BOSTON, SATURDAY, AUGUST 15, 1863.

NO. 21.

Miterary Department.

NORA, THE SEERESS A STORY OF INTERIOR LIFE.

SY CLEATER DURAND.

DRAPTER VI.

A Starm on the Monajula.

The expression of Paul's countenance for a moment. as he gazed shout the helpless, unsheltered group, was one of the deepest regret and self-accusation. Daisey, who, fatigued with the excitement of the day, had been eleeping quietly in his arms, now clung to his side, exclaiming, in bewilderment:

What shall we do, Paul? What shall we do? We shall get very wet, shall we not? Must we stay out here all night, do you think ?"

But Paul's nature was not one to yield long to despondency. He had been looking at the child with inexpressible tenderness and regret, but her plaintive voice restored his courage.

" No, my little pet; I do not think we shall stay here all night. When they find we are not at home, | they will come back for us. Stay with mamma now. dear, while I go out to reconnoitre a little."

He placed her gently in Mrs. Haughton's arms, and folding his thick shawl about her, stepped around the angle of the cliff to examine the prospects.

The storm was rising rapidly; the wind hissed through the tall cake and bowing hemlocks, and the dead leaves were scattered in handsful before the blast. Already great drops aplashed downwards through the abivering foliage, and in five minutes the whole fory of the atorm would be upon us.

" My child, my child !" mouned Nora; "if she were only in a safe shelter, I would not murmen; but she will be draughed, and then nothing can save her."

".Don't fear for me, mamma," murmured the child., " Paul will take good care of us, he is so strong and so kind; I love Paul, mamma, do n's you?" The mother pressed her more fondly to her bosom,

and only saswered in silence. Paul soon returned with an armful of strong hamlock bought, which his proceeded to arrange in front of our retreat, " This is a more sheltered nook than any other." he

said; " for the wind is directly behind us, and these boughs will keep off the dampness, in a measure. How now, little obick, are you nicely brooded?"

" As warm as toast," replied Dalsey, cheerfully: "but what are you and mamma and Benlah to do ?"

.. Never fear for na; we shall find some way of keeping warm; though, in truth, this wind is getting sharp. Are you cold, Nora?"

She was shivering, but she replied, very cheerfully: Fortanately I had a thin shawl with me, which I would not socep). Paul paused a moment, and noted

Mrs. Haughton's chilliness with a deprecating eye. .. Here, Beulah," he said, .. sie close to Nora; closer, closer; you will warm each other; and there, draw the shawl shout both of you; that will be some

help." We were indeed more comfortable, and as Paul wove us over securely, we began to experience a slight sen-

sation of anuguess and comfort. When the last interstice was filled, and light and air, as well as dampness almost effectually excluded, Paul crept in beneath the shelter, and then, for the

first time, I saw how deep were his regrets and self-" Are you very cold, girls ?" he asked, shivering bimself, for the rain was now falling in torrents, and his clothes were quite damp. .. I shall never forgive

myself for this careleseness; you will all be sick, and my remoras will not then avail von." "Do n't accuse yourself, Paul," I said; "the storm came up very suddenly, and we none of us saw it. 1

think we are not in as much dauger as you." "You look port spongh, Replah." he said. "I think you have enough of the beroids about you to

endure much; but, my poor Nore !" Mrs. Haughton was beart sick about her child. She told me afterward, that her sofferings in that hour

were almost intolerable. She blamed herself for all that had happened, and her fancy exaggerated the ertis which were yet to come.

"It is of no consequence about me," she said, "if Daleey doss not ebier." "I dou't water, madma," said the little one,

cheerfully; " I am vary comfortable." Paul was taking off his coat to wrap about Nora; he

seemed to have no thought whatever of himself,

"Paul," I expectulated, "are you orany? You will take your death. Here, let me arrange you; it'is copt a hard headache, and that Daisey seemed to have no time for fastidiousness now; sit close to Mrs, Hanghton; her obest only is exposed; put the coat in front of both of you, and it will serve patily to protent sver, and once, I know, knocked at her door and was both." 1

arranging it, so that both were more comfortable. Then ouston, she kept constantly by her side, and in the I coupt back to my own place, on Nora's other side, and evening they both remained in the parior and joined We sal there in bilbace.

The dimine was deeper than twilight in our little receing hand emoothed the nott treases of her abining show. bair? I struggled with a bear is broe and was ellent.

pain Physics and with a

be long. I think by a rous, and held her to her the prime of life, spiring the room, announced as bottom in algory." There, my love, do you rest more to facility benefit to be readily benefit. I fadles and gentlemen, it fadles and gentlemen. Harney or it where

Dalsey signed, and side not answer.

Dalsey sign Due tomorphism the service and the service production of the production of the service of the se the state of the think and the court of parather again a magnetic again to a specific description of the electric

wanton neglect. Let me bold her, dear; you will fallene yourself."?

The storm was clearing, and by the increasing light I:onw that Mrs. Haughton's face was deathly pale. Years were on her obsek, and she replied in a husky teza:

" You do not know what you are saying. Paul. It is I only who am to be blamed for this. But, see, it gets brighter; is n't the rain nearly over ?"

Paul peeped outside his hemlook bough, and replied: "Yes; I do n't think it will be clear directly. But It scarcely rains at all now, and there is a boat on the river. They are coming for us."

It was joyfal intelligence. The hemicok boughs were quinkly pushed saide, and a white handkeroble! raised as a signal to the boatman, who was scanning the shore eagerly for some trace of us. It was quickly returned, and Nors; whose impatience seemed to me more eager than even our circumstances required, wenpoord that we should start immediately down the mountain.

"No." said Paul, kindly, yet with authority, "stay here, Nors, and all of you, till I go down and bring you the shawls and overshoes which have doubtless been provided for you. It would be folly to undertake the descent without them."

Scarcely staying for our reply, he bounded down the cliff, and disappeared among the underbrush. His absauce seemed to be a relief to Nora, whose countenance, now that I had time to scan it, bors traces of deep grief and emotion; there was, too, a wildness, a look of stern despair in her eyes, for which all her anxiety about her child, did not seem to me to account. Yet, I could see that she strove for columness, and I forbore to question ber. The fifteen minutes of Paul's absence seemed an hour. He returned at last, accompanied by Dr. Romeyn, and both bore bundles of wrappers and thick, warm overshoes. Once warmly clothed. our spirits rose a little; only Nore seemed still plunged in grief and dejection, which even Daisey noticed.

"Do h't be anxious about 'me, mamma," she said, my side is much better now, and I am quite certain I have not taken cold."

"No," said Paul, hopefully: "and you are not going to take cold either. I shall wrap you up so closely that not a breath of dampuess can reach you, and I shall take you right in my arms, and you shall be as mite as you were in your own little crib at home." " And see, mamma, the sun is coming out in spite of all Paul's svil prophesies, and it will be delightful weller bome."

Mrs. Hangbion strove to smile, but the attempt was

"Now, Dootor," said Paul, "I believe we are ready to start. You shall take care of Beulah, and Nora will come with me, and we shall soon be over all

"Did you not think it very strange?" saked the doctor of me, as soon as we were fairly started down the slippery, dangerous path, " that we all ran off and left you so? The truth was, the storm was nearly "Not very; but the change has been very sudden." upon ne before we discovered it, and in our haste you were forgotten. When we reached the river-side, some contail you had gone home; we therefore went on without you. As soon as I discovered that you were left. I was very onesay; but the storm was so severe that it was worse than useless to think of attempting to cross the river, and as soon as it ceased, I started out. I hope you have not experienced very great discomfort ?"

"Oh, no," I said, "we had been a great deal more securely housed than I had fancied possible when we

"I knew Paul was as asfe a person as you could possibly be with," he replied, "but I was afraid you would auffer, nevertheless."

"I should say you had been experiencing hydropathy on a grand scale," said Voluey Bichards, laughingly, as we stepped upon the plazza.

" Yes," replied the doctor, smiling in the direction of Paul and his charge; "but such powerful agents are sometimes very effectual in bringing on crises, when other means fall."

I did not blame the usually grave doctor for his joke, for no betrothed lover could ever have been more ten. der or solicitons than Paul bad been all the way down the bill, and although Nora had evidently andeavoyed to appear an serene as usual, an observant eye could not fall to notice that her emotions were more than usually disturbed; but the effect of this pleasantry upon her was ornel. She blushed, grew pale, bit her tip till it was purple, and finally retreated hastily to her room.

: CHAPTER VII. The Spectre of the Feast.

The day succeeding our advanture proved clear and cool. Paul came down to the breakfast table looking somewhat the worse for his exposure, and inquired in hoarse tones after my welfare. Mrs. Hangbion did not make her appearance, and in answer to Paul's carneat. memages, returned reply that she was quite well, extaken no injury. We hone of us saw her during the day, Paul was moody and restless without her, howdanied entrance. At tes, however, she made her ap-It was a loose regist, and I had little difficulty in pearance with Dalsey, whom, contrary to her usual the usual recreations.

Hora looked very pale, and there were deep hollows coll, yet I know that Phol had drawn Norm alose to ble around her eyes, but perhaps I alone, with one excepbroad breast, and was sheltering her there. I heard tion, believed that her unusual guity was assumed. I whispered words of endearment, and I know that a car do not think ahe could deceive Paul with any false

We were playing " Proverbe," and Mrs. Haughton Dalley monded; the militer started abriculty, and and Dalley for the oblid often assisted in the game—exclaimed:

Wheal is the matter, my oblid? Are you in by the semewhat manual sound of carriage wheels. noticed that Mora started and turned pale, but I bad " A little, mother; my side schoe with lying upon it scarcely time to speculate upon the fact, when the par-

to her bushand, uttered a few wards of welcome, and comfort. God knows what the future will bring to quietly exceeding herself from the company, withdrew. with her guest and child, to her own room.

As the door closed behind tham, I looked at Paul. He was leading against the mantel place, shading his ... I have felt gully that I have not told you before, face with his hand, but the feep corrugations of his but I had promised secreey. You will forgive me. brow, the intense compression of his lips, the lurid I am sore. Good-night, Paul," and breaking burlight of his sunten gray eyes, could not be thus con- riedly from his tightening cleap. I flow toward the cealed. Before a word was uttered, he had quietly house. left the room.

A long, low whistle from Voluey Richards was, I think, the first sound which broke the silence. Then followed a very general expression of opinion, mostly -alas for human mature that it abould be so-unjust, unobaritable, severe and accomfol.

" It is disgusting !" said the liev. Mr. Hardcastle, who was again with us..... the intrigues and oriminal! which the waves offered. I rose and looked out, and ties of these Spiritual Free Lovers. Such a saint as in the wan moonlight the waves flokered and fished, public prints from Maine to Oregon."

with rengeance the erring and betrayed? He labored, with fasting and prayer, not with score and revilings, to cast out the devils from a Magdalen, and to the unfortunate, whom the Scribes and Pharisees condemned, ve Scribes and Pharisees of the modern Zion, and see setlons.

to the window. I joined him.

" Is this right, doctor?" I said. " Daght we to suf fer it to continue?"

" I have no authority to act in the matter," was his reply. " Neither have I; but you can'at least see my nucle,

truth should be known."

"Thank you, Benlah, for the suggestion. I will do

My next endeavor was to find Paul. I had loved room, but there was no answers. I sutrested to be admitted if he were there, but there was still no reply, and peopleg through the keyhole, I found there was no light in the room. As a last resort, I went down to dealer with familiar spirits. Any man is justified in the seat beneath the elm. He was not there, but as I procuring a divorce upon such grounds. Mr. Haughturned to re-enter the house, I caught sight of a figure | ton is a gentleman, as any one can see, and I honor in a distant part of the grounds, which I knew right him for his firmness in discountenancing this most ter well. It was faintly moonlight, and I quickly thread- rible of all the delusions of Satan." ed my way among the trees toward him. He was paring rapidly to and fro, in a Narrow walk which ards, "Mr. Haughton to himself not only a Spiritualcommanded a view of Mrs. Haughton's window, and jats, but actually, a medium. The ground of their occasionally he raised his eyes to it with an expression separation is a purely personal one, and I believe they of agony so intense, of sullen wrath so inveterate and entertain no unfriendly feeling toward each other." implacable, that, for the first sime in my life, I feared Mr. Hardcastle ground in spirit. him. I approached timidly, and confronted him. He brushed me from his path as if I had been a roso leaf. "when our men and women take it upon themselves to would not leave him, however, and stood by his side, sabrogate the eternal laws of Jehovah. Verily, the dewaiting for him to address me.

"Beulah," he said, at length, " I know you have come to comfort me; but it is useless, child. I must tive, but the most you can do for me is to leave me. Never fear but I shall come off conqueror adast." I did not move, and he continued:

" It is not a case for argument, entrealy or sympathy, Beulah. Leave me; you can do me no good."

I am thankful that in all the varied moods in which saw him. Paul never spoke an unkind word to me. Had he been cross, I think I should have left him to his own fate. But this gentleness, when I know his

" Paul," I said, " I did n't come to you for purposes of argument or entreaty, but only to ask you a question.

He stopped short in his walk.

" Well," he said, " what is it?" " I want to know if you will consent to give up your room to night and share the doctor's ?" He winced a little.

nights, I must be alone."

"I would not ask it." I said, "only that Mr. Haughton is a stranger, and we do not like to put him in a double room. The house is very full, you know." He pansed, drew a quick breath, and then asked:

" In Dalsey worse, that he cannot share—his wife's room ?" " No, hir; but- I know you are discreet, Paul, and

of scoresy."

more cheerfullyyou choose. You know I am not difficult."

I was about to leave him, but he detained me. "Tell me," be said, "what did they say after I left ?" "Very little about you, Paul: your name was scarce-

y mentioned." "I do n't care what they said about me," he said, mpatiently. But did they speak ill of her-of

Nors !"

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"They said what it was natural to expect they would may, Paul, under the circumstances." "That old cauling bypoorite, Hardeutle, ranted bout ber with his usual sulphurousness, I suppose? whob the depit bed bim; and be will, too, if there is

roseling there." "Paul, Paul," I said, "you are beside yourself; do n't gire way to such violence."

in a bell, it would be so satisfactory to bee some people

He put his arms about me fondly, and marmured: "Benish, you are a true friend. I feel it. I do n's gles. know what I have ever done to deserve your sympa-

and the stage to the

- popular of the

me, but at least I shall never forget your love." He was getting dangerous, and I dered not stay with

him. I kiseed bie band, and said, kindly:

Nobedy saked, or knew how I spent that night. I had given comfort to Paul. I knew it, and was glad; but the old. wounds had been torn open afresh, and much striving and many tears were spent before they were closed again. Lying in my quiet, darkened room, I heard the rush and rear of the river without. I thought of the pain in my heart, and of the halm

she has pretended to be-so pure-a medium, too, and und their almost articulate volces floated up through a public teacher. I shall expose her at once. She etm-boughs and the labornums. I thought of pale shall have no mercy. She shall be posted in all the corpses, with flowing hair wave washed bosoms, drifting through aunless depths, out into the wide, wild, Shame, shame on thee | pretended follower of the foamy sea; of shadowy wraiths flicketing upward meek and gentle Nazarene. How worketh the spirit through the still air into the mystical realms of spirit; of Christ Jesus within you, when thou canst thus visit and I longed with a wild, insatiate longing, to go out and meet the soft embrace of the singing waves. I knew not what restrained me, but this I knew, that as I turned away from the window to betake myself to my couch, a mildly luminous glow surrounded me. I he said, "Go and sin no more." Ecarch yourselves, saw distinctly as I ever saw in life, my mether's face, radiant, yet dimly reiled with glory, and looking whether the spirit of your master be found in all your at me. She did not speak, but she smiled a heavenly seace through all my veins. For a full moment the Meantime Dr. Romeyn, uncasy and annoyed, walked | blissful vision lasted, and when it faded, I was stronger and more hopeful than I had been for many days. I lay down to sleep; calm, dew-laden slumbers visited my pillow, and I rose the next morning comforted and

refreshed for the labors of the day. The next morning there were many inquiries about Mr. and Mrs. Haughton. It wassimply reported through and confer with him. For the credit of the house the the house that there had been difficulties between them which threatened a separation; action had been taken to obtain a divorce; at any rate, they would never live together again. Mr. Haughton had come to Glen Wilde to visit his child, and to make some an him too truly, to unselfishly, not to sympathize deeply rangements in regard to her, in case the divorce was with his present enferings. "I'mast alleviate them, if granted. It was a pity that they could not agree, it were in my power. I scarched the plantas above every one said, for he was a fine looking, gentlemanly and below, but in vain. I knocked at the door of his, man, continue in his manners, and generous of heart.

"It is not to be wondered at, I am sure," said the Rev. Mr. Hardoutle, that he will not live with ber. I would not live with a sorceress, a necromancer, a

"Unfortunately for your theory," said Volney Rich-

"What is the world coming to,' he exclaimed, vices of Satan are very powerful."

"If the eternal laws of Jehovah are embodied in the present form of the marriage institution. I do not wonder struggle with this flend alone. I appreciate your mo. the priesthood tremble for them," said Voiney; "but for me. I am inclined to think that raura will not he annihilated by mortals in this day and generation. I think it highly probable that Jehovah's government will anatain itself for sometime yet, not withstanding the possible dissatisfaction of a few individuals of the human race."

Mr. Hardcastle walked thoughtfully away, meditating no doubt, upon the sin of free-thinking, and praying in secret, it is to be hoped. (though the opposite is strong spirit was so fearfully goaded, strengthened me greatly to be feared) for his poor dying fellow mortals, who seemed to him to be in such mortal peril of their soals.

I never beard that Mr. Hardcastle talked kindly and forbearingly with Mr. and Mrs. Haughton, endeavoring to convince them of what he believed their terrible sin; that he fasted or prayed over them; or besought the prayers and charity of others for their failings and errors; but I do know that he daily scandslized and misrepresented them; according them of "I'll give up my own room." he said, "but I can't orimes of which they never were guilty, and stirring promise to share any other person's. To night, of all up to the extent of his power the spirit of envy, malice and all uncharitableness.

Poor, short sighted, mistaken man ! Mistaken both in policy and duty. For human nature, when left to itself, is ever lonient and generous toward the facits of others; and will resent persecution in whatever form it presents itself. Only parrow-minded bigotry con demna! Could be not see besides, how he violated the law of love, how he dwarfed and diminished his own in this case I shall venture to break my solemn promise soul-stature by his harsh condemnation; by his uncharitable, un-Christ-like conduct? Could be not see I whispered a few words in his car. His brow did how he was nurturing the germs of evil and selfish not brighten, as I fancied it would, but he answered passion in his own heart, and highting the bads of gentleness and good will? Eternity will teach many "Yes, give him my room. Make any arrangement a bliter lesson to such unfortunates; let us therefore who have found the "more excellent way" have patience with them, and bless them as far as in as lies, by exhibiting always toward them the meckness, the forbearance, the perfect love which is taught us by the life of Christ.

CHAPTER VIII. Pant's Bessive.

Mr. Haughton remained two weeks at the Glen, spending much time with Daisey, to whom he appeared tenderly attached, and treating Nors with a distant, though gentlemanly courtery. He was to sail for the West Indies soon, and this was his farewell visit.

Mesawhile, l'aul was peleed with a violent illnoss. any such being. Benieb, I wish I could believe The severe cold which he had taken upon the moon. talu, together with the intense emotion of the subsequent evening, so aggravated his chronic difficulties. M to throw him into a raging and most painful fever: be soon became delirions, and the nimost care and at. tention became regulate to bacy up his sinking ener-

Since Mr. Hanghten's errival, he had not spoken to

Mariante.

Istantly, however, she stopped formarf, gave ber hand , kind of you to seek me out and give me this grain of | however, she went calmly to Dr. Torrey, and request. ed permission to not as his nurse. It was granted, and leaving Daisey, who now required but little attention. to the care of her father, she devoted herself day and night to the arduous tent of pareing the sick man. A good many eyes were opened wide at the arrangement. but both Nors and her husband pursued the even tenor of their ways, beedless of sneers and suspicious, and all goasly gradually ceased.

> he fever. Mr. Haughton left, and Nora was obliged to resume her care of Daleey, leaving l'aul to my charge. He passed safely through the decleive moments, and awaks from slumber, quite rational, but tery weak.

It so happened that on the very day of the orisis of

He looked about him, and seeing me ait by his bed. ilde, uttered my name.

"Do you went snything, Faul?" I saked, "You must be very quiet; but if there is anything I can do for you. I will do it with pleasure,"

He shook bis bead, but esked a moment later: 4. Nors 211

"She bas been with you," I said, " but Mr. Haughon left to-day, and she has to be with Dairey now." He said no more, but presently relapsed into dreamy nonnacioneness.

For a week, all exciting conversation was strictly prohibited, and although Nora frequently knocked at his door and inquired after his welfare, she was never invited to enter. He had requested that she should not be. Yet I knew he had not forgotten his old tenderness for her; for in his sleep he often murmured her name, coupled with terms of endearment, and followed by long sighs, tremulous and heart-heavy, such as a child heaves, when it has sobbed itself to salesp. Poor Paul I None knew how to plty blen so well as I.

He became slowly convalencent: yet during all those long days, he would not see Nors. "I am too week, yet," was his excuse. "I will talk with her by andby, but not now-not now." And then he would lay his head, like a tired child upon the pillow, and beg mo sing.

"Bing to me, Benlab, little slater, truest friend; Your voice is n't melodions, but it always comforts me."

I did sing for him in my quiet weak way. I wonder my singlag did not offend bis practical car. But it never did. It always seemed to soothe and caim him. How I lived in those days, I do not know; I was never for one moment deceived by his kindness. I know be did not, could not, regard me as snything dearer than the sister, the friend which he always called me; and I atrove constantly to regard him as a brother, to deal out to bim scrupulously that sisterly duty and affection that the vow long since spoken obligated me to bestow. I was faithful to that yow, Paul. How faithful, and at what cost, you will know only by the light of sternity. Human strength alone would never have sufficed me, but in those days I got nearer than ever before to the overflowing formieln, and drank excet and refreshing draughts of its waters. Volces from the celestis! spheros whispered memages of heavenly truth and benediction to my soul, and my interior life blossomed abundantly beneath their strong and purifying

The day came at length when Paul, being so far recovered on to be able to alt up all day, expressed a willingness for the interview with Nora, which she had before solicited. I could see that he was girding his soul for some great trial, and I feared that the exertion would bring on a relapse. But he was firm, and would yield to no entreaties.

What transpired at that interview I did not then know, but that a long, earnest and natural converse. tion was held, I had no doubt. Nors came forth from it tearless, but with grief upon her face that could find no vent in weeping. She went directly to her own room, and when, an hour later, I knocked at her door, to announce the bour for Daisey's bath, she lay moaning tearlessly upon her bed.

Paul had sent for me as soon as Nors left him. I found him pacing the room, evidently strongly agitated.

" Bit down, Paul," I seld, " You will fatigue your-M12.11

He obeyed me, and taking my hand in his, and look. ing earnestly into my eyes, said softly to mo:

" Beulah, you are a darling comforter. I bolieve I should have died but for you. You have been very faithful, very true to me; and now I have one more, and perhaps the last, favor to ask. Will you grant it?" The swelling in my throat nearly choked ma, but I conquered it, and answered firmly:

"Judge the future by the past, Paul. I am not changed toward you."

"I am going away, Benish, this very afternoon. I shall not soon return." Be passed, and in the interim the beatings of my heart must have been almost audible. "I do not wish you to write to me. I do not wish any one at the Glen to write to me; no one will. But-if anything happens to Nora, you will coutrive to let me know, will you not? And one thing more. Beulah. You have been a good slater to me; be a sister to her also. Comfort her when she needs comfort-you well know how to do it; obser her if she needs cheering; be to her the same wise, kind, tender friend that you have been to me, and-Uad will reward

TOD." "God will," I thought, " for he slone will know alk that the falfillment of such a promise will cost me."

Had Paul Lindsay saked me, then and there, for the life current in my veins, I could have more assiy granted it than to promise all this. The stiffed agony, the team of blood which he demanded, were bitterer than death-but I promised-God knows whether or not kept the vow.

"But you are not going directly, are you, Paul?" " Yes, within a baif hour. This will be our last in-

terview for a long time. Benish - perhaps forever." The thought saddened bim, but he knew nothing of the sharp pang, keener, desdiler than death. which hie words sent with the ferceness of lightning through my

beart. "It is very andden, Paul," I asid. "I shall mies

701.11 He tried to emile, but I do not think even his eleeus nature found it an easy tack. His heart was very fall.

but he marmared: thy, but I bless flod for it, nevertheless, . It was Nors except in the way of carnal greeting. Now, | "I, too, shall be lonely, Beulah. Life looks way

dreary to me just now. But this will not do. Thave a good deal to atland to yet before I leave . Olve me your hand, my alster. Remember your promises do n's forget your wandering brother. Give me som kim to keep my heart pure, and then-good-by."

I gave him the kins he asked, I bade him good by in a steady though a busky voice. My eyes grew misty, my beart grow faint, but I received the last pressure of his hand, the last gaze of his tender eyes, and walked ateadily out of the room to my own apartment, and A half boar later, I hourd his voice upon the plants;

then-I shut the door between me and all the world. he was gaily bidding good by to Aurora and Miriam.

and a helf-dozen others. " Come back soon," they said.

.. As soon as I possibly can. I expect to be very homeslok for the Glen."

" No doubt, no doubt," they answered significantly. .. Good by," and with a smile upon his lip, and a bleeding wound in his beart, the noble, fascinating, warmhearted, but wayward Paul, walked up the lane toward the railroad. The whistle screamed, the long, thunderous train, with its trailing banner of vapor, paused. I saw him step on board and wave his handkerchief to the merry party of girls who were watching him from the plazza. The bell rang, the train moved on; I watched it till it passed out of sight, beyond old Eagle Cliff, and when I turned my gaze away, the beavens were dark, and I felt as if the sun had set forever over my weary, aching heart.

.. Life to me is henceforward a pool of stagnant waters, in which no beautiful or living thing can dwell." I said to myself. " Yet loathsome as they are, I must drink of them. Why are souls so mocked? Is this the will of the Pather? Where, oh where are bis infinite pity and compassion ?"

"Gird thy soul with patience." whispered the soft voice of my spirit minister. "There are powers and blessings left in life, of which thou bast never dreamed. Find them. The Father's love suffices for the unlverse. Can thy frail, weak life expand its perennial fountaine? Walt."

I rose and went about my duties, stronger and calmer, yet scarcely less miserable. I bethought myself of Nora. At first it seemed as if this day, at least, I must be absolved from my promise, but the voice whispered, "Go to her," and I went. I thought to minister comfort to her, but I found her quietly busted with cares for Dalsey, who was taking her afternoon treatment. She smiled faintly yet screnely as I entered.

" I am glad you have come." she said, " to cheer Dalsoy a little. She is very sad about Paul's going." The child was not crying, but her little chest beaved and her red lip swelled, and I could see that her beart was full.

"Only think, Miss Childe," she said, "he went away without once coming to say good by to me." I saw instinctively that he dreaded the scene which

must have ensued upon a formal farewell. "He left a message for, and a kiss, did he not?" I

esid. .. Yes, but he might have delivered them himself.

I thought Paul loved me." moaned the child. The mother turned away to bide her swelling heart. " So be does, Daisey." I said. "I know he loves you, but he was afraid it would agitate you too much to bid him good-by; and besides, I think Paul was

afraid be might ory. Men don't love to be seen in team, you know. They often hate good bys for that very reason." I took her in my arms and soothed and petted her. To her, as to Paul, my voice had a tone of comfort.

and I sang a gentle lullaby, and soothed her into slumber; and though she sobbed through her sleep, I knew she would wake refreshed. .. Thank you." said the mother, as I laid her on the

bed. "Come and see me often now; your kind ways do me good, just as they comfort Daisey. Let us be friends." We parted with a kiss of peace, and I felt that it

was still in my power to endure sacrifice for Paul. For Air sake I would be a friend to her.

[TO BE CONTINUED IN OUR NEXT.]

JOURNEYINGS AND JOTTINGS.

RT J. M. PERBLES.

Beautiful and deathless are the associations that cluster around the endearing word, .. Home." As the Bwiss love their snow-capped Alps. and Italians Italia's sun, so do I the cosy cots, winding streams and rock. ribbed mountains of my native State, Vermont; quite unlike, I confess, the broad prairies of the West, where thrifty farmers have but to tickle the turf, and golden harvests shake their aldes with laughter.

To-day I sit neath the paternal roof, and in shadowy memories and quickly shifting kaledloscopic presents. tions, relive the past, all gemmed in those earlier years with the dewy freshness of childhood's sunny morning. How mystle life's web! Bow strange the voyage, freighted with flowers and thorne, smiles and tears, defeats and victories, making it rich in experiences. A divinity truly "shapes our ends." a certain destiny overshadows each of us, and fate proves to be a mighty wreatier. The pathway may be crimsoned with bleeding feet, or baptised in tides of tears, yet beyond this mortal realm the star of eve shines, and the queen of morn pours forth celestial harmonies. making " music o'er all the starry floor;" and there, in that love land of the angels, earth's divinest ideals become the soul's eternal realities.

My conscious individuality could not afford to lose an event, or a solliary link from the chain that binds the dead past to the living present; and, seen from the mount of vision or plane of inspirational exaltation. all is beautiful.

MISS LORD'S MANIFESTATIONS.

While in Chicopee I had the pleasure of attending one of this young lady's sources, consisting of spirits playing on musical instruments, moving heavy bodies over the heads of those in the circle, lifting the medium to the celling, &c., &c. Her manifestations are so startling and convincing, that ekeptics who go to "laugh," frequently return to pray"; and what adds great weight, is the quiet, modest and unassuming deportment of Miss Lord. She is such an embodiment of candor, electity and truthfulness, that the keenest sorutidezers never accuse her of "trickery." A lesson, this, to those who need it.

MISS NELLIS TEMPLE.

As good fortune fated it, I reached Jacksonville. Vt., just in season to hear this inspirational medium deliver a feneral discourse, which, for appropriateness, wealth of verblage and sound philosophy, could hardly be excelled. Her style much resembles that of Core L. V. Hatch. A bright future in the reform field awaits her. CHICOPER.

Here the Spiritualists have an elegant hall, kept nest and well-ventilated. The congregations are large and intelligent, the music excellent, the flowers upon the deek tastefully arranged each Sunday, all harmomixing with our beautiful philosophy. If Chicopee is a sample of the New England lecture-field, it is truly inviting. Impressionally I here formed the acquaintshie of Mr. Herbert Knox. a superior deguerreisu artist, with strong mediumistic powers. He is being developed to take spirit photographs, and it will prove a success. The prophetic gift is not extinct, nor will it be, till cause and effect cease; hence I repeat, spirit photographing will prove a grand success. HEAVEN.

In the streets of Springfield, I saw a Swist cirl. singing of " Heaven." The dear, poor creature—wanderng minstrel; how deserving, perhaps, and yet how penurious the " persons by." Would they could learn

this lessen from the seconded Issac T. Hopper, .. I die owing nothing, and omeing nothing. Heaven is truly a condition, and yet I over connect with it not only substantial objective scenery, but birds, flowers, music, orstory, children, paintings, libraries, cabinets, and great, loving, barmonious souls. If within the gates of the New Jerusalem are admitted foother bede. swine's flesh, tobucco or whishey. I shall demand of St. Peter, lodgings optside the city's jasper walls. I write this after the "manner of men."

BEO. KITTREDON'S BEJOINDER. The readers of the BANNER will expect no reply to bis last wordy article. It contains nothing now. He refuses to answer the questions I propounded, and substitutes nothing for what he complained of. And when a brother ignores argument, and falls to calling names, (see "J. M. Peebles, D. D.," with sondry coarse allusions.) I can have no further controversy with him. Condescension, I know, is beautiful; but justice demands that there be some mathematical and moral relation between the ammunition used and game to be secured. The good brother means well. and so did the ancient Assyrian, when shooting arrows at the lightning.

SIGNS OF THE TIMES. There is everywhere an increasing desire to know more of the phenomens and philosophy of Spiritualism. The sad need its encouragements, the slok and dying its consolations, and the prosperous its daily inspirations. Thousands are secretly investigating. Churchmon are becoming more liberal, while the more bigoted sectarists are greatly exercised, because of augels " troubling the waters." The day is near. Jacksonville, 'Vt.

Written for the Banner of Light. MEMORY BELLS. GRATEFULLY INSCRIBED TO THE MEMORY OF N. L-, WHO DIED FEBRUARY 10, 1863.

BY BELLE SUSE.

Oh, memory bella I aweet memory bella i Ring forth to-night a low, and tone; Wake, all ve mineirels of my soul. Let every voiceful chord make mean. For in my heart I hear a knell, The cche of a funeral bell. That lately rang a monraful chime For one whose sands of life in time Have all run out i-bave all run out !

I hear it now, that mournful sound That signal gives of death and life. A death below, a birth on bigh. And freedom from all mortal strife. And mingling with the solemn tone. I hear from human hearts a moan. And whispered words of grief, that tell More plainly than the funeral bell. A friend is gone !- a friend is gone !

A friend to gone 1-a friend to gone 1 So eay a broken household throng, Who miss the dear familiar form That lived and toiled amid them long. They see, with many a throb of pain, His vacant chair, his hat or cane. And sigh to think that they remain, While he will never come again, As once he came !-- as once he came !

A friend is gone !- a friend is gone ! Thus say the tolling sons of Art, Whose sculptured dreams of beauty won The golden bomage of ble heart. He fed their aspirations high, And showed to their discorning eye The splender-palace of the sky, . Before whose bright, transparent gates, With starry brow, fair Genfas waits, And beckons, with uplifted hand, To all who seek the " Morning Land " Of lovely dreams, to walk with her. And quit the world's discordant stir. He hade them beed ber winsome voice. And in their noble gifts rejoice. And to Death's signal make reply. A friend is gone !- a friend is gone?

A friend is gone !- a friend is gone ! Be singe an humble child of song. And could she span the world of thought, She would the tender lay prolong. Till every tongue had lisped the name Of him who fed the timid flame That lit her way to joy and fame. His grave is on a western shore. Whose sands her feet may tread no more; But could she seek the cherished spot. She 'd bear from out some sylvan grot One gift-a blue forget-me-not, And plant it there, and it should bloom In beauty by his lovely tomb. Alast ber toneful lyre is all On which her grateful heart can call. To weave an offering meet to wave Above his far, but honored grave, Bave one-to memory ever dear-A gratoful tour !- a grateful tear !

A friend is gone !- a friend is gone ! And now that he the goal bath won That all are nearing, one by one, My lyre shall wake its mellow tone. And with its music-heunted spells, Show how he freed my heart from care. And left instead, sweet memory bells. I know not what to other eyes The record of his life may be: I only learned that he was kind, And that he was a friend to me. In many ways be may have erred-

What human heart from gulls is free? I was content that he was kind-The rest I left for God to see. And if a breath of evil fame. From envious lips, assailed his name. My heart repelled the obarge, and sighed

To think that he should be belied. Or that his note his heart belied. And to the slanderer I replied. He is my friend !- be is my friend !-

He found me far from home and friends, Amid the world's discordent throng, Yet from his sphere of wealth and power He stayed to listen to my song: And though 't was but a childleh lay-A simple, unpretending strain-Yet he the timid effort praised, And bade me tune my lyre again; And words of cheer. like down distilled ', From summer skies that brightly shine. Dropped from his sympathizing heart. And fed the flowers of hope in minnt . . .

And soon their leaves, that drooped before Beneath the blighting shades of care. Looked up, and wore so sweet a bloom That fragrance freighted all the sir. And joy-bells, waked within my soul, Sept forth a peal so wild and gay it a That Sorrow, frightened from ber nest, Uprose and quickly fled away. ad: 41 Then somblee o'er my pathway strayed, My murky midnight changed to moon, And soon the winter of my days Had fied, and left me smilling June.

Ere that my aboughts, like wood birds eaged, Had dally thated their prison bers, He gave my laney flower sceda fare I muraed them with a jealous dare. And soon where all was wild and rude, Within my tengied solitude, Looked forth the flowers of Gratitude,

And I was free!-ob, I was free! Since then, with calm, upfaltering trust. I've traveled up the steeps of time,

And ever, mid life's best and toil. I've beard the merry song-bells chime; And near or far, their low, sweet sound O'er all my soul their spells have bound, 'Till bigher hopes and brighter themes Have bridged the torrent of my dreams. Now in the templed balls of art, I stand with wildly beating heart, And thank my God that I am bleet, In that I bear within my breast The music of an angel guest. That gives me comfort, peace and rest, Though oft I breathe the ead farewell, Or hear the echo of the bell That warms me with its mournful knell,

A friend is gone !- s friend is gone !

A friend to gone !- a friend is gone ! That tender lay will still ring on, And in my beart make plaintive moan, . Till earth recedes, and heaven is won; Then on that fair and radiant shore. Where care and serrow wake no more. With hope and mirth, discordent lore. Should our unfattered spirit meet. With Joy I would his presence great, And in remembrance of a vow Made in my heart while here below, I'd place ppon his honored brow A wreath, the fairest over given. Made from the starry flowers of heaven. And named by her, whose mose he woosd From Eorrow's tangled solltude, The Bong-Child's gift of Gratitude.

Oh I would that all by fortune bleat Would read the lesson of his life, And leard to cheer the hearts of those Who tread the rougher path of strife; Then would they leave on earth some trace Of deeds that bless the human race, And, waked for them, when they are gone, From many's heart will swell the song Of Memory Bells, sweet Memory Bells 1 Adelphian Sustitute, Norristown, Pa., 1863.

The deceased was an earnost friend of Literature, and a generous patron of the flue Arts.

"SPIRIT PICTURES." AT MISS BUMA HARDINGS.

MR. EDITOR-Permit me to tender to your readers the following incident, which the few friends who know we most intimately, will not appreciate the less. because it will come within the scope of their own knowledge, and proceeds from one who has ever striven most carefully to withhold her name from what she deemed might appear even questionable in the details of spiritual phenomena.

For some years past, many seeing mediums have informed me that they observed me frequently attended by the spirit of a noble looking English gentleman, attired in a marked and unmistakable official contume. The frequency of their statement coming often from otter strangers to each other and myself, assured me there was something more than ballacination in the appearance; still, I was at a loss to identify the noble apirit, except as a possible representation of some deceased ancestor, whom I had reason to believe might have appeared in the costume described, one which I could not recognize as peculiar to any of my own immediate family relations.

beloved personal friend. (although at that time a stranger to me.) was requested by one of her own most esteemed spirit goardians, to seek me out and make my acquaintance, he being "my countryman. and deeply interested in me." Mrs. Sisson's description of this spirit, and many remarkable test facts with which she accompanied her first communications to me, convinced me her spirit friend was my long unknown but ever watchful guardian. Since then, that most noble spirit has became endeared to me by services which none but a receptive medium and Spiritu. allat can fully appreciate. In grateful affection, I have often sought to obtain a likeness of this gentleman as known in the earth-form; but, atthough he lived a hero and died a martyr, no portrait that I could find had made its way to this side of the Atlan-

A few weeks since, indeed, Mrs. Sisson procured a fine engraving of our much loved mutual friend, by rare accident, and promised to have it photographed for me-a promise which I believe is as yet unfulfilled. I have been thus special in detail, because I wish my readers to understand the surprise and delight with which I have this day received from Mr. Anderson, of New York, "the spirit artist." a finely-executed drawing and admirable likeness of this most valued spirit-friend. The costume, attitude, and certain pecultar features of identity are all faithfully represented, and as I have but a very slight acquaintance with Mr. Abderson, as that gentleman has none whatever, that I know of, with Mrs. Sisson, and never could, by any possibility, that I am aware of, have seen the engray. ing in her possession-the only one. I believe, at present in the country-above all, as no one that is at all aware of my interest in this spirit, has any knowledge of Mr. Anderson, I cannot regard the production of this drawing as coming from any other than the source it purports to be, and the enswer to my long, though as I'deemed, secretly cherished wish, to be possessed of a likeness of my noble spirit guardian.

The face, in Mr. Anderson's drawing, appears to me younger and less stern than the face of earth. as I have seen it in engravings, and though this to some critics would deteriorate from the value of the likeness, this fact becomes compensative in my eyes, when I attribute it to the glorious light which his present unoldeded existence has shed over the features of one whose last days were spent in more than mortal agony. As a work of art, the drawing is superior to any of Mr. Anderson's productions that I have heretofore seen, and manifests the same miraculous tuition in progress, which first converted the untutored mechanic

leto the artist of "the mighty dead."
I have no love for the bensidry of "great" names. nor do I think that truth gains from its adventitious association with persons of celebrity; besides, I would not startle the prejudibes of the living relatives of my apirit friend, should this ever meet their eyes, or chall lange the captions ansers of free-judging akepticat bence, I must withhold the name of my precious plature's original. Suffice it to say, that it alone is sufficient to unlock the portals of a long sealed mystery, to reveal the whereaboots and deatiny of one for whom the man rulers of Sarth have called with deep and correless lamentations in value but the problem which earth and sea followd to solve, the bright realing of the immerial holds within its mining portain. There where our l'athèr's brightest jewels are numbered up in the crops of earth's most mobile army of

with had me tale to tell; the memored not; the tempest's fittel walling had no we

ward in the ever-anomering land. We wear out count forgotten that every Indian who has been unjection less generations in the dank and noisome trade of pre- treated and prematorely cent to the spirit-world, preperion glimmering carthly lamps, white the eternal to swall the mighty host composed of all intelligent sters are ever colning light in the shining firmament beings in God's universe, whether in the body or out of above us. We search the earth, the cave, the wild it, who are working with an absolute certainty of mowood, oceans' pathiess waste, and savage Arotic cir com for the reign of absolute justice ever all the creacles, to find the mouldering dust of what was once a tures which God hath made. man, and lot the tenant of the broken ruin-Tun scious of the grave the soul has never known.

(Mr. A. being entirely ignorant of the spirit's identity. except as a friend of mine.) "I am a hundred times more than paid in the gratitude he shows me." In the hope that the bright spirits will raise up and

inspire many more instruments as willing to lend their valuable aid, and as appreciative of its priceless worth, as Mr. Anderson, I am, dear friends,

Faithfully yours. EMMA HABDINGS. Bangor, Me., July 21, 1863.

ARE THE INDIANS TO BE EXTERMI-NATED?

question involves the basic principles upon which tions, as an early period of his administration, and alone peace and prosperity can be restored to our dis. honest men had been appointed to attend them, there tracted country, because our injustice as a nation in a would have been no indians arrayed in heatility the same time properly admitted to be the real cause this now, is the most just, and therefore the most of our national difficulties; but there is at the same speedy, and the most economical plan for the settletime, notwithstanding the above admission, a prevalent idea that upon the whole, the Indians have been treated about as well as circumstances would admit. and that the scoming wrongs have been but the unavoldable incidents of contact between savage and civilized races; and that it is "all in the order of God's providence that the superior must absorb or destroy the luferior, on the same principle that the big fish deyour the amalier ones, or the strong ox drives the weaker one from his stall, &c., &c., and that it is as natural for them to fade away before "the march of civilization." as it is for the forest, the buffale and the deer to disappear. . ..

This idea is affirmed by distinguished men. Judge Edmonds, of New York, and Dr. Child, of Philadelphia, have recently given it expression through the Hersid of Progress and the BANNER OF LIGHT. The article, by Dr. Child affirms that the Indians cannot be civilized, and, that the exceptions are only sufficient to prove the rule, &c. Now with a question of such magnitude yet unsettled, it is a matter of the utmost importance that the best minds should give it a thorough and impartial investigation, for it is a fact that there are some who ignore in toto the idea of Indian extermination.

The question before us is not whether the time will over come that the inhabitants of the United States will be merged together by amaigamation, until there is but one common language, complexion, religion and government among them, but it is whother the race and the white race and the black race have each the day the instienable right to their complexion. their language, to their religion, and to their freedom and to their homes, under the administration of a great

If this question is decided in the affirmative, then for pity's sake let us stop these marderous against them, and instead thereof institute measures of inquiry, and hold councils with them, and make reatitution, and give protection against future aggresgions.

I make these suggestions on the assumption that the defective, or his reading is innocurate. About three years ago, Mrs. Bisson, the well-known | white race is relatively the stronger, the witer, and the for beneficence toward these who, though inferior in condition, are nevertheless equals in rights.

In regard to the treatment of the Indians in Minnesots. I will say that, notwithstanding the great outcry which has been made for the expulsion of all the tribes from that State, and for the prosecution of a campaign against the Northern tribes, that ample and authentic proof is on band to show that the whole affair, from beginning to end, is the result of white men's frauds, and that when justice is done, white men instead of Indians will be prosecuted for the crimes which they induced and helped to commit.

The same may be said of all the difficulties that have over occurred with the Indians. President Lincoln therefore did right in putting his veto on the sentence of death which was passed, after a trial of only fifteen minutes for each of the three hundred unfortunate captives, by a court martial in Minnesots. As to the Indians' "deatiny to perish." which so many are fond of affirming, without reflecting that the affirmation (the truth of which they are not certain) gives the strongest encouragement to blood-thiraty border rufflans, and to the thiering speculators whose perverted natures are gratified by (as they suppose) executing the decrees of God. The idea that God ordeins it, is also equally soothing to the voice of conscience when good and benevolent people bear of ontraged Indians and of the horrors of border warfare with perfect apathy and indifference to the indians' fate.

Now the fallacy of this sentiment is apparent when applied to another class, which most assuredly are · destined " soon to "pass away." I mean the aged and the feeble. 1 et the person who would give that as a reason why the physician and the nurse should not attend them, would be justly deemed as deficient in the best elements of true manhood. The inference should be in the case of the Indian as in the case of, the aged and feeble. Where there is weakness there is an occasion for the exercise of kindness by those who have the awer to use it.

Many Spiritualists have supposed that because they have communications from the other side of Jordan. corroborating their own ideas of the Indian's fate, that therefore it must be so. Let such remember that it is wisely enjoined upon us to .. try the spirits." for some of them notorionaly impart falsehood and error.

A bealing medium gave to a patient a double dose of a poisonous drug, who, in consequence, died within the hour; and another medium, supposed to be under spirit influence, gave a dose which occasioned paralysis, followed by death within a few months. No person should give up"their idividuality, reason or adgment, but in all cases, exercise, to the best of their ability, their highest reason and intuitive perceptions -candor and truth will ever bear their true weight. Let the question be decided by sound reason and common sense, and if the Indiana have indeed a right to an existence as one of the distinct families smong the nations of the earth, let us recognize and not ignore that right.

There are some who think that they must wait for There are some who blink that they must wait for a special inspiration before they can do anything for the preservation of the indians. But all such should be in mind, that there are now thousand who are seprementally with the control of the property of the architecture of the control of the property was as essentially writing fully yields ago, as at this day. It needs no imprincion to inform us that boys go who play marbles on Sounds for will burn us if we touch it. Common sense should see that can and affect is equally potent be. martyrs, we should have cought for him of whom the laist teach us that cause and arriot is equally potent be, some on 'em goes flown by the side of the side.

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that we meet is rucasured to us again. elation.

The ledium are manifestly a distinct race, and there will be ever so; we search with ceaselous toll and controlling pain for wealth in the mines of earth, whilst description, it compol be elected unly by leopardicine the boundless riches of eternity are beckening us up. the parpointing of the white race for it should not be

The time has now come when " the question " at to Man-in Omnipresent glory, stands beside us, uncon- whether the Negro, or the Indian bas received the greater wrong, shall not be an deretofore; a mere Grateful as I feel both to the kind and gentle instru- time discussion, but a recognized fact of responsibility ment, and the spirit controller of this work of art, it for the wrongs of both. And as the races-red, while seems to me that Mr. Auderson himself feels the most and black are at this time battling for their rights, obliged of the three, for he writes: "I am indeed happy let it now be ascertained what to each belongs, as that to being an instrument to gratify the wishes of such a the future page of our national history may be bright bright spirit, and if it be never recognized by mortals," with the sunshine of peace and the smile of human brotherhood.

To this end, while provision is very properly being made for the people of African descent, It is, to my the least, of equal importance that three or four grand reserves, of suitable extent, and location, be not spart, as early as possible, for the exclusive use of the indians. And as they preceded the white race in the occupation of the country, justice demands that they should have a choice as to the portions which they shall permanently occupy.

For this purpose, there should be a series of conven tions or councils of Indians and their friends, at such points a are most convenient for the greatest number of representatives from all the tribes to assemble. If ME. Eprron-The proper settlement of the above President Lincoln had issued a call for such conven. measure toward the wester races is generally and at against our Government; and it is obvious, that to do ment of all existing Indian difficulties, and at the same time it is one of the essential measures to be

> In conclusion, let every reader of this feel that the preservation of all rights for all people, whether of nations or of individualis, is a vital, and should be a personal interest, and let every one set in accordance therewith. Respectfully, JOHN BRESON.

taken, before our own troubles can be adjusted, ...

Washington, D. C. 446 12th street. July 21, 1863.

EXPLANATON OF PASSAGES ON "DEATH."

"STY. COVERT.

In a late tiens of the Bannes au article of miss appeared on the subject of Death, in which occurred the following sentences:

"The judgment day, it is confessed, has not yet an rived, the graves have not yet given up their dead,"

In a subsequent edition, (July 25,) I find a brother takes exception to them, and desires an explanation or answer to the criticism with which he has been pleased to mark them. As he appears to be sincere in his inquiry. I will de-

viate from my usual course in this instance, and cheerfully comply with his request; though generally I am opposed to it on the ground of its aptitude of giving ties to angry teelings and unpleasant sensations, preferring rather that the principles laid down shall stand . or fall on their own intrinsic merits slone." ... T By carefully reading the first part of the articles it

will be seen the expressions are used as a part of the religious communities' faith; the truth of which I did not affirm, but denied. I intended to show that these ideas were erroneous and fallacions, and that they had not vet taken place or been fulfilled.

I regret that I have failed to give Brother Drink worth this idea, and can only say, the composition is

Brother Drinkworth contends the graves are giving up their dead continually. Very well. But this gi ing up be speaks of, is not that of which religiousits speak, for it will be recollected, their idea in a recomposition of the veritable bodies laid away, a revival of the same bodies that walked the earth, just previous to the approach of death.

The term "Resurrection", includes the whole idea. and cannot nor does not mean any other process, unless a new one is coined for the express occasion. Neither can this resurrection, as known and understood, go on or connect itself with decomposition, for they are totally different processes; the last of which terms expresses a resolution of compound bodies into simple ones, or their primitive elements. One is a gathering together of the particles, the other a esparation of them. Nor do the graves contain the whole of the element of bodies; for portions of them are resolvable into gaseous substances, and exist in the atmosphere ...

It will not answer, Brother Drinkworth, to say !! graves give up their dead in this peculiar method, for ecomposition would go on as effectually out the graves as in them, though by clower processes in some conditions, and more expeditionaly under others.

Brother Drinkworth is much puzzled, he says, to know how this body can rise at a certain day when scattered into a thousand other bodies.

So am I. But what puzzles me the most is, that I should have used expressions so ambiguously, the he, and very likely many others, should take it. sustained this view, when I intended to combat it with all my strength.

Finally, Brother Drinkworth, while I concede the matter ceaselessly changes and advances, Lam po prepared to admit its fall, for which you content. Previous to the introduction of man on the face of the earth, the highest limit of matter was found in the asmal tribes. Did not this matter form the basis of mails? of which man's form was compounded?. Is there all into the world? If so, Ureation is finished and the end of time and sublunary things are at hand, sand as the present system of laws has expended its find forces.

Opposed to this view is the fact that earth is the youngest in the family of the Sun's children but tre: that more perfected, worlds are found storned with more beauty and, perfection, and the forms of their life are in keeping with their state of perfection. God and matter are co-existent and live forever, the Nature's, laws are equally me. If matter advances to oreste higher forms, as we have seen, the paint malue unchanguable, and in process of the the mal ter that now forms the composition of man, must the predicate of newer and higher forms of life and I have done, Hoping this explanation, answer and

Which is the most industrious writer-Bulwer Lytton, or Samuel Warren? and why is Charles Debe more industrious than both of them ? Letter be industrious of the two, because while he write .. and Morning:" Warren wrote r Now and Then I and

excuse, are estisfactory. Lam yours, ever-

. Clark Happily to he " Plate the rural reta прове роше The Blakes. band to we neme next in more noble e repared to s Northemptor all other reti and Intellige I beld two po field premist My nept v my tast labor It was dorte becoming for

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about two ye dence. IL L. of the peput believe. Mor Sunday Scho mediums. 1 lectures on t hea as a pow es. If put the I was the out ed the subjec not know she that time Je use his pulpe my unsophis enough to be leaged would to liberal Ct me to the co gan to be felt. not aiming to then all the to stay its 1 ministerial b poured in for tion of my a per with the serially dams labor I began dence experie committee of course of le warped to ch charge. I th senio bind o the society to for a medium storm was ra both; all wort friends who y and the been

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Correspondente.

U. Clark's Itinerant Etchings

pa from Distance Oblimpes - Old Memories. Ordeals Local Control of the Louise, Enst Lyne, Mystic, Noank.

Rapply released from the mixed elements of a sumwhose home is well worthy of angel overshadowings. The Blakes, and a few others, form a strong and genial ears? hand to welcome all efficient laborers. Fitchburg

becoming felt as a movement threatening an entire many mansions." revolution of the churches. I had been settled for mediums. I gave a course of tour Sunday evening the church. I was compelled to recognize Spiritual. the most unpleasant and painful. ism as a power demanding the attention of the churches, if not their recognition as an aid to Christianity. to liberal Christianity. A terrible experience taught lasting Love." me to the contrary. Just as soon as Spiritualism be New Haven, Ct., next came on my way, and I was pee with the said "ministerial reputation" in a ma- public not only a Martha, but an H. B. Storer. terially damaged condition; and in my new field of labor I began without profiting much from my Providence experiences. Connelling with a majority of the warped to close them, unless I wished to resign my charge. I then and there declared that I would never again bind myself to another pulpit. Two friends in the society united with me in sending to Providence for a medium, a young girl about fifteen years old. A storm was raised, equal to that of the witches in Macfriends who pledged part of the expenses backed down, and the benefit of the medium's visit was confined to about half a dozen individuals. During my brief settlement in Chicopes, a variety

of influences combined to render me more and more spirits who there cooperate with our true-workers. reckless of all ministerial restraints and all false conventionalisms. Heaven knows the integrity of my intentional i had been intensely sensitive about my being first most sensitive in regard to what is right, future promise. regardless of reputation, though I found, in common with many others, the school in which I learned was one of bitterest experience. I do not claim entire faultlessness: God knows, and we all know, none are exempt from imperfections which sometimes subject

us to the severest criticisms. If some spiritual mediums and evangels have seemed

to have more than their share attributed to them, it is because they have been used as examples, as wernings; and because the severest experiences have been necessary to prepare them to go forth facing the storm of the conservative and conventional world, becoming of "no repute" in the pales of popular society in order that they might feel the need of standing up on the pire State, before my return to Boston. U. CLARE. foundation of eternal principle, on the dignity and diviolty of their own individuality, unfolded in the light Sketches by Mrs. Gore. of heaven, and thereby become the more fearless and free in the utterance of free thoughts and inspirations. and the more efficient as missionaries among the infedel, the officast, and the unconventional masses of mankind. Persons in private life, who have never passed through experiences like those to which I al. lude, are but little prepared to judge of all the motives. feelings and, influences involved in such experiences. It is easy to find fault, to criticise and condemn, but quite another thing to study into all the causes and conditions involved in the course taken by those who are condemned for alleged violations of conventional rules. Those who judge the most severely, are apt to be the most vulnerable themselves; and they suspect others of faults to which they are most succeptible themselves, though there are exceptions to this rule. In recalling my own observations and experiences, 1 know it/to be a fact that a large majority of those persons, who, years ago, were londest and bitterest in their suspicions and denunciations against others, at last auffered some retribution, to remind them of the danger of misjudging their fellows. Heaven's laws are impartial, "and ever is justice done !" From the highest spiritual standpoint we may assume no, right even to judge or condemn those who are continually judging and condemning others. Nearly all Spiritualists, es. pecially public laborers, bave been severely handled for stleged violations of social and sectarian conventionaliams.

But it is folly for us to whine, to talk about persecution, or claim to be martyrs, and go about seeking a pauper sympathy. Vory likely some of us deserve to be persecuted, and the fire will do us good, and we shall come out the whiter, unless we whine away all our manhood and womanbood. Very likely we have with us, we will tell you from time to time how we sometime, in the past, dealt as severely with others as find it, and here let me add a few we have since been dealt with ourselves. Everybody judges from their own standpoint. Stay with the charch and popular society; conform to all that is required by the compact and we pass unscathed. If we fall to walk in accordance with the standards they erect, of course we are judged accordingly, and all complaints on our part are unwise and unavailing.

However bitterly I suffered in my last ministerial all the experiences of the past culminate in leasons of

of countiess mourners in this hour, calling for sons, brothers, fathers, lovers, falling in their country's conflict; thousands thrown out bomeless. friendlem. wandering; thousands in Zion; desolate over the departed glory once ballowing the temples of religion; thousands plunged into lowest bells of orline and misfortune; thousands whose hearts lie crushed beneath the cold marble of social sepulchres; thousands whose

sonis are palpitating with loves and sapirations which seem like mockeries of despair; thousands bleeding over sundered ties which once seemed like golden mer-life in Boston and from the labors of bringing out links in the chain of eternal love, and thousands siok? the " Plain Guide to Spiritualism," I found myself in suffering, dying on the borders of endless night. And the rural retreat of Pepperell, Mass., and among friends is there no God ?-no bereafter ?-no better destiny for all these millions t-no beavens open with bending

The calcutial philosophy comes with its glorious came next in my course, a large, flourishing town, with responses, assuring us that all these discords of woe some noble souls to encourage daring pioneers who are are only preludes to the great harmonic anthem, the prepared to do a thorough work. I spent one night in grand, battle march of eternal life. To all heroid Northampton, ander the shadow of old Mounts Hol. souls, life here on earth has its campaigns, its incesyoke and Tom, but found a full in spiritual, as well as sant battles, and its successive conquests; and each camall other religious interests, though there are earnest paign, with all its hardships, its wounds, its conflicts, and intelligent friends waiting with faith and hope. shall make glorious veterans, filing in with the armies I held two public meetings in Westfield, and found the of God on the march of eternal progress. Every day field promising for the future to the right kind of work- in life may consecrate the humblest lot as a battle-field in which our souls may be tested, disciplined, and My next visit was at Chicopee, Mass., the scene of come off with a triumph; winning the plaudits of unmy last labors in the sectarian ministry, 1851, '69, '59, seen hosts, pouring down celestial blessings, and It was during the time when Spiritualism was first waiting to welcome us home to the Father's "house of

Chicapee is now one of the strongholds of Spiritual. about two years as pastor over a large society in Provi- ism. Lectures are sustained every Sunday; some of dence, B. I. during the period when spiritual mani- the most influential citizens are enlisted, and the aufestations first broke out in that city, and a large part diences are large. I took the hands of many old friends of the population was inclined to investigate, if not and new, and the past, with all its memories and asbelieve. Mediums and converts were numerous. In my sociations, seemed to cuiminate in lessons for the Sanday School were some twenty five or thirty invenile present and future. As time beautifies the dead, so over all the past it flings a new light, and lends an enlectures on the subject, and large auditinces crowded chantment to hallow scenes and memories once deemed

Yonder, old Mounts Tom and Holyoke lift their sum. mits above the clouds. Stand up there in the clear I was the only pastor in all that city who openly treat. air and sunlight, and all the rough, the dark and reged the subject with any degree of toleration, and I do god details of the landscape are lost in the softening not know that any other minister in New England, at and blending radiance of the amiliog heavens, and all that time . was improdent or adventurous enough to discordant sounds blend in one harmonic anthem of use his pulpit for any sort of defense in behalf of Spir. praise to him, whose glory floods the universe. Just Itualism. I soon found the penalty imposed on me for so when we take our place on the Mount of Beatitude. my unsophisticated simplicity or audacity. I was fool where angels beam with colastial radiance; all things enough to believe that the liberal sect to which I be are seen in the softening light of Heaven, and every longed would gladly recognize Spiritualism as an aid "dark and bending line meets in the centre of ever-

gan to be felt as a power outside of all sectorianism, and greeted by a few cordial, indomitable spirits, among not aiming to sanction or build up any one of the sects. whom I found the incorrigibly radical and eccentric then all the regular denominations united in seeking Prof. G. Beckwith, father of Miss Martha L. Beckto stay its progress and to effect its overthrow. My with, the trance speaker. Dr. Newton was operating ministerial brothren expostulated with me, and letters successfully. A young brother, Allen, had been speak pooted in from abroad warning me against the ruinal ing to the friends, and a Mrs. Clark was opening tion of my ministerial reputation. I moved to Chico- rooms to receive visitors. New Haven has given the

From the "City of Elms" I went to Hamburg, upon the Connecticut river, some six miles from the rail. road, whither I was conducted in a sail boat, by Bro. committee of the Chloopee society, I commenced a Anderson. It was on the Fourth of July. We landed course of lectures on Spiritualism, but was soon at the foot of a lotty, remantic woodland cliff, on top of which we found a little band of congenial souls waiting our arrival. The sound of cannon roared in the distance; the bright waters of the Connectiont rolled at our feet, and as far as the eye could extend southward, into Long Island Sound; the breeze made melody in the tree tops over our heads; the blue canbeth; all sorts of reports were on the wing; one of the opy spread its arch as a temple over all the scene, and celestial hosts seemed to sweep the beavens, and lend their loftiest inspirations in behalf of our humble celebration of the immortal Fourth. Blessed are the memories of Hamburg, and the herole band of Spartan

In New London, the conditions were not the most encouraging, yet there are true friends who work and wait for more auspicious times. The Champlins, Chapreputation. I have since learned the importance of pells, Danielses, and others are a nucleus sufficient for

I heard of a place called East Lyme, east of New London, and I thank the Maynerds and Mrs. Steward; but enough said.

Mystic, still further east, is another good place to test those who are seekidg the trials of pioneer labor, though they will find their cross lightened by the ings. Whinnies and Parks.

At Nosnk, near by, small meetings are held regularly, and Mrs. Mary S. Latham, is used as an efficient speaker. Her little band is composed of the right kind of materials.

I go hence to Norwich, Putnam, Willimentic, etc., and then drift out into my old home field in the Em-

DEAR BANNER-I left you last reposing on the flower embossed Jordan prairie, in early June. Although never so aweet and begulling was this prairie, I could not rest my weary feet long even here, but must pass on and beyond and make a short call and speech to the good people of Brodhead in Halsted's Halt, which is open to lectures on reforms. Our stay was so short, we cannot report as to the people, as we know nothing more than that we had a very intellectual looking audience.

We passed on to Monroe where we met an appreciative andience in the Court House, and addressed them one Sabbath and an evening. Monroe is the county seat of Green county, and is one of the most beautiful and prosperous towns in Wisconsin.

E. T. Gardiner, lawyer, is the leading representative of the progressive idea in that town, where there are many intelligent minds struggling after and into the light.

From thence we went to the real, literal town of Jordan, and addressed large; audiences two evenings and a Sabbath. The Taylor brothers are the leading spirits of reformatory movements in that section-and. go the world over.!" one could not find truer souls or higher manhood then is embodied in these same brothers. God bless them and help them to realize the millennium for humanity for which they are tolling.

Well, after addressing a large Union League meeting at Argyle, we took our return path to this our temporary home, and here, we have been, ever since, resting, visiting, sewing and trying to get rid of the warm weather. One week from this, we go to that luminous point, San Prairie, Dane Co., and on from thence to the end of the world ! And if you will have patience

REPLECTIONS. In passing over the country, we come "in rapport" with all classes of people. We see the extremes of society-the outside and incide of people and things. We see the bones and blood and integaments of human society-its substructure-and elementary principles. Sometimes we wish we only could discern what is cognizable by the external eye, then we might connection, in Chicopee, or may have suffered since. often be happily, dainged, and pass on in innocent phonicay, that things are what they seem, and save the wisdom and humility, and without compromising my unpleasant revealings that a deeper vision often brings. manhood, enable me to realize that each year in our For instance, they tell me my friend, lire. Estelle, is earth-life is designed to be a school of discipline for very happily married to a man of wealth and position, the unfolding of those divine and immortal energies of and moves in the first of clean of Greentown. I go to our being which appe need the ordeal of martyr fires, her house. Ererything in perfect, And an Eden in . The trief is terrible, and sometimes like that of Jesus outward surroundings, and shore, all, as husband the in Getheemane or on the brow of Calvary. "Alone I world could not censure; but I see in my friend that a sione I" we ory out suon, and perchance the tragic or worm is guawing at her heart: That house, regulpage, deal comes when the wrang-good exclaims, "My God. friends, do not meet her soull which After a few my God ! why hast then forthken me W r It is the wail days to favore and near interesting and his idesyncracies as alled with

er, and deeper and deeper in each other's sympathics, and pray for those who not only abuse us, but disgrace has wronged the honest man she wedded-she has tling of "boofs and horns?" given him s body without a soul, She finds that their good in its way, they cannot in their distinct natures, clear and sweet above the roar of cannon and the din them one.

My dear friend loves truth, and she hates a lie, either spokes or lived. Now comes the great problem that two-thirds of woman kind are now solving - What shall I do! Shall I live this lie I have innocently and ignorantly involved myself in, and carry it on my back to the grave, or shall I dare the public scorn-the contomely of friends, and almost all the world, and come boldly out in defence of the highest truth of my being the vital interests of myself and the being whose destiny is involved with my own?

May God and his angels give superhuman power to every woman, to enswer this question to the approval of her highest conscience. Amen.

11 " NANOT B. GORB. Union. Rock Co., July 28, 1863.

Letter from Mrs. Townsend.

Bince I have been in this valley among the mountains, struggling to throw off the lingering effects of tains, struggling to throw off the lingering effects of my liness of last April. I have had more time to think of days of yore than in a long, long time previous; and A. C. Stowe. President; Miss L. T. Whittler, Secretary Dr. G. C. Hoadly, C. G. Severance, and Mrs. P. as I was cast into the crucible of suffering here, there are many poinful as well as pleasant memories. Among the most pleasant of all, (for such would I re cord.) is the remembrance of a vision that was given me about ten or twelve years ago, while sickness and

We had retired for the night, and I was fast composing my senses for slumber, when I felt mysolf gently lifted from my earthly sprroundings, and immediately became conscious of standing in a very long room, or, as it afterwards appeared, double parlors. The first thing my eyes rested upon, was a most magnificent carpet of living flowers, from three to four inches high, blending their various colors in the most perfect harmony, to form the flowers in the carpet, surpassing in beauty anything I ever saw on earth. I then became aware of the division of the rooms by three large pillars, to which were fastened curtains (falling from the wall) by vines that sprang from the base and twined around them; holding the rich fabric in graceful folds. In the centre of each room I then observed a fountain of water, rising in drops to form a perfect globe, around which fell sparkling drops, like prisms from a solar lamp, into a basin of soft, clear. looking marble, wherein I discovered the most spien. did flahes, of various kinds. I ever saw.

As I stood upon the beautiful carpet, it occurred to me that I must have crushed some of the dear little flowers, and raising my foot to see, what was my surprise ject: "The Law of Sacrifice." We all have to offer to behold them still fresh, rising like something elastic, that could bend unharmed. I gazed upon the magic globe of drops from the fountain, and saw a little bird globe of drops from the fountain, and saw a little bird will be the better for it. catch a drop and fly to the wall. I then proceeded to examine the wall, and found it composed of vines and leaves and flowers, so cullously woven together as to present the most beautiful appearance. The little birds were all among them. As I discovered them they sent forth such sweet strains of music as charmed vines, leaves and flowers, more delicate than mortal eye ere rested on, for the fabric they composed was as due as muslin.

I next saw a door, and standing in its way was my with a pleased expression. He stepped forward, and of the cellar. with a pleased expression. He suppose activate the world has said ever will suffer, ed. We sat down and I saked him, "Where am I? I so long as mankind are content to preach, pray, and read and read and read and read and read to the neglect of living 'This is your spirit home i" I said, "I am not worthy them. bome like this. 'T is too beautiful for me !" He said, "No, you are not worthy yet, but you will be; and remember this: that every kind thought you emanate, every smile you give; every kind word you speak, and every noble act you perform, will transplant something here to make it still more beautiful."

Every word burned into my soul with a sacred mean | what they preach. ing. I can never forget them. The thought came to my mind, what can the third chair mean, When, as at home, and joined in our conversation, which lasted his own soul: priesteralt and kinggraft are two theories, for some moments, ere by his mosan of pain, being in reality still compassed by the mortal form by my side.

Another poem by Mrs. Stowe, and music by the hand closed the exercises for the day, and as the crowd I was aroused from this delicious dream, or vision, (for

That dear one is indeed familiar, with the spirithome, for he has been a resident in those fairer man. sions some more than eight years, and I doubt not is aiding in the work of making my home ready. The vacant chair was for him. The chairs, I would add, vere made of vines, leaves, and flowers, and as we sat in them the fragrance filled the sir like a balmy in.

This vision has had an influence upon my life since, and I have striven to give smiles and kind words, with now and then a kind act, but I am very much afraid I shall find some thatks, if such are transplanted for unkind words, for "the topgue is an unruly member," and often goes off with an explosion that does not originate in the heart.

I hope, at least, that if any who may read these lines, have been pained with any thoughtless word or act of mine, they will forgive and forget, for in my beart I love all our Father's children, and would bless them if I could.

One fact from memory's record here, for the friend who referred to my letter concerning our angel "Achsa," and I am done for the present.

At one time during my first bushand's illness, and only a few months before his decease, I was reminded of the painful fact of our extreme poverty, by finding only two dollars at my command when I needed eight or ten, to purchase morphine for him, which he took in large doses, to ease his terrible pain." I wept at the discovery, and he asked the cause of my grief. I told bim. and he said, " Have no trouble, my dear. The good Pather and angels have cared for us thus far, and they will not foreske us now." My spirit was soothed by his remark, and an influence controlled me, pur. porting to be the spirit of Francis B. Gourges, of Concord, Mess.; with whom my husband had been some acquainted when we resided in that town. He said, Mr. Newton, (my husband's name.) your friends in Concord have not forgotten you, and ere many hours you will have a token of their remembrance." My hasband asked, " What will it be ?" " Walt and seq," was the reply. After giving some kindly encourage. ments, he left. In the afternoon of the same day, we received a letter from Concord, containing fifty dollars, sum subscribed and sent by his friends in Concord, (for which my prayer has ever been, God bless them 1) We had no more reason to expect such a present from Concord the that it have now from England's queen. How came the intelligence, but from disembodied ones? And if from them, what have we to fear who take up our cross and follow their teachings

It is no light cross to live the law of love and good

and at length my friend lays open her heart and re- themselves more. When they smite us upon the one veals the dreadful secret, that she married without cheek, can we turn the other also ?-or shall we give that essential colories principle... Love. She finds she blow for blow, until the human is lost among the rat-

Who are there to swell the notes of love and natures do not Mead; or mingle, that though each is peace until the music and harmony thereof shall rise marry or blend together, but are forever two, and not of war? Who to bring peace on earth and good will one. They are tied, and not married, and no outside to man by the establishment of deep, moral principles, pasts or plantering of law or ountom, can ever make the exercise of a calm reason, and the firm adherence to Truth, Justice and Love? Oh, God ! let not the eclose answer. Who? but men and women.

M. B. TOWRSEND. Bridgewater, July 30, 1863.

GROVE MEETING AT RAGLE, WAUKESHA COUNTY, WISCONSIN.

[Reperied for the Banner of Light.]

Again is it my pleasure to present to your numerous readers a brief report of another of those pleasant and profitable seasons of social and intellectual communion which are becoming so frequent and popular among Spiritualists and Reformers of the West, as well as East, &

Agreeably to arrangement, the morning of Batur-Agreeably to arrangement, two morning or catal-day, July 18th, found speakers and hearers bastening to a beautiful grove, a little out of the small village of Eagle, and upon the countenance of each was depicted a look of happy anticipation of a good time near at

A Conference occupied the remainder of the morning, in which Mr. B. Todd, of Illinois, spoke of the vast changes which have ever marked the world's progress; that we are not free, and will not be until wisdom controls.

poverty were altadowing the earnest hearts of my first husband and self, with a gloom that seemed almost impenatrable.

Dr. A. G. Parker, of Boston, Mass., spoke of Man's husband and self, with a gloom that seemed almost impenatrable.

Two-fold Nature. The material says, I am immortal; that you might as well go to Orthodox hell for ice cream, as to man's external ways. I am immortal that for ice cream, as to man's external nature for spiritual freedom.

A. B. Severance made remarks upon the God ques-tion, which had been alluded to by former speakers. Asked for proof of such a Belag, as he could see none. Judge Boardman, of Wankegan, Illinois, claimed to know who and what God is; sees and hears bim in everything.

Mr. Stowe thinks we have commenced rightly by

Mr. Stowe thinks we have commenced rightly of disposing of God first, as he has always stood in the way of the world's progress.

Then followed quite a epirited discussion between some of the former speakers on the existence of this Supreme Being. Samuel Clark, of Illinois, also spoke on this sub-

The President called for music by Severance and Williams's Band, which was in attendance during the

meeting.
Adjourned till one o'clock, then opened by music. Mr. Bent. from the northern part of the State, then gave a lecture. Spoke of the Law of Justice observable throughout all Nature: man desires immortality, and be has it. This desire is proof of immortality. Every

suffering has its mission. Mrs. Stowe recited the poem, "Lone Watcher on the Tower."

Again, a poem by Mrs. Stowe, and music, followed by another intensely interesting Conference Meeting, where all appear to share in the inspiration.

Mrs. S. Knox Ames spoke of an allusion having been made by one speaker to paying attention to the basement of the edifice of our lives, so that the whole building might be secure; but she thought we must my soul. The beautiful curtains, I found were made of old decaying vegetables, in the form of old creeds and prelodices, from whose decomposition was going forth he life destroying stench to every room and immate of this otherwise grand and beautiful temple.

Mrs. Robert—in the future we shall discard our pres-

I next saw a door, and standing in its way was my guardian spirit, with folded arms. looking upon me will then be the decaying vegetables to be thrown out

was never in so beautiful a place before !" He replied, sing good and noble thoughts, to the neglect of living Mr. Todd repeated a poem, when Mr. W. Burtla, of

Mr. Todd repeated a poem, when mr. w. purits, of Auburn. N. Y., said he did not want to live in the cel-lar, neither in the observatory of the temple of Exist-ence, but-in the good old family sitting-room. Mrs. Dr. Stillman spoke of intolerance—that it is

not alone the Orthodox world that is intolerant, but many Spiritualists are just as much so toward those who, perchange, have the moral course to practice rohance, have Dr. Parker thought that this house they had been speak.

ing about was upside down. The observatory, or spirit-tual part of man's nature, needed the most room, but though in answer to it, my dear bushand came gliding had the least. Man lives in the cellar, or lower part of into the room, and took the seat. He appeared quite his nature, too much. He recognizes no God superior to

dispersed, in place of anticipation was a look of reali-I had not been asleep) and in the most intense agony of mind, came book to realize that it was not mine to enjoy.

The band was soon engaged to play at the enjoy. merry and exhibarating dance.

Early Sunday morning, though the sky looked rather purtentions of coming showers, a large crowd assembled, and still continued to come till near noon.

A Conference opened the exercises as usual, in which Mr. Todd recited, "Thoughts on the New Year" —a beautiful poem, by Luther Lee.

Judge Boardman spoke upon Religion, which be considered to be the unfolding of the higher laws of

our being.

Mr. Clark said the mission of Spiritualism was to spiritualize the intellectual and animal parts of man's

usture.

Mr. O. H. Congar did not coincide with some pres-Mr. O. H. Congar did not coincide with some present, relative to God and perfection. The apirit is
grown from the aliment we take. We shall always
change. There is no God back of natural laws, which
are the result of changes of mature.
Here again was a short, spirited discussion between
Judge Buardman and Mr. Congar, about God, after
which followed music by the band, when Mrs. Hobart

took the stand and gave an address on the "Individuality of Woman." Man has made a mistake in sarigning to her a certain place; she must see, hear, feel and be responsible for herself. She referred to the law of force which existed in past ages, when, in some countries, men harnessed women and oxen together to perform their labor. She was not disposed to censure them—they did the best they could, according to their degree of development at that time. Woman must make herself, and lead man out to a higher condition. You cannot respect what you trample upon, and as long as woman is subject to man, he will look upon her as a master upon his slave, or a sensualist upon his victim. True marriage is a natural adaptation. God

designed one man to live with one women; and upon the harmonious relation of man and woman depends

the salvation of the world.

Mrs. Stowe repeated "The Outcast."

Again did we listen to music, and then a discourse from Dr. Parker, upon "Natural Marriago, or the Saviour and His Coming." Said he was a higher law man. Marriage is the union of the male and female elements, throughout all pature, and were the little elements throughout all nature; and were the Bible and all law annihilated, marriage would still exist. Man must ever manifest bimself according to his organization; with that of Pope Alexander the Sixth, be could but manifest the nature he did. If you do n't want bad religion and politics, you must change your organizations, and there is no other way to do inis but' by proper marriage. Modern courteblp is a farce: both men and women smile, flatter and deceive believe marriage, but to frown, scold and bate after. The question is not. Are they physiologically and psychologi-cally adapted? but. Has the old gentleman money?

Unborn generations must suffer for these evils.

Here a light shower of rain dispersed the crowd till afternoon, though it did not lest long enough to pre-vent gathering around the well filled baskets, to augply the demands of the physical nature,

At one o clock the majority had again assembled, when Mr. Parker concluded his discourse by saying when Mr. Parmer consider his discourse by saying that though there is slavery at the South, yet we can also hear clanking chains at the North. True love, or the natural adaptation of individuals, is the sayiour

the Animal and Angel World." Certain inharmonies are the natural concomitants of growth. Our spiritual nature is not acted upon by the laws of matter. Matter, changes but spirit does not. Man first existed upon the animal plane, the manifestations of which tre selfishness. Our Constitution and laws were formed while man was on this plane, hence the oppression of woman; and as long as mankind are subject to these, will the development of the spiritual nature be retarded. We dwell too much in the world of effects, and and fault, instead of going to the world of causes and preventing the effects. Bellishness is the motive power of every act of our lives. Man next appears on the inspiritual, or love nature, is his next plane of development, and to this, in its highest and broadest sense, must we look for the world's salvation.

Again was the air made to vibrate with strains of sweet music from the violins, borns and flute, which evidently awoke the harmony of many souls.

Mrs. Ames was next introduced, and in her own peonlise and original manner spoke from these words.

The Universal Effort of Nature toward Purification.

Our old beaven of creeds and justicutions shall be rolled togother as a coroll, and after the con-unting of these shall be inaugurated man's individualized condition. She seemed to accept the "All Hight" theory; thanked She seemed to accept the "All higher theory; managed the for such a man as Jefferson Duvia, as he was one instrument used for the purification of the nation; that when oppression and tyranny were carried to so great an extent, true men would begin to make an effort to remove the evil which is its foundation. She boped every Northern home would be invaded by Southern marauders, until Northern men with Southern principles were obliged to run or fight. In speak-ing of social slavery, she wished every man who had a desire to whip his wife would harry and do so, for every blow he struck would but result in her emanciontion the sooner. If man has evil in his heart, let him set it out, and he will the quicker become so perfectly unendurable to bimself as to begin to reform. These desires are what are stamped upon the souls of your children, and fill the world with thickes and robbers. We cannot have a nation of peace while the hearts of men are filed with war and bloodshed.

Mrs. Stowe repeated another poem, and was to fol-ow with a lecture, but the rain interfered, obliging the President to dismiss the meeting, and all hastened from the ground, without time to grasp the warm hand of friendship or whisper the kind good by, but carrying with them, doubtless, many new ideas for afterthought.

Louise T. Whittier.

Whitewater, Wie.

Passed to Spirit Life:

From Polaski, N. Y., on the lith of April last, Julia Bell, only daughter of James and liester Beeman, aged 4 years and 10 months.

This little girl was sick but two or three days, and gave, during that time, the clearest evidence to the

last, of perfect soundness of mind, answering all questions correctly, knowing and talking with all persons around her in a clear and same manner. Therefore, the closing scene in her brief life is the more striking and remarkable. About two hours before her death, she appeared very restless; her mother took her up, asking her if she was in pain. Site answered, "Oh, po, I am so happy !" while an uncarthly brightness spread over her leatures. She then looked upward, saying: over her features. She then looked upward, eaying:

"I shall never wake again—never, never!" Lifting her hands above her head, she pointed, first to the right and then to the left, as, ing, in tonce that startled the room full of persons present: "This is the right, and this the left way. The right leads to heaven—to my home; I want you all to go the right way, and come to heaven, my home." She then called to her all in the room, one by one, beginning with her mother, and shook hands with each, repeating. "Come to heaven—come to my home." She then called for people out of the house; they came, when she repeated the same request, shaking each by the hand. Beeing her father in tears, she throw her arms about his neck, saying:
"Paps, do not cry; I am going to feave you, but I leave you my blessing." She wished to be carried into each room in the house, and her parents carried her as she desired. She seemed much pleased, as abe thooked upon and talked of each thing she saw. She then hade her parents "though y" laid down quietly, and, in a few moments, without a groon or a struggle. and, in a few moments, without a group or a struggle, passed to the home she caw in the bright virious of glory before her. Who will say, with this acene before m. witnessed by many persons, that no one, while in the body, ever sees beyond the bounds of time and

Oh, what a time when life 's retreating; The pulses fewer, feebler besting-When freed souls are with angels meeting, And earth is fading fast.
From fleshly bonds the spirit ranging,
Amid life's wreck to sefuph changing. It reaches bome at last.

As Moses, when on Pisgah lying, Beauteous Cansan, rapt'rous eyeing, So, often, when the body 's dying, Spirit ken sees either abore. At this point, where two worlds are meeting Earth friends and angels both give greeting To bliss that 's evermore.

Loved ones o'er the body righing. Scrapbs round the spirit flying. While this dust is dying, dying, The soul then joys to see. Such death is but a heavenly vision; A path that leads to scenes Elysian, That makes the glad soul free.

When the grave's stern, rothless resper Cut down this little angel sleeper, Breaking hearts for many a weeper, And call'd her from her home Fhe heard, in joy, the awest ovangel From many a bright and hovering angel. Baying, "Child of beaven, come." Bhe heard the call without a shiver,

And ere she passed o'er death's cold river. *
To yield her spirit to its Giver. She pointed to her home I am so happy, yet not mistaken—
I soon shall sleep and never waken— My friends, be sure to come.'

Weep not for her, though lov'd so dearly, Nor think God proves you too severely. But upward look and see so clearly That she has reached her home. And may ber loved ones ever bear ber, As they go on, still higher, nearer,
Whispering, "Come to mo, come."

Let all believe that blies may waken While we are still in death's grasp shaken, Before our flesh is overtaken. To let the spirit go-

And see bright scenes around us glowing. While living dust is going, going To kindred dast below. Blest trath I although our frames are riven,

This strong hope God to us has given— That angels bright will open heaven. To greet us evermore; Bearing lamps of love before us, Walle death's cold waves are rolling o'er us, To light the grave's dark shore. S. J. DECKER.

From Oregon, Ogic County, Ill., on the morning of May 23d, 18d3, Mrs. Barah A. Layde, aged 55 years.

For over thirty years the deceased was a devoted member of the Methodist Church. Five years since she became a convert to the Spiritual Philosophy, since which time she has enjoyed communion with the angel world, giving to her spirit a joy and gladness which the world had not the power to give or take

She had medium powers of a high order, and was the instrument in the hands of the angels to convince many of the truths of Spiritualism, and of bringing joy and gladness to the bearts of many who were weeping

over departed loved ones.
She was a lady of more than ordinary intellect, was kind, genial and loving in her nature—was loved by all who knew her. Her last hours were those of a Christian.—Calmiy and screnely she yielded up the material, and entered into the spiritual world. Bidding farewell to husband, children and friends. but not forever, knowing that the union would be made complete in the spirit life, and that under favorable conditions she could return to her friends at any hour, which she did on the day of her funeral, and bas done so on many occasions since, affirming on

of unconsciousness in passing what we call death.

Paul says, "Behold, I show you a mystery we shall not call sleep but we shall sli be changed in a moment, in the twinkling of an eye at the last trump."

Is not this plain? May we be no developed and purified that we can pass through death without entering into an experience condition.

into an unconscious condition.

Mrs. Morrell, of Rockford, Ill., and the writer of the above notes, conducted the foreral exercises in accordance with the Epiritual Philosophy, in the Mathodist Church, which was freely granted for that occurred the conditions of t WK. MOORE.

The new reference in the rest test test test and the rest test test test test in the rest test in the rest in the Lines only the ground a bagging of the world !

A Review of the Second Volume of Hadson Tuitle's Arcans of Suture.

BY JEROME DECRY.

Every age has demands peculiar to itself, to keeping with the general intelligence of the people. Every department in literature, in science, agriculture and mechanics, exhibits a degree of advancement and perfection exactly in a direct ratio with the development of man's mind. As man's spiritual nature grope out and towers above his physical, so does it follow, as a matter of necessity, that man must have physical instruments invented to take the place of man's physical ability. .

Look abroad on our mighty continent, and behold the advantage mind has over matter. Behold rich harvests being garnered by the resper and mower. imagine one moment that these useful machines, that now save our nation from famine and woe, had been placed, two centuries ago, on any of the gardens of Burope in the midst of the wisest and most learnedhow magical would have been the result! What con. sternation and awe would have marked the faces of all Christendom ! What If Charlemagne had marched against his foes with the steam engine, the telegraph, and the rifle and powder? What if Romoles had fortified the city of Rome with cannon and mortar guna? He could at that time have withstood the combined stege of the whole world, and have become the king of all nations. But this was an age of barbarism, when spiritual light and wisdom rested lightly and shong dimly upon the dark pavilion of man's soul.

What has been the task of the historian since those primitive days? On every page of the history of most nations has been written progress in acience, progress, in language, and progress in art; but alas ! we are pained to say retrogression and dark, impenetrable apperati. tion in religion. All attempts to improve religion, to penetrate into its my sterious rites and ceremonies with the eye of the philosopher, have been met with a frown upon the brow of the priest and the Pharisee. To prevent any improvement in theology, inquisitions were formed, that had the privilege of consigning men to the dark and filthy dungeon, to the rack and the flame,

But we may well render all praise to the bright celestial host above who have impressed upon the progressing mind of man the great thoughts of freedom to worship God, freedom to think, freedom to do, and freedom to exercise the God given rights of reason and of man's own individuality. The lapse of ages have passed ere this glorious end dawned upon waiting man. The Arcana of Nature now opens a vast universe of thought to be explored by man, from which wisdom unceasing and infinite flows.

The law of communication between invisible minds and m rtals is now known and understood. Wise and progressing spirits choose their mediums through whom they wish to convey to man the wisdom which they bave learned in the Arcana of Nature, only accessible by the brightest lights of the spirit realm. To do this, it requires many years of faithful watching and guiding by the controlling spirit, to prepare the medium for the transmission of the spirit's thoughts, Mediums are no results of momentary suggestion; they are the result of long training and unremitting toll on the part of the controlling spirit. And we may rejoice and give glory to the Most High Spirit, that liberty of thought and conscience have so far advanced that such mediums as Hudson Tuttle can now transmit a philosophy, unbiased by sectorian bigotry and untrammeted by mercenary considerations, to man, for his improvement.

We are informed by the most venerable and worthy sage controlling Mr. Tuttle, that he was chosen as a medium for philosophical communications at the early age of six years. From that time he has been constantly in rapport with spirits who have prepared him for the field be now most worthly occupies.

The Arcana of Nature now under consideration is a work that would, two conturies ago, have subjected the author to the persecutions of the dominant sect: but now-it goes forth as a beacon light, dispelling the shadows of error and explaining those confused questions in spiritual manifestations which have heretofore

been stumbling blocks in the way of spiritual progress. I propose to give a series of essays upon the topics presented in Volume II. of the Arcana of Nature, for

Urish Clark's New Book.

PLAIN GUIDE TO STIRITUALISM; a Hand Book for Skeptles, Inquirers, Lecturer's, Mediums, &c. By URIAN CLARK. William White & Co., Publishers, 108 Washington street, Boston. A number of years ago, Rev. Thomas Whittemore

wrote a " Plain Golde to Universalism." in which the teachings and Biblican expositions of that sect were set forth in plain language, and was, therefore, widely acceptable among "skeptics, inquirers, clergy-men, and believers," &c., in and about that better faith, a similar mission may be performed by this inter-

eating volume, which proposes to guide the inquirer into the paths of Spiritualism, by means of "plain facts, direct appeals, positive evidences, common rense and unvarnished arguments." The author proposes to provide the people with "weapons capable of being used on every occasion of attack." so that they may "always be prepared to give a reason for the hope that is in them, with meekness and fear,' or,

The apthor (on page 111.) declares his "aim in this Plain Guide is to present all the pro and con., in a style adpated to the appreciation of the humblest "minds." He makes no effort to "appear very pro-found, scientific, or philosophical, in any technical sense." He is moved to think that "many attempts to explain and defend Spiritualism have been alto. gether too elaborate, apeculative and metaphyaicai," and very rationally adds that "something more than fine-span theories, or lofty flights into the unknown, ng, elaborate speculations, are needed."

He thinks (page 221.) "some lecturers and writers are continually firing over the heads of the people."

Exactly so. "This straining after the grandiloquent, the scientific, the philosophical, is like straining at camels, and awallowing gnate." Exactly so. "An camele, and awailowing gnate. Exactly so. -- an unsophisticated old gentleman, hearing a lecturer speak of the ublquity of God.' wanted to know if ublquity was something good to cat.'" (The unsophisticated old gentleman was, no doubt, in a hurry to got home for dinner.) The expression, "Jense vert." is given as "one of the most sublime sentences." by

"squided" in their public efforts. Exactly so I we agree with the author in most of his criticisms, and like the general effect of his counsels. The volume is really an excellent work for the masses of the people. In preparing his Plain Guide, the author has gone to many directions over a large field, but does goos to many directions over a large field, but does not "find room for an extensive elaboration of some topics deemed important." He, happly, has not "fired over the beads of the people." He has made "an honest effort to sum up evidences and opinions, leaving individuals and the public to judge." He has made no attempt to dodge any of the issues of the age. "Spiritualists." he says. "have long foit the read of some Text-Rook. Hend Root on Plain Golde. age. "Spiritualists," he says. "nave your sous meed of some Text-Book, Hand Book, or Plain Guide, embracing all the facts, science, philosophy, religion, and reform of Spiritualism.

This work is really a book for those who want to know what has been said, pro and con, about the phenomena and teschings of modern Spiriualism, but the author has wisely avoided the discussion of the underlying principles of the present world wide movement. So far as the facts, arguments, objections and expositions, of phenomenat and social Spiritualism are concerned in aiding the world's religious progress, are concerned in along the with a religious progress, he has done the cause much hands of the prejudiced good to put this volume in the hands of the prejudiced and superficial reasoner against the facts and indicator of spiritualism. It is adapted to do much missionary work among "the world's people." and should be widely circuisted on that account.—Herald of Progress,

The above work is baving a rapid sale, and from all quarters, we hear it spoken of as being just the book needed at the present time. All orders sent to this office promply attended to. Price. \$1.00; postage. 16 cents each; pamphlet bound, 75 cents; postage, 12 This Paper is issued every Menday, for the week ending at date.

Banner of Night.

BOSTON, SATURDAY, AUGUST 15, 1863.

OFFICE, 158 WASHINGTON STREET. Boom No 8, Ur STAIRS

WILLIAM WHITE & CO., . PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLRY, EDITOR.

"I cannot believe that civilization in its lourney with the east will slak into endiese night to gratify the ambitton of the leaders of this revolt, who seek to

* Wade through slaughter to a throne And shut the gates of mercy on mankind ";

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still otherish it. I see one vast Confederation stretching from the frozon corth in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmor waters of the Pacific and I see one people, and one law, and one language, and one faith, and, over all that was Coulined, the home of freedom and refuge for the oppressed of every rece and of every cities. Estract from John Bright's Speech on American Affairs, delivered at Birminghom, England.

Thoughts for the Times.

These are times to excite reflection in every mind. One thing, above all others, is peculiarly noticeable just now, which is that the very individuals who, but with our friend, we own the riches of the universe; we a little while ago, indulged in scott and flinge at pure sit upon the thrones of mind; we are invested with apiritual influences, employing the slang of unbelief authority, and a halo crowns our brows. The world in everything good and true, and industriously seeking may strike at all merely external possessions; change to make it appear that there was nothing to be depend- may sweep over our leveliest prospects; time leave ed upon except material and brute force, and money many a sad impress of his passing, yet the true soul of especially, while the effect and profound working of friendsbip will greet us with the tokens of an everlastapiritual laws was of no sort of consequence—these ing youth, with ever continued, leving favors, with same individuals, we say, are now in a state bordering hollest encouragement and sweetest compensations. on despair, on account of the mixed condition of Amid the desert wastes of earth, beckons lovingly the things, and are rouning hither end thither to know enchanting fale; it is rest to the wanderer, a fane of how we are all of us to be finally extricated from the purest worship to the serrowful, a home-retreat to the present appailing danger.

They were told it would come to this, but their paths of life. hearts were hardened so that they should not believe. They had eyes, long ago; but they would not see. There is in it none of the veiled seifishness clinging Ears also had they; but they would not hear. And too often to the demands of love. Worldliness and their hearts were closed, as already observed, that un-calculation are unknown to its thought: and self-sacriderstanding should not be able to get in. But this fice is its daily, hearly habit. It never pauses to rewas so that there might follow the greater miracle, | flect, .. Can I do this without inconvenience to my-When danger comes upon them, and they find, to their | self?" but its brave sout utters. " I can dare and do amazement, that the old material powers-place, pow- all things for the friend beloved !" er and wealth-all avail nothing to hold together the falling structure on whose stability they had placed gentle reproofs will be deprecatingly administered in their sole dependence, then they begin to look about tenderness. It will touch the secret lyre-chords of feet, and to ask if there is any way by which they may save | ing with a reverent hand. It will never full roughly themselves in their dire extremity. There is a way, at the sensitive fibres of the guarded soul. It will be and it is for them to find it out; and herein consists magnanimous in forbestance, charitable in judgment, the wisdom of the Divine economy, that, by continu- parely unselfish in action, and, therefore, its mission ally slipping from their foothold, men are led to take will prove angello. It will exalt and make humble at hold where they may retain their place permanently, the same time, lead to constant self-reformation and Through disappointment and sorrow lies the only to good deeds abroad. It will manifest itself as a earthly way to spiritual contentment and happiness. faithful guardien, a trusty guide, a timely monitor. Only so far and fast as we discover that desirable way And its beautiful mission will not cease with the earthfor ourselves, are our spiritual faculties quickened and life, but continue endlessly in the progressive world expanded. We are like little children in this respect, of spirit. that we must needs get many falls, and some severe bruises, before we can finally walk without tottering.

It is no matter of surprise to a believer in the communion of spirits, that our political, religious and social affairs are becoming so mixed and entangled as they are; such a state of things was long ago predicted, and the reiterated predictions were accompa- Southern States for say the ten years next following nied with such a show of reasons for what was to occur, that the mind must have been a blind one which refused to accept the conclusions presented. What reasoning person, in fact, would not have argued by capacity to produce cotton is rated at twenty million exactly the same steps, and over exactly the same ground? -It was universally conceded that the world labor is now more generally employed there than bad arrived at that stage in its progress and develop- black. The standard of a negro for the production of ment where a new epoch must, of necessity, be at the cotton is about four thousand pounds, or four bundred Invention bad been stimulated until every known power of the globe was impressed into the band. In 1800, the crop of Texas cotton was 405,100 kindly service of man. Thought had been awakened, bales, requiring just the rame number of acros-or until the old forms and limitations no lenger sufficed less than one-quarter of one per cent, of the whole for the aspirations and needs of man. There was an area of the State. This quantity of cotton is oneinstinctive yearning and reaching forward of the hu- fiftieth part of the productive capacity of the State, man spirit after what was as yet entouched and enpos- and twelve and a half per cent. of the entire crop of sessed. The unknown had a more wonderful attract the country. In 1860, that cotton was worth ten cents tiveness about it than ever; instead of helug an object per pound, or four hundred dollars per bale. of dread and repulsiveness, as hitherto, it was sought

after as an acquaintance especially desirable to make. mortal, doubtless in consequence of a spiritual and superior power now newly exerted, that the world of tra antistance in the picking season; or the product of spirits and the world of mortals were closely related. - a free laborer may be set down as over six thousand were come close together, so that the one sphere Impinged on the other. How could it be otherwise, in cotton may be assumed to be worth twenty-five cents fact, after all these generations of men? Millions up per pound. The first crops of a free laborer, thereon millions of human spirits passing from the form fore-allowing to each man a tract of ten soresluto the intangible aphere, drawing such an immense would bring him in, in ready cash, the next little involume of thought and sympathy after them, and send-come of afteen hundred dollars, and with less labor log back with increased power such a volume of de- than it would cost to raise a crop of corn in New Engsires, and yearnings, and affections themselves why is land. In ten years, the increase of slave laborers in it at all improbable that the relations of the visible and Texas was over two hundred per cent.; and, valging invisible worlds should by this time become much more a field-hand at five hundred dollars, the increase reclose than they ever were before, or that the day had presented a capital of over fifty millions of dollars. finally reached when inter-communion would prove Now then-reasons the writer-if a cash receipt of about the only salvation, because the only means of \$400 per hand has caused an emigration, by purchase, elevation, of the human race?

Then, again, with all the rest, a generation or more of marked material prosperity, naturally tended to gration canced by a cash return of \$1.500 per annum make our society, first, emesoulate-next, blosted and puffed up-and finally, corrupt and requiring a thor. ospital, but needing only the inducement to move ough weeding out and an entire reconstruction. The symptoms of disease, too, all manifested themselve nearly together, by the feverish unrest that began to pervade all forms of modern life. It was not the perception and acceptance of spiritual truth that brought which we were to apply for our remedy.

The war is but the natural fruit of our past. It is sure to ensue. Europe, too, is to be stirred to its fogged them, and not they the thought. depths, as well as America. The new and more glorious era of mankind is not to be ushered in save an the day of general, of universal jubiles. We are to sion. There is generally no better test than this. see more and further than we ever saw before; but it Such minds do not go into convulsions over the ideas will be so because we have learned to know more deeply that are presented to them, but alt down before them and dearly of ourselves. All the miracles we are to for a scientific siege, and go at them with a philosolook for will be internal and spiritual. For this has phio coolness. Had we more minds of this sort among the world advanced with such rapid strides as it hasconquered the scoret forces of nature-spread its popu lations everywhere over the globe-stirred up thought to the highest pitch of intensity-and drawn mattenalities together as by a common bond. Confusion two is a great desideratum. It is for want of this may come for a time; but confusion only makes reorganization more imperative, and gives birth to the than thinkers, and that more words than ideas find minds that are to loss the way minds necessarily in egress and easement. It is quite as essential, in this spired with the influences, that are needed to set the practical world, to green things intellectually at to world on the right track once more, by which its pro- discern them spiritually. We shall in good time, we

been in the past.

The Mission of Friendship.

est adversity; to load with gonilest hand out of the gloomy valleys unto the glorious mountain beights; to give rest to the sching heart, the disappointed soul, with the lips of truth, the touch of tenderness, the devotion of a kindred spirit. True friendship, ever watchful of the welfars of its object, misses no opportunities for promoting that weal, material or apiritual. It belos erect the fanciful castles of imagination; and the same postic rainbow spans both dreaming hearts. It quites, with golden links of endeavor, the philanthropic hands, and a like sympathy throbs in the breast of each. Such friendship is chary of professions, but is lavish of incessant good. It may not be demonstrative, but it lives, over growing upward, a stoady beacon-light of trust within the soul. It makes our common language beautiful, and invests ellence with a reverential charm. It smooths the rugged pathways of this world, and grants us many a foregleam of the celestial state.

With such an attendant angel, the obstacles of life loom up no more gigantically appalling. We are. nerved to effort, impired to the seemingly impossible. Victory is a double gain, and defeat is divested of its rankling sting of shame; for the friend will comprehead our motives, and the same sunny smile will welcome us, though we return empty-handed from the treasure mines of our seeking. The over-ready hand will take our trembling one, though we have failed in the realization of our every hope. Clothed in purple or in humblest guise, we shall be royally attired for the spirit reading gaze of that changeless one; heaped with fortune's favors, or given over to the discipline of poverty, we ever wield the powerful sceptre, and around us is the glory of a cherished presence. While seeker. a palace of joy to the wayfarer along the dusty

The consecration of true friendship is heavenly.

It will never sesume the dictatorial manner. Its

Cotton and Free Labor.

We have perused an article in the New York Evening Post, in which are set forth more lucidly and impreseively than we remember to have met with anywhere else the prospects of the cotion crops of the the winding up of the present war. The writer says, what all intelligent readers and, observers know, that Texas has the finest cotton lands of the country. Her bales; her climate is unequalled for bealth, and white

This with unintelligent negro labor, and the employment of rude and inenflicient tools. Intelligent Not only so, but it began to be felt by almost every and free labor, using light and well adapted tools, would double the product of the slave labor, with expounds per annum. For some time after the war ends. from the slave breeding States, requiring the payment of over five millions every year, what will be the emiupon emigrants representing in themselves no invested themselves?

Mastering Ideas. .

Dr. Walker said a good and true thing, in the course of his recent address before the Alumni of Harvard about this abnormal state of things; but spiritual College. He was speaking of the difference there was truth began to be made more and more apparent, by between mastering a great idea and being mastered by the kindness and love of Heaven, that men might find one, and remarked that most men really could not see a means, as fast as they discovered their own itis, of that there was any difference at all. Some will crowd healing them. It was all-timed and well-timed, by into their intellectual box the odds and ende, the the powers that rule above our heads; it was divinely shreds and patches of a really great thought, or idea, arranged that, just so soon as the pain of our sickness all jambled up in the oddest fashion and packed in made us to ory out, the medicine should be at hand after a style of strange confusion - and really deceive themselves with the belief that the distincts which ensues is the result of so great a thing baving found all perfectly legitimate and logical. With a certain its way into their cranium; whereas, if truth was class of circumstances, certain results are protty told, the thought has completely mastered and be-

It is evidence of a clear and well arranged mind that it is able to discorn clearly, and without confothe progressive men of the day, there would really be more progress made; the trouble now is, that while there are hearts to respond there are not capacions and well-disciplined minds to receive. The union of the very thing that there are more talkers and writers green will be more marrelously rapid than it ever has irust, raise up the very class of men which the New Era is going to semand!

Hot Seasons-A Few Suggestions. It is to inspire and strengthen in the hour of bitter-

This is, by all odds, the strangest and most innorm fortable summer season we can call up in our memory, June was sold and dreary, and July wet and thundery, nondement, the Spiritualists of Scoton and picking.
Out of the thirty-one days in the month of July, met in the charming grove at Abington, Old and twenty one were rainy; and some of the rains were of young were present, to the round number of the a character to be spoken of with respect, years hence, by all living men. How August will finally average, we are as yet unable to calculate; but it is certain that the sums of this asually trying month can bardly be expected to be much of an improvement upon those of July, and therefore we may look for a rapid decay of to with preferred attention by the assembled, main sphere, and for sickness. Indeed, it is already renarked that slokness is prevalent, and that death ensues, in larger proportion in many localities than it hot weather as we have had of late, for the day was did last year. In New York City, there are seven unnenally propinions; a cool cast wind prevailing all hundred deaths in a week this year, where there were the time, made the grave a most desirable and compet but three bundred lest; and this, entirely among infants and young children.

which with a political to 1

For adults, the rules of health are few and simple and therefore can be the more castly obeyed. . In the first place, it is essential that a person keep as calm piace, his food ought to be simple and light, and not sien. of a kind adapted to cold weather; it is a great mistake to think one can eat the same food in August that he takes in January. Too much cold water is not is very evident that they are relieved by the people, good; riose the mouth with fresh water several times and we hope it will not be long before the Dector swallows at the most. Beware of everything like controversy, and in fact, of excitement of every kind; better be insulted even, than exert yourself to strike back in these bolling dog-days. Keep an unruffled temper-exercise charity-cherish a high and noble faith—sak the superior beings for their cooperation.

Gail Hamilton.

Our friend Miss " Gail," who has had her several pointed and thoughtful eave in the pages of the Atlantio Monthly, recently indulged in .. a few feeble re-

epigrams back upon her, but so far as the effect was earn their freedom. visible to the naked eye. Gall has not yet been very badly wounded. She has made one coply, of a sweeping character, that seems to carry the field before her at a single charge. She takes the liberty to inform many gons for them.

Changes Indicated.

In a leading article in the Traveller of this city, we find, in a discussion of the affairs of the Merrimank the Traveller:-

becility.

We look upon the premonitory symptoms of a change n our system of corporations or associated capital, as of deep import in the moral, social, political and intellectual organizations of society. May the good sense and patriotism of the skilliful, enterprising and wealthy few, and the intelligent faith and trust of the less fa vored many, suffice to carry us safely through the time

Well may thoughtful men cast about and try to us. That there are changes of the most astonishing nature to be brought about, the very atmosphere admatters will have to be recast again. The relations Davis & Co., 274 Canal street, New York, between labor and capital are not clear and distinct enough to eatisfy either side now: the one is union and overbearing, and the other is jealous and oneasy; to reconcile the two is one of the great problems of our day. There will be required, in order to do it, all the wisdom and calmness that is supposed to be charecteristic of eages. But, after all, it must be the practical men who will have to solve the problem, and spiration of liberal ideas.

The Polish Ladles.

It is the somes of a country who give character to Its institutions and direction to its destiny, after all, The present war of the South has been kept up to the degree of intensity it has, by the aid of the women; and, though clearly engaged in a better cause, the Polcountry, such as no other force imaginable could wall supply. A writer from Poland for an English paper and perseverance of the ladies of that country. They all insist on wearing mourning, by way of reminding one another, at all times and in all places, of the unhappy condition of their country. They berd together in the churches, though they are not free from the brutalities of the Russian soldiery even there. By their conduct, the Russian Government is more annoyed than it could be by any conduct of the men. They are ready to submit to any sort of sacrifices, and stave themselves, day and night, making clothes for lieve he goes to Hartford. He to mooting with 100 the troops and conveying arms and ammunition to the neargent camp.

"The Soul of Things."

This great work by Professor Denton is solling as rapdly as could be expected. It is a volume of inestimaole value, containing as it does matters of the most visal mportages to the welfare of the human race. Mr. Den ton and wife have been engaged for over ten years in preparing this work for the press. We have no healthful in saying that it should be on the shelves of overy-library in the country. We shall in a chiese the impurement against the mundantiple lights in a chiese to number of the Bannan give an extended notice of the volume.

Our Free Circles to

The Cathoring of Spiritualists of Abingiometil election

On Tuesday, August 4th, according to pravious and beaning, Berviose were held at the speakers' stand both foreson and afternoon). Speeches were made by Mite Lienie Doton, Mrs. Albertoun, Mr. J. M. Pophite. of Michigun. Mesers. Wetberbet, Edson, Mamilion, Dr. Gardsor, and others, whose semarks were listened tome kinds of vegetation, for mainris in the sume- tude. We exceedingly regret that we were ust well enough to take full nates of proceedings.

This was an occasion rarely enjoyed in such mething able resort. This, in connection with the spiritual least fornished by trance and normal speakers, tegeth. or with delightful excursions on the lake, reaming to the fields, swinging, fendange appeard.downs, date, ing. &c., &c., were quite aufficient to richly repay all and collected as possible at all times. In the next who participated in this pleasant and healthful areas

From the very large attendance on the two last ple. nice, under the skillful management of Dr. Gardner, & instead of swallowing it, and sip but few and sparing announce another of these contraffeshing and beath. invigorating sociables.

We are under great obligations to Dr. Geriner, Mine Doten, Mr. Wotherboe and Mr. Peebles for the goodwords attered by them, arging Spiritualists to supply, support the BANNER. The result was, the friends 19. spended nobly, and Mr. White received quite an add. and the hottest season can be made as pleasant as any tion of names to his subscription list; also \$0.00 in aidof the Pres Public Circles, for which be retarne his slecore thanks.

Negro Intolligence.

A friend of ours, an officer holding a high position. for bonor, bravery and oredibility, informs as, thatmarks" on the subject of Commencement at Harvard | the most amusing and instructive meetings be ever at-University, which drew out all the respectability and tended, were the gathering of the negroes under the responsibility of Boston in condemnation of her bold. wing of the "Army of the West," Handreds will ness. She took so much liberty, in her criticism, as gather together and specohifying will be the order, to say she thought it no credit to the young ladles who Home of these speeches-made by Ignorant and attend public exercises in Cambridge, that they were abased slaves-for their ideas, would do honor to sea. so scant a pattern of dress for such a particular style of ators. It is true, eald be, that the wording, the man. beauty. For this imprudence the was chastised in the ner of expression, might be bettered, but the ideas were columns of the Advertiser, which appears to have Old astoniching. I could not suppress my wonder, my Harvard in its special keeping; but being a spirited nater amazement, as I sat and slatened to the alternate women, she was entirely indisposed to submit, and re- flerce and comic cloquence. All the speakers appear torted upon the staid Advertiser with all the sting, and perfectly informed on the vital questions of the war casm, and unqualified pisioness of speech at her com- the relative positions of North and South, and of the slave. They, too, know just what will save the na: The Advertiser has shot a few sharp paragraphs and tion-giving them meekets, letting them fight and

Telling of It.

Some persons think if they do a good thing, they must tell of it. Why so? . In it such a hard matter, those who seek to offer her advice about preserving her or such an unmatural matter, to choose the right, and reputation by writing less matter with more care and then to beast because you did not choose the wrong? study, that she can take care of her own reputation. So the conduct of too many would certainly seem to without advice from any such sort of people. She says imply. We profer to see a man generous, charitable, she shall keep on uttering her thoughts just so long as or just, because thus he harmonizes his life with the: the has thoughts to utter; she expects to make mistakes, divine law, and takes the most satisfaction in so doing; and wouldn't wish to be altogether perfect if she not because he expects to gain anything outwardly by could; but she will keep on expressing her profound it, but simply because it is most natural and desirable convictions, at any rate. As for doing as seems to be and beautiful for him so to do. A life conducted after the style in Boston, pass her days in the laborious oc- this rule, or principle, is living indeed; not acting, cupation of " narring her reputation," she cannot do and potting forth pretention, and striving for come it, for she does not care enough about it to give up val- thing entirely extrinsic to cheracter. By and by men uable time to such business: Evidently she is too will see these principles as they are; now, they have eyes, but see not, and care, but do not bear.

U. Clark's Lectures.

Urlah Clark will lecture on Spiritnatism, giving his public test examinations and experiments with his Manufacturing Corporation of Massachusetts, a strain electro-magnetic instruments, in Oxford, Mass., Wednes. of remark very similar to what we have ourselves in. day evening, Aug. 12th; Webster, 13th; North Blackdutged in from time to time, in these columns. The stone, 14th; Pranklin, Sunday, 16th; Poquoueck, Ct., topia is a very important one, if not indeed a control 18th; Bromfield, 19th; Windoor, 20th; Clovenville, ling one, in the immediate future. Bays the writer in N.Y., Sunday 23d; Pomfrey Hill, 27th; Centre Link, 28th; Binghampton, Sunday, 30; Shesboquin, Pa. 8 of anenlightened Sopt. 1st., Webbe Mills, N. T., Bunday 6th: Pete mind and shallow reasoning in the high places of yan, Sonday 19th; Le Roy, Sanday, 20th; Pelling, power, influence and wealth, he cannot fall to be convinced that the peril of the world, everywhere and at all times, is not to knavery, but in ignorance and im Banker or Light, and the "Piels Golde to Saltimat" BANNER OF LIGHT, and the "Plein Golde to Spiritual." iem." Address Banner Office.

The Children's Progressive Lyconm.

We have just received from the publishers a fittle book bearing the above title. As it is made up of mattor published in the Herald of Progress, most of our readers probably are already familiar with the objects and tendencies of this Lyceum, hence we do not deem sound the great deeps of the future which lies before it necessary to make an extended notice. All corts which tend to clevate the human race-from Children's Lycoums up to Adulta' Lycoums are laudable, and nonlishes us. Things cannot be expected to go on as should be sustained. The frice of the book, board they have gone on, for many more generations; there is in cloth, is (postpaid) thirty cents. By express, \$20 a general spirit of unrest in the social elements, and per hundred. It can be had on application to A. J.

The Fremont Legion.

We have received numerous documents of late to reference to the organization of this legion, and M would seem that the leaders are really in carnest. The headquarters of the Colored Men's Central Committee are at Utica, N. Y., P. B. Randelph, Chairman. At we know Mr. R. to be patriotic, energetic, and fell of they will do it under the stress of necessity and the in. enthusiasm, no doubt he will perform the duties seeigned him with signet ability. Colored men should at once enrol themselves under the Banner of Preedom. and be in at the haptism of fire which is to set their brethren free.

Bluess of Mrs. M. S. Townsend. We regret to learn that Mrs. Townsend has not salficiently recovered from her late severe illipess as to be ish women are doing a work for their own bleeding able to faifill her engagement to lecture in this city. the first of September. We trust that so good and faithful a co-laborer in the field of human progress, may speaks in terms of unbounded admiration of the spirit be spared to us a while longer. Although three pr new laborers continually entering the field, and devellug their whole energies to the heble work, pot her place could not easily be filled, "

Dr. J. B. Newton.

We learn that the Doctor is still in New Haven, Ot. where he is successfully practicing the heating of it "the laying on of bands." It is his Intention to " main there till the 15th Inct., after which time we beusual suggests in heating the poor and the rich.,

Eccays by the Invisibles. On our sixth page will be found two interesting #. care by the invisibles on the following entireprisity. gin and Immortality of Thought." and . The Object and Use of Prayer."

New Orlean part Harmon The Lang Miles New York 21

Have been suspended during the hot wedthere till the. Ensured was a war were the was relief and the state of the state of

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BANNER OF LIGHT

ALL SORTS OF PARAGRAPHS.

We received just before going to press, the of Dr. Henry T. Child, of Philadelphia, entitled .. A. Week in a Camp Hospital after a Battle." We shall andeavor to place it before our readers next week!

THANKS.-Disinterested acts of friendsbip between man and man serve to coment the bonds of sympathy It at 21,700,000 sterling. and love stronger and stronger. Little kindnesses conduce to bumanity's happiness more than anything on earth. These are the only true passports to heaven. We were led to these reflections on receiving from our poet-friend "Cousta Benja," a box of the largest and ling. The young gentleman was directed to desire plosst huckloberries we have ever seen or tasted. He says in a note accompanying them.... Please accept the little box of berries, and think of the hills and swamps of your childhood," Yes, yes, we do remember, Consin Benja, and wish with all our heart we could live those joyous days o'er sgain.

There is trouble brewing on the Continent of Europe. as we seen the political horizon there. The combined powers of France, Austridend England are determined to force Russia to their terms on the Polish question; perer had an offer in her life. and Russia says she shall not allow any interference in her affairs. So we may ere long bear of a general Soropeau war, if the allies undertake to brewbeat the Russian bear.

Where may Urish Clark be addressed immediately?

BAR ROOM DIALOGUE .- "Good-morning, Red Nose."

.. Well, never mind your red note, Bill. Can you tell how many equiples it takes to make a drachm ?" "How many scroples it takes to make a dram! No. I can't; but I can tell you one thing, Ike-I have no scrupies to take a dram at your expense."

The costame of the Tartar women does not differ maa very lofty head-dress, of which Rubruk enters into a very minute detail, and adds-"When you see a company of these women on horseback, you might take them for men at arms with beimet and lance, especially as they ride astride,"

The Mexicans had an Emperor, and Mexico was an Empire, forty years ago. The unfortunate Iturbide roled but ten months, when the crown tumbled from his head, and he vamoused from Mexico-to which country he returned subsequently only to be executed

If you love others, they will love you. If you speak the largest in the world. kindly to them, they will speak kindly to you: Love is repaid with love, and hatred with hatred. Would you hear sweet and pleasant echoes, speak sweetly and pleasantly yourself.

"I hope to live to see the day." said Lord Brougham, "when every peasant in England can understand Newton." " Would n't it be better that they had a little bacon first ?" inquired Corbett.

Admiral Poote's last intoligible words were: " I thank God for all his goodness to me-for all his loving kindness to me. I thank him for his benefits."

At the annual distribution of prizes at the Academy of the Visitation, at Georgetown, D. C., Miss Blanche Butler, only daughter of Major General Butler, took eight of the awards, and also carried away and of the three highest prizes given by the institutions of golden

PROSECUTION OF BISHOP COLERSO. -We leave from a London paper that the last mail from the Cape of Good Hope brought the intelligence that a writ has been issued summoning the Bishop of Natal to appear before the Bishop of Capetown as metropolitan, on the 23d of November, to answer to a charge of having published heretical opinions. It is not expected that Dr. Coleans will acknowledge the jurisdiction.—Speciator.

The fact that the rebels have not been near the coal one-half larger this year than any preceding season. make this sudden inflation of prices seem like an obnoxious enecolation.

"Patrick, where is Bridget?" " Indade, ma'am, she's fast asleep looking at the bread baking."

The Baron de Sevres is dead, in France. Among the property he left were found two large and heavy boxes, which by the heirs were supposed to contain cash, but turned out to be filled with hundreds of thonsands of all imedicable kinds of pine.

Swift proposed to put a tax on female beauty, and to leave every lady to rate her own charms. He said the tax would be cheerfully paid, and be very produc-

Modesty in woman is like color on her cheek-decid edly becoming if not put on.

A young lady in Boston, who took two spoonsful of the extract of yellow journing to allay the pain caused by a felon, instead of the two drops namely given. died in a short time, her body being completely para-Tred.

Though laughter is looked upon as the property of reason by philosophers, the excess of it has always tere from Battle Creek, Mich., adds the following postbeen considered as the mark of folly.

SONNET OF THE SIDEWALK.

Whoa f and a cry runs through the busy street; Dashing pell mell a forlous horse makes way. Throwing the dust with his impatient feet. Whilst yelling crowds make frantical display-

Bieps forth and seless the impending rein. Grasping it firmly with tensoions hold Till equine-imity returns again. He pais the recking neck, and, calm in tone, With kindly account greets the quadruped.

While he, the momentary terror flown,
Bows to control again his gracoful bead. Where passion takes the bits, or rockless sin.
The gentle word and sweet persuasion seemet win.

-[B. P. Shillaber. Simpson says the ladies do not set their caps for the gentlemen any more; they spread their hoops.

A wit once asked a peasant what part he performed in the great drama of life? "I mind my own business," was the reply.

Lord Campbell, it is well known, was food of a joke, and sometimes had the tables turned upon himself. A few days before his death, he met a berrister who had grown very stout of late, and remarked, "Why, Mr. ____, you are getting as fat as a perpoles," " Fit company, my Lord, for the great seal." was the August 28th, 29th, and 80th. The Doctor will have

ready repartee. LEAN ARES.—A young lady just asked me what she can do for her very thin arms. She says she is askamed of them. I felt them through the thin lace covering; and found them freezing cold. I saked her what she supposed would make muscles grow. "Exercise." ahe replied. Certainly, but exercise makes them grow only by giving them some throat filt months of vice. only by giving them more blood. Six months of vice rous exercise would do less to give those naked, cold arms circulation, then would a single month, were they warmly clad.

Concern Southwes.—A Baltimore letter in the New York Post, mys that bundreds of people, in Maryland Tork Fost, says that hundreds of people, in marying are prepared to other, their negro alayes as their gubstitutes. We suppose this is owing to the great deproclation in the value of most property in Maryland.

An able-bodied narry would be worth a great deal
more than three hundred dellar, the communication for
if the representation for the formulation for the personal institution of the second of the formulation for the personal institution.

A: recent sale of magross in Management county, tary land, litratrates the comparetive worth lean me of state property in that State. Beren likely, fell grown manuscripts of a very interesting article from the best young negroes brought in all our aunited and menty-ris Before the war the same negroes were worth on an average \$1.800 a plece.

> Those who use the phrase, "rich as Ormans," may like to know that a recent collmate of his wealth fixes

A solter having gained the affections of a daughter of Professor Wilson, waited upon "papa," and stated ble case of which the Professor had a previous intthe ledy to come to her father, and doubliess her obedience was prompt. Professor Wilson had before him In review some work, on the fig-test of which was doly fascribed-"With the author's compliments." He tore this out, pinned it to his daughter's dress, solemply led her to the young lover, and went back to his work.

A young lady, if a visitor knocks at the front door, will sometimes send word "engaged," though she

"I say. Brown, what a close shaver Jones is-why, he'll squabble about a cent." "Well, what if he does? the less one squabbles about the better,"

Professor C-, of Bowdoin College, was noted for having a certain set of illustrations from which he could not well deviate without rouning the risk of a .. Don't ye call me Red Noso, for if yer do I'll blunder. In illustrating the powerful effects of prumio black one of yer rummy looking peepers," was the sold, he was wont to inform the class that a drop laced on a dog's tongue was sufficient to kill him. On one occasion the class filed into the recitation room, and the professor commenced the exercise. · Mr. Smith, " he said, addressing a young man whose chances of gaining the valedictory were very slender, what can you may of promis acid? Is it powerful. or otherwise?" . " it is rather powerful," said the teribily from that of the men, except that they wear femor, indignantly. Put a drop on your tongue, and of would kill a dog!" The shout of laughter which followed, and Smith's confusion, revealed to the professor that his illustration had served a double purpose.

> A MONSTER WEGDGET-IRON CAPHON .- Messrs. La. zell & Perkins, of Bridgewater, Mass., are manufactaring a gan from wrought from which will weigh, when completed, about seventeen tons. It is forged solid, in an octagonal form, with the cavity bored out thirteen inches in diameter, and will be hooped with strong bands of iron, put on by hydraulic pressure. The lathe on which the metal is being turned is one of

> StrouLAR .- We noticed yesterday the drowning of a boy named Johnny Ward, in Mill river, and stated that his body had not been found. That night a man who was familiar with the circumstances of the case, had a dream, in which he saw the boy, so he states, clinging to a post under a building. Yesterday a care-ful search for the body was made, and it was found ou-der Daniels's mill, on Mill street, the arms of the lad firmly clasped about a piece of timber used for a appart to the building. The fluding of the body in the position as seen in the dream, is singular.—Harford

> GER. BARES .- This officer, during his operations in Louisians, has achieved more important labor than any General in the service in an equal length of time. He destroyed the rebel army and nary, made their reorganization impossible, by removing all their materist and demolishing their transports, took two thou sand prisoners and twenty gons, and, before he left for Port Hodson, captored Alexandria, the key of the Red river and the Atchalafaya, and every important town south or east of it. Bince then, he has captured Port Hudson, and is still going abead.

DEATS OF CORPORAL JOHN U. WADSWORTS. - Among those who fell in the fatal battle of Gettyabarg, was heretical opinions. It is not expected that Dr. Colthe brother of our friend and colaborer. Frenk L.
Wadaworth. While one stood in the ranks of freemen
the invasion has given the coal desiers a pretence
for raising the price of coal several dollars on a tenof the nineteenth century, the other, in obedience to the nation's cail, went forth to fight the same bettle region of Pounsylvania, and that the sopply will be with different weepons, side by side with patriots and beroes. We deeply sympathize with our Brother Frank in this bereavement, which has thus suddenly allied the brave beart throb and unloosed the manif band-clasp of one most dear; but another is added the gnardian band, who, when his heart, faintest in this deadlier strongle with bigotry and wrong, will bring him strength and healing and the peace of the immortal life.—Heroid of Progress.

Correspondence in Brici.

APPRECIATION AND ENCOURAGEMENT .- A friend under date of Worcester, writes-"I wish I could find nords adequate to give expression to the feelings and sentiments with which your tressure-laden folds in-spires us, and the deep sense of joyful gratitude we feel toward those noble souls, who are the worthy instraments of providing the world with so rich a bless-ing, and would that I had the means of bestowing some sensible demonstration of the gratitude we feel; some remains demonstration of the gratitude were, for truly, they are worthy of the choicest of earth's material blessings, and should never want for means to carry on the noble work they have so faithfully performed thus far; and above all, should their name bearts be cheered and sustained in the ardnors tark. by a realizing sense of the rich blessing their labora are imparting to a needy world.
Yours for humanity.

JOHN H. DEWST.

Bro.W. F. Jamieson, writing to us on business mal-

"Prof. Stearns is accomplishing a great work by his lectures and experiments on Psychology. Mrs. Steams lectures on Spiritualism and various reforms Steams lectures on Epiritualism and various reforms connected with it. Their labors are meeting with marked ancess. The professor, by his lectures and experiments, prepares the minds for the acceptance of Epiritualism. Hence, Mrs. Steams' lectures are doubly interesting, being as they are explanatory of the subtle forces of our being—of the law of mind over mind. They both are devoted to the promulgation of our beautiful philosophy. Spiritualism is making rapid strides in this city and vicinity.

A friend, welting from Tyeou Farusce, VL, under date of August 4th, care that Dr. L. K. Coonley leotored in the Church, in that place, on the previous Sunday, to two respectable audiences, which appeared to be well pleased with the discourses, with the excep-tion of the Baptist Eder, who said they contained no food for him." The Doctor very blandly replied that, the sixtee of the Booth had been so long accus-tomed to course corn bread and bacon, that finer food was seldom relished, or digostible." The talk between the two created quite an interesting excitement.

Announcements.

Dr. L. K. Coonley and wife design attending the formont State Ananal Convention of Spiritualists, to be held in Bookingham; Friday, Satorday and Sunday, with him, for sale, a fine amortment of the new and most interesting books published on Spiritual and Beform subjects, for which he has lately become agent. He will not as agent for the Baxnes or Ligar.

Mrs. Safah Helen Matthews speaks at Rockingbam. VL. August 18th. Address Bast Westmoreland. N. H., or till Sept. 1st, Bookingbam, Vt.

Mrs. Fauly Wheelook, the medical clairvoyant; has removed from Wantishn; Wis., to Basiston, lows, where she ban be eccenticed by her friends.

To Correspondents.

Charles Harry

Bespect to the Memory of the Inte Col.

Bebert G. Shaw. The Pres Boath publishes the following just tribute of respect to the memory of the pairfolis and lamented

Col. Shaw, who commanded the brave blib Mamachusette (colored) regiments 1 th. Buluront, N. C., July 27, 1605.

BEAUFORT, N. C., July 27, 1603.
To the Colored Soldiers and Freedure of the Hipmentant
It is fitting that you should pay the last tribute of
respect to the memory of the late Col. Robert Goold
Bhaw. Colonel of the fitti Regiment of Maurochastta
Voiunteers. He commanded the first regiment of colored soldiers from a free State. Over mastered lote the
United States service, He fell at the head of his regiment while leading a storming party against the rebel
stronghold. You should cherten in your lamost hearts
the memory of one who did not healtate to sacrifice all
the attractions of high social position, wealth and
home, and his own noble life for the sake of humanity
—another martyr to your cause that death has added,
still another hope for your race. The truths and principles for which he fought, and died, still live, and
will be vindicated on the prot where he fell, by the
ditch into which his mangled and bleeding body was
thrown on the soil of South Unrolling. I trust that you
will honor yourselves and his glorious memory by apwill honor yourselves and his glorious memory by ap-propriating the first proceeds of your labor as freemen toward erecting a manament to the here soldier mar-tor—Robert Goald Shaw.

(Signed) R. SALTON, Brig Gen. and Military Governor.

Answering Scaled Letters.

We have made arrangements with a competent me-dium to enswer Scaled Letters. The terms are the Dollar for each letter so answered, including three red postage: stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprehension—as some suppose Mrs. Consut to be the medium for answering the scaled letters cent to medium for answering suppose are. Commit to be the meaning to the purpose—it is spirit-medium his superiority is supreme, and the pubproper to state that another lady medium answers lication of these memoirs will probably excite as much them. Address "BANNER OF LIGHT," 158 Washington street, Boston.

Grove Meeting.

The Friends of Progression and Reform will hold a grove meeting in I. N. Howard's grove, near the vil-lege of Breedsville, Micb., on the 22d and 23d of Augost. The following named speakers are engaged:
A. B. Whiting, H. P. Fairfield, Mrs. C. M. Stowe,
W. F. Jamisson, Mr. E. Whipple, Mr. Rouse and
Mr. Fish. We cordially invite all others through
the Bannar who are willing to altend. One of thee objects of the meeting is to raise means to build a courch in this place, and a collection will be made for this object. Come one, come all. We hope to see all the liberal people and friends of progression from the counties of Van Boren, Allegan, Kallamazoo, Cass, Barrien, &c., present. Ample provision will be made to accommodate all. Miss Ada Hoyt and the Davenport Boys are corulally invited to attend. We also invited by a proceeding the platform will be free to all lovers of trade.

Per order.

L. Parnyse.

Grove Meeting.

The friends of Progress will hold a meeting in a grove four miles west of Gaines Station, and three miles northwest of Byron, on the 15th and 16th of August, to commence at 10 o'clock a.m. A cordict invitation is extended to all. Come speakers, come singers, come all, and let us have a glorious meeting. Conveyance from Gaines to the Grove will be furnished by the friends here.

MARONLLUS SMITH. ALDA STOND,... George Van Valeenbugh. Committee,

Grove Meeting. The Spiritualists of Closro, Unundaga Co., N. Y. Grove Meeting, on Saturday and Sanday, August 15th and 16th next, two miles sast of Cicero august ista and tota naxt, two miss sast of Cicero Corners. A general and cordial invitation is given to all to come. Mr. Warren Woolson, a trance speaker, will address the people as the principal speaker. Refreshments, as far as possible, will be furnished free to those from a distance.

Dicero, July 28, 1863.

Spiritual Meetings.

'A mass Spiritual meeting will be held in a grove uear the residence of Mrs. Clark, in the village of Lap-hamwille, Mich., on Saturday and Sunday, 16th and 6th of August next. W. P. Jamieson, Mrs. Stearns, Mrs. Kutz. Mrs. Heath. and other able speakers will be in ettendance. Ample arrangements will be made for the accommodation of persons from a distance.

By order of the Committee,

Ww. Hiors, Chairman,

The Spiritualists of Vermont Will hold their next annual Convention at Rocking bam, the last Friday, Saturday, and Sunday of Aug.

All true friends of Progress and Reform are invited to attend. Good accommodations at the Hotel for 76 cents per day.

Per order of the Committee. cents per day.

Grove Meeting. The Friends of Progress and Reform will hold a two days meeting on the farm of Mark Herriman, in Par-inhville, Bt. Lewrence Co., N. Y., Sept. 5th and 6th. Mrs. B. L. Chappell and other speakers are expected. Arrangements will be made to accommodate all from a distance. A cordial invitation is extended to ail. a distance. A cordini militali.
The platform will be free to all.

Par order.

James K. Dramte.

Second Annual Grove Meeting.

The Beformers of Ganges and vicinity will hold a Grove Meeting at Pier Core, Allegae Co. Mich., on the 8th and 5th of Angues negt, to which all favorable to reform are invited to stlend. Good speakers will be in attendance, and music of the best quality will be furnished. Ample provision for strangers. 1. L. BREAD, Sec.

Grove Meeting.

There will be a Grove Meeting of Spiritualists in Evansville, Wis.—the present terminus of the Scioit and Madison Railroad—August 28th, 29th and 80th. Speakers and friends from abroad are invited to at-Econeville, Wie., August 2, 1808,

NOTICES OF MEETINGS.

CRARLESTOWE.—The Spiritualists of Chartestown hold meetings at Oily Hall, every Sunday afternoon and evening. Every strangement has been made to have these meeting interesting and lustructive. The public are invited. Scate

Lowset. - Spiritualists hold meetings in Wells fiall. The following lecturers are engaged to meet forement and after-noon:—Mrs. Facup Davis Schill, September 4 and 18; N. E. Greenlesf, Sept. 20 and 27; R. J. Funny, during October; Mrs. A. Middlebrook, Nov. I. 8, 15 and 23; Miss Murha L. Beckwith, during Doc; Miss Nollie J. Temple during

ORIGORAR, Mass.—Music Hall has been bired by the Spirit-ORIGOTHE, AREA—MORIO BALLES DOES DITED BY MOST, DESIGNATION BY MOST AND AREA OF MICE MARCHES AREA OF AUGUST OF AUGUS

25; Miss Nellie J. Temple, Nov. L. 2, 15, 22 and 29.

QUISUT. — Meetings every Sunday, at Johnson's Hall.
Services in the forencon at 10 12, 2nd in the afternoon at
2 1:2 o'clock. Speakers engaged. John S. Bock, Esq. Aug.
18; Chas. A. Hayden, Aug. 25 and 30; Mrs. A. M. Spence,
Sept. 6 and 15; Mrs. M. S. Townsend, Sept. 20 and 27.

TOTTAIND, Mrs.—The Spiritualists of this city hold regular meetings every Sunday is Meonanics' Rall, corner of Congress and Casos etreets. Sunday school and
free Conference in the foreneen. Lectures afternoon
and evening, at S and 7 12 o'clock. Speakers engaged: —
Hom. J. S. Heil, Sec'y of Sixts of Males, August 18; Theo.
D. Weld, Aug. 35; Roy. D. A. Wasson, Aug. 30; Lizzie Deten,
Sept. 6 and 18; William Lloyd Garrison, Sept. 27; Emms.
Houston, morath of Cetober; E. J. Finney, month of Nov.;
Mrs. A: M. Spence, Dec. 6 and 18; Issae P. Greenleaf, Dec.
20 and 27.

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Message Department.

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

ported serbatis.

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

gross into a higher condition.

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

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MESSAGES TO BE PUBLISHED.

MESSAGMS TO BE PUBLISHED.

Tuesday, June 30.—Invocation; The Philosophy of Mediumethy; Questions and Answers; Jeremish Holden, of Perryville Corner, Wist, Mary A. Strass, of Bavannah, Ga. to her father (printed in No. 10]; Harriet Coggen, of Andurer, Mass. to her husband, Jacob Ooggen.

Tauraday, July 8.—Invocation; Hades and Hadelan Spiritualism; Alexander Medicire, to bis soo, Dr. Wm. McGuire; Margaret Halsted, to her father, Vm. Halsted, of Welfset, Eng; Donals O'Brien, to his wife.

Monday, July 8.—Invocation: The Non-Immortality of all Thioge: Questions and Answers; Caleb Wiking, to his wife, in Waking, Mich.; Abigail Elton, of Jackson, Mics.; Wm. H. Downes, to his mother, Olivia Downes.

Tuesday, July 1.—Invocation; What is Spirit when Detached from Matter? Questions and Answers; Amanda Jane Caldwell, to her husband, in Utah: Ool. Thomas Weld, of Virginia; Thomas L. Fenwick, to his mother, in New York.

Monday, July 13.-Invocation: What is the Meaning of

Monday, July 13.—Invocation: What is the Meaning of the Impatsable Guit which exists besween Heaven and Hell? Questions and Answers; General Airred Gurney, of Virginia, hilled at Gettysburg; Billy Geward, to bis mother, in Colombus, O.: Theo. Currin. to bis father, in Oberlin, O.; Adeline Glie, to ber mother, in Albany, N. Y.

Tucklay, July 14.—Invocation; Is not all Religion the results of Education? Questions and Answers; Iranc Morgan, of Bethel; Geo. F. Leihtop, to his friend, George McClellan, and other friends; John T. Archiey, to his mother, in, La Grossa, Wis.

Crosse, Wis.

Thursday, Muly 16.—Invocation: Is not all Prophesy contrary to Natural Law?—and are not all Prophets impostors in the breadest sense of the term? Questions and Answors; Mary Louise Theyer, to Dr. Andrews, of Albany, N. Y.: Patrick Welsh, of Albany, N. Y.: Urrilla to Norman Kuok of Prativille, Ala; Lieutensus Gilbert Thompson, to bis lather, in Monig mery, Ala.

Invocation.

Our Father, again through human lips, we essay to praise thee; again from the fading Temple of Mortality we lift our souls in thankegiving to thee. Oh Holy Spirit of the Hour, come and baptize thy children with new light, that light that cometh down from the Celestial spheres. Come, oh come and kindie upon the alter of this American nation the sacred fires of Liberty and Truth | Come, oh ye guardian spirits of humanity, come and teach mortality of life ! Come and lead them through the valley and shadow of Death, that they may not stand fearing evil all the day long. Come and whisper of hope to them, that they may not court the very atmosphere of Despair! Oh Spirit of Mercy, cast thy mautle of mercy upon humanity, for oh humanity sees thee not and seems deprived of thy cheering smile. Oh come, come and bless the children of our Father with a consciousness of thy presence! Come and take away the sting of Death ! Come and teach mankind that the serrows of bumanity are but the barbingers of joy! Oh our Father and our Mother, we tune the barps of our being to praise thee, not only this hour, but forever and ever. June 35.

Origin and Immortality of Thought. "Are not all thoughts of Spiritual origin, and there-

The subject which has been presented for our consideration this afternoon, is one which no one can truthfully answer, save such as have passed through the change of death, and are exempt from mortality; such as have laid off the physical temple, and are dwelling apart from mortality. They alone are able to answer the question here propounded.

We believe that the human spirit during its journey through mortality, is gifted with a physical and spir-Stual body. After it passes through the change called death, and thereat loses its physical form, or temple. then we believe it to be gifted only with a spirit-body. The physical body is adapted to the requirements of crude Nature: that Nature that is perceived by external senses. The physical body can grapple by virtue of blod acting through it, with all the forces of external Nature, and cause all to be subservient to it.

The spirit-body is likewise adapted to the requirements of that sublimated condition into which the spirit enters after it casts off the physical body. With this body the spirit is enabled to deal with the imponderables of spirit-land. It can go down into the very depths of bell, and snon ascend into the highest heaven. This spirit-body, like the physical form, is a perfect machine. We know it to be the exact counterpart of the physical body. All that this physical body is possessed of, or presents to your external senses, in likewise possessed by the spiritual body; for every atom and organ of the physical body has its corresponding atom or organ in the spirit body.

We believe, moreover, that the physical brain is adapted to the formation of material thought; or we believe that thought, such as exists with you in mortality, is born of and by virtue of the physical brain. And although that brain is acted upon by spirit or mind, yet at the same time, all thoughts that are able to penetrate the externals of Nature, and deal with those externals, must be born of the physical brain, that brain that is suspeed to crude Nature. Therefore, in this sense, we may declare that all thought has not a spiritual origin; and in another all thought has, for the elements of thought, or power by which thought is born, have their origin in spirit.

.The spirit-body, or spirit-brain, generates thoughts peculiar to its own condition. or that are adapted only to conditions of the most sublimated realm of life, the spirit-world. Understand us to say that these thoughts are adapted only to the conditions of spirit-life, and not at all to the conditions of your life, your mortal

Our friend, we perceive, is firmly fixed in the belief that thought is immortal. Furthermore, he believes that thought is not only gifted with immortality. but with an individuality all its own. On this last point however, we cannot agree with our questioner, for we know there are many, many thousand thoughts born through the physical brain, that float as it were in the atmosphere of mind but a moment, and then are lost forever, or if they exist at all, it is only in the realm or ocean of mind, not as individual thoughts, but as portions of the great ocean of mentality.

The human mind, or spirit, while bounded about by the waits of the physical body, can hardly understand or comprehend us when we tell you that the thoughts pervading the mental sphere, or spirit life, are not such as you have pervading your mundane sphere. All the thoughte you can comprehend, must be propagated through the physical brain, and not through the spiritual. St. Paul says, you liave a physical body and a spiritual body. By power of clairvoyance and deepsected intuition. be was able to suter the temple of metality, and witness not only the warkings of physical law, but he was permitted to look betting the wall

M W 4400 40-31

step you are greeted with changes, or with comothing over into. Orthodoxy, just to get my lotter to them? tallty, that you are all atodents in the mighty, mighty my mother prayed for; and my father talked to, but tain of God's Eternal Domain is over flowing and free; At any rate, they'll think that I've not gone to a know that it is inexhaustible, and all God's children very good place; but I think it a as good as the one may drink of its life-giving waters. Oh, look forward I 've loft, At any rate, it is n't anything like what I forever to the future that is before you. Do not linger was taught of. Well; you can't turn Orthodox to suit in the wayside of life, but go on and fear not to deal, me then, oan you? [We can't, for if we did we should with everything that presents itself to your reason. 'n't be true, to you.] That 's true. Jane 25.

Philip Mason.

[That's the difficulty now.] I do n't see through it. try. have n't got my weak body here. [Your spirit is My mother's younger brother, Strong was his name, understand you. [You will learn in time.]

eight years ago I went South and settled in Kentucky. reminded her of that? That's going to help me won-First I went into the business of buying and selling derfully, ain't it? IYes; set your mother on your niggers. Do n't let me hurt your high abolition aide, and it will be all right.] Yes, I knew something sentiments; I do n't mean to. After awbile I got about that when here; for if I ever wanted to gain my quite rich and abandoned that business, and went point with my father, I'd appeal through my mother. into Louisians, bought me a plantation and set- If she was n't sick just now, I'd appeal to her first. tled down.

bellion. I enlisted and fought for my side, till at ceive it. But as my uncle came along just in time, Chancelloraville, I was wounded; lost a log, and was I'll appeal to ber how. Ask her to meet him and otherwise wounded, and died as you say, weak. [The me. He'll very soon prove to her, he says, that he is right leg you lost, was it?] How did you know? himself just as much as he ever was. Yes, it was ... I was attended by some acquaintances on the field, and helped to send a few thoughts home, have you? [No.] Well, I don't think you will in a dying, is no man at all.

what in God's name it is now I can't tell.

[What part of Louisians did you reside in ?] Charlottville. [We will send a paper to your old home if you wish.] Home! home! that sounds like earth; aint got any in the spirit-world. Well, say this much to my brother-in-law, in whose charge I left my affairs. "l'hillp is dead, and yet he is n't. He wants you to procure him some body like this, near home, and through it he'll tell you what he wants." Your way is a very good one, sir, I 've no doubt, to those who are talk with thee, and we would adore thee for blessings used to it, but hard to me. You're a Yankee, are you? [Certainly.] So am I, at least by birth; and if I did fight against you when here, I'm not sorry for it, for I'm not sorry for anything, for I'm not one of the kind to set down and mourn over what you can't help. How old? Forty four. Farewell. June 25.

William Conrad.

My God 1 my God ! that fellow knew no more about taking care of this body than I knew about Queen Victoris, and that was n't much. Good God I be well nigh took the medium's spirit, as well as his own, with him. He must have gone out over a Jordan road. [He found it very hard to control.] So do I; but I know how to use a body, and not take the last spark of life out of it.

Capt'n are you going to minister to my wants. [Yes, if I can do so.]. I'm going to be brief, for I do n't believe in running a machine without oil. I was an engineer by occupation, and I know something about rouning fron horses. I know they aint like these frail things; however, we who understand the laws of life,

in one direction, are pretty apt to in another. My name was William Conrad. I am from East tives, and that 's all that 's required of an honest man. My family are in Memphis. They consist of a wife and four children. Do you think I could reach them? II should think you might.] First I wish to inform them of my death. I suppose I died of fever and over-exer tion. Second: I wish to inform them of my power to return; and third. to ask my friend James Kingsley. who is acquainted with these things, to meet me and let me talk with him. He is somewhere in Virginia. can't tell where now, my good sir. You require name, age, &c. [Yes.] Well, my age, as near as can come at it, was between thirty-one and thirty two. Is that near enough? [Yes.] Your last speaker has, so far used up that which by good rights belongs to me.

| At this point the spirit lost control.]! June 25.

Doroas Finley.

Friend, thee can scarcely comprehend the intense anxiety the soul feels at its first return after death. It is surrounded by all the ili-conditions of mortality. less combined with materialism, and our every thought and those ill-conditions may overwhelm its power and cause it to retire ere it has gained its object.

Friend, this morning, between six and seven o'clock. my spirit learned to try the atmosphere of its new home. Last night, between the hours of eleven and twelve, I was talking through my own body with my friends in Philadelphia. I told them. God giving me Prayer," as we understand it ourselves. power. I would return. Friend, thee will say through thy paper, that Dorcas Pinley, who went home as before-mentioned, comes to thee, and through thee would recently. Fere ye well. Jane 25.

Gilbert Bryant.

chance for everybody to learn, you know. I've been spirit spheres, for there are many who have passed the sick in the hospital at Falmouth. I can't tell you, sir, just the exact length of time I've been sick. I don't seem to get at that clear; does it make my dif. shall find ourselves the same, to all outward appearference? [None to speak of.] I don't know how long I was slok; but I've but just come to the spirit. world, I know that much that is, I've just left off my body, and my folks do n't know it. Now liow do superior to ourselves. We believe the forces of the you do, sir? What do you do? Do you send our let, mind are attenuated and sublimated by virine of ters? I do n't understand it, you see. You'll please excess my ignorance, but I don't know how you get come into communion with intelligences superior in word to our friends. [We publish what you give here goodness and power to themselves, and by virtue of in a paper, and send it to your friends.] Well, this condition of power or rapport you virtually com-

of materialism, and perceive that beautiful temple, Catholic paper, or an infidel paper, they would h's rethe spiritual body, and the workings of spiritual celve it; so I want to know about it before I launch my bark upon the waves. [Of what religious belief Oh ye children of humanity, you are but dealing are your friended; They are Orthodox, sir. [Then with the alphabet of life. Tog bave but entered the they "il be pretty likely to carll at the continents exportal of the Mighly Temple of Wisdom, and at every presed in our paper. | Can't you make your paper: that you are not ready to meet; for Spiritualism comes [We don't see how we could] Pricad, I don't want to you with ideas fresh from the Kingdom of the Fu- you to understand that I was Orthodox myself, when ture. Uh learn this wondrous truth, children of mor. here, for I was not. I was a sort of a scapegrace; that Academy of Mind, and must forever remain such. what he said did n't have much effect toward christian-Therefore, do not stand affrighted when some new idea izing me. I suppose when they bear that I'm gone, presents itself to you, but know that the mighty foun. they 'll think that I 've not gone to a very good place.

Well, suppose k ask my father. Philemon Breant. just for editority, to furnish me one of these talking I want, if I can, to speak at home. I come here be derstand what I mean, tell him to inquire of some cause I can't speak elsewhere. I feel strangely weak of the spiritual fraternity: they'll tell him. Now I and confused here. I know very well I have borrowed 'don't profess to have given much here that will prove a body, but either it must be confounded, weak, or I my identity, but if they 'll give me a chance to talk do n't know how to use it. [You were probably weak where I'm known, I'll be very sure to do it. I think when you passed away.] That's the truth-I was. I'll be able to do.it; of course, I can't tell until I

weak.] You tell me the truth, no doubt, but I do n't says he died in 1823, and his last words were: "Hary, I think I see heaven opened." He wants to know if I was born at the North in Massachusetta, but twenty- she remembers that, and if anybody else could have I should have appealed to her first, I said, but I knew Here, about the first of the breaking out of the re- she was sick, and perhaps might not be ready to re-

but unfortunately for them, at least, they 've not made hurry, either, though I wish you might. Good by. I'll es good use of the information I gave them as they pay you when you get on this side. I have n't got a' might have made. I'm not here to condemn, but I cent now. I'll pay you in better currency when you will say this much, a man who betrays one who is get on this side. I m going to work in the mint myself. and intend to all my pockets. Bo I'll be all Philip Mason, that is the name my name used to be; ready to square accounts when you get here. My folks will understand that expression. You do n't, do you? June 25.

Invocation. Infinite Jehovab, Father of all Goodness, we would talk awhile with thee by prayer, for we know that prayer is the charlot into which we may step and be rolled away toward thee. Oh, thou who art the Alpha and Umega of life, whose presence we feel, we would received. Thou in thy mercy hath so ordained that we return to earth, our former home, that we may speak to thy children and minister to their necessities. Oh, Wondrous Power, we thank thee for this blessing; we adore thee for the power that we find around and within us; for the mighty elements that fill our being, and cause as ever and anon to hold communion with earth's children. Oh, thou who art ever near us at all times, we bless thee. We adore thee for sorrow, as it comes orushing us beneath its wheels of Juggernaut, and making us to cry out. My God ! my God ! why hast thon forsaken 'me? "Yet, even for sorrow we bless thee, for we know, oh, our Father, that it cometh but to clear away the mist obscuring the sun of thy smiling countenance, and causing humanity to feel that they dwell apart from thee. Oh, our Father, in view of the sorrow that is everywhere around us, had we not entire confidence in thy power, we should sink down and despair, as many of thy children in mortal do. But, oh God, we know that thou art here, here in mercy, to comfort and bless these sorrowing ones of earth, here calling them nearer, still mearer unto thee. Oh, our Father, we bless thee for the sunlight; we bless thee for the darkness; we bless thee for these fair low that 's just left. [You can tell your story just as embloms of beauty [flowers]; for the thoughts that are constantly burning in buwen minds, like mighty oceans Oh Gad, for all this we bless thee; and most of all we bless thee for the consciousness that we live today and forever; and that in time we shall meet and recognize those leved ones who have preceded us to the spiritland. Oh God, our Father, we would ask that thou would 'st so touch the hearts of thy children, that they will feel thy presence, and in soul acknowledge thy mercy forever and ever.

The Object and Use of Prayer.

We shall call your attention this afternoon to the few remarks we have to offer concerning the " Object and Use of Prayer."

While sejourning in the flesh, it was our misfortune to have no faith in prayer. We could see no beauty in it; no life in it. It was dead to our comprehension, and of no use either to the children of the present, or the children of the fature. But be it understood that we thus ignored prayer because we did not understand the spirit of prayer. We lived too much in the material world, and our whole being was more or fashioned or molded by materiality. We know there was a cause for this condition in which we seemed to live, move, and have our being; as there is a cause for every effect in Nature; but we are 'not disposed this afternoon to trace out that cause, nor to consider it at all. We are only to consider the " Object and Use of

There are many conditions of mind that are called prayerful conditions. But we desire to speak with direct reference to that prayer that 'calls ever upon send thoughts of good oheer to the friends she left so that which is superior to ttaelf, " the soul's sincere desire." a reaching out after something beyond self. Of this kind of prayer we shall speak this afternoon. We are aware that there are still many minds encased in Good day, sir; do you always furnish us with this mortal bodies, who, like us when on the earth, see no ort of a body? [As a general thing we do.] I've use in prayer, and they look with wonder upon those parents in Chesapeako City, New York State, that I who believe in the use of prayer, and consider them hould be glad to say a word to, if it is possible for me extremely foolish, and declare, that they know little of to do so. I belonged to the Ninth New Jersey. I the laws of Nature or God, if a God, there is. They was nineteen years of age, and my name was Gilbert are disposed to curl the lip in scorn when listening to Bryant. I hardly know what to say, sir, through this prayer. We know, we say, that there are many minds body, so, unlike my own; but I'm very anxious to encased in mortal forms, even at the present day, who speak at home, for when persons get through with this ignore the use of prayer. Nowwe do not blame them, world they can return and speak and write, they sav. for we know that every elect is born of a legitimate and make sounds, and manifest in a variety of ways. oause. 'We believe that as the faculties of the human My folks know nothing about it; but there 's a mind have full play upon earth, so do they also in the confines of mortality who tell as that prayer can avail nothing, that we may pray to alt eternity, and still we ances, as when we first essayed to pray.

We believe that the object of prayer to to concentrate the mind, with all its powers upon something prayer, for when the individual prays truly, they then

"we tot albot weg. "We ingrage filtere.

that I shall ever meet that dear friend again in another [They'll tell your] world." And immediately my whole being seemed to be flooded with a peace before unknown to me. I felt willing to yield up my friend, felt a presence near me that I could not comprehend, and I could then gaze to open communication with if I could. I am aware with their magnetism they succeeded in filling my ent here. tire being with peace and happiness." Since my departure from earth, I have many times

prayer, true prayer. I have watched the effect of it upon given up the little one to die, and the mother felt that to claim her beloved child. Then the mother's soul God, save my child !" And what was the result of superior and barmonious magnetism the little one was through prayer. Therefore I know it is good to pray; capable of enjoying the presence of the Infinite, if such or explain. s soul there could be. We all pray when we think, for all thought is born in prayer and is matured by prayer not need, and then our prayers will not be answered, and why? Because sonl ever knows what is necessary for its unfoldment and happiness, and when we ask for anything that will not minister to our soul-handiness. then such a prayer is not of the spirit, but of the flesh, God, therefore will not be answered. We may say it is born of nothing, to die as soon as born.

To that individual who has called upon us to return and speak upon the object and use of prayer, we would say: when you stood, twenty days ago, bending over the oradle of your infant child, that child seemed to hover between two worlds-it was dear to you, being sided there. your only one-at that time you said, as we said years ago, .. Oh, I would that I could believe in a hereafter, for when the body is laid in the ground, I believe that putting down this rebellion. will be the last of it. Oh, I would to God somebody or something would save my darling child from death, child. And when, ten days after, our friend was called upon and questioned concerning the child's recovery. he said, " It is a miracle ! I cannot tell who or what cared the child, but I believe that my will did it."

To a certain extent, oh brother, you are right, and and the possibilities of Nature, but commune with the is why I come to him. Good day, sir. invisible intelligences that surround you; grapple with that which will bring you substantial joy. You have dealt too long, like us, with meterialism. Come, now. since you have called upon us to return and deal with

Questions and Answers,

Ques .- Can there be a prayer offered that can coun leract the laws of progress of God?

ARS .- If the child had passed beyond a certain limit be folly for us to pray that the dead might be raised. We know that law is law, and our prayers, however sincere they may seem to be, will avail nought.

Q .- Would it have been possible for the child to have recovered its health without the utterance of that Draver ?

A .- Yes, certainly, but by offering the prayer you a different class of spirits, by whose magnetism a cer- in, Colonel. tain lost element was restored to the child's system,

Q .- Then in all ourable cases, prayer-A:- Is of great avail. June 29.

Sarah Elizabeth Dodge.

then ?] In Blackstone. [Massachusette?] Yes, air. few weeks. They say I am a spirit. I don't feel like one.

They 're dead, aint they? Spirits are dead? [You've down. lost your body, that's all.] I know that. I see it they were able to see me in my sickness.

When some of the teachers asked me if I wanted to are pretty sure to be recognized. talk with my father, and mother, I said, Oh yes, I Oh well, they 've got the same road to iravel. That

and did n't know I was coming to: Boston:

Beath, a.

It may be proper for me to here state that I am | Uh dear, I wish I understood this better, [Your not conscious of ever praying but once, during my teachers understand what they desire to have done mortal life, nor was I strictly conscious di pravide with jobn mostage. Oh dear, well, well, the then; but I felt at that the that a something list mother I m happy, wont you? and tell her I shall see gone out from my being that bid brought me ber when she comes to the spirit world, it shall be nesce. When about thirty ave years of age, 1 wis ready to meet her there, Ask if I can go homes. Ask alled upon to part with a very dear friend; and for a medium for me; Ask for one like this, will req ? while I stood viewing the inanimate clay, and gain. They'll know what it means. : [They will?] . They log at lips which a moment before had spoken to Mast I go?, [Had you any brothers or elsters?] . Ho. me, I exclaimed, "Oh, I wish ! could believe that my [Were you the only one?] Yes. Must I go. [When friend has an existence still. I wish I could believe you are ready.] I do n't know when I'm ready. Jone 29

Thomas MacDonald.

upon the dead body of my friend with calmness and I am something like a stranger in coming back this without a shadow of regret. Now I have since learned, way, although it is only now about five weeks since that my sincere soul desire was a prayer, that drew to was called upon to part with my own hody—only five myself those intelligences of the higher spheres, and weeks. But for all that, I feet much like a stranger

I try to speak to my children about their religion if I can. It's all now as nothing at all to them." Since my departure from earth, I have many times I can. It all now as nothing at all to them. They been an invisible guest with those who are offering have no condition of true bappiness, and when I found that one of them was spiritually inclined, and as soon; different individuals, and in all cases I have found its as I learned that I could come back and open commun. results productive of goodness. I have seen the moth- leation with them, I was determined to come. And I er bending over her sick child in prayer, when all had have overcome all obstacles in coming here to day.: !

My name was Thomas MacDonald. I was born in on it was to be taken from her; that soon Death was Dunkirk. My oldest son was born in Scotland; my youngest born in this country. My daughter was born rebelled, and sought refuge in prayer. She said, "Oh in Liverpool, England. My wife went home some years since. Now, Mr. Chairman, or President, I that prayer? Why, she threw out all the magnetic would like most to call the attention of my son Thomas forces of her nature toward the angels, and by their to my coming. He is strongly attached to the Church of Scotland, and is very rigid in his views. He is baptized; and was restored to health and life again somewhat of a seer in his way. When prostrated by disease on a sick bed, this power was given him. But therefore I feet that prayer is of use, great use. I be- he attributes it to a something not epiritual in its ori. lieve that the soul who is not capable of praying, is not | gin, but to some od force that he cannot comprehend

I want my son to know that I am here as much as I ever was anywhere in earth-life, only not in my own But we know it not. We cannot comprehend it to its body. I lived something like eighty-four years here fullest extent. We pray ofttimes for that which we do upon earth, and I saw something of a varied experience when living in the body. I tasted of poverty, and I tasted of riches. I knew something of sorrow, and something of happiness also.

I do not know what your mode is; how you bring us In contact with our friends. Do you send letters or and goes no higher than the lips-does not ascend to publish? [We publish.] Yes, yes; I begin to see, I see, now. [We publish whatever is given here in our paper, and then send it to such parties as the spirits communicating at this place may desire to reach.] I see. I see; that is well. Well, suppose you direct a paper to Thomas L. MacDonald, New Orleans, Louisiana. Por the last two years of my life on earth, I re-

Oh. this accursed rebellion ! I feel very sad when I behold its effects. I see now the cloud that is hangthen I should be willing to give up this child that is so ing over this fair land, and when here I did by word dear to me. I feel that I shall never behold it again. all that I was able to, to assist my adopted country in

My son is somewhat actively engaged in business affairs, but I ask him to set aside all material things which is, to my mind, utter destruction." Now I for a time, and give attention to the things of the wish to tell that friend that that wish was a sincere spirit, and learn something of the future. I sak him to prayer. It was the language of the soul talking to let me come and talk with him at home as I do here. God, and in answer to the prayer, the Infinite sent and it'll do him more good than all the religion of his healing messengers to earth to minister to the earth life; for when we have no surety of anything beyoud it, what is it worth? Ah, it is worth nothing at all. I speak with reference to my oldest son, Thomas; although my remarks are not unsuited to the younger

I have a brother younger than myself living in Scotto a certain extent you are wrong; for we would have land, who has no idea of this thing at all, no compreyou know that your prayers were answered in that heasion of it. He talks about God and beaven, and case, if in ne other. You drew to the little one, by knows no more about these things than this piece of virtue of prayer, a host of magnetic influences, and furniture. [Table.] I want to go there if I can, and the child was baptized in a flood of returning health. tell him of heaven. Good day, air. [Where did you We would advise you, oh our brother, who bath called leave your body?] In New Orleans. I was with my, upon us for knowledge, to stretch out your thoughts to son, and he knows something about my thoughts, and the hereafter. Ask not to know of the external world I 'm fresh in his mind, more so than all others. That June 29.

Eben Avery.

Ah, Colonel, what are you going to do for me? spiritual things, lift the veil that hangs between you [The best we can.] Well, Colonel, I'm Eben Avery, and us, and view us as we are, and then you will know or used to be. [You are the same now, are you not ?] suppose so. I was twenty-four years old, five fee four inches, straight, light complexion; had a scar on right cheek, caused by a fall I had when I was a little one. I do n't want to be mistook for anybody else. I'

I was born in Hartford, Connecticut. I died in old Virginny. Now, Colonel, I left a wife, a mother, it could not have been restored to health. It would sister, two brothers-well, and other folks too numerous to mention I should like to talk to them in general, and my wife in particular. I'd been married but about four months, when I thought I'd see what I could do for Uncle Sam. He was rather hard up, so I thought I'd do what I could to help him; but I lost my body by it. So you see I'm here begging my way back, borrowing a body, and begging for the privilege will understand that the parent attracted to the child of being recognized. It's a pretty tough place to be

Well. Colonel, my wife, I suppose, is in Troy, New namely, harmony, and that was all that was required Nork, with her friends, A do n't know whether she knows anything about this coming back or not. She knows I'm dead. I was private in the 10th Connecticut. Now you see, Colonel, it's rather hard business to be here talking with strangers when you feel as if you 'd much rather be at home talking with those who know Can you let me go home? [We can't let you take you. Well, you say you'll do what you can to help the medium.] Do n't you ever let us go home? [Not me. [We will do so.] I understand you publish in a with this medium.] I want to talk with my father paper what we say. Far as I could learn, we are exand mother, and they won't know I'm here. I don't pected to answer the questions-how old are you? know where this place is. I did n't live here. [Where when did you go away? where were you bern? where did you die? what syour name ?-all that sort of [We shall print what you say in a paper.] Where thing we are obliged to rehearse here. So much for they put the deaths? [Not exactly in that corner. folks not being able to see us.: [You stand behind the How old were you?] Nine years old, most ten. I had curtain.] Yes, that 's so. We' are standing outside the diptheria. I have n't been away from home but a the wall, trying to make ourselves known by voice and talk and so forth, just the same as we do here, My God! I shall be glad when the wall is knocked

Well, Colonel, say to my wife that I'm feeling all when it was dead and laid out for the grave; I see it, right, with the exception of one thing, which is, I got then. I was sorry to lose my body. Oh yes, I know shot out suddenly, and can't get just reconciled to my folks that have lost their bodies are spirits, aint they? condition. But if my folks will let me come and talk to Then my name aint Sarah Elizabeth Dodge now, is it? them for a ball hour's time, I think I'll be quite con-[They'll give you a name in the spirit world.] I've tent to travel on the other side all the rest of my never been called anything since I left home. Oh yes; days. Now you see there 's a good, many of us in the ::: I'll tell you what I was called when some of the folks spirit-world. My God! there's an army there big in the spirit-land met me just after I'd left. The first enough to fill all Boston, to speak within bounds, and I heard was, "Come, my little resobad, sint you they feel as if they'd left too suddenly, and would give tired?" I did n't know who they was speaking to, at the world to speak to their friends; and the ones that first, but it must have been me, 'cause I was tired. It get to this place first are the best off. My God I it as was such hard work for me to breaths the last few sort of a town-meeting day; each one trying to get to the hours I was here terrible hard. I was so tired I I box before their neighbor. And them 's the smartest didn't know how they should know I was tired. They to rush up, will cast the first votes. Now if they hap. asked me if I was. Since then I've been told that pen to vote for a good man, it 's well enough: 'If they happen to touch some tender spot in their nathie, in

wanted to go to them, but I supposed I was going home, is a consolution; aint it, Colonel? [They say miser, and did n't know I was coming to Boston: likes company? Well. Colonel, it as complation to Well, will you send my message to Chestnut Hill? know that they ve all got to travel the same road to [Yes, if you'll give us your father and mother's then they il know what difficulties we know under the names.] No, my teacher says no, don't send it, coming sech, and so appreciate it. I suppose though Why not? Do you know why? [Perhaps they think I image at many feel I suppose my who sail the your parents are not ready to receive it.] Yes, oh folks would be able to be the in the sail to be the sai what sort of a paper in it? [It is called the Bannes or Indian it is a paper in it? [It is called the Bannes or Indian it is a paper in it? [It is called the Bannes or Indian it is a paper in it? [It is a paper in it.] [It is a paper in it? [It is a paper in it? [It is a paper in it? [It is a paper in it.] [It is a paper in it? [It is a paper in it? [It is a paper in it.] [It is a paper in

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Man, L. Aug., Ber Bo; in K. Address 2 ADDRES [Under of testine kwenty-6 see lie ad

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Man. I mills to state to the st

was just going to tell you, Well, ber name is Frances. Now I 'm going to give you an idea of what I wrote in my last letter to her, Shall it. [If you please,] " Fanny, if it should so happen that I get booked for the other side, then you can square up that little affair I talked with you about before I left. Now do n't go to the old folks about it, 'cause they do n't know half as much about it as you do, so you'd better take care of it yourself." Now I know that letter, or that part of the letter, she 's not shown to any one, 'cause I got an answer to it, and in it she says, "Eben, I wouldn't dare let the folks see this letter, because they 'd think you had no confidence in them, and they 've been very kind to me since you went away."

I do n'a know where that letter 's gone; can't tell. It may be among my things; but I'll: be bound to say my wife's got my last letter safe. Well, Colonel, sak her to give me a hearing, will you? And if the real of my folks would like to, why I should like to talk with June 29. them. Good by.

LECTURERS' APPOINTMENTS.

Two desire to keep this List perfectly reliable, and in order to do this it is necessary that Becakers builty us promptly of their appointments to iscrure. Lecture Committees will please laform us of any change in the regular appointments, published. As we publish the appointments of Leoturers gratuliausly, we hope they will reciprocate by calling the atication of their hearers to the BARRER OF LIGHT.

Man. M. S. Townsumb will speak in Quincy, Sept. 20 and of ; in Troy, N. Y., December; Philadelphia, in address until Sept. will be Bridgewater, Vermont. Mess Lizzis Dotan will speak in Portland, Me., Sept. 6 and 18; in Philadelphis, Pa., Oct. 4 II; 18 and 26. Address Pavilion, 57 Tromont street, Soston, Mass.

His possomes address during Aug. and bept. with be Hancock, N. H.

Miss Enna Handingh's will lecture in Quincy, Mass the first of Aug., and the West in the full and winter. Address, Boss-Gross, Delance P. C., Hurhagion Co., New Jor-MES. AMANDA M. SPRNOR WILL lecture in Quincy, Sept. 6 and 18; in Portland, Dec. 3 and 18; Address; New York City.

MISS ERMA Houston, will iscure in Portland, Mc. during lot. She may be addressed as above, or Rast stoughton, Ms. Da. L. K. and Mas. S. A. Occaler will lecture in Ludiow, Aug 9; in Middle Granville, Sept. 6, Quarterly. Tosse wishing their services for spenting or healing will address, during any. Tyson Furnace, Va. during sept., Middle Granville, N. Y.

ville, N. Y.

Miss Magtral L. Brokwith, trance speaker, will lecture in Chicopee, Make, during Aug.; in Frovidence, R. L., during Scot.; in Taunton, Mass., out. 4 and 11; in Quidor, Oct. inand 25; in Finiadelphia, Pa., during Nov.; in Lowell, during Dec. Address at New Haven, care of George Seckwith. Scierce, H. B. Storer, Buston.

WARREN CHASE will speak in Aiblen, Mich., Aug. 9. His address for August will be at his hums in Battle Creek, Mich., Aduress for Sept., Ripon, Wis. Lectures in Eikhart, Ind., Oct. 4, 11, 18 and 25. He will receive subscriptions for the Renner of Light.

LEO MILLER Will speak in in Millord, Mass., August 9; in East Princeton, Aug. 16. Letters andressed to Worcester, Mass., at any time, will be duly received.

W. K. BIFLEE Will speak to Snow's Falls, Me., and vicinity through August; in Worcester, Mass.,; October & and 11; is Stafford, Boun. Nov. I and S. Address, as above, or Snow!

IBAG P. GREERLEAF WILL speak in Renduskeng, Me. Aug. 9; in Exeter, Aug. 33; in Uddown, Aug. 80; in Bangor, Sept. 8 and 18; in Glundburn, Bept. 80; in Exeter, Sept. 21. Address, Exeter Mills or Bangor, atc.

Austin 2. Bimminn will speak in East Bethel, Vt., Aug. 16: in Leicester, Bept. 6. Mrs. Barah A. Honros will speak once in four weeks Ludlow, Budgewater and Bouth Reading until further notice.

Address, Brandon, VL Mas, Launa Cuppy lectures in "Harmonial Hall," Dayton,

Ohio, every houses beening at a octock,
Mas. Assa. M. Middlessacos. Hox 429, Bridgeport,
Onn., will lectore in Springfield, Mass., in Sept.; in Chicopee, in Oct. in Lowell, in Nov.; in Bridgeport, Conn., Dec.
Jan. and Feb.

Mas. Laura Dafoson Gondon will speak in Bangor, Me., in Augus.; 10 Culcopeo, Musa in September; Springfield. Mass., 12 October. Aduress as above or box 505, La Gresse,

Miss Names J. Tumpum, Inspirational speaker, Jackson ville, V., is engaged to speak, on Bundays, one half the time the present year, at Achfield, Mara; at Bhelburne Walls, one quarter ditto, and at Jacksonville, Vt., the remain-. Bhe will speak in those vicinities on week

Qualta A. Harden will speak in Livermore Falls, Aug. 9 and 16; in Quincy, Ma. Ang. Stand 20. 9 and 16; in Quincy, Ms., Aug. 2; and 30; in Taunton, Mass., Sept. 6 and 15; in Randon Sept. 20; will remain in Mass. For sa to October, if the friends uestic; in Banger, the first four Bundays in Nov. Address, Livermore Fails, Mc.

Mrs. Mary M. Wood will speak in Stafford, Conn. Sept. 6 and 18. Address, West Killingty, Conn.

A. H. Davis will appak in Windnester, N. H., Aug. 9. Dz. James Goopka, Bellefontaine, Ohio, will speak in the Quarterly Meeting at Guez, Henry, Co., on Friday, Bat-nrday and Sunday, July 31 and Aug. 1 and 3. Subscriptions taken for the Bunner of Light, and books for sale.

Mas. Laura M. Hollis will speak the second Buodage of Aug., Sept. and Oct. in Glemoern, Me.; Brookton, Aug. 23 and 30; in Knuutskrag, Sept. 8; in Bangor, Sept. 20 and 27. Address Bangor, Me., care J.D. Eich.

ADDRESSES OF LECTUREES AND MEDIUMS [Under this heading we shall insert the names and places

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PAST I.

Preface; introduction: The Old Testament; The Bible and other Basted Books; The New Testament; History and the Bible; Biblical Contributions; On the Prophets; Pagan Mythology; Occation of the World; Jesus Christ; Miracles; Popery; The Priesthood, Dr. Power's Bermon Criticised; The Ourisulan and the Heathen's Effects of Belleving the Bible; Bellevang & Bones. Bible; Solomon's Boug.

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[Phonographically Reported for the BARKER OF LIGHT, by J. M. W. TREELSTOR.]

INVOCATION.

Oh, Thou Spirit, whose bright Presence Filleth earth and air and sky, Thou whose life and light and goodness Every world doth occupy, Time to Thee is all Eternal, Life and Death are all the same; For thy wisdom so supernal, We do bless and praise Thy name !

Like the voices of the mountain, In the pine trees' mystle height; Like the gushing of the fountain, As it leaps to greet the light; Like the anthem of the tempest. Bwelling o'er the distant sea; Like all sounds of earth and heaven. Is our song of praise to Thee!

As the eagle, upward soaring, Dips his pinions in the sun; As the wild waves in their rosring Cease not until time is done; Bo our souls in their opheaving Beek to find the distant shore, Where thy presence, ever living. Bids the angels Thee adore !

As the atom in its changes Belps to form the perfect world, Till each sun and system ranges. Ensigns, by Thy band unforled; Bo each soul some beauty gathers From all other souls, and Thee, Marching on, and chanting over, God of Life, Eternity !

POEM.º

The Child's Questions. .. Mother, who paints the morning sky With rosy hue? And who upon the blooming flower Distills the dow ?" "Tis God, my child, for He is kind,

Dwelling on high: He made the earth and air and sea. To beautify."

. .. Mother, why do the roses bloom In beauty bright, And why upon the lily's stem Ita glowing white?" " My child, 'als He ! who every hour, In perfect love, Paints every leaf, and stem, and flower, Like that above."

.. But, mother, whence the butterfly. And wild bird's song? I cannot understand their tones All the day long." " He gives the butterfly its wings. Likewise the bee: · Be good and pure,' the wild bird sings To you and me."

" But, mother, dear, who makes the night? Bunsets at eve? The darkness fills me with affright And flowers grieve." " Dearest, the sun at night goes down That stars may shine: The flowers' team are but their crown-Dew-gems divine."

.. But, mother, who lets winter come, With his cold breath, Taking my flowers from their home, And whither are our loved ones gone? You may they died." The mother bowed her head alone, And only sighed.

The Maiden's Sleep.

She sat in her bower the livelong day. Watching the white clouds as they floated by: And all the happy hours she could but say, .. How beautiful is earth! How blest am I !" Bweet were the perfumed flowers o'er her head, Brighter the rose's hue bloomed on her cheek; Deep was the violet's blue, humble its bed,

But from her eye heaven's azure hue did speak.

Lovlier was she than poet ever sung, Or painter with his wondrous art e'er drew; Her face outvied the sky where stars are hung: Her gentle heart no storm of passion knew. Thus in calm joy sped on her happy years. As music's tones o'er golden lyre strings creep; Love, like a healing balm, soothed all her fears; Thus musing, zephyrs wooed her into sleep.

But, ah l in sleep a tear soon fills her eye. And on her face a pallor of deep woe; Her lover beam the distant battle-cry, And where Death boldly rides her life must go. Sad and lonely she dreamed she did wait his return, But be came not again to soothe her distress; Though e'er for him did the night-taper burn, Hhe felt that his form the cold earth did press.

" Woe is me ! ab, woe is me ! Bkies are robed in darkness now; In the cold grave slumbers he, Cold the death-dews on his brow; For me there 's no beauty nor light below. Alas I why does heaven grieve me so? Oh, wrap the stars in deepest gloom; My life is buried in his tomb !"

The flowers still bloomed in her garden-bower, But from her young face all the roses fied, In matchless beauty came each evening hour, But morn or even could not wake the dead. Thus fair and bright as earthly life appears, . Death takes the choicest treasures from our view; Thus 'mid the zephyr's sighs and violet's tears, She woke no more-for her sad dream was true.

The Mother's Grief. Poided amid flowers to sleep, ...In its white shroud drest, Where the tender mosess shall creep. When o'er its cold breast The pure, white spring blossoms shall weep, Let the child rest.

High; degreet, bush !" the mother sings; it to the after Mon are not dead, I know; you also your little hands

The folded sweetly so.

The folded sweetly so.

The meetler here remarked, that for the convenience of the meetler, the Tours would be divided into Sections, and the formsing of each Section would be announced by its form that the following state of the following section with the following state of the following section with the following state of the following section with the following section

Your face is mild as summer's sky((;) They tell me you are dead ! But, oh! how sweet is death, if thus You sleep in this soft hed!

No. you are smiling now, my child, And I shall bear your voice; I wonder that I grew so wild. And had so strange a choice To think you dead ! Bleep on, my pet. Who says you will not wake? I know if I but call your name, You cannot me foranke.

Thus sang the mother—thus she wildly dreamed Her babe did not die. But never woke the child-how strange it seemed To have no reply !

Nor sound of voice lisping her tender name .In childhood's sweet tone, Nor clasp with beating heart the tiny frame Closely to her own! She could only mean !

There its form lay where tender dalsies bloom, Where wild woodbines creep; And there, clad in garments of deep gloom, The mother must ween. Bending upon the little mound; her tears-Love's sweet sacrifica---

Watered the flowers, whose unseen incense rears Walks to the skies-Her God hears her ories!

Sometimes, with listless, longing eyes, she thought She saw her babe smile; But 't was a fancy, from Grief's madness wrought, Southing for a while; Or fluttering pinions, cool and strangely bright, Like clouds of even. Seemed bearing up, through space's height, Her child to heaven.

Why, why was it given? But at home, how dark ! No more the pattering feet Pressed on the floor; No more bright eyes with onnuing gloam and sweet

Peeped through the door; No more the white arms, dimpled, softly were flung In fond, sweet embrace, Nor lips to kiss, nor smiles and tear-gems strung On the fair, round face. Bleeping in eitence lay the mother's child-

Her heart's only joy. There is my life !" she ories, in accents wild, " Heaven is but a toy."

The Philosopher's Dream.

Where the moonbeams through the window were streaming. And upon the white earth the bright rays were gleam-

Eat the gray kaired man, all alone in his dreaming. Ris room was filled with the strangest devices Of science and art, and the subtle indices Of proud mathematics; here virtues and vices Were measured; here were books metaphysic. From the science of stars to a treatise on physic.

Bull he sat, and toward the window His fixed gaze was turned, Not to where the stars of evening In their orbits burned. He dreamed, while the frost with finger swift as thought Upon the window-pane his magio crystals wrought,

He marked, and marked, and marked. The sage, half sleeping there. Thought he saw strange figures rising in the frosty air. First, he saw a gleaming portal, Of a crystal arch immortal, And a gateway open flung.

On its loy hinges hung. On either side the gateway was a scroll, On which was traced " The Land without a soul." Shuddering, yet panting, at so strange a sight, He gried, "Eureka! Science now is right!" And as he sped slong the loy way, Crisp forms in gleaming white did thus display: Icobergs and stones of varied shape and hue, Vast frozen plains oped to his wondering view ! Nor sound, not sigh, nor zephyr's gentle breath, Awoke the alumbers of this land of Death. Something unknown shone ghastly, strangely bright, Yet still it was a region without light; All seemed with some deep meaning rife, Each form of wonder was a human life!

In orystal groupings, frozen, and so cold, Were the stoice of earth, who, in time of old, Scoffed at all truth, derided immortal leve, This frozen allence doth their mocking felly prove A abining obelisk of crystal standing there-"This," said a shiver, through the cold, biting air, . In the life and end of Volney and Voltaire." Another niche, carved with the choicest rules, Contained those frozen thoughts of German schools-Kant, and a host of others, stiff and dumb as fools ! Their sophism woven with the finest art, Formed canopies so intricate, yet every part Was perfect—but they could not live without a heart

Transparent; opalescent, grand,-Frozen, like breakers on a strand, The sage seemed touched by Death's cold hand-" Oh life !" he cries, " where is thy wand ?" and he seemed, as he stood, congested to stone.

· Oh, for one sound of joy, or wall of sorrow's moan, Bome song of gladness, or of direct sore distress-I cannot bear this ice, this cold, this voicelessness I'' But still all silently they stood-those statues grim-Nor smiled, nor spake, nor moved, nor pitled him. On he sped. There a miser,

With cold eyes of stone, Counts and counts his treasure, Without word or moan; Moving never-o'er and o'er Counts his his ice-gold evermore. Just beyond, a human form, with orphans' frozen tears, And sighs of widows murmuring there, through end less years.

Yet all congesled are they-the form, the tears, the elghs: To their cold and painful silence no voice replies. For the man was filled with the iceberg's breath, And without "human kindness" was frozen to death.

"Where," said the sage, "are poets and martyrs of old time, Who sang their songs and left their deeds in history

sublime ?" A tremor through the air, like silver frost belia' chime. And coldly o'er his anxious ear the answer rolls: The poets are not here, you know, for they have

sonis." The martyrs -- where are they ?" ories the astonished 2500.

Back comes the frozen answer, in its sullen rege: Truth and religion, with their living, flory breath, Belong not here in this los-land of Death."

. But lo ! upon a towering height He saw a crystal city rise; And o'er it bending pool

A temple dome by

With glist hing gala

And precious stones of dver

Like rainbow's pristing sh With walls of alabater white?

Mearer and nearer to the gate. Beger its beight to win. " An angol stlently did, walt

Tripo Service and the service of the

To let him enter in.

All scientity it spec swaig. On hinges of pure topas hung, Then his enreptured vision met

Splenders and forms untold, Arches with pearls and rubles set, Streets paved with burnished gold ! On every side the diamond's ray. The emerald's bright green, Ulttering along the silent way, Fishing their radiant sheen !

Yet whatsoe'er he touched or saw,

Some mystery did hold;

Firms stems seemed the law, .And everything was cold. Long rows of benches, marble white, Cold, fey forms upbore, And every brow, in clear, cold light, A circling coronet wore. In every hand a harp of gold-

Yet from them came no tone; And there they sat, while ages rolled. Facing a "great white throue."

A wondrous being sat thereon, with sceptre in his hand, Majestio, calm and fearful, in his deep ellence grand; Attendant augels drooped their wings, he never bade them go.

Never upon the ellent throng a word or look bestow, One angeldong ago did kneel, To plead for stoful man; But never could this king repeal " Porcordination's " plan ! One dropped a tear for damued souls In hurning, seething hell; " Eternal wrath " forever rolls-The tear froze ere it fell.

Another hirove to pass the gate. To souths a mortal's brow: But there it must forever walt. ley and cold as now. What place is this? who are these silent ones?" Ories the sage, in deep despair;

And why upon those endless, icy thrones,

Bit ye forever there? And who are these whose viewless, idle wings, . Like statues, fill the sir ?" No voice replied, but the sharp air was riven. By tones saying," This is the Orthodox Heaven!" He turned and fled, for he feared his soul

Would be congested to stone; Out through the gateway, down the long steles, He sped in silence, alone; Passed the trees, where glistening ice-gems hung Passed sparkling waters, never upward flung; The sea, whose frozen tide washes death-shoals-

Yet every form he saw said, " No souls ! no souls !"

Nor noticed be the toy air, Nor saw the statue of Voltaire. And out of the archway, beyond the scrolls, He flew once more to the land of souls! Shivering, he woke, when lo I the sun's bright ray From the window had melted his frost-dream away." Ever thus shall the cold creeds and sophisms of years Be changed, by the sun of God's love, to tears !

The Luborer's Viston. He had tolled all day in the duty field, Where grew the waving corn, Labored and tolled until his frame Was weary and overworn; Near by was a grove, whose emerald leaves Entiding him did seem; And thus beneath the drooping boughs . He laid him down to dream.

He thought he entered a country bright, Where glory and beauty reign, And there was no toll, and right was might-Love ruled the golden plain; He tossed the rough shoes from off his feet, His garments were like the day, And the dew on the flowers, perfumed and sweet, Kissed all his woes away.

Then he saw a rainbow temple rise, With arches and pillars there; Its shining dome met the bending skies; And its spires rose grand and fair; Majestic trees, prismatic in their glow Waved their long branches round, Or trailed them, like a maiden's robe, Upon the charmed ground.

Wondering in silent joy the while, Who such strange beauties wrought, An angel answered, with a smile. " This is the realm of thought. You temple, with its blending bues, Are tears by mortals shed. And God's great love lights up the gloom, When men weep for the dead !

All sorrowing souls find here a home. And tears are changed to gems : They 're worn by those who pass Death's door Fitting like diadems. The sweat of the weary, toiling slave-Gathered by angel's hand-Is changed to pearl-drops, which shall lave

Their souls in this bright land I".

But what are those forms so strangely wrought, Gleaming with bues from the sunlight caught?" Gently and sweetly the augel answered then : The deeds of those who love their fellow men ! Those golden chains, link after link unbroken, Are words of kindness to some sad heart spoken; Those spires, whose light forever shall remain, Are thoughts and deeds of sainted martyrs siain. The graceful frescoe and yich carving there. Are the results of Aonest labor's care; The charal voices, swelling from every tree; Are human sighs changed to sweet melody; O'er all you hear a more triumphent tone-It is the charmed voice of the Loudy One,"

"But," said the laborer, " shall we who toil, Whose hands are dusty and worn; Find rest in this temple of rainbow light. This land of the golden more ! -Whose feet, along the earth's weary way Are pierced and bleeding and forn? Whose hearts all rent with shafts of woe. With many a cruel thorn? Shall we ever dwell in this shining land? Toll me, then angel with lily-white hand."

.. Oh, child of earth," the angel said, This is for all a home; The bleeding feet, the fainting heart, Can to this temple come. Whene'er your earnest thoughts aspire, Those thoughts become a part Makes bere a tree, a vidabow shade, de-Perhaps a pure white hower. 33, 14 Thus is the "Kingdom of Heaven," made By mortals ev'ry hour !"

· Can this be Heaven ??? the toller cried; " I see no God of might !! " WA Holing in majorty and nower, with a With spi of golden higher.

With spi of golden higher.

Wortel, "the angel may, as mimby fair, "the angel may are mimby fair,"

God file such atom of the stinting sir;

His love it is which lightly up yonder doing.

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Bls todder mercy bids you bither come, Folds all his weary once close to his breast And with his loving tones soothes them to rest; Kindles with his bright eye each barning star, Rolls through eternal space in the sun's oar." Here, weary mortal, when life's cares are o'er, Come thou and dwell with him, God, commore."

The angel left him, but through the soft air Was borne the music sweet Of flattering platous, and the mutiled sound Of careful, gentle feet.

Around him atole the fragrant, balmy breath Of thrilling tenderness. No form saw he, nor heard a voice, but felt A soothing carea;

Thus came his angel children, bringing flowers On that summer's day; Thus came his wife, from her sweet, heavenly bowers To chase his cares away.

He opened his eyes, but it only seemed That he slept 'neath the trees and sweetly dreamed For the corn still waved in the dusty field, And the warm son glowed like a shining shield; Yet for aye from his heart all sorrow was gone. He trusted in God, feeling no more alone.

The Way of the Soul! Impalpably it comes I yet, like a breath Flashes the soul from the great Infinite Into a fleeting life. Soul lives in space. One ray, as from a sun, falls to the earth, And kindles in a form of clay a spark Of the eternal fire ! In Life dwells Death. Men lives, but in that life he also dies, Losing something of the supernal light Of God-for he must thus become a child. Darkness and sorrow meet him at his birth. Walking with him along life's weary way E'en to the grave ! Cold fears and endless doubts Haunt him like foneral dirges ! Around, In every hill and vale, he hears the tread Of Time's derce steed, tramping the forests down Into oblivion ! Hopes perish, too ! And 'neath the with'ring curse of blighting hate, Ambition's goal fades like a dream away l

Yet from the alleut stars he hears a tone: Oh! soul! oh, heart! ob, life of God, ye live Forever! That which seems a curse to-day. To-morrow'll be your joy, for Death is but The messenger of Life! Ambition dies, That souls may win through Disappointment's hand The prize of life eternal ! Every son! From God proceeds, and never can depart From his Great Presence ! Like a germ, 'tis sown In earth, and watered by the team of woe, That in the future it may garner up The fruits of Truth and Immortality !

Maiden, sighing for a tone Ever from this dark world gone; Waiting for a footstep near, Which thou never more wilt bear; Longing with thine every creath For a form now cold in Death; Watching for the eye whose light Faded into endless night-Upward look! The dark clouds move. There behold thy risen love i There 's a look of tenderness ! There 's a smile, a sweet caress ! There's a pure, unfading joy, Death can never more destroy ! Mother, weeping for your child,

Where it looked on you and smiled: Shedding bitter, burning tears. O'er the buried hopes of years; Weeping there in deepest woe, Where the dainty form lies low In its silent rest-See the snowy, shining hand, Pointing to the "Better Land !"

Bee the form that's floating by ! See the glory-beaming eye 1 See the light in yonder sky ! There 's your birdle's nest !

Philosopher, dreaming still Of the strength of human will. Of the mystle, subtle skill In simple thought .-Remember the land of Death. The loy realm without a breath, Through matter wrought !

No star, nor sun in endiess space. No orb in Time's eternal race, No beauty on sweet Nature's face. Lives without soul. Remember ye, that God is Life! All sounds of harmony or strife Are with His wondrous Being rife, While ages roll !

Toller, bowed with woe and care, Drooping in the stifling air. 'Neath the burdens you must bear, Walt, calmly wait. You 'll not long in darkness grope ! Soon will dawn the Day of Hope ! Boon an angel's hand will ope Life's pearly gate !

There 's a light deeper still than the minstrel has told. When the soul bursts its chains, and is scaring on high;

Where the lip never pales, and the heart ne'er grows Where nothing of beauty or rapture can die. And the faith of the spirit grows perfect and strong. As it climbs up the heights on Eternity's shore,

While the anthems of Age are floating along. And the scraphs chant praises to Him evermore! There are songs of rejoicing no poet can sing !

There 's a gleaming of Sun which no eye a'er beheld; An Ocean, whose waters their bright billows fling. Which no voice but Omnipotence ever has quelled ! There are sisles winding far through the mountains of Truth.

Where freed souls, never tiring, walk up with firm tread! There are vast, rolling plains, where the Fountains of

Youth. Baptize every spirit from realms of the Dead.

There are deep rivers flowing far into Life's sea,

Which bear on their besome the white sails of Thought; Never wrecked, they float onward to Immensity-From the shores of bright worlds their zephyrs are caught.

There's a joy in each heart, and a light in each eye. And downward to earth, on Affection's pure wing. They come with the treasures they 've gathered on high; Hope, Paith, Love, and Purity, ever they bring.

Over all, the Great Infinite dwelleth Supreme [And around every soul wraps his mantle of Love ! Nor Hade's deep tortures, nor Lethe's dark stream, Can ever his patience and mercy remove. Oh, refolce, mortal spirit, nor bow in deep wee; Sweep away the dark doubts, and dispel all your feare:

This lesson we bring to you, dwellers below. For the portale of Heaven are entered through a

CLOSING PRAYES. " Our Pather | Thou Intinice God [Raileg thy kingdoms by the rod

Machingle Armsie, Court Seguence. HONTHOM.

Of Love and Truth, at whose slight and The stars in reverence bowi

Thy throne, thy crown, thy citedel, Thy throne, thy nown, my others,
Thy beam's Bans, thy migle spell?
Thy beam's Bans, thy migle spell?

All these are thine within which dwell?

The thoughts we sing of new 1 - 2 or of
blooded 1 of 1 dats

The All these are thoughts of Human souls,

I'm of Whose spray, high-topped and thund'ring, refupur Like countiess occass o'er the should a straig or of a total for or of the should be should

StuThe distant marmar of the roat; contribute to als lulish to rest, and payer more a see see as 12 3 of Is beard the sound of strife ! ... but. b

Grore Meeting. Sauther

The Spiritualists of Ogle County, Ill., and vicinity will hold a three days' meeting in the grove on the Fair Grounds, half a mile north of Oregon, commancing on Sept. 4th 1965, at 20 clock r. M. and contine ing over Saturday and Sunday. A free platform land free discussion on all subjects relating to religion rations will be maintained, subject only to the rules of decoram, the speakers alone being held responsible for what is uttered. If the weather should be unfavorable for oat door exercises, the meeting will be held in the Court House. Friends coming from a distance will be provided for free of charge. Speakers engaged for the occasion: B. Todd, of Ill., J. M. Peebles, of Mich. Mrs. C. M. Stowe, of Wis., Mrs. H. F. M. Brown, of Ohio, Mrs. E. E. Hobert, of Wis., Mrs. J. H. Morrill, of Ill., and others are expected.

of Ill., and others are expected.

The Davenport and the Fay Boys are expected to be present and give seances of their extraordinary mani-centations. WILLIAM MODES, P. DE. A. NEWTON.

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