brother Thes. Wallace. ion. L. C., to her mother and her brother Thes. Wallace,
Thursday, May 28—Invocation; Questions and Answers;
Abrain Torrey, to his relatives, in Carrollton; Edward Burgess to Timothy Ostrander, of New Orleans, La.; James
Donnovan, to Ted Bonnovan, of New York City; William
Forter, to his parents, in Columbua, thile,
Monday, June 15.—Invocation; Questions and Answers;
Folomous Shaw, of Springsheld, Mass, to Mr. Clark, Town Of
firer: Altert M. Barker, to his father, in Buston; Alica M.
Warner, to her parents, Charlotte and Wm. Bascom, of Troy,
New York.

New York.
Thereday, June 16—Invocation: Questions and Answers;
Anthony Lachache, of Finlow, Portugal; Charles Kroppel,
to his friends, in Busion; Inabella Frys, to her busband in

Invocation.

Oh, thou whose wondrous presence we see and feel, but may not understand; thou Mighty life of the sunbeam and of the shadow; thou Past, Present and Eternal Future; thou who art our all in all; thou by whom we live, more and have our being; thou Mighty, Mysterious Presence, whom we have been taught to call God, we feel that we are this moment encircled by thy love: we feel thy presence, yet, oh God, we cannot comprehend thee, for the finite can never wholly comprehend the infinite. Oh, Master of Life, thou hast taught us to sek for more and more light, thou hast implanted a desire for light within our souls, and for this, oh wondrous Spirit of the Hour, we leave our homes to solourn for a while with mortality; for this we forego the pleasures of our home, that we may minister unto the necessities of humanity, and thus come into nearer rapport with thee; thus understand more of thee and thy divine law; for this, oh Mighty Father and Mother, we are willing to enter the jaws of hell, that we may in the hereafter enter that heaven which thou hast prepared for such as do thy will. Oh, Father, does not the human soul forever love thee? Oh, tender Parent, we know of no child of thine who in his own heart does not honor and worship thee. Oh, Father of Life, the human soul will forever adore thee, for it feels thy presence, acknowledges thy wisdom and power, and therefore must forever worship thee. must forever love thee. Our Father, we look abroad through the earth, and see darkness and woe. The night of sorrow sceme settling upon humanity, and clouds are flying wildly across the horizon. But we will fear no evil, for we know that thou art walking with thy children, art calling them to a higher understanding of thee, of thy wondrous wisdom and thy nighty power. Thus we adore thee, we kneel forever in thy presence, that we may forever and forever be May 11. blest by thee.

The Immortality of American Independence.

By request, we speak concerning the " Immortality of American Independence," that independence which was legated to you by your forefathers; by which the various arts and sciences of civilized life bave been propagated and sustained; that independence to which you owe much of your nation's prosperity, and of the opposite, too; that which are been, and ie, but shall

not be in the future. Concerning the immortality of

this independence we have been desired to speak.

All principles are immortal, but the forms of principles are mortal. The present age, or the present hour. we should say, is talking largely against the immortal. ity of your American Independence. Justead of prating of its immortality, we say, it is talking against it. and is demonstrating the fact to you that your American Independence is not immortal. But instead of your receiving in the past a child of immortality, you received only the form of the child, only that which

bore upon its form the mark of decay. "American Independence"-what is it? Let us giance throughout the length and breadth of your fair continent, stopping to analyze the powers that be. that were born of this same American Independence. There is little doubt existing in the minds of any one that your forefathers, in all honesty and sincerity of purpose, fought for that which they deemed holy and true. They felt the necessity of a higher form of inde. pendence than that which they had attained in the past, and hence they fought for the future. They laid their lives upon the alter of their country, that you might enjoy the fruits of liberty. Therefore we honor them, therefore we feel that they should be honored. therefore you should treasure their memory, for they bare done much for you. But the Bpirit of the Hour demands that you do something for yourselves. This spirit tells you that your forefathers did not give you an American Independence that was immortal, for the present hour le writing its death warrant. So it must dle, for it is but a form of life. It must die or change. and you are called upon by the powers of your own being to assist either in its reformation or downfall. The friend who has desired us to speak upon this sub. ject, feels quite sure that the American Independence legated to you by your forefathers is indeed immortal. He feels that it must not and cannot die. Indeed, he sets so great a value upon the Constitution and the Union, that he does not believe that they, too, like your American Independence, are children of Time. He will tell you that they are immortal, for he feels that the spirit of the Infinite lives in them, and that all the ages are his own. He says that your American Indopendence is good enough - quite good enough for the future; but oh, he has judged merely from the world of form, and not from the world of spirit. He has forgotten to bring the law of progress upon it; be bas forgotten that parchments do not grow, that the thoughts and writings of the past are no longer adapt. ed to the minds of the present. He does not see that the human race is marching on, and is forever and forever demanding something higher and better.

tion, demand something higher than that you have had Good-day. in the past, namely, the form of independence. Have you been independent, in the strictest sense of the term ? have you been independent even of the powers of materiality?. Burely, we think not, for to be truly He used to be hotel-keeper. I wonder if he 'll enter lieved they stood upon a platform of eternal liberty, there myself; yes, sir. the bitter fruit.

Now, then, it were high time that your forefathers' own hand. He has demanded that this, your Ameri-God, do you suppose that these things would find a dwelling-place in your religious edifices? Do you supindependence elevates all humanity; true independence is that which is born of the lufinite; therefore, pect it to be short-lived.

Your independence is writhing and groaning in the agonies of death, for the Great Master hath so ordered of Reform, and you, should you feel that you have that you bring your gifts, every one of them, into his

upon you are about to burnt. you renounce the things of the past, that you inaugu. easily enough. rate for yourselves a new system of American Independence, that you may live by and through it in the present. And if your brother and your sister ask aid at your hands, shall you refuse to give it them be- pose the first and the last you want? [Any that cause you occupy higher places in the land than they you may remember.] Well, I was told I was born in do? Never, if you would be found in the way of duty. The time has now come when the Almighty requires though I was there myself. I did n't take much account something more of you than he did in the past. You of time, I take it. When I was between seven and have gathered into the storehouses of your lives all of eight years of age I went with my uncle across to the past, therefore the sacrifices of the present are not Liverpool. There I look, I suppose you call it the those of the past.

Oh, our friend in mortal, who has desired us to speak concerning your American Independence, we can but the first thing I remember distinctly was that sickspeak concerning its death. Remember, oh friend in mortal, that these things are born of time, and therefore with time must pass out of existence, that higher forms of life may have places wherein to grow.

Edward Price.

Mr. Chairman, I am a stranger here, and unacquaint. ed with your manner of procedure. The fact is, I know very little about this return. May I ask, do you pubish our words, or do you send them by letter to our friends? [we publish them in a paper.]

North, that I should be very glad to open communica. tion with in any way, but particularly with my own family. My family are in Montgomery, Alabama. I left my business about eighteen months since, and ntered the Confederate service.

As nigh as I'm able to judge. I have been in this new world about for or five days. I presume you have received accounts of your last battle before Richmond? ost my life at that time: am 1 right about time? [1 should say that it was not more than four or five days since that affair occurred.] I should judge it was about that, though I have no manner of judging. 've been a little bewildered and mystifled here, but am told that will pass away.

My pame was Price-Edward Price. I feet that 'm here asking favors of those who stood in the relation of enemy to me. [They do n't now.] Do I unlerstand you to say that all are equally well received here; that you feel quite the same toward me, as you to toward one of the Union army? [The same.] Well, may I ask also for the privilege of talking at home, as I do here? [Certainly; ask them to furnish you with a medium.]

I was slightly wounded at Fredericksburg, for I appened to be there, and went home to my friends for a short time. When I was about leaving home again, I told them that I felt that I might be killed, but they thought it was because I had been sick and was weak, consequently did not give the matter much thought. I made this remark to my wife, Charlottefor that was ber name-" When I return, if I ever do. I'll tell you why I feel as I do." She preed me very hard to tell her the reason at the time, but I did not do so. I'll tell ber now.

When I was wounded at Predericksburg, after my wound-which was simply a flesh-wound of the legwas attended to by the surgeon, I fell asleep, and I folks. For a moment I could not realize where I'was, but presently I saw my father. He said, "My son, soon you will come to me." "But," says [, "am I to die on he battlefield ?" "Yes. " Shall I never see my friends again on earth ?" .. Yes; once more." Re then passed away from my sight, and I awoke. Well, in spite of all I could do. I felt there was great truth attached to this dream or vision of mine. It seemed to make a great impression on my mind that it would cortainly prove true. When I did come to die, and go to the spirit-world, I met my father, and he says, " My son, did I not tell you the truth ?" I seemed to instinctive. ly comprehend the truth, for a great light poured in upon me, and through that light I was induced to re. turn-impelled to come here. Do you understand it? If you do, I do n't. | l do not understand why you were impelled to come here, unless it was the only source through which you could reach your friends.]

When my portmenteau shall reach my friends, they will find it to contain a letter written by me the day before the engagement. . In that letter I made the same statement, or nearly the same as I have made here to. day, with regard to the vision. You will understand they will know that there is no way by which you could have possibly acquainted yourself with these facts, except through a spiritual source.

Now all I ask is the privilege of going home and talking as I do here. I have much to say with regard to my affairs on earth; but I think I will wait until I find a medium to speak through at home. Is it possi ble for me to find one? I do not know, you under "American Independence!" We have said it bath stand; I am figurant of these things. [We presume there

art, in all their various forms, have been strengthened jobliged to you for your kindness. If I ever have an by it; but the time has now come when you, as a ne- opportunity I will certainly endeavor to repay you. May 11. 11.1-

Michael Kelley.

Humph! proity good sort of a obap, in his way. Independent is to be truly harmonious. Are you har- into the business now he's got to the spirit-world? monious? Your present picture of civil war answers [Where did he keep a hotel?] Down in secesh land. the question. Is your independence of God or man? where he said he come from. [That's a little more Again the booming cannon thunders forth, It is of than he told us.] Didn't be tell you that he was a man. Slavery—was it all swept from the mighty plat. hotel keeper? [No.] Then I 've told something new. form from which your forefathers proclaimed Ameri. He was that; be was a botel keeper there in Montgomcan Independence? We believe not. True, they be. ery. [Were you ever there?] Kes, alre I 've been

but the seeds of discord were there, and they have I died at Libby prison, in Richmond, Virginia. I grown large in the present; indeed, they are mighty was took up to Montgomery, I can't tell why, but a trees, and from the branches thereof you are gathering certain part of the prisoners was transferred across the country to Montgomery, Alabama. This same chap was into the place where I was confined one day. It wise gift of American Independence should die, for it was not a jail-house, nor nothing of the sort, but sort was wisdom to them, and to all humility and love be. of a warehouse the Confederates need to keep their stowed upon you. They gave you as much power as prisoners in. It was there I met this chap. I ask was bestowed upon them, and no more. But you, what he was, and some one told me he was a hotelas a nation, require far more power than American keeper. He said to me, " Pat, what do you think of Independence has legated to you, and therefore the our niggers?" I said, "Some of 'em's pretty smart, infinite of your own being expects much at your and some of 'em's got purty thick skulls." "Pat, would you like to come with me to take charge of my can independence, die, and die it surely must. Look niggers in the hotel?" I said, "Yes, I do n't know at the creed-bound darkness, malice, superstition but what I might like to; but how come you to sak and religious envy that fills your churches. If the me about any such thing?" " Well, Pat," he anspirit of American Independence had been indeed of swered. "I thought you was a slave yourself at the North." I said, " You're right in one thing, and in another you're not right. I works when I likes, and I pose that you would have had your forms in the gut. plays when I likes, and that 's what your black slaves ter and your forms in high places in earth-life? True can't always do." Bo you see I found out he was a hotel-keeper there in Montgomery. The last time I see him on earth, I see him'there; the next time I see unless its foundation is a spiritual one, you may ex. him was in the spirit-world. He was one of those persons that if you should see them once, you'd always remember them.

I belonged to the One Hundred and forty-third New that it should die, in order to give place to the Spirit | York Regiment, Co. I. I should like very much to go home and talk, but I do n't know about doing as I used nothing to do toward bringing into life this new child to, for the most of us get cut up so quick that we are of American Independence? Verily we tell you you all in a whis to get back and straighten up things. have, and although you have thus far been deaf to the It's all burly-burly, and all want to come first; but I roice of the Father, yet we tell you he is calling you find it 's by law we all come back here, so there 's no in thunder tones every hour you live, and demanding use in one's trying to get back before another. Now, Boss, Captain, Major, General, Colonel or President. holy temple, whether they be the sacrifice of human I do n't know what you are. [I'm all six. I guess.] honor, power or right. These God Almighty demands Oh, you're all; all right. I want to know what you of you; for the time is now come when all these bub. are going to do for me? An Irishman feels sensitive bles that American Independence hath engendered sometimes about making himself understood, but its vory clear what I want. I want something like this-Oh, child of the American nation, God calls you [Medium] -- so I can talk at home. [if you can give into the field, not, it may be, to the battle-field of ma- some facts or incidents of your life it may help torial strife, but of spiritual strife. He demands that your friends to recognize you.] Faith, that I can do

> Well, the first incident of my life that I do n't remember at all, was my being born in Belfast, Ireland; that's the first, to go back to first principles. I supthe year 1829. I can't tell about that, Captain, for small pox. That another incident of my life. You understand, I want eight years of age. Well, about ness. There's two incidents in my life.

When I was in my twenty-first year, I come across-I stopped first in New Jersey. I live a little while in Patterson, and finally fetch up in your city-New York City, I mean. When I was twenty-six, just about that, I was married. That's another incident of my life. Another incident is like this: that after I had been married shout four or five months, my wife tells me she don't like me any more. I said very well. that 's all right, and perhaps you'd like your own folks better; so take to yourself wings and fly off. So she leaves. I applies for papers for desertion, what I have many friends at the South, and some at the you call it. [A divorce.] Yes, that's it; and I got It. ton.

Well, a little short of two years after I marries again. That's a very good incident of my life, for I likes my wife very much, and she likes me. She's and a Catholic as I like, that is, when I was bere. Now I do n't care. Well, sir, them is the big incidents of my life, and the last of all was the incident of my death, which took place at Richmond. [Do you refer to the recent cavalry raid ?] Yes. [First, I go there; then I was transferred to Montgomery, and after that I was taken back again to the first place. I was wounded, that 's how I come to be taken. Faith. I do n't think I'd have been taken if 1 had n't been.

[Where were you wounded?] I was wounded in the foot. [I mean at what place.] Ob, I was wounded at the battle of Bull Run. They say we run like the devil. Faith. I credit as much of that as I please. They say the Yankees' heels were seen very clear a long way off, longer than a nigger's. There was something of a panic or confusion. I suppose you 'Il all admit that. I hear so from this side, too, so I suppose it must be true. [It was a good deal so.]

(What is your wife's name? How? | Your wife's name?] Last one is Mary. [Was she in New York?] Yes, when I left. She was living in Henley Court; it leads off of Walker street. I don't know whether she 's there now, though. Well, my name was Kelly, Michael-not Pat at all; If the gentleman did call me Pat. He could n't bave called me by a better name.

Now, Boss, I do n't know about paying you; have n't got anything to pay with. What 'll I do if I am not successful? [Come again.] That's all right; drive the team until I reach home, hey? [I think you'll reach your wife.] Faith, I think I will; for I'm not one of the sort to give in. unless I'm wounded in the foot, then I can't run, you know. Well, Captain, good-day to you. I suppose now i'll not go out just as I did before? [I've never tried it.] .. Ch, you seemed suddenly to be ushered into the presence of dead have n't? That's so. Well, I'tried one way. I'll try 'tother now. Good by to you. May 11.

Agnes Keniston.

Is it the 10th of May, 1863? [To-day is the 11th of May. 1 died on the 10th of May, 1803, in Holly street, London, England. My name was Agnes Ken. iston, and my age twenty-three years.

I received spiritual manifestations through myself, and I told my people when I died I'd cross the water and speak through some American medium so soon after death that you shall know that this is true. I was not aware that I had passed one day in the spiritworld, but if it is the 11th, I have, for I died on the

morning of the 10th of May. My uncle, who was a minister, said to me when I was about to die, .. Agnes, do you feel safe in your belief now?" "Yes," I said. "Does it afford you all the consolation you need in your dying hour?"sald, "Yes, it does." " Are you happy ?" " Yes." And I said, .. Dear uncle, I 'll come back and convince you." He said nothing, but I know what he was thinking of-that I'd never come,

On the 10th of May I died, or left my body. It is now the 11th of May. I have traveled these many miles. I speak to you in America. I tell you the time of my death. Is it not enough? It should be, sarely. My kind guides, who watched over me for the last three years of my life, have assisted me to fulfill my promise. So I'm here to-day. Adleu. May 11.

Invocation.

Spirit of the Universe, we recognize the perpetual given you many, many beautiful results. Science and are many mediums at the South It I am exceedingly baptism of thy love. Though the tempest rages wildly

within the sacred atmosphere of thy love. Our Pather, the Father of the tender blossom and the falling raindrop, thou Mighty Master of Life, who has lived through all the ages, and will continue to live through all eternity, we will rest secure in thy presence, knowing that thou art omnipotent, that thou hast power over all the elements. And insemuch as then best called us out of the darkness, and given us this new thee all the thoughts, desires and aspirations of thy children, knowing that each one of them will be acceptable unto thee, knowing also that thou must forever love them, for they are thy children and thou art their Father: Oh, Spirit of the Universe, we ask thee for power to speak truth, for already we feel this lightfilling our being, and for this, as for all other bless lage, we will adore thee forever and forever. May 12.

"The Origin of Baptism."

We have not chosen this theme because we expect to throw all of light or truth upon it, but because we know that humanity knows very little concerning the origin of the various rites and ceremonies of the Church; and If we have power to add to the little light they already have, that by so doing they may be enabled to understand the origin of even one of these rites, we shall be well repaid for our efforts.

It is a well known fact, by those who are versed in ancient history, that there was a very great difference ence existing between the people and the rulers, for the priests were the rulers and the rulers were the pricats. 'In consequence of this distinction, the people were at all times in perpetual fear that they should unwittingly offend priestly dignity, for these persons known as pricats or rulers claimed to be in direct rapport with the infinite, to be the agents of the Infinite, or persons especially ap pointed by God for executing his laws. So it hapthe people, and wee be to those who should dare to transgress it.

It is also a well known fact that all beasts of burden larly at the time when flesh-offerings were first in obliged to be performed many leagues from the temple. the ancient Egyptians, the persons who performed this labor, or took the place of beasts of burden, were such it was n't my religion. . . as had been guilty of some trivial offence pertaining to the Church.

Now it were not at all strange if these offerings should present an uncomely appearance, should be somewhat soiled upon reaching the place of sacrifice after having been dragged over the road in the way mentioned. And inasmuch as the officiating priest had a right to appropriate to his own use a portion of these offerings, so be claimed the right to enunciate thus saith the Lord" with regard to cleanliness respecting these offerings. So it was that when the presiding priest found these flesh offerings unfit for his use, he found cause to declare, " thus saith the Lord, so. Well, ! did n't, I died unnaturally. the offering shall be subjected to certain ablutions beother means. After this the worshipers were to present it to the officiating priest, who baptised it with was so fortunate as to receive even a drop of this holy water, was sure to find favor in the eyes of the priest. hence in the eyes of the Infinite. Here, then, we find the origin of baptism.

the days of John the Baptist. And here we find that drill awhile, before they'd let me come in. which was entirely material with the Egyptians incorinterial sense with the ancient Egyptians, it has now become Espiritual symbol, indicative of finding favor with the infinite, as regards the infinite spirit of the human-for it is human. The ages spoken of or referred to between the time of the ancient Egyptians and that of John the Bantist have added somewhat to the color of this symbol. Thus it is that where we found it dwelling in the material with the ancient Egyptians, we find it at the time of John the Baptist a spiritual symbol. And it is even now believed by Christians of the present day that the Infinite will not accept the sacrifice of the human heart's desires with out this crowning external symbol. Oh, monstrous belief! too absurd to find a place in the minds of enlightened humanity even for a single moment.

Standing as we do apart from all forms of religious worship, and gazing as we do upon the mighty past and upon the glorious present, we can but pity that class of religionists who cling with such tenacity to those forms that belong to the ages of darkness and superatition. We say we pity them, for we know that when the scales drop from their eyes, instead of bearing the true mark of originality, they will be like vessele on the great ocean of life, without compass or rud. der; for they have so long builded their faith and anchored their hopes on the darkness of the past, that it will take a long while for the light to penetrate the thick incrustation of superstition.

They call these rites and oeremonials sacred, but they are not half as excred as the song of the bird and the perfume of these buds-[here the speaker pointed better worship at the shrine of beauty as seen in Nature, than to worship at those dark shrines of the past.

We have done, for our time has expired. The something more of infinite law and infinite religion. May 12.

Malinda K. Allen.

would come, and come to this place, that I would give good by. them whatever light I was able to. I made no promise to speak of my early life, so I'll say, nothing about it.

First, let me tell you my name and where I am from. I have been in this spirit world a little more than three months. My name was Malinda K. Allen. I lived on the earth ninety-one years two months and four days. I died in Richmond-not Richmond, Virginis, but Bichmond in Utah Territory.

Now I ve told you I promised my people I would come to this place after death, if I could. I'm here just as much as I ever was. I promised them more also-that I would give them all the light I could But I'm incapable of giving them any light now, although they need it had enough, God knows! I've only come to prove to them that I can come to fulfill my promise to those of my friends who are will be lievers in the Mormon religion, for it is not mine now, nor can I say it ever was, bless God ! I tried to be here it, particularly during the last years of my send dence among them, but it always happened, that some body's wife was committing aniciae or specie y

around us, and the wild waters of sillotlon threaten husband was at fault sunewhere, and could not make to overwhelm us, yet we know that we are living up my mind that the Mormon religion was what it should be, so I did n't have full belief in it. . I loved my people because I was with them, and I do now then we can love a person, you know, if we do n't believe as they do.. .

Now about Brigham Young. I want to speak word about him. I know he has a great many excellent traits of character, but he has a great many faults, and they are so glaring once, and s. while as to spiritual light, therefore with this light we offer onto cover up all the good there is in his nature, and if I was in his place I'd put a milletone about my neor and jump into the river; for, like poor old Judge, he sometimes feels that he ought to do it, I really did not mean to say as much about him when I commenced. but I could n't belp it.

Now, my son, you publish a paper, do n't you? [Yes. The BARMER OF LIGHT.] Well, I know about it. I've heard about it; you see it sometimes goes to Richmond, and my folks will read it; my people will see my message, and Brigham Young will perhaps at it, too. I did n't care for him when I was here, and care less for him now, for be is a tyrant, and ought to be hung as much as any traitor. But if he'd like to talk to me through some good medium, he can do so, but it must be one that he can't have the slightest in: finence over, for I know that he possesses a strong magnetic will of his own, and I claim that as a right, But if he wants to talk with me through a medium of my own choosing, he can do so, and I'll tell him more about heaven, and hell too, then he's ever dreamed of. So much for him.

Well, now, to those dear children who said to me, Mother Allen, I wish there was some way by which we could be free. It seems to me that there 's less of slavery in the beautiful Eastern country. [Meaning the States.] Do you know it seems to me that people there must be a great deal happier and better off than we are, and I wish we could be free. I wish we could go there and settle."

I used to say, "Children, be content, and if God pened that " thus saith the Lord" was held sacred by intends you to be free, the 'll, show you the way to be

I say so now, and those children-girls they wereone of them is a medium. She can talk to me if she were very scarce with the ancient Egyptians, particu- only knows how, so I want her to follow her impressions, whatever they may be, and in that manner I'll vogue. Therefore it was that those who worshiped at get into communication with my people, and tell these Egyptian temples labored very hard to convey them how they can be free. I had some enemiestheir offerings to the place of sacrifice. Egyptian law everybody does-who thought I was an enemy to the baying provided against the alaughtering of offerings Church, and who was n't very sorry when I died. But in sight of the temple, consequently this work was tell 'em I do n't feel any enmity toward 'em, for I know they are poor, deluded critters, to say the best The principal mode of conveying these offerings to the of 'em. But when they come to the spirit-land, they place of sacrifice was by the use of green withs, or will see as I see, and they wont feel that the Church cords made of green withs, attached to the hoofs and is the only thing to be thought of. Well, this true. horns of animals. But as the latter were scarce among We can come back and talk, and I want to speak with them about Mormonism, the religion of my people, for

Now, my son, I'm done. [Would you like to have a paper containing your message sent to any particular person in Utab?] Yes, I should like one sent to Brigham Young, if you will. Good day. May 12,

Alfred Kimball.

Well, bub, what is the news? [There's not a great deal at present.] I'm a atranger here and do n't expeot to do much. That old woman could run the machine a good deal better than I can. [She had more power, perhaps.] So it seems. [She returned with great power. because she died naturally.] I suppose

I was private in the 112th Hilinois Regiment, Comfore it is brought into the presence of the priest." If pany C. Alfred Kimball was my name. I died in the there chanced to be a running stream near by the tem- St. Louis hospital, of fever, rheumatism, and the ple, then the offering was required to be immersed in shakes, all together, I feel rather hard to-day; do n's It seven times; if not, it must be suitably washed by feel used to it. I am from Brownville, Illinois. I've folks there-a mother, sisters, and a brother, who would no doubt be glad to hear from me, for I'm not water taken from the holy cop, which cup was said to sure that they know I'm dead; maybe that they do. contain the literal blood of the Influite, and whoever although I do n't think so. When I heard of this new Post Office, I stepped pretty lively this way. I came at double quick, I take it, and when I got here I learned one thing, and that was, that you must know how to run the machine before you could be allowed Leaving the ancient Egyptians, we will pass on to to use it. So I had to stay in the outside ranks and

I suppose there are these kind of folks (mediums) porated into the spiritual; or whereas it existed in a all through the country. [Not in every place.] Well. Brownville, and 'I do n't know about taking one like these so far. They generally-women do-have so much baggage to take with them. If they'd go on twelve days' rations and a blanket, it would be all right, but that is n't the way they do business, is it? [No.] Well. if these kind of folks are not to be found in Brownville, what'll I do? It's all very good for one to come here and talk, but in my case, it only sharpens the appellte to talk at home.

Well, I should like to meet my folks and talk to them in this way, fand then I'll tell them what I've seen since I've been in the spirit-world. Oh, a variety of things I've got to tell them; so if they can find me one of these kind of people near home. I think I should be inclined to use one of them. It seems to me that I should be able to make myself known to my tolks. Do your people know about this mode of return?] : Well, I disremember whether I ever heard them say anything about it or not: however, I do n't suppose I come here in vain.

Well, if any of the folks get my letter and invite me to come home and talk, I'll do it; but if they get it and do n't ask me to come home, then I 'll take it for granted they do n't want me. [What age were you when you passed away ?] Twenty-five. [Can you give any facts of your life?] Well, .I don't know how you should know anything about me. I don't know ; anything about you; if you know me, why then you are ahead of me. [I ask for your benefit, not mine.] Yes, I see. What shall I give? [Any incidents of to a bonquet of flowers upon the table.]-not your life that will serve to identify you to your half as expressive as these fair flowers. Oh, you had friends] You mean by that something that took place with me on earth. Well, my life on earth was pretty even, and I do n't know what to hitch on to.

Why, I can think of my whole life and not rememsubject is one that you may each one of you perfectly her hardly an angle or turn in it. Some folks' lives understand if you analyze it according to the light of are made up with a hitch here, and a crook there, common sense; for surely if you do this you will learn but mine was n't so. I do n't know what to hitch on to. Well, the biggest of all that ever happened to me in my life, was my death. You see if I was with the folks, and they should ask me any question about my life, you see I could enswer it, but I don't know I promised my people I would come back if the spirit | what they want. [All right.] . Well, if I and it sint ived after death. I believed it'did; but if it should all right, I'll come back again if I can get a chance ; have power to come back and speak to its friends I no knowing whether I can get the chance. Well, May 12."

Olive Gaines.

I've got a mother in Cincinnati, and a father that 's gone to the war. My name was Olive Gaines, and I was ten years old, I died of soro throat and fover in

March, a year ago this March.

My mother is sick because she thinks my father is wounded and will die; but he is n't to die, and he if not badly wounded. My brother, who died before I did, is here, and he says, Tell mother if she will find somebody that I or Olive can speak through, he will telither all about my father, and keep her posted of his movements.

When I was four years old I had the measles and whooping cough, | When I was six years old I had the long fever, . I was burned on my arm, and the sources! there when I died ... I med to dream strange things. and my father; and; mother thought 1; imagined 10 much in the day time, that I dreamed of it at night; It wes n't so. My teachers, here say that my breis was very sensitive to impressions from the other stories

C-4 went who was guarding . father to he could Best my ft restoratio nghillag (don's ku My gra tuther-b good wh bere on different. uli my f times of Ma trust that is, what he ting his ! I must

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and many times I received such vivid impressions from the other world, that I carried them with me into dream-land, and worked them out in my dreams at uight. Bhe 's thought a good deal about them since I left, and wondered if it had anything to do with my sickness and death. It did n't have.

I d want to tell my father, too, that his grandfather, who was an officer in the Revolutionary War, is his guardian spirit, and he says, ... If he could see that my father understood that which he was fighting for. be could help blin a good deal more than he does." But my father thinks he 's fighting, he says, "for the restoration of the Union;" but instead of that, he's fighting for the inauguration of true liberty, and he don't know it.

My grandfather was a good man-my father's grandfather -he was a good man, but he says he was n't good when on the earth, and he thinks if he lived here on the earth now, he should werehip God in a different way from what he then did. He says I may tell my father to trust in God, and foalt upon bim in times of danger, and he 'll help bim, and if he puts hie truet in God, he 'll help him. What he means by that is, that if he's really fighting for the right, or what he really believes to be right, that will be put ting his trust in God; but if he fights merely because he 's paid for it, he can't help him.

I must go now. Olive Gaines, of Cincinnati, that my name. Good-by. [Will your mother get your letter?] Yes, elr. My great grandfather, he is-be says she will. When she gets it. I'll come and toll you; then you can write to her and see if I have n't told the truth. [I will.] My grandfather says I may, Good by.

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. OBSESSION. BY MISS ENNY HUBDINGS!

In the last week's issue of the DANNER OF LIGHT I notice some remarks made on the subject of Obsession by a spirit through the mediumship of Mrs. Conent. Amongst the truly valuable evidences of spiritual communion which this excellent lady's service affords us, we of course look rather for tests of spirit presence, than sound philosophy; I am not surprised. therefore, to find one of our invisible friends, speaking through Mrs. Consut, disposed to dodge the question of the cort of observior unually implied by the word, by including in the category of its various meanings the electrical and magnetic influences by which spirits are enabled to exercise automatically certain organs of the body of the medium, as the brain, hands, feet, Ac., &c.

Whatever may be the orthographical meaning of the word, we popularly understood by it the complete control of the body through the organe of the brain by & spirit, wicked in intention, mischievous and sometimes dangerous in acts, and often proteonal, both in word and deed. In my own experience I am frequently called upon to visit persons who manifest the most extraordinary tendency to perform ovil acts, and utter profane language, speaking sometimes in bareb, gutteral tones, and not unusually imitating, both in speech and action, the lower animals. Buch cases as these are very commonly pronounced by Spiritualists, .. Obsession." Perhaps they are; but before we can form any correct theory on the subject, and ere we jump at conclusions that present us with hideous and revolting features of spirit life, and open up dangers in the communion which might well justify a general outery against seeking its practice, let us consider some of the facts belonging to cases that come under the notice of the mediums, myself and my experience for

I was called upon some months ago to see a young girl who was, as her friends positively assured me. " obsessed by evil Spirits," and was only to be cured, as certain "good spirits" declared through the sufferer's own lips, by my power over " the dark spirit" as exorcist. I found an interesting girl of fifteen years old, (who at the time of my visit was under the malign influence in its fullest force.) Hierally banging on to the cornice of a high room, whither she had climbed up with all the agility of a cat, and now (crouched up into a sort of buman ball.) launched fearful executions at the bystanders, in the coarse. rough tone of a man. Presently the poor child cropt down to the ground, and proceeded to crawl round the toom with dreadfully animal movements, occasionally barking like a dog, and varying such sounds with barah and abusive, but cutirely irrational speech; her parents informed me her condition assumed many phases, often presenting evidence of " most high and holy control." discoursing admirably: improvising poetry, singing, and sometimes speaking languages with which she was entirely unacquainted.

Before i left, one of those paroxysms of a "supe rior state" influenced her. and addressing me, what purported to be a spirit physician, informed me in choice language, "that I pip understand the case." and requested I would state my convictions to the parents.

This I presently proceeded to do, although I am bound to add, without impressing those convictions in the least upon their minds, siready predetermined to accept of nothing that would clash with the theory of " obsession." As the last spirit that appeared to influence fue young lady evidently read clairvoyantly what was passing in my mind, and manifested an amount of intelligence through the medium's tranco state that entitled his opinions to consideration. I shall venture to give the theory, frequently suggested to me by spirits, and then pressing on my mind, even as I have received it. This person, and many others whom I have visited similarly affected, was the sobject of a diseased brain, which at periods regulated by some exciting cause not understood, produced sometimes a partial and sometimes a more general condition of inflammation on the cerebrum or front brain. generally supposed to be the seat of reason, but certainly the organ whose healthful action is essential to the manifestation of intelligence. In this disorganized state of the legislative organs, the entire rule of volition is under the domination of the back brain (cerebellum.) and its adjacent nervo fifculties are now in operation, and as these exist equally in all animals, and are the stimuli to all animal movements, the result operates in purely instinctive and animal actions, while whatever of humanity is attil operating through the disordered realm of reason, being under the domination of the animal faculties, displays theif in language and acts human in form, but animal in will, and all these can and (i believe.) do take place without the influence of any spirit at all, except the unfortunate tenant of the semi-lunatic form of the subject.

In several instances I have clairvovantly perceived in the so-called "obsessed," spinal curvatures and other defects of the great source of nervous action, the spinsi column, which the parents have been compelled to own to, and which slope would account for the occasional displays of abberrated intellect. Accidents in infancy, or any cause hereditary or circumstantial, which affect the brain or norve centre, I have found upon careful investigation, very common | rational features proceeded from lunsoy, but that in in these cases, and, as I believe, wholly sufficient to account for their existence.

The ignorance or carelessness of the parents often disregards these physical causes, and, if they happen to be Spirituellets, I find them just as ready to fall back upon the universal solvent of "obsession" as the Orthodox are to attribute every concelvable phonomens of life and nature to the direct act and will of God. It may not be invariably apparent even to the most careful scratiny, that all cases of so called obsession result from physical causes, but I have proved so many to do so, that I still watch and wait to see a yet larger number render up this solution of their mystery.

I have visited a great many lunatic asylums, and notwithstanding the assurance of one professional attendant on these unfortunates, that in the majority of cases of lunscy, post-mortem examinations could throw no light upon the cause of madness, I am convinced that the whole of the dreadful array of such cases grow out of unnatural pressure upon the brain. and whether this results in external inflammation of its material organism or not, whether the discase marks itself upon the substance, or simply riots through its nervous fibres to the imponderable element of life. I cannot yet discover a single case of lunsoy which does not manifest disturbance of that equitibrium which should exist amongst the organs whose totality we call "the brain," which disturbance is in finelf the lack of reason; and this I claim to be suffloient to account for lunacy, and lunacy, I am equally convinced, in partial and erratic action, is just what we call "obsession."

When we remember that " the organs of the brain." as we term them, are not as separate parts in the least degree demonstrable in its substance, and that the subdivisions of the grantum, into which the phrenologist him classed the various faculties, are all ble own hypothetical arrangements, totally openstained by any corresponding appearances in the matter itself, it is avi. dent that though the substance of the brain is the instrument through which the faculties of the mind become manifest, that there is a subtle and imponderable clement perveding that substance, which may become time to subscribe for the manual Grove Meeting of Shiritualists at New Marren Chaes, and other speakers, will be there. Good ment perveding that substance, which may become

distarted, and thus affect the mind's expression without being appreciable on the mere material surface. I believe, moreover, that this imponderable element is believe, moreover, sunt sum impossesses or by what Flore, Booke County, four miles south and 28th, in Robins nerve force," " vital force," " life," or by what Baturday and Sunday, June 21th and 28th, in Robins and Sunday, June 21th and 28th, in Robins soever name we may form the connecting link between source name we may term the connecting link between spirit and matter; that this is our spiritual body, the clothing of the innermost, and which at death of the body becomes the outermost of the soul; that this more force is affected by whatever physically affects. Arrangements will be made to accommodate all the innermost, and which at death of the body becomes the outermost of the soul; that this among them we will meetle affected by whatever physically affects. nerve force is affected by whatever physically affects Morrison, and we invite all speakers to attend the consmot on the nerve centres, and spiritually by excessive pressure on the mind; that being the median between platform will be free.

Par order of the committee. body and mind, it is the instrument of both, and reresents any disturbing cause of ill to either; but as it is imponderable, its effect on matter is not appreciable at all times to the senses, and bence the difficulty of

I beg to add to this dissertation a few words of comment on the nanular theory of "obsession" from a spirit friend, whose opinions I highly value:

tion of the brain.

the anatomist in tracing lunacy in a diseased condi-

" Observe the actions and speech of most of the victime of 'obsession,' and you will remark them to be in general firstlonal, useless and purposeless. For toyself, I confess I know of no insums spirits. The Sunday by the Society of Spiritualists, at 2.5-4 and 114.2 and Admission 10 cents. Lecturers ongaged:—Mrs. Cora L. V union of a body and spirit, suffering of which, in either Sept. 6 and 13; Mrs. M. B. Townsend in general irrational, useless and purposeless. For case, reacts on the other, but regains equilibrium when separated. If a spirit is at all rational, how can you expect a manifestation of pure imbecility or savage in humanity should proceed from his influence? I do not dispute that a spirit may so completely subjugate the will of a mortal to his own as to appear to dwell within that morfel's organism, but why do you attribute such foolieh, senseless acts and words to a conscious intelligent soul, presenting no line of de, marcation between the cunning of madness and the obsession you complain of? I repeat to you my be. lief, that the display of animal movements, blasphemous speech and semi-human actions, attributed to the obsession of evil spirits, is the result of a disordered brain and the predominance of the animal proposalites.

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June 29. Lowell.—Bpiritualists hold meetings in Oburch corner of Central and Morrimack streets. The following speakers are engaged to speak formon and afternoon = 8. J. Finney. June 29. June 29 conscious intelligent soul, presenting no line of debrain and the predominance of the animal propensities over the intellectual. If you urge that the obsessed united Meetings will be held Sundays, afternoon and frequently speak with an angelic as well as demoniac 28; Miss Martha L. Beckwith, Aug. 2, 9, 10, 23 and 30; Miss tongue, evidencing clairvoyant and other exalted Laura Deforce Gordon, Sept. 6, 18, 20 and 27. powers, and proving the possession of bad spirits by this display of control from the good, I answer, bad and good spirits may both control a very helpless and strict in afternoon at 21.2 o'clock, and in the evening at 71.2 o'clock. Beakers engaged:—Mrs. E. A. Biles, June at 71. negative condition so favorable for the control of other minds; but it is not to the display of foreign intelligence, good or bad, that we object as proof of 'obses- Currie sion, but to the lack of it; and observing such innum. bad spirits can progress here as well, if not a little better, than by going to spirit circles to chew, and spit, and swear, and drink spirit on lumps of sugar, through sympathetic mediums, and then become anddealy very much improved in mind and state by the exercise. But that positively we have no insane asylume here, consequently I am at some loss to determine where the INSANE OBSESSOES come from."

In concluding this article, it may not be uninterest ng to notice the case of a young lady at Providence, R. I., whom I have lately visited, who has been bedridden. I believe, now for some three or more years One side is partially paralyzed—one hand and arm therefore entirely uscless; the lower part of her body frightfully contracted and drawn together for weeks at a time. She has been known to abstain from any other food than the trifling sustenance extracted from chewing and spitting out little pieces of bread. This unfortunate young girl, like other cases I have alinded to, is at times subject to frightful paroxyams of what my friends assured me gravely was "obsession;" but which were evident symptoms to me of inflammation of the spine and brain, producing temporary insanity. The usual obsession hypothesis was adopted, it seems. from the roung lady's extraordinary manifestations of spirit control of a high order in her fucid moments. Also another remarkable feature of her case is her ciairroyance, which in some instances is the most di-rect I ever witnessed. I am possessed of an excellent 13; in Quincy, Sept. 20 and 37; in Troy, N. Y., December; drawing of birds, executed in a room where every ray water. Verniont. of light had been excluded for weeks, to favor a dreadful affection of the eyes, which rendered even a faint streak of light intolerable to her; yet in this state. with her one band, (the other numb and lifeless,) she has executed a great number of drawings, writings and needlework, could read, tell the time, and the persons who presented themselves at the street door before it was opened. Some of these drawings, executed not in the dark, but in the thick blackness, are elaborate and excellent, and the paper dancing dells she cut out, painted and dressed, are very superior to many an one's work performed in the light and aided by two

As an evidence of the natural and perpetual clairroyance of this singular case. I presented her with a book, by way, as I said, of testing her assertion that she had perfectly recovered her eyesight, when she immediately read down the page for me clearly and well, and could hardly be made to believe me when I told her she had been reading from a book held upride down.

My own conclusion on this, as on many other et more marked cases, is, that the repulsive and irconditions where the worn and suffering nervous system was highly negative, the over watchful love of guardian spirits controlled the weak organism in manifestations of use and beauty. As a specimen of this poor sufferer's capacity for expressing sublime spirit. ual ideas in appropriate language, I enclose one of the poemso that she wrote, and which are from time to time circulated as ourlous evidences of spiritual life in the midst of what is little better than physical

.THOUGHT.

Whence shall we trace its origin? How shall we note its birth? 'T is not confined to things of time, Nor bound by things of earth.

It penetrates obscurity, Dives into things remote; Boars till it reaches malms of light, U'er water's space doth float.

Tis swifter than the lightning. Rivale the meteor's glow; More vivid than the brightest ray The sun abroad doth throw.

Yields light from gleams immortal, filensing all time;
A brillant caught from noseen worlds,
E'en to God's throne doth climb.

We feel, but cannot fathom Its wonder-working force; Mind. in its most profound research, Cannot divuige its source.

'T te born, and who may stay it? 'T'is gone, oh, tell me where; 'T is registered, the record kept; Will-heaven not show it there?

We cannot stay its impulse.

May not impede its night; But we must meet it at that day When darkness is made light.

Annual Grove Meeting.

Spiritual Grove Meeting.

The Friends of Progress and Reform will hold a two days' meeting in Northern Illinois, in the town of Flore, Boone County, four miles south of Belvidere, on

Per order of the committee. HIRAW BIDWELL.

Appual Festival,

The fourth Annual Festival of the Religio-Philosopi cal Society will be holden at the Universalist meeting-house in St. Charles, Kune Co., Illinois, commencing ou Friday, July 8, and continuing Saturday and Sun-day. By order of the Beligio-Philosophical Society. B. S. Jones, President,

NOTIONS OF MEETINGS.

BOOJETT OF BRIDGE ALIETS, LYONON HALL, THENOUT ST.

COMPRESSOR HALL, No. 16 Bachylel Deterrer, Boston.— The Spiritual Conference meets every Tuesday eve-ning, at 71-2 o'clock.

bath afternoon and evening. Speaker engaged:-II. D. Sto-

Ontoorax, Mass. Music Hall has been hired by the Spirit-ualists. Meetings will be held Sundays, afternoon and

Mil.ronp.—Meetings are held every Sunday afternoon, is Lycoum Hall, at 1 1 9 o'clook. BOOTH READING .- Speaker engaged :- Mrs. Augusta A.

PURTLAND, MR.—The Spiritualists of this city hold regusion, but to the fack of it; and observing such innumerable instances in which base and criminal acts, abore all innationed unintelligent ones, are charged upon the obsession of evil spirits, we hope yet to be able to convince the world we have plenty of moral hospitals here in spirit-land for the cure of souls whom followed the print of the cure of souls whom followed the print of the cure of souls whom followed the property of the formulation on earth have contaminated, and that

ton, month of Oct.

Barcon, Mr.—The Spiritualists hold regular meetings every Bunday afterhoon and evening, and a Conference every Thursday evening, in Pioneer Ohapel, a house owned exclusively by them, and capable of seating six hundred persons. Speakers engaged:—Mrs. Mary M. Wood, June 28; Miss Emma Hardinge, July 5, 12, 19 and 26; Mrs. Laura DeForce Goroon, Aug. 2, 8, 16, 25 and 30; Mrs. A. M. Middlebrook, Sopt. 6, 13, 20 and 37, and. Oct. 4, 11, 18 and 26; Charles A. Haydon, Nov. 1, 8, 15 and 28. PROVIDEROS. - Speaker engaged: - Mrs. Eliza C. Clark

NEW YORK,-Dolworths Hall. Meetings every Sunday morning and evening, at 10 1-3 and 7 1-2 o'clock. Jackson Davis will occupy the deek for the present.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in orde o do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change to the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BARRER or LIGHT.

Mas. Ooka L. V. Bares will lecture in Lycoun Hall, Boston, June 28, and July 5 and 12. Miss Lizzie Dorne will speak in Portland, Me., Sept. (and 13; in Philadelphia, Pa., Oct. 4, 11, 18 and 25. Address

Pavillon, 57 Tremont street, Boston, Mass. F. L. H. Willia will lecture in Portland, Me., August 2 and 9; in Qu'ncy, Mass., July 26. His post-office address du lng July, Aug. and Sept. will be Hanocek, N. H.; previous to that time in Concord, N. H.

Mas. Augusta A. Cunning will speak in South Reading. June 25; in Oldtown, Me, Sundays of July. Address, hox 315, Lowell, Mass. Miss Enna Handingn's will lecture in Portland, Me., in

June; in Bangor, in July; in Quincy, Mass., the first of Aug, and the West in the fall and winter. Address, Rose-Gross, Delauce P. O., Burlington Co., New Jersey. Mas. Amanda M. Spanon will lecture in Milford, June 28 and July 5; in Quincy, Sept. 8 and 19. Address, New York

Muss Enna Houston, will lecture in Chicopee, June 26; in Williamente, Ct., July 5 and 18; during the month of Oct. in Portland, Me. Bhe may be addressed at either place as above, or East Stoughton, Mass.

Miss Marras L. Beckwirk, trance speaker, will lecture in Springdeld, Mass. June 25; in Stationd, Cons. July 5 and 13; in Williamtic. July 19 and 20; in Chicopec. Mass., during Sug; in Providence, R. I., during Sopt; in Taunton, Mass., Oct. 4 and 11; in Lowell, during Doc. Address at New Havon, care of George Beckwith. Reference.

H. B. Storer, Boston.

WAMBERS ORABE will speak in George County, Ohlo, June
28; in Richfield, Summit Co., O., July 8; in Loudon, O., July
11 and 12; in Seville, Medina Co., O., July 10. His address
for August will be at his home in Battle Creek, Mich. He

will receive subscriptions for the Baoner of Light. ISAAO P. GREENLEAF Will sprak in Konduskeag, Me., July 13; in Bradford, July 19 in Excier, July 36. Address, Excier Mills or Bangor, Me.

LEO MILLER Will speak in Milford, N. H., June 28 in Wor cester, July 5 and 12. Address Springfield, Mass. DR. M. P. PERROE, trance speaker, of Newhuryport, Mars. will ledure in Plymouth. June 28. Not engaged for month of July. Address, care licks Marsh, 14 Bromfield street, Bos.

W. K. Brezzy will speak in Snow's Falls, Me., and vicinity through July and Aug.; in Wercaster, Mass., October 4 and 11; in Stafford, Conn. Nov. 1 and 8. Address, as above, or

H. B. Broann, inspirational speaker, may be secured for Sundays in this violatly, by addressing him at No. 15 Boyl-aton street, Boston. Will speak in Tauntop, June 28. Mas. Baran A. Houron will speak once in four weeks judiow, Bridgewater and South Reading until further notice. address, Brandon, Vs.

Address, Brancon, v. Mrs. Aswa M. Middleszoof, Box 492, Bridgenort. Oone., will lecture in Troy, N. Y., every Sunday in June. in Springfield, Mass., in Sopt.; in Ohicopee, in Oct. in Lowell, in Nov.; in Bridgeport, Conn., Dec., Jan. and Feb.

MRS. LAURA DEFORCE GORDON Will speak in Onelda. N. Y., during June, address care of O. A. Bollonback, Edg.; Providence, R. L., in July; Bangor, Mc., in August; Chicopee, Mass., in September; Springfield, Mass., in October, Address at above, or box 505, La Grosse, Wig.

Miss Natute J. Tampus, Inspirational speaker, Jackson ville, Vt., is engaged to speak, on Sundays one half the time the presont year, at Ashbeld, Mass.; at Shelburne fails, one quarter ditto, and at Jacksonville, Vt., the remaining quarter. She will speak in these vicinities on week days. If roquired.

Mas. B. A. Briss, Springsteld, Mass., will speak in Quincy, Dr. L. K. and Mas. S. A. Coonear will locture in the

Universalist Church, North Hanson, Hunday, June 28, morning and afternoon. Address. Banner of Light, Boston.

ong and sucrious. Address. Benner v. Ligot, Doseco.

OMARLES A. HAYDEN will apeak in Dover, Me., through
June; in Carmel, Me., July 5; in Offarieson, July 19; in
Entler, July 19; in Troy, July 26; in Oldtown, Aug. 2; in
Livermore rails Aug. 2 and 15; in Quibey, Ma., Aug. 23 and
60; in Bangor, the first four Southers in Nov. Kot engaged
for Sept. and October. Will aposk in Mass. and New Hampshire those two months if the Griende desire. Address, Livexport Falls. Ma. ermore Valla, Me Mas. E. A. Kingsnour will speak in Ellington. Ct., July 5:

and will make engagements for the coming Fall and Winter in the West. Address as above, or 703 N. Third St. Philis-GEO. A. Prince, trance medium, will speak in Charleston,

Me., Beut. 5. Address, Dorser, or Auburo, Me., caro J. O. Harris, box 81. Will ahawer calls to speak for a few Bah taths, or week-day avening jectures;in the violalty of Lewis Man, Minr M. Wood will speak in hanger, Me., June 15; in Quincy, Mass., July 3, 19; in Statherd, Conn. Sept. 5 and 18. Address, West Killingly, Conn.

Mas, Baran Ballum Marramus will speak in Rocking-ham, yt., June 28. Address, East Westmoreland, N. H. Mas Lavas M. Hours will speak in Glenbein, June #8.

A. H. Davya will speak in Mt. Holly, Jane 28; in London-derry, July 2; to Horsingham, July 13; to Putous, July 10; in Humanusium, July 20; in Chesterfeld, N. H., Aug. 2; in Rast Westmoreland, Aug. 9.

мая, Линица В. Rudip, trance speaker, Taunton, Mass., Will speak in Acrton, Mass., June 28.

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MES. PARNIE BURNANE FELTER may be salement at Northampton, Mass., care of W. H. Felton. all—Sm Northampton, Mass., care of w. di. sciton. All—one
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Awris Lord Orangestaly, Mostoal medium, may be addressed for the present at Boston, Mass., care of Phito Chamberlate. berlain.

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REV. Dr. S. M. Landis, scientific inspirational speaker, will receive calls to lecture. Address, Water Cure, No. 2207 Callowbill street, Philadelphia, Pa. 119—5119 Miss B. ARRA RYDER, trance speaker, address care of Banner of Light, Boston. Man. Launa Coppr will attend funerals and snewer calls

o lecture. Address, Dayton, Obio. MRS. C. A. Firon, trance speaker. Address, 895 4th street, New York City. m23.-6m* DE A. P. Piesce, tranco speaking medium, No. 7 Myrtle street, Boston, will answer calls to lecture. m23-3m* Man. Frances T. Young, trans espeater, address, Bela farsh, 16 Bronneld street, Boston. Mas. C. M. Srown, lecturer and elstryoyant, will answer lecture, or visit the sick. Address Janesville, Wis-

MRs. Spare A. HUTCHINGSON will answer calls to lecture along the line of the New Hampshire, Northern, Vermoi Central and N. Y. Northern Railroads during Aug., Sept. an June 20.—3m. June 20.—3m.

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