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Literary Department.

Written for the Banner of Light. AT LAST!

BY J. BOLLIN M. SQUIRS.

What can we think? What can we do? Bashed in a realm of such delights-Hopes, faiths, joys, promises, with sighte Of things we dared not dream as true?

How act with such a ravished sense, A strength which calmly looks on Death-An angel sourced in the first breath Of our good Lord's omnipotence?

There is no joy to equal this, A breath divine. a bliss anew, A light far breaking on the view. That ripples through Death's dark abyas.

No longer by the lonely hearth Sit we and watch the embers dying, Weary with longings, worn with crying For smiling eyes, and sounds of mirth.

For little, buseen, pattering feet, ... Sandaled supreme to human barms, Strike on the ear, and in our arms We fold the forms we monraed to meet.

No longer shall cold sorrow's tears Bedim the mother's radiant eyes. For, far within the arching skies. Her being blest with riper years,

She sees the child she loves so well. Than when she slumbered on her breast, Grown far more beautiful and blest In that bright realm where angels dwell.

And thus that world is unto this, As to the toneful lyre the strings. And this were dead without, that brings The compensating power of bliss.

This might we long ago have learned Had not the whirlpools of the years-Creeds, tenets, bigotries and fears-Engulphed the Truth which Power spurned.

Why spurned? because the very breath Of that which tosches blind relying Upon Authority, defying The things which shall be after death,

Depends upon self-abnegation-With adherence idiotic One day to seven ... state despotio.

Bpring to all their adoration. Thus six are left by way of winning-A sort of something in the lurch-How keep alive the crumbled church

time for sinning How sad in this necessity-

That more on moral turpitude Than on a proper rectitude Exists a creed's obesity. Truth comes alike to every nation.

Lowly, and accorned by priestly power. And beauteons as the opening flower, Till sullied by appropriation.

Detested be that knavery That first disputes, and then recedes, And misapplies the truth in croeds That help on mental slavery.

Such leave behind a track of ruin, Whereon, like lave to hatred turned. The prostituted truth bath burned A larid light to life's undoing.

See how the fungus evil grew Instendish Catherine's fearful reign. When Paris saw a second Belne, Of blood, on St. Bartholomew.

Mourn for the world with kindly rath; What laid in blood the fields of France? What forged the buckler, sword and lance? The power that feared the living truth I

Biand 'neath St. Peter's ancient dome. Which o'er the city proudly gleams. And ask how many crimson streams Have rippled on through purple Rome.

Ask you bleak walls, that darkly loom. How many martyrs for the truth In them have smiled, aged and youth. In face of terture and the tomb.

Ask England's fdll historic page, and a Where gleam the fires that crit she yeared, i Where martyr heart'and blood were seared, How boldly truth met priestly rage.

Red is thy pennon in the flood Of light that pours across the land Oh Church; to-day we understand .. That truth reflects no stain of blood.

Bee now where wildly sweeps the tide And rolls the din of dreadful war. Where Mammon sits and drives his car, And lays in ruin a country's prids.

'Tis lack of truth-justice in name, The sordid interests of clay, That make us brothers foes to-day-. Blind devotees to sword and flame,

Oh, Truth ! 't is thine to right our wrong In Church and Btate, in Court and Hall; One faith to offer unto all, Till every action swells thy song!

Oh blessed sympathy of staterhood with brotherhood estreaming all other friendship—learening with an-gal solicitude the purper love of earth. No lovership like that of the brother and gister, however passionate their spirits, when they kind lave. Written for the Banner of Light.

NORA, THE SEERESS A STORY OF INTERIOR LIFE.

BY OLEEVES DURAND.

CHAPTER XIV. . The Test of a True Leve.

That evening he related to me the story of his life It had been one of change and vicissitude, outwardly; of corresponding inner growth, through discipline, into harmony. He had drank deeply of the overflowing cup of trial; and now, erect in the pride of his manhood, with the gained knowledge of experience, he looked abroad upon life with the resigned and thankful feelings of one who, having passed through great perils, had moored bis life's barge in a haven of

As he told me of the many sorrows, disappointments and bitter disenchantments of his life, my heart swelled with a tender pity, attested by the tears that came un bidden to my eyes.

She, the poor outcast I had seen that day, was once the pure and worshiped object of his love. Wealthy, petted and idolized by her worldly parents, besieged by fashionable society, she had turned from the trothplight she had given him; and had been faithless to the pure affection bestowed so lavisbly upon her. With a forgetful of her usual perpendicular gravity, caught me breaking heart he had awakened from the delusive dream to behold his ideal shattered, to read the veiled, ey of her gladness and gratitude. mercenary spirit he had deemed so childlike and un worldly.

It was at the persuasion of her plotting and ambitious mother that she thus discarded him. Then sudden ruin overwhelmed their bouse. The father disappeared, no one knew whether; the haughty mother died of shame and the dread of poverty. The petted beauty was in her turn disowned by her former flatter. ers; and, left to her isolation and all the temptations to, and musked and whisherandoed, like a dandy; but a which her beauty, vanity, and inexperience exposed gentleman, from the heart out! And, besides, he can her, she took the downward path of sin. He, who make a living any day, with a pair of useful hands was still her faithful friend, heard of her fate when it was already too late to save her.

" It is only when time and calm reflection give their illumination to past experiences that they are made available as aids to spirit culture," continued the doctor. "What we often view as a great calamity, is sorely a blessing in disguise, The terrible sufferings of heart-agony are means of purification of the sont. We must learn the isner worth, and cease to judge from externals only. The more semblance of beauty that so often is apparent and of surface attraction only, has enslaved many a brave, true heart, seeking for the embodiment of its ideal of feminine loveliness and virtue. The elmolated affection has ensuared many a lonely, seeking spirit, who has deemed it the fervid atterance of an eternal love! Most men and women have been thus tried and disenchanted, and yet the beautiful reality exists; but we seek it not in the right direction, until floods of grief bave cleared our vision, and many a heart-pang has brought us to the conscious ness of a higher, better knowledge. Beulah, you, too, know somewhat of this most painful ordeal; has not your spirit been strengthened in the contest?"

I knew to what he alluded, and I felt the crimson finsh mounting to my brow. I answered, calmly as 1

"I have been strong thened, elevated and sustained, I believe by guiding, invisible intelligences. In the darkent hours of my life, I have been encouraged by the soul-whispers of immortal beings, by the sweet breathings of hope and faith wasted to me from spirit.

"I believe it: I rejoice that such consolations come to you, as they have to me. Oh, Beulah, let us be Intercourse.

I saw that he was deeply moved. Tears came to his eyes. I essayed to speak to him, and my tones trembled with a new and undefined emotion. " Beulah !"

Never bad my name borrowed such a tender, musical intonation. A sudden wonder and expectancy thrilled my heart. He took my hand, bent close his face to mine, and gently saked me:

.. Have you awakened from that delusive dream? distinguish between the seeming and the real? Can you now read my heart aright?"

Then the growing intuition became illumined by the light of certainty, and I knew that he loved me-had neath the guise of Spiritualism. loved me long-with the patient waiting of a faithful and devoted heart. And in my soul were responsive echoes, love yearnings, deep, unfathomable! I felt declared she was sometimes when she beheld the then the utter inadequacy of language. Only my spirit uttered speech to his. He understood the silence. With the clairvoyant sight of true affection he read the unveiled acroll of thoughts and feelings cherished in secret-unknown their love inscriptions even

to myself. I was folded in his strong, protecting arms that night ere I retired to my own room. I heard the three magic words for which my woman's heart had yearned so long-those gracious words that had never failen from the lips of Paul. Had he not sought my affection and confidence in mockery? Was he not fickle, changeble, unstable as the wind?-owning no law but that of self gratification? All the hidden and dangerous traits of his character were now fully revealed to me. I shaddered as I recalled the danger I had incurred. I said to Doctor Romeyn, in the full security of my

gained peace and rest: I can discern now between the false and the real, "Thank. God I and blessed be his ministering

spirits i' he ferrently exclaimed, How different was this noble man from the succring, skeptical Paul Lindsay!

" I have fold you the, story of my life," he mid-" have spoken to you of the mistakes of the undisciplined heart. I could not tell you that you are the feart. first love of my spirit, but this I can say: all the freshness of feeling, the spurity of warship, with which I loved her while I deemed beer childlike in heart, and questioned him, and mid: " He must be purified by womanly, I offer now to you. I have known you long, safering; he must noknowledge a God? Ritherto he and mine is no infatuation induced by external atteres has not known the theoremly mimics of trial; he has

tions; it is lasting affection, based upon imperishable qualities of soul. I trust you fully; can you trust me for life ?"

I gave him my hand, and smiled : it was all the reply he desired.

For many hours I lay awake that night, dreaming blissfully. When at last I slept, I mw the glorified face of my mother smiling upon me, while her white hands were extended in benediction over my head. I heard enchanting music, and serial voices whispered: We have promised, and it is fulfilled. Ever have patience; wait, hope and aspire !"

I awoke to a new life. Every trivial duty, even, was ballowed to my sight; every purpose in life devoted to a higher good. I was not selfish, as at the time of my acquaintance with Paul; that is, engrossed solely by thoughts and dreams of my own future happiness. I thought more than ever of the erring and the outcast. of the friendless, homeless, toiling humanity of our large cities. With a redoubled tenderness I wept for the suffering Magdalen, the poor, barefooted children, the diseased and disharmonized of earth. And in my soul I formed a vow, that in the future years I would devote my time and energies, and the means that God might send me, to alleviate the distresses of my fellow

Huldah, still grumbling in her good-natured way. could n't see no manner of use, no how, in being obliged to stay when she did n't want to." But when I told her the secret of my happy looks and beaming smiles, the good woman solvally jumped for joy; and, round the neck and kissed me repealedly, in the costs-

"I declare, it does beat all creation !" she said, at length releasing me, and drawing a deep breath. Some 's born to riches, and some to good luck; you are one of the lucky sort; anyhow. Why I he's the most blessedest man in all the whole world i-none of yer sneakin', manœuvrin', belter skelter, do n't-care asnap fellows! Not he! But a real genuine gentleman; none of yer make-believes, either, scented up and a good brain; he do n't pitch into this, that and t' other, flyin' from one business to another like a blind bat, as some men is! You'll be a happy woman, Beuish, and I wish you joy with all my heart, and do hope you'll deserve your good luck. If you knew a leatle more about housekeepin', you'd be kind of handler, I reckon."

I promised to pay more attention, and learn from her good example some day. She smiled complacent. ly, and patted my head as if I had been a child. Hy the emphatic allusions to some persons' flighty business habits, I knew she meant Paul. But I did not wince at her words : the time for that was past for-

Huldah went to hear the Rev. Mr. Hardeastle's lecture, and came home in a state of intense excitement, · Such highfalutin' folderol she had never listened to before in all her life, and was n't agoin' to again for meaning to all that palaver; seems he had sled his throat, and crammed into his discourse all the long dictionary words he could lay hold of | Didn't say a word about the philosophy of Spiritualism, but rambled off, here, there and nowhere, stuck up among a bank of clouds and stayed there. If that's what they call trance speaking, I'd rather hear the old gobbler to home, any day !"

I attempted a few words of explanation and defence of trance speaking.

"It's my solemn belief and conviction," she resumed, .. that that fellow was a shammin' all the time-a rollin' up bis eyes to the ceiling like a sick monkey, and cutting so many capers with his arms and hands. If that's what some folks call elegant most humbly grateful for this blessed boon of spirit and sublime, it's because I don't understand elegancy and sublimacy that I don't appreciate it. I'm a homespan, sensible body, and like to beer piain, rational, sensible talk; that 's what I like-not moonshine and gibberish. I believe he 's a hypocrite, and after the loaves and fishes, the money-makin', my dear. Catch him preachin' without good long pay! I can tell the cut of such as him in a minute !"

Yet the reverend orator attracted a certain class of minds. Our Mrs. Lake was one of his most devoted admirers. She never could expatiate sufficiently upon Have you overcome the sorrow and regret? Can you, "the heavenly grandeur of his eloquent and masterly style, the spiritual affinence of his poetical mind!" The dark and feeble side of human nature, as well as the bright and elevating one, was revealed to me be-

> At one time I should have been almost as repelled from all further investigation, as the worthy spinster "wrong goin's on of some folks." But time, and now the added counsels of my loved one, brought me repose, the security of faith. I had entire conviction of the truth of spirit intercourse within myself. I had read and studied its benign philosophy, and I came to this conclusion: that it was not Spiritualism which caused discord in families, and unsettled minds, and brought about divorces, but that it was the inharmony, inherent or acquired, of the individual that led to these results. As I understood the spiritual faith, there was in it every choice incentive to goodness, boliness and parity of life. I could find in its recorded teachings no applopies for the commission of wrong. While they inculcated a Christlike charity, they gave no justification of sin, but affixed to every transgression the inevitable pensity of outraged law.

> I saw Paul Lindsey pass by and look up at the winfows, but he never entered, and I felt not one ripple of emotion peer over the joyous current of my life as I saw the well-known figure. An impassable barrier had arisen between us. Had he sought me then, all his fascinations had been lavished in vain. With clearsightedness and strength of soni was born resistance to his psychologic power; he could never again call the blush of affection to my cheek, the thrill of love to my

> I heard that he was sugged deeply in business pursuits. : Walter Bomeyn gravely shock his head when I

will come, as it comes to all."

between us, that every thought of mine for the benefit her life. In my views the Doctor coincided fully. of others, found a ready response from him; that every

CHAPTER XV.

"The Wages of film is Death."

I had been haunted by strange dreams for some time; dresms of the enticing, marmuring water; of cool strekins flowing amid summer landscapes; of serene seas and calm lakes mirroring the blue skies of a more cental season: but the temptation for me' in the syren murmure of the waves was past. Yet a horror was to guar upon me as I gazed into the pellucid depths of ocean paths." and river; for I beheld, entangled in seaweed and enwreathed with shells and hidden gems, a woman's figure that at times resembled mine, at others was the counterpart of that poor lost one we had met before the prison-bars. Her wavy hair, wide-opened, startled, lifeless eyes, the countenance impressed with the indelible despair of a wrecked soul, uprose before me; now floating on the surface, with pale hands crossed upon the stilled breast, or lying many fathoms deep in | wise and loving beings of another sphere communicate the ansearched for profundity. I awoke with a start of terror, a vague apprehension weighing upon my spirit.

Not many weeks after Huldah's departure for Glen Wilde, I saw the announcement in the morning papers of the finding of a dead body; one of those unfortunates known too well in the annals of city orime. I knew at once who she was, and when Walter Romeyo entered with a pale face and compressed lip, and asked me to accompany him. I knew on what errand of mercy he was bound, ere he had said one word in ex-I saw hor with the yet lingering remnants of that

dangerous beauty that had fured her to destruction; with the settled expression of incurable despair upon the marble face, so attenuated and pluched by remorae and the death-agony; the long golden hair tangled with the mud and dripping with the river-water. In need this discipline ?" inexpressible pity I knelt beside the soulless clay, and spirit.. With a quivering lip, my loved one stood be side me, and said, in those low, carnest tones of his:

"Sec. my Beulah, to what worldly misdirection gilded display and hollow seeming. She left her bestowal of spirit induspose; but hitherto much of her soul bare and poverty-stricken, and when misfortune life has been spent in labarmonious, and consequently

they boast of in their churches? Men have taken a laway from him in diagnat, blushing to remember that savage pleasure in degrading her, and women have she ever loved one so infinitely beneath her in spiritubunted ber to her death! Where was the outsiretched al aspiration." hand of kindness that offered to rescue her ere she "Heaven grant it may be so!" I cried. "But with a mocking or a haughty glance !" I spoke excitedly.

but it was too late; the constant gnawing of remorse | tell me that experience, as you tell me all." eventuated in this insanity. Better so than the confinued life of wretchedness and self abborance."

As we stood there a lady entered, closely veiled. I turned my inquiring eyes upon the Doctor. " You think it is Nora Haughton ?" be whispered,

we beard her sob. ter, and with a last glimpse at the accusing face of the My little Beulah only soffered for a lack of wisdom, drowned, we sorrowfully retraced our steps.

queral, and erected the simple marble headstone to tation to sufolde receded. Was it not so ?** her memory, engraving on it no name by which the basy world would ever know her.

But, no: here was not the aspect of remores, rather I well remember what a pang of self-distract shot

fouly been bitter and rebellions in sorrow, and happi- | that of a silently endured but virtuous sorrow. Sau ness to him is bound up in self. His time for change seemed to me to be struggling with some powerful influence arrayed against her peace, in which conflict It was the test of the pure and perfect love existing the spirit was victorious, though at the cost of aimost

" She will enlist the helping angels if she so wills aspiration he cherished was comprehended and re- it," he said; " the efforts of the struggling soul are sponded to by me. This is the safest, surest knowl. never put forth in valu. Our Father has bountiful igo. If, on essential principles, two souls agree; if provisions for all our states of helplessness; a fervent in humanitarian schemes two hearts combine, and invocation attracts the aiding spirits; great is the spirits blend in the same heavenward desires, be sure conquest of self, by which we gain the supremacy of that you are kindred spirits, then, and do not doubt of the spiritual over the purely material attractions. the sternity of your love, of your chances of continued Nora has been captive to a delusive acutimentthough I believe Paul loved her as much as he was able; but an Athelst is also a doubter of the sanctity of the affections, believing in no overruling power or governing order, he believes no moral law, and speeds hither and thither, as the winds of fancy dictate. He learned to doubt her because she kept from him the knowledge of her affairs, wherein I think she was very wrong. Becresy is always productive of misconstruction. She, I believe, from what you have told me. Benlah, loved him ere she was aware of it. It is well to guard our hearts, least they stray into unlawful

> "But she is a medium. Why do not her attendent spirits guard her from such perils !!!

> " Because, dear child, we are to work out our own salvation; because to a woman of her cultured mind, reason should be the guide and guardian of affection. It is only when the faculties of the soul are in harmony, that happiness results; only when the spirit is calm and duly prepared for the holy communion can the with us. When the internal realm is egitated with the warfare of conflicting emotions, the .sweet, small whispers of the spirit-world cannot be heard. Nors Haughten cannot have improved her spiritual gifts by the interruption of Paul Lindsay's presence and influence. She is his superior in many ways: were he tem worldly and changeable, her induence apon him would be highly beneficial."

> "But she seems to suffer so much, from my beart ! pliy her."

"Bo do I, dear love; but we must learn that all this is needed discipline, and every soul receives the severe lesson that it needs, and nothing more."

"Do you think I really needed alt? But I will not speak of myself, I know I am attought for the past. But she, so slaveted, so spiritually gifted with sight of things unseen, with clear perceptions, why should she

" To clarify her perceptions still further, Moneie. wept over the premature departure of that ill faled No. I will never call you that again, my little self. reliant woman t Have you not yet learnt to distinguish between those gifts that astonish and delight the world, and that quiet possession of untold treasures leads. Once she was pure and aspiring, and would that never meets the gaze of the multitude? Mrs. have felt repelled by every form of grossness. But Haughton was blest with gifts of mediumistic power, insensibly the guiding band and leading example with which she made converts to a better faith, and of a narrow-minded and ambitious mother exerted discoursed most elequently of the glories of the Beits spall, and she sacrificed love and happiness for youd. She has fine natural taient, enhanced by the came, she had no funate strength to aphold her. Bhe discordant relations. The child she doted on was born yielded to the fatal depression, the crowding tempta- of a toveless union, doomed to an early departure from tions. She was not encased in the armor of a virtuous jearth, physically undeveloped as the result of wrong resistance, such as belongs to the strong soul-that at- conditions spiritually, the death of Dainey's little frait ways can be the master of circumstances. From the body was the inevitable consequence of the conditions loftiest social position to this ! How rapid was the attending her hirth, the auto-natal influences that predescent! How inevitable the fearful ending! Oh, sided. From living in uncongenial marriage relations that the whole world could look apon this pitiful spec. Mrs. Haughton was all the more impressible to the tacle ! Surely, the hardest heart would melt in pity. proffered sympathy of Paul; coming at the very time Yet so young I-and, although, as our benignant faith when most she felt the need of some nobly sustaining informs us, not doomed eternally; yet through what soni. This power of attraction, possessed by some pange of reminiscent anguish, through what ordeals most heartless men, is, by confiding women, estremed of mental suffering must such a spirit pass, ere it re- as love, when it is but the counterfeit, the base imitagains the white lustre of purity, and is permitted to tion of that blessed, joy giving reality. Suo needed a enrobe itself in the spotless garments of innocence ! certain growth within hereif of discernment, of spirit-Poor, poor Alida I sacrificed to the insatiste idols of usl insight, of just discrimination in things portain this world—the Juggernaut of our Christian civiliza ing to the life. She will obtain it through sorrow; but she will sivence thereby. Either Paul will sometime "And where," said I "is the pitying Christ-love arise to her standard of excellence, or she will turn

sought a suicide's fate? Who spoke one word of time. there is something in her face that pales me; I wish ly encouragement? The Pharisees all passed her by she would confide in me, porhaps I could comfort her. She said I did so once."

"You may again when the proper time arrives, " Nay, let us not be bitter !" he gently replied. " I But Beulah, dear, you were going to tell me something have sought to save her from this last great wrong, about a feeling you once had with regard to the water;

I told him of the dread temptations of the past, of the alluring voices I had seemed to hear, calling me so sweetly to repose in the cerulean depths; how in the felt a strange expectant throbbing of the heart, and I bygone days of my misery and heart-loneliness. I had longed to feel the cool embrace of death, the encircling clasp of waves. He listened with a grave face, but a It is her beight and figure; let us watch the removal compassionate eye, and said to me with a tender accent of repront:

As she put it saids I was startled; it was the face I It was well you battled courageously with so fearful xpected to see, but so changed, so whitened in its a temptation, Beulah, for, rest assured, it was no beckmarble hues, I started back with an exclamation. She oning call from apirit-life; only the morbid melanbeard me and turned. The brightness of her eye seemed | choly of your own soul evoked those phantoms; they to have been quenched in many tears; some terrible were the outward correspondencies of your own dark; grief, heavier even than the loss of her child, and her life-weary thoughts. We cannot find oblivion for the omestic troubles must have wrung her heart, to change mental tile of life, by quitting this existence, for all tortures of the brain and heart, as well as the lof-A smile, sweet and fascinating as ever, howered on tiest pleasures, originate in the spirit; and what is her lips a moment. She inclined her head toward us, physical pain to the racking torments of the distractbut extended no welcoming hand. I saw she did not led mind? You know that our philosophy teaches wish to enter into conversation, and I forbore to quest that the transition to another life effects no change in tion her. She turned to the dead girl, slowly and the mental, moral, or spiritual condition of the being; reverently raised the lifeless hand and kissed it, and the same undisciplined affections would be there our bane as here, if not outgrown upon this stage. Har-My heart was overflowing. I made a sign to Wal- mony alone is heaven, be it on earth or in the spheres, which many older heads and hearts have not attained She was buried quietly, this belie of the Metropolis, to. As soon as by continued and landable effort she this idolized leader of the ton, this once cherished overcame the harassing weakness, and graw strong in divinity. Doctor Romeyn paid the costs of that quiet faith and ineight, the trouble lessened, and the temp-

"Yes. And the time came when I looked upon some of my feelings with a mingling of surprise and But what had thus changed Nora? Could it be that horror, I had so deided an unworthy object, and had she, too, had fellen a viotim to the tempter's wiles? so cherished the thought of forgetfulness in death.

"As you had been by his brilliant sophistries; at one time almost inclined to be an Athelas with him. Is it not so, Beulah ?"

I bowed my head, while a warm flush of shame suffused my face.

"Never mind, darling." be said, tenderly. "We both have had our experiences, and we are the better for them; externals attract us first, until the intuitions are unfolded, then interior beauty alone enchants, and we live beneath the law of fixed principles, soknowledging their uses, and yielding to them the full obedience of a grateful spirit. Only at this point is love made worthy the bestowal of its pleastude; it is allied to Wisdom, then, and is guided by unerring intuitions. Pure, fervent, and eternal, it smiles at change, and defies all earthly circumstance: It borrows a celestial gleam wherewith to beautify the homes and hearts of earth. Thus, my Beulah, through disappointment of all my earliest hopes, have I come to love thee, and thee only, now and forever !"

He looked so kingly, so beneficently grand with the beaming tenderness of his smile, the enkindled light sof bis eye! I felt that the worship of my heart toward him was the spontaneous income of a kindred spirit, allied unto his own from the first, unto the endless cycles of Eternity !

"Let us," he continued, "ever mingling counsel with sweetest words of endearment, ever strive to goard others from the dangers we have come so nigh unto. With pity and gentleness, forbearing charity. and loving rebuke, let us endeavor to draw, all tempted souls from the brink of sin. Great is the crime of suicide, and far more wretched than the most miserable earth-life is that immortality to which the self destroyer awakens, to find not one heart pang the less; to feel the polgnant regret and tardy remorae; to learn by slow and painful process, that in harmony alone is rest; and that this condition can be attained to on the earth. And dear Benjah," he said, enfolding me in his protecting arms as if to shield me henceforth from all the discords of life, "Let it be our mission to save souls from the commission of some of those great wrongs, whose consequences afflict the world. We will as far as we are able, oppose all mercenary and loveless marriages, and aid by all the means at our command, the union of the spirituality loving, the purely adapted kindred souls. We will do all the good we can in this world, so as to be better fitted for the glorious life hereafter !"

Looking into his illumined face, I blessed my happy lot; and in fervent thankfulness gave praise to God !

CHAPTER XVI. The Victory of the Spirit.

Time sped on in the pleasant fulfillment of my duties, and the society of my chosen one. With gentle.

beautifying footsteps, the genial Spring advanced, and we looked forward hopefully to the day when. with united hands and hearts we should continue our life labors in a home of our own. Gradually, all that had afflicted me in the past receded into vague indistinctness. I heard that Paul Lindsay had left the city, engaged in some business speculations elsewhere. Of Nora I heard nothing. Her name and fame seemed to have past out of existence.

From my good uncle and Ruldah Payne, I heard frequently. The house was prospering, the company assembled was agreeable, the spirits were compliant to the demands of the sincere investigators, and Huldab said she was "growing more of a believer every day of her life; could n't bein it no how, anyway. Bbo was so glad to be rid of her fear of ghosts and graveyards, and of being alone in the dark, as she uster be; and now, she looked at things in the right kind of a way; was mighty glad no poor sinners had to be roasted down there below forever and ever. If Spiritualism did make some folks crazy it had brought her to her right senses. anyway ! She always wanted to lay bold of somethin' that was n't in the Church creeds, or the Catechisms, and now she had got it, and meant to bold on to the truth everlastingly-that she would !" The letters always ended by warning me to beware of that " highfalutin' Mrs. Lake, and to keep an eye on her movements, as her Spiritualism was n't of much account, no how."

The lady to question having obtained the separation from her husband, vanished from the Institution, elate with her newly acquired liberty, and launching forth to the last in extravagant praises of a certain nameless lecturer and converted divine, whom I well guessed to be the Rev. Egos Hardcastle.

We soon read the announcement of the marriage of the Reverend gentleman with Mrs. Lake, who was possessed of some property in her own right. Then rumors reached us of the Unhappiness of the couple. of their desperate quarrels; and in two months after they had, as they expressed it, "followed the injunctions of the spirits in joining their fates," they took their separate paths in life. Mrs. Lake retiring to her estate, weary of mankind in general, and of converted clergymen in particular; and railing loudly against the unreliability of spirit-communications, and the impositions of mediums. The Rev. Mr. Hardcastle wandered up and down, and to and fro in the land. lecturing and denouncing the bigotry and intolerance of the churches with the same vehemence he had once used against the cause he now advocated. But fame and popularity and golden returns did not come in so fully as the Reverend lecturer desired, and he commenced hurling denunciations at what he termed the conservative class of Spiritualists; vaunted largely of the benefits of freedom, and a broad acceptance of the truths he had to give to the world. Meeting with no response to this appeal, his faith grew lukewarm, then cold; and finally be both astonished and delighted his Orthodox brethren, by a complete renunciation of Spiritualism, declaring it a delusion of the devil. and renewing his allegiance to his old Church creed, exposing what he termed the damnable superstitions and immoral practices of the Spiritualists. That body was not in the least surprised at the recentation, for from such a mind and heart, they expected no better things. He gained newspaper popularity, and earned double the amount of dollars, and the petty ambition of his life was entiefied.

Too many Hardcastles have crept into our lines, and have assumed the garb of spiritual teachers for the applazes of the multitude, and the world's pay: not for the Truth's sake.

Nora Haughton returned to us one day as a patient; still pale and worn, but with a changed expression of countenance. The look of pain and perplexity had given place to a serene peacefulness. At one glance I read her condition. She had suffered, struggled and evercome. She had lived in solitude until she had felt the returning need of companionship and human sympathy, and she had come to me, to the Doctor-informed of our relations, though no mortal tongue had

If I was writing a novel after the prescribed form, I should tell you of the many meetings between Paul. and Nora. I should describe to you the dramatic love scenes that occured; the external evidences of the inward struggle, from the first unto the last sad parting. But I am recording a history of interior life, and prefer to tell you of the growth of soul, of the supremacy of the spiritual; though in doing so, I depart from the

accustomed rules. She told me, with all her former awest spuddence restared, how, with his dangerous powers of feathation, Faul had were around her the subtle web of his magnotic influence. Row she had deemed him all that the Eden landscapes, the rivers of life eternal, the at Glen Wilde. She had bitterly explated for that ready a memonger from other worlds; lack of truthfulness, for she had incurred the very consure she had so dreaded. Long since liberated by thoughts were spoken by the sweet impressive voice the law, she had dreamed of a happy union with Paul that seemed to borrow the accents of immortality. Landsay-but to awaken from that hope to find the With an angel's personaler, power she plead with us thorns of suspicion implanted in his soul; to listen to for the continued cultivation of our spiritual faculties; sophistries and a train of delusive reasoning that for the exercise of charity and forbearance toward the shocked her, and caused her to look beneath the erring. Truly, the close of her life was calm and beau. pleasing, fascinating exterior of the man who held tiful as the setting of the summer day's son. Yet in her affections in thrall.

"As I struggled to overcome what my reason told ward, upward, me was an unwise affection, I gradually gained a ... I know not whether it is fancy, or impression, but grees. For days and weeks left to bettle with my own selly. heart, I often grew sick and weary of life; but some spiritual advancement. I felt inspired to effort. I for her dear cake. even his skepticism. He once shed tears, acknowledging the reality of spirit intercourse. But his heart and devotion. Moreover, he inclines to fickleness and light hour, as I sat watching by her side. change. He puts a wrong significance upon the word freedom; though barboring enough of respect for woman, and too much refinement of soul to be a sensu. Dalsey has warned me, she who so loved him here. I have had startling summons-most beautiful revelations from that inner and upper world of beauty. I must obey those high beheats. I needed discipline and trial. Bereft of all earthly hope. I am henceforth the joy of the beatified. dedicated to the service of the ministering angels of our God. I must fulfill my earthly mission to become worthy of transition to a better state. Dear Benihh. and strength to go abroad, and give to starving souls him to follow me.

of health bloomed on her cheek, her step grew firm, and her heart's brave resolve urged on the noble spirit.

As for Paul, despairing of obtaining her'love, unsble to combat her resolution, yet refusing to yield his own erratic views, be had left her in silence, with a stern resentment imprinted on his face. And on that she can live, I implore you. Beulah! Sister, tall me !" face she had not looked again. She went forth on her to her inspired utterances, as to the teachings of an I pitied him. angel. Then she left the city, and far over our land sped the same of her holy ministry. I gloried in her success, and know that she deserved all the enconiums bestowed upon her. She was one of those rare spirits, tried in the furnace of affliction, whom adulation cannot spoil, nor flattery lead aside from the path

She received offers of merriage, but waved them all aside with a firm and gentle dignity. The wounded heart had suffered too keenly to admit another love. I felt that somewhere in the future she hoped for Paul, for his growth in goodness, his exaltation of soul; for their probable and sternal re-union in spirit-life.

She corresponded with me regularly. Always more hopeful grew her letters; imbued with a strange prophetic fervor, a sablime trust, a loving dependency upon the Will of the immutable Father. Once she

" Dearest Beulah, each day as my vision clears, and my ear becomes attuned to the delightful harmonies of the inner life, do I realize the vastness of existence, the glory of incombent duties, the joys of spiritual attainment. Only ignorance causes auffering, be it ing upon it his repentant tears and tardy kisses. physical or mental; only our own short-sightedness blinds us to the manifold blessings showered so lavish. he plead in beart-broken tones. upon us. We can overcome all disease and mental pain by entire obedience to the immutable laws of being. Our labor and our recreation, our thoughts, feel ings, aspirations and affections, must be guided by reason; wisdom must blend with all, or we shall fail in the attainment of happiness. That negce of the spirit by discipline; by the trials that purify, the berearements that exalt: the sorrows that lead from material contemplation to the search for spiritual and eternal truths."

In June I returned to Glen Wilde, and from my uncle's house was married; and with the cordial wishes of the good old man ringing in my ears, the team of kind and voluble Huldah upon my cheek, I started with my loved husband on the united journey of our lives. Walter bad selected a pleasant home in a village not many miles removed from the metropolis, there on a small scale to commence a bygienic institution. Need I say that I was happy? My ideals of life had been realized in a far different way from what I had planned; but oh, how for wiser had that overruling Power decreed it alli I never missed the brilliant flashes of that meteoric mind that once had held me captive. My dear hosband's calm, sapiring intellect was far more valuable to my heart, and it was beneficent, not bling and sarcastle in its influence-There were cares and petty trials in my path, but a strong arm upheld me, and a brave and loving heart was my shield through life.

The ending of my story is sad-that is, as far as this life is concerned—but its sorrowful lesson fully redeemed from all earthly follies and wrongs one misdi rected spirit. The mission of a true and pure heari was fulfilled. I am done telling you about myself. I have to speak to you of Nora Haughton and of Paul.

CHAPTER XVII.

The Mission of Barth Pulatted. Three bappy years sped on in the undisturbed felici-Nora Haughton, who had fully earned the laurel wreath of Fame, and the imperishable spiritual crown, returned to us to die. She had been forewarned by friendly spirit voices that the time of her transition was nigh, and she came to us a pale, awaetly smiling shadow, blissfully resigned, awaiting with enthusiastic

hope for the moment that was to set her spirit free. She did not appear to suffer any pain. There was a gradual loosening of the life-powers, a withdrawal of the life-escences from the enfeebled frame, but the jutellect was clear and strong, the heavenly spirit undannied. She wave no trouble, was gentle and submissive as an infant, under treatment; but whenever we expressed a wish for her recovery, she smiled faintly

and replieds "Do not wish me to remain. I have sown a few eeds of truth in the world's fields. I am onited home, where other labors await me, . The spirit-land and my portion of jts possessions has been shown to me. I have gained what I have tolled for-nothing more. But oh, dear friends, It is all so transcendently beauti-

Then with illumined countenance, and closed eyes, her hand. It was cold, but it returned a facble pressure. that looked upon supernal beauties, she described to I bent down and kissed bee brow and lips. I heard us the fature home of the spirit, tried and purified by her faintly muranred "fled hiers you, Bealah," and sorrow here. We listened with clasped hands and numble any longer to restrain my feelings, I less the farilled hearts to her taspined words, that portrayed room, and ran wasping to my only comforter;

was great and noble. Only her morbid sensitiveness blessed homes and scraph forms of the happy dwellers to the world's censure, had caused her to be silent there. We shed tears of thankfulness for the accorded upon her domestic relations, when she had first arrived | boon of such giorious revelations. Nora was to us al-

> Grand poems fell from those fading lips; sphilmost her prime of womenhood the angels drew her home-

strength unfeit before. It was a slow, wearisome pro- I think I shall see Paul before I go," she said repeat-

We none of us had heard from him, nor-did we know higher power austained me. I had glimpece of my of his whereabouts. Yet every time a carriage stopped former visions. My mind was occasionally illumit at our gate, or a horse's tramp was heard. I looked for nated, I felt the necessity of living for the sake of his coming, and in my heart longed for his presence

knew that I was not alone; that loving and wise Thus six weeks passed, and the patient invalid grew spirit teachers hovered around me, willing to strength- feebler, and f'apent most of my time by her bedside, on and impress. I gave to Paul some tests that shook listening with husbed breath and deep, reverential feelings to the thrilling words of consolation that fell from her lips in trance or waking inspiration. Many remained anbelieving and bitter. I could not trust glorious visions have I preserved, transcribing them my life's happiness to his keeping. He has not that upon paper as the description was given in those slow, faith in woman, that reverence for her spiritual ne- muelcal, enrapt tones. Many great and useful lessons ture, that makes a man worthy of her exclusive love of wisdom have I gathered in the morning and the twi-

I beard her whispered conversations with Daisey, the tiny rape that announced the presonce of the spirit. child; but my ear, less spiritually attaned, could not alist, yet he is not true. He has not yet learned the hear the aerial voices, nor could mine eye discern the meaning and value of a lasting love. Even darling spirit forms that hovered near, to which she stretched forth her hands with the joy of welcome.

But one loved and glorified face shous on my visions of the night, and in rare glimpses dashed athwart.my consciousness by day-my mother's face, radiant with

"He will come. He will surely come to day," she had murmured often during the long summer hours. And I felt he would. And when he came I was not I am cheerful and resigned; longing only for health startled by his sudden approach, but silently beckened

of the bread of Immortality, the draught of Living I knew by his looks that my husband had told him about Nora's condition. I saw that he was much How beautiful she looked with those far-seeing eyes. changed. His face was bronzed as by exposure to that enwrapt countenance and spile of angelic peace! tropical suns. He had grown much older, and there She remained with us until, as if by magic, the roses was a wildness and haggardness about him, as if he had led a recktess life.

At the door of her chamber he paused, and abruptly seized my hand, saying in a husky voice, so unlike his former polithed tope;

"Je there no hope? Can money, change of climate. anything in this world, save her? Speak ! Tell me Was this the strong, defiant, self-willed Paul? I mission of public usefulness, and Walter and I listened sadly shook my head, and from the depths of my soul

> "She must die I see it in your eyes, in your pale face! Do not shed one tear for me, Benlah. I am not worthy. My cursed pride and self-will have brought her to this, have robbed me of the happiness of my life ! Oh fool, fool! thus to trample upon the best gifts! Once I aspired to rule over others. May I call you sister yet ?'

I bowed my head in allence. He resumed:

"I am humbled now, even to the dust. All, all are hollow-hearted-all but you and she. Thus cruelly requited! Well, let me look my last upon her. Would that I, too, colid die!"

I opened the door very softly, but Nora heard, with that sharpened sense the dying are endowed with, and. as hereye fell upon his figure, her face was flushed with an unspeakable, joy. She extended both attenuated arms toward him, and smiled benignly and compas. sionately, as a forgiving angel might, while the light of the olden affection beamed from every feature.

Great sohe broke from that strong man's bosom, and be, the whitem scoffer, bent his knee as before a sacred ebrine, and clasped the small, wasted hand, rain-

"Nora, Nora I my best, my only love, forgive me !"

leave the earth in peace." she awestly responded; and most impressively she added. "Oh Paul, believe in God."

"I do! I do, from my very heart and soul, my Nora! I came bither to make acknowledgment and which is harmony, can be obtained only through and atonement; to cast saide the follies, and turn from the errors of my ilfe. And I come too late ! too late !"

He covered his face with his hands and wept. I wept with him, but not a stirring of past emotions disturbed the otherwise peaceful seconity of my heart. I felt for him, then, as for some poor outcast brother, rescued at length, and safely landed in a haven of perpetual rest. He was no longer the self-reliant, quietly domineering Paul. Time and circumstances, perhaps remores, had broken the haughty spirit; he was subdued by sorrow and the dread of losing her who was now his only love.

It was the weak woman's task to console the wretched man who writhed in such bitter grief before her; to speak to him those comforting words that from the lips of the departing fall with such a fervid power never to be forgotten in after life. Then for the first time I realized that even in the depths of his world. hardened nature there was a fount of religious aspiration, that, long congealed and fettered down by unbelief, was now set free by an angel's touch; that the glad, upepringing waters were leaping upward in devotion, singing a musical accompaniment to the holy name of God.

I would have withdrawn, but Nora signed to me to remain. and involuntarily I bent my knee, and in that attitude listened to her last saintly words.

"We shall not be parted, Paul." she said in reply to his vehement grief, the despairing wail of his soul at losing ber. "Only my mortal form will pass from your sight, but my spirit will be near you often, consoling, guiding, blessing, directing, loving you. Only your will can chase me away. Your will, as it now stands purified from selfishness and exalted by a pure and lawful love, can and will ever recall me. And in ty of my household joys and pleasant duties. Then apirit life we shall be together. Uh, I have longed and prayed for this! Once you did not believe this. You bounded all your hopes of happiness to earth. We should not then have been happy together. We shall be so in the hereafter, unto all eternity."

The glow of immortality flushed her countenance with a brilliance it had never worn. The deep, love. beaming eyes seemed to gaze afar into futurity. The voice, grown rich and full once more, startled him with its impressive solemnity. He uttered only broken words of endearment, assuring her that he was no longer a scoffer; that he believed in and worshiped God. Whenever he repeated that, a seraphic smile and an expression of intense gratitude lit up her face. Thus be remained for half an hour, gradually growing

calmer beneath the spell of her love and gentleness. The vivid rose-glow of emotion died out from her theck, and fitting shadows, precursors of the coming parting, passed over the still beautiful face. He saw it, too, and he conquered all outward display of emo tion with almost superhuman power. I felt that also wanted me; that her moving lips were uttering my

name. Restraining my tears, I approached and took

When he had southed me is to quies we well reterroid to Mara's chamber. We found Paul Linday still the had applicable been exercised by spirits of the Mara's chamber. We found Paul Linday still the had applicable and none velger hid. The hermon, he was disasticized. He thought there were symptoms of capped in the soul's angulah of outresty. He'did not speak or move, but seemed rivetted to the opes, his wild agentatened on the pale, still face, that never-more from that mortal encasement would spile upon him. Upon her itps there lingered a beatifle expression. Hot a smile, but an assurance of gained peace. The long leahes swept the marble cheek; the last repose where the absent farmer had been seen.

The spet was pointed out to the black, without had placed its signet on her features. Nora Haughton slept the sleep called death, soon, soon to awaken to showing him the direction which the lest person as the glories of the eternal spirit home.

At her request she was buried in the village cometery. It is my pleasure to keep the grass green around who smelt and tasted it. Immediately after, he crossed that humble spot; to decorate with flowers the earthly the fence, and took a straight direction for the panel resting place of the casket that once enshrined that near the cottage. On its surface was a soum, which glorious spirit. She is in a heaven of barmony, and be took up with a leaf, and after testing and smelling she has not forgotten us toilors of the lowly earth. As it, declared it to be 'white mon's feet.' Several times. for Paul, he is a changed being; devoted no more to somewhat after the manner of a bloodhound, he course frivolous pursuits, but to the highest sims of humanity. Faithful to a memory, he is worthy of a disfranchised apirit's love; worthy to be deemed the friend of my in our quiet village.

Written for the Banner of Light. SYMPATHY.

Oh blessed human sympathy ! How very dear thou art, When yearning hearts sob audibly. And tears of anguish start. There is no one that 's free from guile, No being free from care; Life's changes sometimes bring us joy, And often deep despair.

in every tree, in every flower, Our Father's love we see: Thus should our soule forever beam With human constancy. Oh, how hearts need this sympathy, This pure love as a guide; 'T would make the world more beautiful, The erring, sanctified.

With trembling and with tenderness A weary heart is cleft; How fearfully it dreads to trust, Once cruelly bereft. Then brighten, soften with love beams, And seek not to oppress The outcast, the down-trodden-God made all to progress.

Griginal Essays.

ANCIENT AND MODERN SPIRITU-ALISM --- NO. 11. BY O. B. P.

In Burton's " Criminal Trials," in Scotland, there are some curious cases of witcheraft in the name of the Father, Son and Holy Ghost, and the utter ignorance of meamerism and spiritual phonomena resulted in frightful sacrifices of human victims in order to get rid of the Devil and propitlate the Lord. Such were the bornt-offerings of witches under Christian civilization. "In the good old times," says our author, · Such holocausts occurred at intervals like storms or inundations. When the moral tempest of hatred and bigot ferocity was aweeping by, then was the time for all who had some old wrong to avenge, or who had been nourishing in their bosoms some well matured hatred, to seize the opportunity and atrike their enemies." Thus the sectarian ferocity of the old Hebrews became the basis for the Christian extermina tion of the witches, though Samuel could not make his resurrection munifest except through the medium of Endor, and Jehovah engineered Basiam on the home, as Mr. Easton was in bed, he saw an apperlsame wise. The wizards whom Saul put out of the tion, between sleep and awake, informing bim the laland were the "Lord's priests," and not till the Per. dian girl had murdered his servant, and thrown her sian dualism got foothold in Palestine, did Satan be- into the draw-well, of which be at first did not take come the scapegoat for the heretical wizards or wise notice; but the scene being thrice repeated, he could

It appears that blood was an ingredient in witchcraft, as in the Lord craft of old Jewry,

· He put the blood to the blood till all apatoadlith to the lith till all took with: Our lady charmed her dearly son With her tooth and her tongue. And her ten fingers.

In the name of the Father, the Son, and the Haily Gaist."

So late as " 1743, the Associate Presbytery of Scot and, in an act for the renewal of the covenant, enu-] it is largely denied that the super-mundate can be a merate, among other national sine, that . The penal all. The Biblislotries may receive what is recorded statues against witches have been repealed by the par- within the page of his pasieboard idel, and exceptical liament, contrary to the express law of God; for which science may be mum therespon, or even to come up to a holy God may be provoked in a way of righteous the help of the old Lord against the mighty of to-day. judgment, to leave these who are already ensuared to By this class it would be admitted that an angel shirldbe hardened more and more; and to permit Satan to led Shadrach, Meshach and Abednego in the flery fer tempt and seduce others to the same wicked and dan- nace, though this could hardly be said of Salverte, who gerous snare."

but little over a hundred years ago. It was fitting cate wire guaze on the principle of Humphrey Days. that Buckle should lay out Protestant Scotland by the But if we push the material process into the Heatles side of Paplat Spain, casting them both into the mysteries, let us not withhold from the like pheasures brook Kedron, and on the daughill, to be trodden un in the Hebrew, when we pass Shadrach & Co. through der foot of man."

that you shall not suffer a witch to live. Bactle Pater. son is accused "of the erime of sorcery and witchcraft," for curing James Brown, by drinks, rubbing, &c. in the name of Jesus. As a wizzard, "Paterson was sentenced to be 'worried,' or strangled at a stake conducting substances, as wire gauze, through which and burned."

Though Mr. Buckle's skeptical plane is better than safety lamp, was not unknown to them. The chartthe dark and superstitious one which he holds witcheraft in the manifestation of the spirit, yet is the bustible dress, by means of which firemen can proceed skeptic at fault in his rejection of universal ghostdom, In Martin's work on the .. British Colonies," cited in the "Criminal Trials," a case is given as an instance of the "keen sight and sense possessed by the Aus trailen savages." It will be found equal to the ancient divinations and witchersits in seeking the Lord, A respectable settler had disappeared from his farm proaching nearer than eight or ten yards from the fin. pear the Great Western road to Bathurst. When his absence was made matter of inquiry, his overseer, a marched repeatedly, to and fro, through the most convict on ticket of leave, circulated a report that length of the double row of flames, uninfuled. They his master had gone to Boyland, leaving him in charge breathed without difficulty in the midst of the farm of the settlement. This created some surprise; but so completely was the heat of the air which entered after the lapse of a few weeks, the matter was forgotien, and the convict went on with his duties unques tioned. But behold what happened to disturb their

One Saturday night, a neighboring settler, return. ing from market with his home and cart, on coming to the paling which separated the missing farmer's land from the high road, thought he saw the very man sitting on the rail or fence. Instantly stopping, he halled his long absent friend and neighbor, inquired where he had been, and when he had returned home! Receiving no enswer, he dismounted from the cart; and went toward the fence; upon which his neighbor. se be plainly appeared to be, quitted the fende and proseed the field toward a pond in the direction of the confirm this opinion. Mascab, one of the leader of

The spot was pointed out to the black, without parently took after quitting the fence. On close in spection, a part of the upper rail was observed to be discolored. It was scraped with a knife by the black, round the lake. At last he darted into the neighbor. ing thicket, and halted at a place strewed over with loose and decayed brankwood. On removing this, he husband, and bear the holy name of brother. He lives threat down the rameed of his muchet into the care. smelt at it, and then desired the spectators to die there. Instantly spades were brought from the celtage; the remains of the settler were found and recep. nized; the shall was fractured, and the bedy presented every indication of having been some time immented in water. The overseer was committed to jail, and tried for murder."

The foregoing ofremstantial evidence fermed the main proofs. . He was found guilty, contenced to death. and proceeded to the scaffeld, protesting his innocence. Here, however, bis herdibeed formook him. He to knowledged the murder of his late master, declaring that he came behind him when he was crossing the identical rail on which the farmer fancied he may the deceased, and with and blow on the head killed bin. dragged the body to the pond and threw it in, but at ter some days took it out again and burled it where it was found.

Mr. Mortin says, in concluding his narrative: "The first indication to the farmer of the spot on which the murder was committed, is to me the most singulary. terposition of Providence that every came within the limit of my own observation." He states that the accuracy of his narrative will be attested .. by Baze Banniater, then his Majesty's attorney general for the

colony, and by other gentlemen." This, and like cases, mingled with all religious spe. tems, Bebrew, Gentile and Christian, materialism was fast pushing to the wall, when the advent of modera Spiritualism interposed a thus for and no further, and is proving to the common sense understanding that the spirit-world is and ever her been - that it is our ig. norance and the meshes of the priestheods which have so submerged us in the site of superstitions. In the Australian black, we see what in old Jewry was termed a man of God, having one of the various gifts of the spirit, a prophet of the Lord, and a dealer in his secret things, if, according to the formulas of the Jewah church, or a wizard or a diviner, if not subservicat to the priesthood and to the filling of the Lord's treasury. So to-day the Church will receive the phenomena of ghostdom only secording to its formulas. It will have none to return since those who were posted in the Bible.

Our author records a ghost from " the law courts of the United States of America"-a case in Maryland, in 1799, where . testimony as to the appearance of an actual ghost was there given and solumnly received." We need not quote this case. It has the like characteristics according to appearing in the modern phonomena as not forth in Mrs. Crowe's " Night Bide of Nature," and in Bate Owen's " Poetfalls." Another case is recorded as happening in Newport, Rhode laband, in the year 1745. It is reported that " Jourdhen Easton left his housekeeper in charge of a store of rum. There was an Indian girl who wanted some of the !quor, and, being refused, she murdered the housekeeper and threw ber tute a draw-well. After his return ered there might be semething in it; whereupen he called one of the town council, and both going to the well, found the body of the girl, and thereupon select the Indian maid, who immediately confessed the muder, for which she was executed."

Is there any one who is acquainted with the old reords aware of this case? If so, we should like to have the reference.

Because so much of ancient and modern Spiritualisa run in parallel laws with the more material unfolding. would measure all as belonging to this side of the Jer-No further than this had Biblical civilization reached dan. As old as Homer, he finds reference to the delthe fire to Jeboveb; but the note-writer on Enterior Under this same,Biblical civilization which declares tends only to smash Beathen miracles when he my poses " that the ancients possessed a knowledge " many extraordinary inventions, which have been to garded as altogether modern," and that " If we simil this." we may suppose that the knowledge of nonflame cannot pass, the foundation of Sir H. Devy's Her Aldrie, early in this century, invented an incomwith impunity in the midst of famore. . . Hard experiments were made to prove the efficacy of this dress. Among others, two parallel rows of strew and brushwood, supported by from wires, extending thirty feet, were placed three feet apart, and then not on int the heat was sufficient to prevent any one from ap-Bix firemen, bowever, habited in the above desert. their lange interrapted by the wire gauze cap. In atother experiment, a freman remained so long anvioped in flames and smoke, which rendered him invidble, that doubts were entertained of his safety; but he issued from them unfainted.". The turning of water into blood, as per Moses, such

appearance being frequent in the country where he was the turning of water into wine memorically, of otherwise, at Cana in Galilee, were no miraeles, es "we may recall the example of Adoleyledette, a general of Mithyadates, who , chebeleally reproduced the deleteriem, exignitieme ... of .a. spored graffe, proves that a science so prolific of apparent paracia. was not unknown in the temples., Other, feels tend to house which he was supposed to have described. The farmer called for his friend next morabing. He estimate called for his friend next morabing. He estimate called for his friend next morabing. He estimate called for his friend, and which flevels the particular degrada and friends in this story of the night, the overseer language at their said to be in the night in one of these capt the man be thought he saw mids be by that time near the coast of England; and land these what works which coast of England; and land these what works

Her. At a b Egyptien Ch boostq eram The ancie mething fin Christian De the praises (menth." an Devil to have the slaves in Sur, who be Adrian-boll ing; and the speciacies th atill it acome of the multitr the one prote and the other There was semotimes th when the Lat loot at the Lord bret the Lord whi and the goat selds bes By the sung

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cerded in the per of orthod Belverie ad blee with an Lord was che ncenno." D keepers in me 8e. too, an a Vitellian, end pased bimsel tie, he was de no injury fre prophet Berny him with the prophot prese thout injer let loose upe thrown spon set precious the beants we escaped water work which d tianity, is pro afforde a pros sometimes be to satiate the fact related w appear that 1 internally, w repeating it, spared by th being lamed Tertuillian is seen, in publi beasts, whose fel agility," Thus we se merio essenos

> Isolah, that I escetions the Sabbaths, wb ever did ord Lorda disagre FINAL RI

> > ANSWE

heing. The I and to take d-

the sacrificial

of ballooks sp

l observe in there a God? be proved se tory, and the see. The su there a God? If brother B. as be centen able to may. Appears ouris saked at the reanired in t

The sugge

not speciall

they establis tenance of th The opention tornes bas not equal to All that God in what sible to comp let alone th space's wide The object : effects are pe constantly b question is l Gon. This people, the though broth to conjecture defined. Le stances of li hot, how me Natoro that The coexis R. angumes. beth. True enmution of he claims. If the ruling and if broths can be tell o Brother R. in relation t by which we

says, the tre Monetration femor, that How ton a know? Bat ferms More and the rave Marie comes. Again, I ed, when he for my wath Beme of the belle orbite. Suppose, matter sal that He istolky—that that harpy

h the world

in gooing i

Continu Church, the waters of which, whenever they without any foreign aid or thoughter for, in bie closing were placed in a tamp, became of a sanguine color,"

Christian Berli. The sweet pealmist of Israel sings tion depends upon the practicability of its solution, the praises of the first, when "fire went out of hie and the advantages that may be taken of the truths of month." and the Christian Church supposes their It. Bevil to have his abode in rather a flory element. So, tee. .. Ennes, the Syrian, who revived the revelt of he avews, he cannot expect others to solve it, nor one the slaves in Sicily; and Barochebus, the son of the lite solution, if effected, he of may physical or spiritu-Sur, who headed the last revolt of the Jews against al advantage ever what men may sequire by observe. Adrian-hoth appeared to vomit flames while speak. tion and application of the laws that so importively ing; and though this trick had enriched the public decies three centuries before the Christian Era, still it are med miraculous, and supported in the eyes of the multitude the reality of the inspiration which the one pretended to receive from the Gadden of Byrla. and the other from the Lord God of farnel."

There was strange fire from the Lord in Jewry, and semetimes the fire was purely orthodox. It was safe when the Lord engineered it on titral, if the people slept at the feet of the bill, and came no measure, lest the Lord break forth upon them; and it was fire from the Lord which scorched some of Aaron's bousebold. and the goat of the ."the sin-offering" when Nedab and Abibu "offered strange fire before the Lord." By the sun-glass, too, the rays of the sun could be conveyed to a focus, so as to consume as a powerful fire from the Lord. There were many and various manifestations of the Lord by fire in Jewrydom as recorded in the Word, but let us be just in our classifying of orthodox and heretical fires.

Balverte admits the secret influences of some vegeta

bles with animals, and of men with the same. The Lord was charmed with "the awest emelling savour of jacense." Daniel was unharmed among lions as our keepers in menegeries, or Rarey among victous horses. So, too, an ancient by name of . Maricus, who, under Vitellius, endeavored to restore the Gauls to freedom, passed himself off for a God. Being captured in battle, he was delivered up to wild beasts, but he received no injury from them. And so when the Egyptish prophet Scrapion had a famished ion let loose upon him with the intent that he should be destroyed, "the prophet presented his hand to the animal, who retired without injuring bim. . . When wild beants were let touse upon Thecies, some of the women having thrown upon her spikenerd, others casels, a third set precious aromatics, and a fourth perfomed off, the beasts were as if evercome with alcop, and Theckes escaped untouched." This recital, borrowed from a work which dates from the commencement of Christianity, is probably founded on a real incident, and affords a proof that the use of penetrating odors has semetimes been able to take the wretches condemned to settate the hunger of carmiroreus animals. From a not related with some details by Athensone, it would appear that in Egypt, the juice of the citren, taken internally, was used to werk this miracle. The experiment that he relates is the more striking, as on repeating it, one of the wretches condemned to death was permitted to use this precention. The first was pared by the feroclom beasts; the second parished. being immediately torn to ploces." Even Christian Tertuillan is obliged to admit that "the jugglers are seen, in public places, exposed to the fury of ferocions beasts, whose bites they defy and avoid with wonderful agility,"

Thus we see on every side that the invisible, mesmerio essences modify and sway the various modes of being. The Lord was seen in the amoke of old Jewry. and to take delight in "the sweet smelling savor" of the sacrificial Incense pots which garnished the blood of bullocks and the fat of rams. He declares through leainh, that he is full to nauses of these things, and questions the requiring of such feasts in moons and Sabbaths, while through Jeremiah he denies that he ever did order them. Who shall decide when the Lords disagree?

FINAL REPLY IN ANSWER TO "ONE ANSWER TO 'IS THERE A GOD?"

I observe in your edition of 22d Aug., there appears a reply to my article headed, "One Answer to Is Letter from Miss Carley. there a God ?" In it is stated the suggestions cannot be proved save one, that two of them are contradictory, and that the answer is not to the point. Let us see. The suggestions were made to the question, "Is there a God ?" which was at the head of the article. If brother B. said or meant any particular kind of God. se he contende for in the present article, I am not now asked at the head, and the existence of a special one required in the article.

The suggestions made in answer to the question were not specially directed to any one, but it was thought qualatance of the operating spirit, Dr. Morgan, in they established the fact of a general cause and maintowance of things which most of the world call God. The question, general or special, is a metaphysical one. In the form, aiding them through the new and sattled and cannot be reached by fluite minds; for the part is not equal to nor can comprehend the whole.

All that brother R. or any one else onn know of God is what appears to human sonses. It is not peesible to compute the distance of the nearest fixed star, let alove the possibility of calculating the extent of space's wide domain.

The object of friend B. appears to be to show that constantly behind causes a superior cause, until the question is lost in inability to define form and limits. tion. This inability to define is to me, and most of people, the truest proof of the existence of a God, though brother R. observes it is illogical and foelish Nature that are constantly witnessed?

R. assumes, (if true,) to create a general destiny for in my visit there. both. True. But this desiray does not allow the ascomption of a limitation of mind, matter and God, as engagement for one Sunday-remained two. Made the be claims. Upon this point is his whole argument. If the ruling power had existence, it will ever have: great merit, and an earnest worker in the cause; also, and if brother R. caunot tell of the beginning; neither met Mr. James Church, and tarried a short time at his can he tell of the ending.

Brother R. takes exception to my sixth proposition by which worlds of space are held in their places; and says, the truth of such faw to evident and of easy do tat of the New America to to be located at Cleveland; How can any one demonstrate what they do not working, as they believe they are peculiarly galded. know? But brother B. knows, as well as others, that Blessings await all true levers of the race, forms move by their own inherent life upon the earth.

Agelu: I cannot tell what author on the motions of the heavenly bodies, brother B. has studied or consulted, when he states that planets move in siresiar orbits. for my methorities touch me that they are distinct, Some of the comets are supposed to move in hyperbolle orbite.

Sappose for Mustration, there is a limit of mind, matter and God, and what then? Is it not certain that His to—that this world to—begulifel, if man will only see it—that matter and spirit both preve leaser, tallty—that the fatore is no indesorthably beautiful that burness bearts compet senselva of it, and that it m quotes Mr. Darie as anthonier on with Listrate scription for the Samum or Latter, and harefuried to truth of the above.

Mus. At a later period, a wall migh he seen in an But brother B, settles the whole question himself, paragraph he states the question to be empracticable The angient Genelles sice understood the art of of solution, but yet exteems it to be a grant question. breathing fire and sulpher as in the Bebrow God and Ascerding to J. C.'s ideas, the Importance of a ques-

> If, then, the question's solution be impresticulte, as control his existence.

"THRIVING ON DEATH."

ST H. A. WILCOX.

In the BARNER of July 18th, I observe an article entitled, "Theiring on Death," in which, after some excellent remerks on the rolleg passion for moneygetting, seen among our people, and the practices to which it leads, it is asked, " Can a great nation " look on with completency and behald these tendencies and open practices, without praying to beaven to avert the beavy judgments which such courses manifestly deserve ?'

Afterwards it is saked, "How shall we go to work to undo and correct these flagrant wrongs ?" and answered, "We cannot tell." And why could not the writer tell? Because, by his supposed prayer that condign punishment might be arested, he had cut off all opportunity for a consistent reply. Here, it seems to me, is the difficulty-the inconsistency; We pray that the judgments due to wrong doing may be averted; that the sinner may not suffer his deserts; that he may not reap as be bes sown, when we know that this is the universal law of God's government, and the best of all possible laws. This is equivalent to praying, that for the sake of individual temporary happineas, in order that individual transgressors may not be made to suffer the misery which they justly deserve. the universal and infinite laws of Delfy may be set aside, countersoled, stayed in their legitimate opera tion; stopped, rescinded, destroyed.

Our sympathy leads us to make this prayer. Our sympathy is right and good, if kept within proper bounds; and pity it is that we, and all, had not more of it; but when it leads us to desire and pray that God's infinitely perfect laws should be disregarded, and his government destroyed, rather than that our friends or fellow beinge, or carrelves even, should receive our just deserts, it cortainly becomes unreason able, and if arathing, would be unspeakably injurious We may properly and consistently pray that just judgment may be averted until all other motives and means to reform have been presented and tried; but when this has been done without effect, we have no longer any right to make this prayer. And I thank God that if we do, he will not hear us. God's laws, and their legitimate operation, are infinitely more important than the happiness of any individual, or any number of Individuals; and we have no right to set up the latter in competition with the former. And if we do he will not. What would be the consequence to the universe, if such prayers should be answered? Just think of it !

If we have not presented all possible motives, and used all possible means to bring about a reform, our work is evident and plain. Let us " Cry aloud and spare not." But if we have, and no reform in effected. our only remonable prayer is that just and deserved indements may at once be sent upon the persistent wrong-doer, that thus he may be arrested in his wicked course, before he has accumulated a greater amount of guilt, so that he must enfler more in the end. This is oar only consistent and merciful prayer. On this principle God has acied, and will not with regard to this nation in bringing the calamities upon us, which we are about to suffer. And we ought not to wish it otherwise, not even with ourselves, but chearfully to acquiesce.

Correspondence.

for Northern Obio and Southern Michigan, by the direction of rey guides, and find much work to do. My first point was Chagrin Falls, a small place about seventeen miles from Cleveland, the home of a most caraest worker and valuable spirit. Dr. Harlow. His name Is a loved household word with all Spiritualists, from able to my, for the paper is miniald. But one thing his carnest investigations of disl manifestations, the appears certain in his last, that the general question is working of which, by the naited powers of the doctor and his worthy and amiable companion, Mrs. Harlow, is a great and beantiful anccess. I received some ment excellent tests through their dist, and made the sowhom I find a condid and reliable advocate and guide for the power of spirits to work with, and for those yet nathe that open before us so mediums to and for spirit Inflatores

I went mader engagement for one Sunday, but was invited to remain the second. I did so, and gave a series of seven lectures to attentive audiences, and left. with a public invitation to return as soon as circumstances permitted. Mrs. Dr. Smith, farmerly a trance leoturer, (before the excellent doctor gave ber bis effects are producible from causes, and that there is heart and name she was Miss Sarah (libbs.) and a faworlte speaker in Northern Oblo, is also living there with her awest little family, and is still growing and matering in the way of truth, of which she is a criticlaing investigator, receiving invaluable aid from her learned, scientific husband. Mr. and Mrs. Waldron are to conjecture the existence of anything that can't be a couple of devout co-workers, and such people as we defined. Let us see. Can brother R. define the sub- meat but seldom in our flineralings. God bless them stances of light, heat, electricity or magnetism? If and theirs i Mr. Waldon owns a hall that is free (and not, how much less can be define the operations of lighted at evening by himself) to spiritual laborers. and many times gives them a home in his dwn well The coexistence and opextiveness of matter, brother regulated (because love reigns) family, as was the case

From Chagrin Falls I went to Oleveland, under an acquaintance of Bro. James Lawrence, a medium of bome. Bro, Church is also a medium. It is be who years since, by spirit direction, bought a tract of land in relation to gravitation, and says that it is the law for the site of the Government boildings, " when this ornel war is over;" then, and still deblaring the capi. monstration: But in the same breath, he candidly con- He is very sanguine in regard to prophesice. Met B. see, that he and others do not know what it is. O. Hewelt and Mrs. Rawley, who are still walling and

I dame lest Saturday to this place, and in the family and the sevolutions of stellar worlds proceed from the of the worldy Dr. Brock am gathering elements that, when visionated into living words and note, will, I trust; do some good. I met here a sleter of Mrs. Breck's, Mrs. Geo. Doty, of Detroit, Mich., a former most valued friends. Then we were not Spiritualists: the name was searcly known; now we are mediumsshe a beautiful post-writer, and myself a leaturess. What changes wark the progress of human life i

I spoke in the Town Hall to a large and attentive audience last evening. There is a great interest here beginning to be manifested on the part of the people of every name and sont, ...

I go to Richfield, Summit Co., this wook to work during the remelader of August; theuse to Tolede. in the world to which all humanity is sentimed ?:) As thence to Southern Michigain: T livre taken one sub-

Piease in your next issue state & will take subscrip. tion for the BANNES. , I desire to see its light to every family who have paught the sound of spirituaiose from their new homes, in the startling and welco tidiage, " I still live."

Mr. Bowers, of the firm of Merrill & Bowers, car makers, of Cleveland, U., recognise in the spirit of Selomon Shaw, whose mossage was published in No. 18, Vol. 13, July 25, 1868, an old acquaintance, and confirm the statement of the miserly nature of the spirit communicating—the fact of his being called oreny, and of trying to avoid the paying of his taxes. Mr. Bowers desired Bro. D. Eddy, of Cleveland, O., to state this confirmation, who requested me to write for him. Also, that the communication of Albert M. Burker, of Boston, Mass,, to Goo, A. Barker, of same place, may be traced out, and if possible, confirmed, The confirmation of messages is an important means of estiling thought to work in the akeptie mind.

LISTED M. A. CARLET. Backwille, Cayahoga Co., O., Aug. 17, 1863.

Northern Illinois.

Again, dear Bannun, I send you kindly greeting. Wiebleg to communicate with my many friends and equaintances in different States. I know of no botter way to reach them than through your wide spread sheet, and send them all a kindly greeting in Northern Illinois, where are many noble hearts and minds interested for the good of humanity.

There are few developed mediums, and small induce ments to call speakers West, from this fact: They la bor hard, and their pay is trifling. A few meet the expenses, while the multitude are fed, yet the morning will soon dawn, when men and women will be less elfish and more spiritual.

We are paving the way for a more perfect work There are two copies of the BANNER taken in this clace. It is to me like an old and tried friend. For live years it has greeted me weekly with its gems of light and truth, and to its numerous readers I would say. God bless you; and to you, dear BANNER, may Fraternally thine.

Prophetetown, Il., Aug. JULIA L. BROWN.

(Reported for the Benner of Light.)

Two Days' Meeting at Laphamville. Kent Co., Mich., Saturday and Sunday, August 16th and 16th.

The meeting was erganized at 11 o'cleck by calling D. F. Quinty to the chair. Dr. Plats was chosen Vice

resident, and W. F. Jamieson, Booretary. Mr. Quinby opened the mosting by a few appropriste remarks with regard to the object of such conven

Slugling by the Grand Rapids choir, after which Mrs. H. T. Steams addressed the meeting. She said:

Once more, children of carth, we came together to worship is God's glorious temple not made with heads. It is good to censuuse with Mature. There has feeling among you that it is good to be here. Seeds may now be sown which will yield truit in sternity. You are to be made better and stronger by spirit commonlon. Mrs. Heath said: My embject in Rest. Where will we

Mrs. Heath said: My subject in Rest. Where will we sober, everyday name does not fit our tiny sprite balf find fit? Can humanity find rest on the earth plane? so well as its English equivalent.

No. no; there is no rest. There is an overleading imWell, what shall it be?" responds the despairing No, no; there is no rost. There is an everlasting im-mortality. My work was began on earth, but not fin-lebed. There is a spirit ever moving you. The attributtee of the divine soul inepire you; you cannot rest. There is no real death. Rest is not to be found in the grave. If you wind yourself up in some occoon on earth, you will be obliged to unwind yourself in the spirit-life. When enclosed in mortal firsh, we supposed we would find rest in heaven. But there is rest anywhere. Everywhere is change, action, illo.

Mr Jamieson said: By people of every nation the cotrine of the ministry of angels has been a cardinal principle of their religious. Rob the world of this principle, and you wreat from it the grandest idea it ever possessed. Angels ministered to Jesus. When should they ignore it now? Why deny that millions wondrous muelo, seeing nought but the visions it raises of spirits walk this earth, both when we sleep and when we wake? Why ignore the spiritual manifestations which Wesley considered as positive proof of immortality? If any have survived the change called death, all will. Who can declare that inspiration has consed? Where is the evidence that, at any time, so long as mankind exist, there would be no more inepi. ration? Where is the proof that men were more holy in ancient times than now, and that men were inspired in past ages and cannot be in the present? Your Bicountry. On the day of l'entecost, l'eler quoted fort to substantiate the spiritual manifestations of his time.

"It shall come to pass in the last days (as it tide). I will pour out my spirit on oil fiesk; and your sons and your daughters shall prophery, and your young mental dreams." Acts it: 17. You who prafess to believe this to be the impiration of the Almighty, are forement in the ranks of sooners at dreams and visions. And although you are warned by Paul to "dayles propheryings," you are the ones that despine propheryings," you are the ones that despine propheryings, and all other "spiritual gifts." There is a desire in almost every seel that Spiritualism may be true. Your mest popular literature is improgranted with Spiritualism; your met he come desire in almost every sees that opicitization may be true. Your most popular literature is imprognated with Spiritualism; your meet popular ministers preach it. It is the demand of the nineteenth century. The devil of elepticism, with his teglous of doubts, is in the Church, mawing at its vitale, causing it to wander among the tembe of a cold fermalism, and enting it. solf with the stones of a dead materialistic past. The Christ-Spiritualism—is casting them out. The very phrase, angel ministrations, has music in it, and will

the preceding was reported by D. F. Quinby, who eported the second day's proceedings, as the Secretary was summated away to strend the funeral of Oscar

ox, son of Colonel Doros M. Fox, of Lyone. Mrs. Stearns spoke: The worning stars sang together for joy. So we children of earth greet you to day. There is no death. So hath said our brother; so say re. Thousands upon thousands of souls have gone

Sanday forencon being raby, there was no session. Met at 2 o'clock in the afternoon. Speeches were ade by Mrs. Heath. Mrs. Stearns, Mr. Quinby Mr. Boyd. People seem to be alive to spiritual mat

There was a specimen of religious bigotry at Lap-hamville, where the meeting was hold, that should not go unnoticed. I will here insert it as written for pub-lication for the local papers by Prof. Stearns, and sub-scribed to by Mr. Quinby, and others:

" BLOOPET AND INTOLBRANCE AT LAPRAMVILLE. Miou. - A little son of Mr. Johnson, a brave soldier Minu.—A little son of Mr. Josson, a braye solder now at the seat of war, and a cilizen of this vitinge. Was drowned on Saturday ovening. August little. The parents of the child being Spiritualists, the mother and friends suggest Mrs. Heath te deliver the fancral discourse. On making application to the trustoes of the church for permission to hold the services there, the decre were closed against them.

N. B.—This was bells as a Union Church, and guar-anteed to all on femeral occasions."

Back bigetry needs no comment,

PRIME BY HOOD Of ceurse a rape outside in hit coarse,
A fine to far from fine:
It is a unddenlug eight to nor.
A noble pibe tree pine.

A kitchen maid to often made To born her face, or breil fir: Then still it at herselfet.

But when you see him in the bay, A Bay horse then is he,

The Children's Column.

THE PAIRIES.

BT VICLIAM ALLINGHAM. Up the ally mountain. Down the rushy girn,
Down the rushy girn,
We dare n't go a hunding
For lear et listle men;
Wee felk, geod folk.
Trosping all tegether;
Green Jacket, red osp.
And white owi's feather?

Nown along the recky shore
Bome make their bome.
They live on crispy pascakes.
Or yellow tide-teem;
Bome in the recks
Of the block mountain lake. With frogs for their watch-logs, All night awake.

High on the billiop The old hing site;
He is new ou old and gray
He 's nigh lest his wite. He 'e nigh leet his wite.
With a bridge of white mist
Columbill be crosses.
On his stately journeys
From Sileveleague to Rosses,
Or going up with music
On cold staffy nights.
To sup with the queen
Uf the gay Northern Lights.

They stole little Bridget

For seven years tong:

When she came down again,

Her friends were all gone.

They took her lightly back.

Between the night and morrow;

They thought that she was fast asleep.

But she was dead with sorrow.
They have kept her ever since
Deep within the lakes.
On a bed of flag icaves,
Watching till she wakes.

By the enggy billside. Through the mouses bare, They have planted thern trees For pleasure here and there. Js any man so daring
As dig one up in spite. He shall find the thornies set In his bed at night.

Up the airy mountain.

Down the rusby glon. We deren't go a beating For fear of little men; Was felk, good folk,
Trooping all together;
Green jacket, red cap,
And white owl's feather;

BY-AND-BY.

"A stery, consist !" facehoing from numery wallethat Cry of the Children which has tormusted the
souls of a thousand incompetent story-tellers, since
first these unreasonable little tax-gatherers began their
unrighteous exactions upon the earth.

"A story !" retterates Aille, driven from his coachand-six in the corner by the gashering darkness, which
chacares his flery steeds and renders locomotion danmeans.

"Tory, Tousin?" echoes little Pereien Lily, whose

but submission victim.

"A pligrimage," says Walter.

"In an enchanted forest," adde Barah.

"With plenty of witches in chapes of cives, or wa-

tonsprites, or remarkable birds and beasts," suggests young reader of romances.
Oh, if all these wonders are easential, you must

wait mill daylight, and appeal to Mr. Tasso, or to our good old friend La Motte Foqué. But here in the gloaming I will tell you a true tale of a little bird in a forest; and all the supernatural creatures you can imagine for yourself.

Ever since the children of men have wandered in the principle, and you wreat from it the grandest idea it ever possessed. Angels ministered to Jesus. When he was forsaken and tetrayed; when he passed through the flery ordeal in the garden of Getheemane, and sweat, as it were, great drops of blood; when he was almost given up to despair, angels came and ministered auto him. The Methodists were once a spiritual people—believed in the ministry of angels. Why should they ignore it now? Why deny that millions of spirits walk this earth, both when we sleep and them from the far, far denths of the leafy branches, or sours away into the blue heavens beyond sight or reach, while still through the clear air fail little sprinkling rops of sound, which touch their hearts with dreams

be a few such teachers, who have stirred them up to some fed thing like action, they might be burrowing in the action. The upon note and account. But first they had Hunger for in a teacher, who some and knocked at least three times a tepobor, who came and knocked at least three those a day, saying. 'Go and dig;' then Cold, who shook them out of their sleep, crying, 'Go and build;' then Disease, the hardest master of all, who forced them to sok of every root and leaf and fruit in all the forest what virtue it possessed to heal the pains be indicted. Then they had a different nort of teachers, whe, if not more hind, had at least a mare agreeable way of show ing their kindnem. And to prove bow much better men will work for love than fear, we may bemark that from this point they began to improve rapidly, so that

they seemed like another sort of being altogether.
There was Taste -whose name being interpreted. There was Tasta—whose name being interpreted means only a love for all fine and beautiful things anoused upon thorsands of souls have gone wholed her pupils into long, delightful rambles through the forest, that they might collect rare treasures to a years? Baps, tips, speaking, writing and point ting have enlisted your attention, have told you of the communion with spirits. Tour sons who have falled they obsyed her commands most cheerfully. Then away. Their influence is still felt. There are the great quickening forces of apirits in the communion with spirits. The institution of alsevery is dying. Light has come to the apirits of men. Thought is working. Your martyred sone will hasten the great day of universal freedom: They stand in the courts above. fifteen years? Raps, tips, speaking, writing and paint more numerous and difficult than those of Hungor and ing have enlisted your attention, have fold you of the Cold, yet she rewarded them so righly all the way, that Love, the dearest teachor of all, who without a word or not of compulsion led her disciples to uncessing dill-gence for the sake of dear ones whose happiness they could promote.

It hardly seems possible that man could be lazy

under all these teachers. And yet it is true that one thing more was needed to give his efforts the right direction, and that was the mysterious charm of He By. For though the forest where he lived was really a grand old home for him, as far as present purposes were concerned. It never was meant that he abould be perconcerned, is never was meant that he about a perfectly contented here. And so, after all his tolls under the fact of Cold and Hunger and Diagase, and through all his carnest effects in the service of Love and Tacte. there remained a cold, aching spot in his breakt, which has easied only forget while hetening to the none of By-and-by. While her spell was upon him, his sys height-oned and his lagging step grow nimble, while through the rough also of the wintry forest gleamed glimpes. of the summer-land beyond.

of the summer land beyond.

Well, I cannot tell you all the leats man performed under the spell of this little magician; how he eroseed great unders and explored vast continents; how he dived into the deep, dark caverne of the earth, or, great waters and explored vast continents; now no dived into the deep, dark caverns of the earth, or, grasping the golden class droppled from a far-off world, wandered away among the labyrinths of the stars; how the common daylight faded, and familiar voices grow the common daylight faded, he has the highest project; indistinct while he intened to the bewitching me and how at last, when his over were dim and his bead drawined with snow, his feeble form beat ferward, cyli more bagerly; se if that faraway song were still sound

ing to the ears." 1984 he ever catch the little bird ?" "Never, so for an I can teatify. But there come a day when he stood on the extment verge of the feper, and there in full view healmet the clear light toward the auntains, was his little guide flying away ever the meadows. Her cong, which always before hear some of sadmens in it, how sounded gled and free; and then he saw that ne felce spirit had been sent to deceive

bire, but that the little bird herself had lost her way in the forest, and her ories for her leautiful home wore the song that led him hitherward. He the best teacher man over had in this world, was the ocho in his own heart to the song of By and By, Well, well! The story is a complete success, for mo

Well, well I The story is a complete success, for mo colliner Twistins bearer makes any request for "more." Little Persian Lily has drooped her golden head apon my shoulder. Alle has yielded to a spell suggestive less of singing birds than of lotus blossoms, and limited dreamy eyes are looking into a fature of her own devising, peopled with wax dulls in samplesons array, and hausted by no teller of nitegories in the place of niterior.

So good-night to all, with pleasant dreams of By-and-lip.—Independent

LECTUREUS' APPOINTMENTS.

I We desire to keep this List perfectly reliable, and in order to do this it is necessary that Openkors multiy we promptly of their appelatments to lecture. Lecture Committiges with please inform us of any change in the regular appointments, as published. As we publish the oppointments of Locturera gratostously, we hope they will reciprocate by calling the steatles of their heavers to the Bassan or Lioux.

Mun. Saman A. Hebron will speak in Deston, Sept. 6 and 17; and esce to lour weeks in Ludies, Hillarman and South Reading, until further notice. Address, Brandon, Vt. Mas. Sornia L. CHAPPELI will speak in Lycoum Haft, in fosters, Oct. 4 and 11. She will answercalle to speak in New Eugland after that dais. Address, till Oct. lat. Potedam, N. V.; after that time, Soston, care Banner of Light. An early application in represented. application is requested.

Mree Liante Dorne will speak in Portland, Mo., Sept. 6 and 18; in Boston, Sept. 37; in Philadelphia, Pa., Oct. 4, 11, 18 and 38; in Boston, Nov. 28 and 29. Address Pavillon, 57 Trement street, Boston, Mass.

Mas. M. S. Townsamp wift speak in Quincy, Sopt. 20 and 17; in Troy. N. Y., December; Philadelphia, in Jan. Her address until Sopt. will be Bridgewater, Vermont.

Miss Bana Hardings will lecture in Buralo, N. Y., during Sopt., address care of A. E. Maynaré, Esq., 56 Fast Resects Bt. Buralo, N. Y.; in Gloveland, C., in Cot.; Toledo, Einbart, Bt. Louis, &c., during the winter. P. U. address, oars of T. Culbertson, & Fourth arone, N. T.

MRS. AMARDA M. SPENCE WIll locture in Quincy, Sept. 6 and 15, in Portland, Doc, 0 and 15, Address, New York City, MRR. AUGUSTA A. CURRIER WIll speak in Wost Nowbury, Hans. Sapt 5; in Tauston. Sapt. 20 and 27; in Groveland, Cut. 4; in Bantac, N. Y.. Nev; in Philadelphine, Pa., Deo.; in Troy, N. Y., Jan. Address, bux 515, Lowell, Mass.

Mas. Livra Defrace Gondon will speak in Chicopes, Mass, in September; Springfield, Mass, in October. Advress to above or box5 05, La Grosse, Wis.

Miss Runa Houston, will lecture in Sutton, month of Sopt.; in Portland, Me., during tight; in Willistantia, Conu., Ner; in Taunion, Mass, and tismmerrille, Ct., during the. Would be Septy to make engagements for the remateder of the wister and spring as early as possible. Address, Manchestr, N. E., or as above.

Man. Many M. Wood will speak in Sinfford, Coan. Sept. S. and 13; to Foxford', the mouth of Unteller. Address, West Killingly, Coan. Bbe will make her inil and winter oughgoments immediately.

Mas. Lawna M. Bellets will speak the second Sundays of Sept. and Ool, is Glossore, Mo.; Hookton, Aug. 50; fo Ken-dutkrey, Sept. 4; In Benger, Sept. 30 and 37. Address Han-gut, Mo., core J. D. Hob. Miss Marra L. Brogwitz, trace appaker, will loc-ste in Providence, R. I., during Bept; in Taunton, Mass., 20t. 4 and 11; in Quincy, Oct. 18 and 25; in Philadelphia, Pa., during Nov.; in Lonoll, during Doc. Address at New Issue, care of Goorge Beckwith. Heference, B. B. Starer, Poster.

Db. L. R. and Mns. S. A. Constay will locture in Middle Francille, Sept. 17 and 13. These wishing their nervices are epocking or bealing will address, during Aug. Tyson Teresco, Va.; during Seja, Middle Granville, K. Y.

Mas, Lawa Guppy toctures in "Harmsonich Hall," Dayton, Ohio, every Bunday evening at 8 o'clock, Mas. Assa M. Mindelesses. Box 455, Dridgeport, Come., will lecture is histographid, Mass. in Edit; in Chicepse, in Oct.; is Lowell, in Nov.; is Buffale, N. Y. in Dos; is Bridgeport, Come., Jao and Feb. Intends visiting Verment in Macch, and will receive propessio to locture in that

Mas. Januars B. Rowp, trance spraker, will lecture in South Scituate. Mass. and vicinity, Aug. 20 and dept. 6, Fraude in that locality destring her services, will please address her immediately at South Scituate. Will lecture to Norton. Mass., Sopt. 15 and 27, and Oct. 11 and 25, morning

Miss Names J. Tempen, Inspirational speaker, Jackson-Miss Palets J. TENPLE, Luspirational speaker, Jackson-ville, Vi., is ongaged to speak, on Bundays, one on half the time the presont year, at Ashicid, Mass.; at Bhellurne falls, one quarter ditto, and at Jacksonville, Vt., the remain-ing quarter. Bhe will speak in those violatities on week days, if required.

WARREN CHARR. His address for August will be at his tome in Hattle Greek, Mich. Address for Sopt., Etjon, Wis. Lectures in Ekkhart, Ind., Oct. 4, 11, 18 and 25. 11e will receive subscriptions for the Banner of Light.

N. B. GEREHLEAP, Irauce speaker, Lewell, Mass, will speak in Bucksport, Mc., Aug. 80 and Sept. 8; in Lowell, Mass, Sept. 90 and 87; in Worcester, Oct. 18, Nov. 1, Dec. 6. W. K. Ripers will speak in Snow's Falts, Ma., and vicibity through August; in Wortester, Mass., October 4 and 11; in Stafford, Oonn. Nov. 1 and 8. Address, as above, or Snow's

HAAG P. GREENZER WILL Sprak in Bangor, Mo. Sept 6 and 19; In Utanburn, Sept 20; In Exister, Sept 27; In Lover, Get 4 and 11; In Portland, Dec. 20 and 27. Address, Exster Mills of Hanges Ma. Mills or Bapger, Me.

P. L. U. Willie, poet office address during Sopt will be

APOTON R. BIMMOND WRI sponk In Lolcoster, Ve., Book C. Osanne A. Baress witt epont to Taunton, Mass., Sept. 8 and 13; In Readelph Sept. So; In Utblown, Mo., Get. 4 and 11; to Dove; Oct. 18 and 25; in Banger, Sov. 1, 8, 15 and 25; in Konduskon, Nev. 39; in Obtewn, Doc. 0, 13, 20 and

Lico Milliam will speak to Burlington, VL. Supt. 6; at the Dearontish in Potedum, N. Y., Sept. 11, 12 and 13. Luttern addrosed to Worcostor, Mass., at any time, will be duly re-

ADDRESSES OF LECTURERS AND MEDIUMS [Under this heading we shall insert the pass of residence of Lecturers and Mediums, at the law seten of wenty-five cents per blue for three mouths. As it takes cirbs words on an average to complete a line, the advertisor can ee in advance hew much it will over to selverties in this decontinent, and rout accordingly. When a speaker has an posintment to lecture, the section and address will be pullahed graduitenely under bred of "Lecturers' Antertot. Da. H. P. Gannen. Pavillon, 67 Troment street, Beston

De. H. 6/ Baows intende lating a trip to fit Paul, Minn.

Da. II. 6) Baows intends latting a trip to Rr. Paul, Minu, about the first of Oldebur, one nead be phrased to steed and deliver free loctures, or hold free conference with Spiritualists and the Progressive Friends or humanisty, in the towns on site may, if requested to de en, when some some and returning. Be can viet the towns of from the regular lines of travel. If the friends of Freedom and Russilly request is, and will pay the extent superior resoluting them. Address, octor of Aster and Knapp streets, Milwapkee, Wis. dotton of Aston and analysis ascess, minimarkov, wis.

Mas. II. E STRACKE trance speaker, organical Substitution in
Grand Rapids, for the summer, will seawer calls for week
evonings in vicinity. Post-office address, Box 51, Grand
Rapids Mich.

jylt—8wo

Mas. Saran A. Synnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address No. III Spring street, Cambridge, stass.

Mas. S. A. Kingsstra will make engagements for the coming fall and Winter in the West. Address 706 N. Third

ladelphia. Pi Mas. Parers Bussank Patron may be addressed at Mass., care of W. M. Folton. . aug. 8-3m Armes Lond Grawsshlars, Musical medium, may be ad-ressed at 39 Chapman street, Boston, Mass. augits—Jms Mas. U. P. M. Brown may be addressed, Wankegan; 111.

nati, Dilo.

Mina B. Appa Brunn, trance speaker, address care of Ranner of Light, Boston.

Mas Laura Curry will attend funerale and answer calls to lecture, Address, Dayton, Ohio.

10 lecture, Address, Dayton, Ohio.

Man. O. A. Firms, tranco spenker. Address, 593 4th. Man. U. teret Oky. her Thyrite street, Retter, will-DE A. F. Prenen, office No. 7 Myrtle street, Retter, will-mage. See Man, Fantana T. Toune, trance speaker. Address dur-ng Aug, will be Gleversville, N. Y., care of Goe, W. Juffers.

Mgs. C. M. Brown, leotarir and olairveyant, will up dils to lecture, or tiply the sick. Address Jancoville, headin.

cogota.

Mas. Buom A. Hovemmetor will an wor calls to bectere
along the line of the New Manyahire, Northern Vermont
Ocatral and M. T. Northern Rallwade during Aug., Sept. and
1501. , Address, Millord, N., H. On. , godress, Millord, N., H. June 30. hmo, Mine Lucius M. A. Cantay, address for the present, teareland, U., care James Lucrosco, Will altend innerale

Charaland, U., care James Lauronee. Will altend (specials and apack week evenings.

Mns. Sunta L. Raews, trades epocker, will unde sugmentments for the opining till and wheter in the West., 'Address,' Prophetetowa Illisele. Will snepty' cally to attend (succession).

One. A. Parsen, trauce speaker, and writing Auburn, Me, will answer cale to lecture. Jy inhum, Me, will adduct control tocare. Jylla-Sant Mas. A. P. Manne, Harmonty Mgs. A. P. Thompson, had-teen, fit, Jehnsbury Onstee, Vi. B. M Anaka, magnetic, apopathetic and healing medium,

Ray Abus Dasses, looturer, Hopedale, Mace. W. F. Januares, transe speaker, Paw Paw, Mich. Wairine, tranes epeaker, Albieb, Mich. agil. GIVEN BY A SPIRIT TUROUGH A CLAIMAUDIENT MEDIUM.

There are many who find great difficulty in conceiving of spirit, and who think it is made up of ideas, sentiments and aspirations. The spiritual body is, however, a harmonious substance—is matter progressed and ultimated. The physical organism of man collects and generates electricity from his food, from the atmoaphere and solar rays; and a substratum of this vitalized electricity is obtained and composed when a numper of persons form a harmonious circle round a table. Man is connected with the material world around bim, by his physical organization-by the physical affinities which reside in his material structure-which affinities respond to the influences of the gaseous atmosphere, minerals, vegetables, and animals. The presence of light, electricity, beat, the different states and conditions of the atmosphere, exert powerful influeaces upon the material organic structure of man. Man's relation or connection with the aphit world, is no more wonderful or difficult to comprehend than ble connection physically with the material world. The body and the spirit of man respond each to the same affinities in the material and in the spiritual worlds; and man should accurately comprehend the nature of his connection with the material and with the spiritnal worlds. The pure harmonious human spirit is more ansceptible of impression than the most refined mate. rial of which man in the physical state can conceive. When it is so far developed as to be capable of appreciating its own high destiny, it responds to the same affinities in other kindred spirits; by this means its perceptions become more and more clear and distinct. and it cherishes loftler aspirations for the true, the good, the holy, the beautiful, and experiences stronger desires to develop every germ of its nature.

There were spirit-seers and spirit-hearers in all ages of man's existence, and were men more perfectly balanced in their mental conditions-in all their interests-and less engrossed in mere physical pursuits. spirit teaching would become more general. The ascendancy of spirit power over the mere materiality of physical conditions, is one of the favorable causes of the increasing spirit intercourse of the present age. Physical amelioration, intellectual, moral and spiritual progress upon the earth, by the action of spirit affinity, are felt and reciprocated in the spirit spheres: a congeniality is established, and like attracts like. Every step of advancement in comprehending the Divine designs, by man in the physical form, is attended with corresponding strides of progress in the spirit spheres. But while men will continue to burrow in the earth-shut up, within their gross covering, and to walk in obscurity, loaded with prejudices, superstition and lalse views, there can be little spirit intercourse, for in all such cases the chains and channels of communication are broken. In every age, however, po tent progressed spirits have communicated with their fellowmen upon the earth-when and wherever the requisite conditions permitted them to do so. The law of affinity always formed the principal cause and condition for such communications; but the processes or modes of communicating have always been and are still various.

When we visit your dwelling, and when, for instance, you form a circle of harmonious persons round a suitable table-a circle of persons who can succeed to mediumize the table, the walls of the room, or any other object within the sphere of their influence-we are in anch circumstances able to mediumize such harmonious persons, and often the inanimate objects charged, or seturated with their vital forces, and through these mediumized electrical conductors we are able to vibrate, move, attract, control and direct these tangible objects, as well as kindred spirits. The material constituents which compose men's physical bodies are alike. But there are in an inharmonious circle of men tally discordant persons elements of spirit repulsionof volcanic explosion.

When a number of barmonious persons are reverently sitting in a circle, formed for the purpose of receiv. ing and examining the teaching of spirits, an equilibrium of their electrical vital force is established; and then some one of their number is found and selected whose nervous system is most easily charged with, and controlled by our influence and power. Perceiving what part of his nature is thus most harmonious with our own, we stand near him, and place ourselves in di, rect contact or connection with that part. We have the intuitive perception and the will power to find out and select what that susceptible part is, and where it is located. When we have found out the susceptible element of an individual's nature, by placing ourselves contiguous to or in direct contact with him, we establish a concurrent simulation with his nervous system, and thus we acquire and have control of the faculties and motions of his body, as well as the power to influence and read the motives, the perceptions, and the aspirations of his spirit. When a circle, for the reception and examination of the teaching of spirits is properly and bar. moniously organized, there is a condition established. in which the nervous system of the party selected as the medium is opened up to receive physical and spir. itual impressions independently of, but not in opposition to his normal volitions. In this condition his af finities are stimulated, his perceptions become more acute and active, his moral sentiments more elevated, and his spiritual aspirations become perfectly concur-

rent with our own. The internal affinities and attractions of the immortal human spirit, when developed, yearn for, and aspire after corresponding affinities and attractions, demand appropriate support, nourishment and assistance from superior sources; and thirst and seek for the inspiration, for the inflowing of the elevating knewledge. the puritying love, the guiding wisdom, and the developing goodness of the higher spheres. But in consequence of their remaining undeveloped, and of their being wholly absorbed by groveling pursuits, the spir-its of the multitude are incapable of manifesting their natural attributes; they have never gained, acquired or developed the power to make themselves felt or vistible by proper motives and lofty aspirations; and there-fore there is frequently an absolute impossibility in communicating with circles where persons so condi-tioned are present. The developed spirits, on the other hand, are visible through their material cover-ings—their motives, perceptions, and aspirations at tract and are attracted, respond and are responded to. by the congenial affinities of the progressed spirits who accurately know and clearly see the entire nature of those with whom they communicate and hold inter-

The knowledge of the truth, that the spirit state of existence is a perpetuation of, and an improvement upon the first the radimental, the physical state—should furnish the careful inquirer with adequate means for both comprehending and explaining real and the apparent defects, contradictions, and disorepances contained in some of the communications and teachings of spirits—obtained through mediams partially developed, and only partly passive. It is an numutable spirit law, that the less developed, and the name the spirit law, that the term developed, and the more physical spirits are, the more will power they have to set upon, and move inorganic and organic materials—to influence and use certain classes of external media—to cause them to vibrate, gestioniate, impersonate, tip tables, write, &c. The spirits and the mediums which they thus use, are invariably lar in organization, mental conformation. and aspirations—with this exceptional difference. The the spirite are always in advance of their charge—that is, they are, more knowing, wiser, purer, and more powerful than their mediams. This must account for the occasional sameness of ideas and expressions, which are discovered between thoughts and words spiritually impressed, and those derived from the me-dium's own mental operations and spirit-workings. as well as for the frequent occurrence of mediums only partially under spirit influence mixing up uncon-adount, their own ideas and preconceptions with those derived from and impressed upon them by the

The state of the s

communicating spirits.

This Paper is issued every Monday, for the rock ending at date.

Banner of Night.

BOSTON, SATURDAY, SEPTEMBER 5, 1863.

OFFICE, 158 WABHINGTON STREET ROOM No. 8, Us Braiss.

ILLIAN WRITE & CO.,

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"I cannot believe that civilization in its journey with the sun will sink into endless 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 merey on mankind '; out I have a far other and far brighter vision before my gaze. It may be but a vision, but I still oberish it. I see one vast Confederation stretching from the frozen north in one un-proten line to the glowing south, and from the wild billows

of the Atlantic westward to the calmer waters of the Pacific of the Attantic weekward to the cather water to the radius; and i see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

The Discipline of the War.

While devastating war is going on, there is still a field open for human reflection—perhaps a wider field than belore. The late Thanksgiving which was celebrated by the people of the nation, in obedience to the proclamation of President Lincoln, offered a proper occasion for indulging in a line of very natural reviews and reflections on the state of the country, as compared with its condition previous to the breaking out the war.

Before we were all startled from the peaceful and uninterrupted pursuit of gain and fame by the signal gun at Sumter, the nation was on a road where further advance must.' to some shape, have certainly wrought its roin. The love of greed had so fastened itself on our vitals as to be in a fair way of eating out the virtues of the entire people. We were making money so rapidly, and all our business plans were working out with so little interruption; we were living, in fact, on the state and traditional experience of other generations, as it was worked up for us in histories and all other literary forms, instead of gaining a positive and expensive experience of our own; we were filled with self-views and downright selfishness, and puffed up with hasty notions of our own importance; in fine, we were upon any but a progressive and apiritual road, although there were many individuals who lent a lustre to the age in which they lived.

Then came the blast'of horrid war. The inhabitants of the land were started to their feet. It was an internecine struggle - father against son, and brother against brother. Since it first shocked us with its dreadful histories of carnage and destruction, the flower of our land has been well nigh swept out of exist. happily represent the conflicting elements of the naence, and mourning has been carried into families where all had been happiness and sunshine hitherto. have to say, and we do not mean anything like elec-How many persons wear about with them badges of tioneering by this. grief and bereavement! Money, too, has been pledged and spent, in sums that would have appalled us, had they even been named at a day before the breaking out of our national troubles. In truth, we seem to have and the heavy mortgaging of future generations. We note guns, the practicability of reducing the best brick ly to be desired when we were on the other track in reference to accumulation.

Looking over the ground of our national experiences more reason, on the whole, for congratulation rather umbiads would have been omitted from the armamen and women are the result. There is a larger measure of warm sympathy in the community, occasioned by the frequent and overwhelming bereavements of Gillmore opened on Charleston is what even the individuals, and families, and social circles. There is lively imaginations of the rebels of that quarter were a great deal less care about money, and an improved determination to employ it for noble ends. A higher class of sentiments has taken control of men's hearts. and they actually profess themselves ready, in a great many instances, to die unselfishly. Money is not the god it was, in spite of a new class of suddenly rich persons, who would still make it so.

These symptoms are all favorable ones, though they are finally reached at such a fearful cost. It is an old saying that ends cannot be reached without means; and this war, with its numerous fearful concomitants. is but a means-certain and direct-to the great end of our national improvement. There is no denving it. that we are much progressed, spiritually speaking, from the point at which we were willing to rest when our great troubles overwhelmed us. That is plain enough to the apprehension of all clear-minded persons. All this sorrow and loss has not been for noth. ing; we pay liberally of our material wealth, that we may enjoy abundantly of our larger spiritual acquisi-

tions. We cannot fait for a moment to deplore the wide spread sufferings caused by this war, and we are as full of satisfaction at the thought that it may ere a long time be ended. Yet the war has given us a sight of many things which we should not otherwise have known. We are at school, in these days, and our schoolmaster is a hard experience. The lessons taught are being thoroughly learned. There will be no occasion to regret the cost or severity of the teachings, provided the lessons are well laid to heart by us. None of us could have wished to go on in the corrupt and degenerating courses we were following, for we must have come out only where other people, long since buried beneath the ruins of enervating luxury and moral effeminacy, have come out before us. This present experience is calculated to make us robust and manly, and lovers of all the healthy virtues.

The Benner.

If the patrons of the BANNER OF LIGHT'are obliged to pay at present a slight advance for it over former years, we assure them we shall return them an equal equivalent. As the price of paper stock has slightly fallen in the market, we shall in consequence give our subscribers the benefit of it by printing our sheet on whiter and heavier paper than at present. We have ordered a large quantity of good paper, of a similar kind to that on which the New York Ledger is printed. We expect to be able to commence using the quality of naner designated, with the advent of our new volume (14th), which will be soon. Other improvements will be made in due time.

In this connection we consider it not inappropriate to suggest to the friends of progress in all parts of the country the propriety of aiding us, to the extent of their power, in extending the circulation of the Ban-MEL

The Progressive Age.

This telented little Spiritual Monthly, published at work, of all kinds. She copies funeral wreaths from Ropedale, Mass,, we commend to the notice of the the original flowers so closely as to make a perfect refriends of progress. It is doing good ploket duty in semblance, and thereby perpetuating the wreath to any the cause, and should be sustained. You have only to length of time. Her draion drawing is also very line. forward fifty cents to secure it for one year-and that Those wishing for either of the above kinds of work can is cheep enough in this see of high prices—printer's see this specimen at our office, where orders will be re-stock in particular. this . From reduced by go - ata feld and

The Sack of Lawrence. ..

in all our readings of the progress of modern wars, we have never fallen in with a story so fall of numitigated barbarity as that of the sack of Lawrence, in Kansas, and the cold-blooded murder of its defenceless men. A rebel guerrilla chieftain raised some three hundred men from the discharged convicts of a Missouri Penitontiary and from other sources, and, after surrounding the town so as to prevent all means of escape, dashes in upon the unsuspecting population after nightfall; and proceeds to murder the males one by one, in the presence and in spite of the tears and wallings of wives and children; and then applies the torch to the town, and leaves it to its fate. Some one hundred and eighty lives were thus sacrificed to the fury of a remorseless mob of guerrillas, in the once thriving city of inwrence; a place which has ever laid under the ban of the rebel chiefs, from the fact (which they cannot forgive) that it is an Eastern town in all its charactoristics, and a complete transcript in those parts of Eastern civilization. This is what can be expected of these barbarians, who hate nothing so much as they do the promises of advancement and culture.

But it is satisfactory to know that the day of retribution is already at hand, for the latest news from Kansas City informs us that Gen. Lane as soon as possible extemporized a military force, pursued the cut throats, and killed some eighty of them. No prisoners are taken. The others scattered to their fortresses throughout the border counties, and are still being hunted by all the available troops from every part of the district. Many of these guerrilles abandoned their word out horses, and went into the bush on foot. They were all re-mounted at Lawrence on the horses they captured, and they went of leading their own horses laden with plunder, nearly all of which they abandoned in the chase, before they got far into Missouri. Over three boudred homes have already been taken by Gen. Lane's troops, including some of those taken at Lawrence. Most of the goods and money stolen have been recovered, and will, as far as is possible, be restored.

Talk of the Presidency.

They begin to talk of the next President already. Some people think it is not a moment too early to open the subject. Among those whom we find named for the position is Gen. Banks. Now we are not exactly in pol. ities, nor do we really expect to get into them; but we can call up a great many other names which we should ourselves pass by for that high station, to reach that of the ex-Governor of Massachusetts. Banks is a man not overmuch afraid of new ideas, and would not flinch very timidly to see a good one fairly set in operation. He has sagacity; is experienced; has an upright and downright will: is courageous and resolute; nover omits to consult the highest policy; and, in short, while he is progressive he is also properly conservative. Worse men than he can be found for the place, without the trouble of going to New Orleans to look for them. He has always succeeded in performing what he was delegated to do, whether in civil or in military life. Not noted as a brilliant man, he is nevertheless solid, and compact in his mental texture, and would very tion in his own person and character. This is all we

The Parrotts.

The performances of these monater rifled guns, as shown under the practiced hand of Gen. Gillmore, are grown reckless in relation to our pecuniary obliga- truly wonderful. He wrote as follows in his report ions, satisfied that the country's precious institutions of the bombardment of Fort Pulaski, which fell on are worth preserving even at the cost of all we have the 11th of April, 1802:--- With heavy James or Parall feel that it is a carelessness about money which is scarp at 2,500 to 2,600 yards, with satisfactory rapidi good rather than evil, for it is exactly what was chief- ty, admits of very little doubt. Had we''-he says-.. possessed our present knowledge of their power previous to the bombardment of Fort Pulaski, the eight weeks of laborious preparation could have been for the two years and more already past, there is much curtailed to one week, as heavy mortars and colthan regret, at the improvement which is manifest in ment of the batteries." The work performed by the the national character. We have been tried in the fur- huge 200 and 300 pound Parrotts before Charleston is nace of affliction, and we can already see that better entirely new in the history of gannery. Such a unprepared for. The scientific men, after all, are revolutionizing the material world. The epiritual men will take up the work where they leave it off.

Poor Charleston!

• The nest where the eggs of treason were laid and hatched is the spot which ought in sheer justice to be visited by the shot and shell of our thundering cannon. before the war is closed. The hot-bed of secession has got to be rooted up, that no more foul weeds like that may be grown there. The greatest blow from which Bouth Carolina will suffer, is the humiliation of her pride; this will cause her a far profounder grief than the loss of all her towns and cities. The opinion of themselves which the chivalry of that little balliwick entertain is lofty beyond all earthly comparison. Before the Union ermy reached them with its gons, one would have supposed, from their braggadocio, that they could have frowned down a 200 pound Parrott with a mere look. But the sorry sequel demonstrates that they are just as much flesh and blood as the rest of mankind, and that they cannot afford, any more than we can, to defy and denounce all creation outside of South Carolina, as if they were of no consequence. The other States of the South will be more glad at the humiliation of South Carolina than even we at the North.

Another Bail Threatened,

The Richmond correspondent of the London Times says . the Yankee fleet will make themselves acarce off the blockaded ports, after September." This simply means, that three powerful fron-clad rams are to sail from British ports about we first of the month, with a view to sail up New York bay, and destroy all the merchant ships and government vessels on the stocks which they can reach, steam out at the eastern end of Long Island Bound into the Atlantic again, and then move down upon our blockeding fleets lying off South. ern ports. Should the report be true, we doubt if we are ready for any such hostile demonstration. Evi. dently the rebels are laying back for one signal effort, and that is in all likelihood to be made on the ocean. Their armics are getting used up; they expect to do us all the remaining damage possible by fitting out rams and pirates in British ports; and sending them forth to prey on our commerce and terrify our coast towns. And Great Britain permittealt this, looking on with an aspect of the most approved complacency. We do not know how long that jower would stand it herself, but we do seem to know about how long we shall stand it. The last time will be clong pretty seed.

Wax Work.

Mrs. Z. Kendall has placed in our circle room a vase containing a most beautiful bouquet of wax flowers, so closely resembling the natural, in chape, bue and delicate tint, that it is difficult to discover the difference. Mrs. K. has a superior gift in the execution of wax THE PERSON NAMED IN

Lee and Davis.

The stories of a quarrel between Gen. Lee and Jefferson Davis are not quite confirmed, yet, as a Bichmond writer for the Charleston Mercury mys. where there is so much smoke there must be some amount of fire. We do not so much incline to doubt respecting the misunderstanding between these rebel magnates as some others do, though we confess we should be no less rejoiced than those who rejoiced the most to find the rumor that Lee has indeed resigned proved to be well based.' Lee went into this rebellion business with the lotty feelings which may be supposed to influence a scion of the genuine aristocracy of Virginia; he had none of the Mississippi or South Carolina fire-cating spirit about him, nor could be be supposed capable, from a review of his birth and character, of relying on those artifices by whose aid the cause of the rebellion was carried forward so far and fast as for a certain time it was. He is represented to be a cultivated gentleman and a professing Christian; a very different sort of an affair from the Braggs and Magruders, the Beauregards and Dick Taylors of the Confederate army. We await the march of events with all the patience we possess, really expecting that something of the sort is the attention of our readers. in the future for us to rejoice over. Such a loss to the rebels as that of Robert E. Lee could not be made good.

The New Empire.

our fathers. Yet France has set up her patent concern on the rules of the divided Mexican Republic, ropean monarchies, who is willing to accept the hazardous honor of wearing a Mexican crown. We wish him joy of it most heartly. Well may the London Star wonder if this state of things is to be permitted to continue always. England is becoming a little jealous of the success of Napoleon's schemes on this side of the Atlantic, and would without doubt, be glad enough to see us again in a condition to resent his impudent interference in the affairs of our nearest political neighbors. The London Star seriously gives forth an opinion, that when once the question now on trial between the North and the South shall have been answered, the Government of the United States will take it in hand to see if France, or any other European power can take advantage with impunity of our temporary danger, to invade a sister republic, overturn its Government, and set up a bastard monarchy in its stead. We incline to think, with the Btar, that some such question will certainly be tested in good time.

Mrs. Chappell coming to Boston.

We notice that the lecture committee of the Lyceum not altogether unknown to the readers of the BANNER, with starvation staring her in the face, she asked the warmest terms of commendation as an eloquent lectur- starce, steal, or beg ? er. The people throng in multitudes to hear ber Beecher, E. H. Chapin, and other orators of worldwide renown, have declared 'their opinion that Mrs. Chappell surpasses them all in the power of ber eloquence." We congratulate our friends that she has consented to visit this part of New England, and feel assured she will be most cordially welcomed. trust those in other towns and cities will endeavor to we understand she designs to answer calls to speak immediately after her engagement closes in Boston. Her present address is l'otsdam, New York.

Back to First Principles.

We could not be better pleased than to hear, as we do, that the rage for mere show in dress and ornament. self out at our places of fashionable resort, this year. At Saratoga, it is reported that the truly well-bred ladies, in mere self-defence and to distinguish them. at 2 1-2 and 7 1-4 P. M., to be continued every Sunday. selves from those who are not such, have resolved to attire their persons in as modest a style as possible, her being present at the opening of the season, as we running into none of the former tendency to lavish. ness of jewelry displays, and keeping down appearsuces close to the standard of refined manners, where they ought to be. This decisive step, taken at the height of a fashionable season, and at so notable a resort as Sarators, will not be without its proper effect. It puts people on their own footing, where they belong: and takes away the false and unreliable props of money, upon which so much reliance has been placed by our modern society. We hope people of both sexes will become sensible enough, by-and-by, to trust them selves more than they do their surroundings.

Checking Desertions.

Gen. Meade has approved the sentence of death that as been passed upon certain deserters from the army, and they have been shot to death with musketry. This substitute and desertion business was growing to be a bigger game than could with impunity be tolerated. Either we had to surrender everything like military discipline, and give over every serious hope of beating down rebellion by the aid of armed troops, or else put an immediate stop to a practice which would very soon have wrought the demoralization of the entire army. No one, who is at all acquainted with the various facts of the case, can say that Gen. Meade has acted with too much determination. When substitutes for conscripts, who have already got their pay, conspire to burn transports for the sake of compassing their own escape, hazarding the lives of all on board, it is high time the habit was made an end of by the aid of the sharpest instruments of military law.

Science vs. Tradition.

The learned Agassiz declares that facts will force us far beyond any period yet assigned to it, and that a succession of human races, as of sulmals, have followed one another upon the earth.—Baston Post.

lowed one another upon the earth.—Boston Post.

80 goes science. And what can old tradition do? It was heresy, ten years ago, to say that the earth was more than six thousand years old. It will be orthodox in the interpretation of social, intellectual and apiritual communications to the intelligent yearing and season of the intelligent yearing and the country, when they can leave their farms and harvested crops and assemble in gathering of the intelligent yearing and the country, when they can leave their farms and season of the intelligent yearing and the country, when they can leave their farms and season of the intelligent yearing and the country, when they can leave their farms and season of the intelligent yearing and yearing and season of the intelligent yearing and yearing in five years or less to teach that man has been an inhabitant of this globe for bundreds of thousands. It will yet be demonstrated that these successive human races have been gradually advancing, and that could we see the earliest representatives of our race, we should besitate before we gave them the title of human. Science takes no backward step; and much as Agassik opposes the development theory, he acknowledges constantly the very facts on which it is based ..

The Grand Picnic Gathering. Our friends must not forget the grand Pichie Excur-

sion to Island Grove, Abington, on Tuesday, Sept. lst. Every arrangement is made for a general good time." The best of speakers will be present, Bhould the weather be stormy, the excursion will be postponed:

Our free circles will be recemed next Monday.

New Publications.

THE EMPIRE OF THE MOTHER OVER THE CHARLES AND DESTINY OF THE BACE. By Henry C. Wright Boston: Published by Bela Marsh, 14 Brown 14

Those who are acquainted with Mr. Wright, or writings, will not look for snything tame or builden esting from his vigorous pen, for he does not give the terance to a thought until he has well matured it. "He has made this little volume of one hundred and thing. two pages very interesting as well as instructive. considering man and his destiny, he views him in the states; that which intervenes between conception and birth, which he calls the pre-natal state; in that intervenes between his birth and the death of body, which he calls his post-natal state; and in that; which begins at the death of the body and never ends, which he calls his disembodied state, or his life within the veil: He maintains the position that the health of woman, in its bearing on the destiny of the race, will in the world's future, he regarded as of transcendent importance, and as deserving the special attention of all who seek the elevation and happiness of man, and his progress in all goodness. We commend the work to

For sale at this office. Price, 50 cents, in clothi as cents, in paper binding.

HABPER'S MONTHLY for September has an amou-Very few men of this generation expected to live to ingly fliustrated story entitled "An unprotected is see an Empire established on the American continent male in the East." being the journal of the Honorable by foreign powers, after all the opposition which was Miss Impulsia Gushington. The Pennsylvania Coal manifested to even the suggestion of such a project by Regions are splendidly illustrated by twelve fines. gravings, among them views of the cities of Screnton. Reading and Easton, and a bird's eye yiew of the Wy. and found a person in the court of one of the old En. oming Valley. These views stone are worth more than the price of the work. It contains many other mausually able and interesting articles, making thus very choice number.

THE PACIFIC MONTHLY for August, has reached us crammed full of excellent reading matter. Its ing paper is on the prominent men of California ia 1846, by J. S. Hittell. Mrs. Strong's interesting Call. fornia story of "The Wife" has reached the tenih chapter. These, with many other articles and illes. trations which fill its pages, make it a welcome menth. ly visitor.

Bromfield Street Conference.

A singularly practical question has been under disqueston in the Bromfield street Conference for two or three weeks past. A widow woman in destitute cir. cumstances and in feeble health, with five or six children to support, rose up in the Conference, and said that with all the efforts her poor health would allow her to put forth, she was unable to earn bread enough to keep herself and children from starvation. She had been making army clothes for the soldiers, and the Hall Society have succeeded in inducing Mrs. Sophia pay was so small and her tired hands and sinitered . Chappell, of New York State, to visit Boston in health so weak that she could not command more than October, and give a course of lectures. Mrs. C. is half enough to satisfy the bunger of her family, and as our correspondents have often spoken of her in the members of the Conference which she had better do.

The question was discussed at some length by all whenever she is announced to speak. A writer in the the prominent speakers in a generous and sympathic Herald of Progress, alluding to her addresses, says: ing manner, they taking the ground generally that it Large masses of people congregated in the town hall was always better to steal than to starve to death, but to listen to her strange and startling messages, and that there were generous chords in all human hearts, she held them spell-bound for an hour and a half, and when touched to compassion, and it would be better two hours at each lecture, pouring forth a perfect tor. to beg than to steal, for stealing would call forth cruel rent of eloquence. Many persons of good minds, not penalties at the hands of human law that would inendorsing her sentiments, who have heard Henry Ward | crease rather than mitigate her present sufferings.

This question should be pondered and turned over in the thoughts and feelings of all, and the destitution of the sick and suffering poor should be brought daily home to the consideration of ever generous soul.

The world will never be reformed of the oppressions that cause such afflictions in society by proclaiming its faults, but it may be reformed by each one taking hold avail themselves of her services before she returns, as in earnest and doing his own duty faithfully for the relief of our suffering fellows. A. B. C.

[We do not know who the poor widow is, alluded to above; but there is a mile at this office for her, who ever she may be. And when some generous souls add theirs to it, we will find her out and render that me terial aid it is so necessary she should have.—ED.]

Lyceum Hall Meetings.

On Sunday next the Spiritualists of this city recen mence their meetings in Lyceum Hall, Trement street, Mrs. Townsend's health being so poor as to prevent expected, the committee have been fortunate enough to secure the services of that most excellent and tru woman, Mrs. Sarah A. Horton, of Brandon, Vermost If she is to be judged by the standard of lecturers which Vermont has already furnished, there will be no oursion for apprehension, for some of the finest talentia the Spiritual ranks has emanated from that noble ast highly spiritualized State.

These meetings are free to the public.

New Music.

From Oliver & Co., 277 Washington street, we have received the following choice pieces of musical comp sition: "Katie Lee and Willie Gray," a very popular song: a ballad entitled, "When first the bella" words by T. Loker, Esq., and music by George Pents; a patriotic song and chorus, "Keep this Bible par your heart," by H. S. Thompson; "Thoughts of the" is a pretty song set to music by F. Molten, from work by Mrs. S. E. Dawes; "Letty Lorne" song and chord. music by Perrin; " Kangaroo Galop" for plane, by James Caseldy.

Rev. Charles Beecher's Case.

The Congregational Church of Georgetown, Mas. in the exercise of its primary right to accept or reject the service of an Ecclesiantical Council, Am ministration dismiss its pastor, the Rev. Charles Beecher, who was recently tried and convicted for "beresy." "God!" we seem to hear our readers say. Georgetowners have common sense. This is more than we can say of the Ecclesissical Council.

Correspondence in Brief. Our came is steadily progressing, here, around political centre of the State, near the State of the State, near the State of the State

promote universal progress; so frequently.

I take every occasion, both in public and in private to recommend our Banken. The great want of people is sufficient reading matter of the right character. Hy method is to read and circulate the Banker. and HERALD OF PROGRESS among all my neighbors. thereby obtain now and then a subscriber, and lago-bere and there one to send for a book. May its use hasten on when our Herald shall proclaim the gupd of freedom, and our Banners wave in every homeous "So mote it be."

go mote it be."

Nonre for universal freedom and present

Westphalia, Mich., Aug. 20th, 1963.

Rev. J. Bella Martin, formerly, a fagidire slam, d orwards for a short time paster of a Baptist course tion in Beston, is now settled in the ministry in Pro by Bow Lendon, where bla mergians is handy

George W. Linn, of Lee, Mass., is the man sharped with making bank-note paper for the rebile " He s be tried at the present term of the U. S. Dilutes Com-

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ALL SOUTS OF PARAGRAPHS.

"Gleanings & the Wayside," by Laura De Porce Gordon, will spear in our forthcoming edition. It did not arrive I season for the present number.

It is reportedFort Sumter lies a heap of ruins, battared down by 5-tach shells, and that Charleston has ben bimbardd. In alluding to its fall the Independent office of this is pootle justice. It is the whirligig of time binging its revenges, it is the legging anthment at last overtaking the cyil deed. It was Sunter that first touched our blood. It was the blow at femter that first smote the nation's cheek till the najon's hand was clenched to deal it back. It has new been dealt back ! Had the war come to an end without this blow, the nation would have been unsatafied, and Providence would seem to have neglected an opportunity for vindicating His ways to men. But good many of them to do it. the just retribution has fallen. Vengesnee is mine, and I will repay,' saith the Lord.''

While no offensive operations of a general character in the Army of the Potomac have taken place during the recent warm weather, the oavalry under General Pleasanton, has been constantly on the siert, scouting, reconnoitering and picketing, and not a day has passed which has not added to the list of rebel prisoners, and some of these captures are of an important character.

Dicky says he should like to try some of that "Lucca Oil" they sell in Broad street, and see if it wont make him lucky. Perhaps the firm will send him a bottle.

Elder berry julce is a sure cure for simply diarrhoes. An inquiring clerk in the dead letter office is said to have found that out of six thousand eight bundred and fifty letters written by females, only three hundred

the letters contained three. AN EPITAPH FOR BLAVERY .- John W. Forney, in a letter to the Philadelphia Press, suggests the following epitaph for the "Institution," when it shall have uttorly perlahed:

" Died, by the hands of its friends, who were mad speagh to believe that because slavery had flourished and been tolerated in a land of liberty and law, slavery could therefore destroy both liberty and law."

If men will but amuse the world, it will freely for give them for cheating it.

Somebody says a young lady should always ask four questions before accepting the hand of any young man, as follows: Is be henorable? Is be kind? Cen be support me comfortably? Does he take a newspaper?

The new State of West Virginia has elected to the U. S. Senate, Waltman T. Willey and P. G. Van Winkle, unconditional Union men. Thoroughly loyal resolutions were also passed by the legislature.

Short dresses are coming into fashlon in Paris, and will soon spread over the world, and the women. A union of crinoline and short dresses would be an alliance that the rising generation has never seen, and which it will look upon with strong approbation.

Conscripts are reaching the Potomac Army at the become full fleshed, if this feeding process shall be care of this office. long continued.

A general law ought to be passed, forbidding the thousands of young men who obtain exemptions from the draft on the ground of bodily infunity, to get mar-ried. If they are as infirm as they pretend to be, their children might be a race of physical imbedies, and, if they feign disability because they do n't want to fight, their children might be a race of cowards.—Louisville

Petroleum has been discovered in California, experia superior article of illuminating oil. What next wont | will be an abundant supply. California produce?

Another new State will soon come rapping at the the second of Beptember the people of Nevada Terri. at 6 P. M. tory will elect delegates to a constitutional convention. when the machinery for a State Government will be put in motion.

The drinking saloons at New Orleans are closed each evening at nine o'clock. The Era says-"The drinking public are in a dilemma, but it is a dilemma with. out any large."

paper was sold for five bundred francs. It was a note written and signed by Martin Luther, and dated 1531.

Frederick Douglass bas been deputized by the War Department to assist Gen. Thomas in organizing colored regiments. He will proceed to the Mississippl.

While some laborers were demolishing an old stone house in Hudson City, N. J.; recently, they came across a box secreted under the hearth, containing \$5000 in silver and gold of an ancient date.

Gen. Halleck says two hundred thousand new troops now will be worth more than eight hundred thousand six months bence. Hence the importance of a prompt enforcement of the draft.

Mention is made of a man who died recently in Maine, at the age of twenty-five years, who was seven feet eight inches high. Though he died young be lived long.

Mr. Ashael Mausfield, of Webster, Mass., has releed a tomato which weighs but two cances short of two pounds, having a girth of nineteen inches.

An astronomical sensation is reported in England, viz.: that a figure of the cross was recently observed

upon the moon ! Visitors at Saratoga have contributed \$4000 toward buying ice for the troops now engaged in the mave-

ment on Charleston. Lizzie M. A. Carley, is authorised to take subscrip-

tions for the BANNER OF LIGHT. Viscount Raynham has introduced a bill into Per-Hament forbidding the use of any instrument but the

birch in "personal applications" to small school boys.

Men and women are oftener ruined by brilliancy than by duliness. The following appeared on a letter from a soldier

addressed to a young lady: "Holdler's letter and na'ra red:

'Boldier's letter and no re rou.

Lots of thard tack' in place of bread.

Mister Postmaster, please shove this through— I've na're stamp, but seven months due." Be patient-it is the only remedy against the evils

of life; the best, the only alleviation to our sorrows.

On Baturday week, the heaviest ses rolled in on the beach at Newport ever known during the bathing season. The dressing houses were removed back several feet, but the sea came on, dashing the doors from their hinges, and the occupante, male and female, rushed out in terror, some half dressed, and others not dressed

at all, making the scene quite dramatic for a few mo-

rised rates the el all fredly printegre e and the part

LATE FOREIGN ITEMS.—The London Dally News eqlogices President Lincoln's proclamation, announcing a system of retaliation, should the South carry out their toreats with regard to negroes taken as prisoners of war, and thinks it cannot fall to have a very important influence on the progress of the war, and give an immense impulse to negro restraining.

A characteristic letter from Garibaidl, dated Caprera, August 6, is published. It is addressed to Abraham Lincoln, Liberator of Slaves in the Republic of America, and rejoices at his noble efforts in behalf of

America, and rejoloes at his noble offerts in behalf of

freedom and homan progress.

La France asserts that the acceptance of the Moxican crown by the Arch Duke Maximillian is not doubt. fol, and believes that negotiations have been entered into to obtain the adhesion of Engined. It also says the present Government will administer affairs for a year to organize the country, but the consent of the Archdake will probably be forwarded to Maxico in

Women can keep a secret, but it generally takes a

To Correspondents.

[We cannot engage to return rejected manuscripta.]

W. B., DALTON, ILL.-Your essay received. The subject of which you treat has been discussed so thoroughly in the BANNER beretofore, pro and con., that we fear the reader would not relish a renewal of the same food at this time.

J. C. B., NEW HAVEN. IND .- Your kind letter received. The book you desire will be mailed to your address immediately. You say you should like to have ome of our lecturers visit your part of the country, as you have never had an opportunity of hearing one speak as yet. We hope some one will make it a point to visit your town in due time.

V. C., BERLIN, MICH .- Poem received. . It is on file and twenty-five were without postscripts. Some of for publication, and will appear in the first number of our new volume.

> J. K., MOORE'S PRAIRIE, ILL.—We do not exactly approve of the "spirit" of the poetry you have sent us, and incline to the opinion that its publication would do more harm than good. Should be pleased to have you write as whenever you are impressed to do so. Much obliged for the interest you take in our be-

Announcements.

Mrs. Amanda M. Spence lectures in Quincy, Sept. 6th, and the following Sabbath.

F. T. Lang, of Lawrence, will speak in Worcester, Bunday, Sept. 6th.

Mrs. H. F. M. Brown may be addressed Sept. 6th. care of E. N. Moore, Oregon, Ogle county, Ill.; Sept. 20th, care of Hiram Marble, Belvidere, Coone Co., Ill. Miss Lizzle Doten is to speak in Portland the first two Sundays in this month, and Mrs. Laura De Force Gordon the same time in Chicopee. Mrs. Middlebrook le in Bangor. Emma Hardinge speake in Buffalo during this month. Our friends in West Newbury, are to have a taste of the eloquent inspiration of Mrs. Cur-

Mr. Denton is desirous to deliver his Geological course of six lectures in any of the towns of New England or neighboring States, and would engage with rate of fOOD a week. The skeleton regiments will soon parties to that effect. He may be addressed to the

Spiritualists' Picule.

There will be a Picnie at Island Grove, Abington, on Tuesday, September 1st, 1863. All friends of Human Progress are invited to attend.

Eminent speakers will be present.

An excellent band will furnish music for dancing. No refreshment stands or exhibitions of any kind allowed upon the grounds, except such as are furnished ments with which have resulted in the production of by the proprietors of the Grove, and of these there

A special train of cars will leave the Old Colony Railroad Depot, Boston, for the Grove, at 8.45 and door of the Union and demanding admittance. On 11.30 a. M. Beturning, leave the Grove for Boston

From all the Way Stations upon the Old Colony and Fall River Railroads, between Boston and Bouth Braintree, Plymouth and Hanson, Fall River and Bridgewater, the friends will be conveyed to and from the Grove for one half the usual fare by the regular trains. Fare from Boston to the Grove, and return, by special trains: Adulta, 60 cents; children, 30 cents. Tickets for sale at the denots.

postponed till further notice. H. F. GARDNER, Manager.

Boston, Aug. 21, 1863.

Answering Scaled Letters.

We have made arrangements with a competent modium to answer Sealed Letters. The terms are Une 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 wasts ditry its resolut. We cannot construct that 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 cir-cumstances. To prevent misapprehension—as some suppose Mrs. Conant to be the medium for answering the scaled letters sent to us for that purpose—it is proper to state that another lady medium answers them. Address "Banner of Light," 108 Washington street, Boston.

Grove Meeting.

Grove Mecting.

The Spiritualists of Ogic County, Ill., and vicinity, will hold a three days' meeting in the grove on the Fair Grounds, half a mile north of Uregon, commencing on Sept. 4th 1803, at 2 o'clock r. m., and continuing over Saturday and Sunday. A free platform and free discussion on all subjects relating to religion or reform will be maintained, subject only to the rules of decorum, the speakers alone being held responsible for what is uttered. If the weather ahould be unfavorable for out 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. Poebles, of Mich., Mrs. C. M. Stowe, of Wis., Mrs. H. F. M. Brown, of Othio, Mrs. E. E. Hobert, of Wis., Mrs. J. H. Morrell, of Ill., and others are expected.

The Davenport and the Fay Boys are expected to be present and give seances of their extraordinary manifestations.

Notice.

The Spiritualists of Potsdam, St. Lawrence County, The Spiritualists of Potsdam. St. Lawrence County, N. Y., and vicinity, will hold a Convention at the Town Hall, in said town, on the 11th, 12th and 13th days of September next. Embent sneakers have been engaged for the occasion; among whom are J. H. W. Toohey. Leo Miller, Mrs. S. L. Chappell, Urlah Clark; Lyman C. Howe, and Miss Nellie J. Temple. James G. Clark, Esq., the renewned vocalist, is also expected, and when he reads this notice, he will "please take due notice; and govern himself decordingly." A general invitation is extended to all risense of truth to come with us and let us have a profitable meeting. Mediums from abroad, will be provided for.

Per Order of Committee of Arrangements, S. C. Chars, Chairman.

Potedam, N. Y., August 7, 1863,

Pionic Grove Meeting.

The Spiritualists and friends of liberal and progressive ideas of Penobacot County, Me., will hold a Plonic Grove Meeting in Barton's Grove, in Dexter, comments.

A person complained to Dr. Franklin of having been insuited by one who called him a accondret. Ah it' replied the doctor, "And; what did you call him?" Why " said he, "I called him a soundrel. The following speakers have been engaged to be present. Mrs. A. M. Spence, of New York, Kr. Charles A. Holles, Mrs. I. P. Greenleaf, Provinces M. Holles, Mr. I. P. Greenleaf, Provinces will be made for entartaining persons combeth speaks the truth.

Bebt; on the siy, to Portland bushing.

Contrived to steal the Caleb Conhing.

"Would they had stoles," some folks mutter.

"Onles himself, and not the outlef, the last the derivation of the days above the most of the store of the

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The Friends of Progress and Reform will hold a two days meeting on the farm of Mark Herriman, in Pariabville, St. Lawrence Co., N. X., Sopt. 5th and 6th. Mrs. S. L. Chappell and other speakers are expected. Arrangements will be made to accommodate all from a distance. A cordial invitation is extended to all.

The platform will be free to all.

Per older, JAMES K. DRARFE.

NOTIONS OF MEETINGS.

BOSTON .-- SOCIETY OF SPIRITUALISTS, LYCSUM RALL, TRE-MORT St., (opposite hoad of dubuot street.)—Meetings are held every Sunday, at 2: 1 and 7: 4 r. m. Admission Pro., Lecturers angaged:—Mrs. Sarah A. Horson Sept. 6 and 15; Rev. Adin Ballou, Sept. 30; Miss Lizzie Dotes, Pept. 37; Mrs. Sophia L. Chappelt, Oct. 4 and 11.

· Consession Hats, No. 14Beomffstottasst, Boston... The Spiritual Conference meets every Total ere-

Lowatt.—Bpiritualists hold meetings in Wells Hall. The following lecturers are engaged to speak forenoon and afternoon:—Mrs. Samp Dayls smith, September 5 and 15; N. B. Greenlash, Sept. 30 and 37; B. J. Jinney, during Quober; Mrs. A. M. Middlebrook, Nov. 1: 8, 15 and 32; Miss Martha L. Beckwith, during Dec.; Miss Nellie J. Temple during Jan.

OBTOOPER, Mass. -- Music Hall has been hired by the Britis oslists. Meetings will be held Bundays, anermoon and evening. speakers engaged:—Mrs. Laura Deferse Ger-den, Bept. G. 18, 80 and 37; Mrs. A. M. Middlebrook, Oct. 4, 11, 18 and 26; Miss Nellie J. Temple, Nov. I, B, 18, 22 and 29. ii, is and 26; Miss Neille J. Temple, Nov. 1, 8, 16, 22 and 22.

Quisny.— Meetings every Sunday, at Johnson's ReServices in the forences at 10 k-2, and in the afternoos at
1 k-2 o'clock. Speakers engaged:—Mrs. A. M. Spence, Sept.
3 and 15; Mrs. M. S. Townsend, Sept. 30 and 27.

Sand IS; Mrs M. S. Townsend, Sept. 30 and 27.
PORTLAND, Mr.—The Spiritualists of this city hold regular mostlings every Bunday in Mechanics Hall, corner of Congress and Cason streets. Bunday school and free Conference in the forences. Bunday school and reading at 8 and 7 1.2 °clock. Breakers engaged:—Hande Doton, Sept. 6 and 13; Ralph W. Emerson. Sept. 30; William Lloyd Gartsou, Sept. 37; Koms Houston, month of October; S. J. Finney, menth of Nov.; Mrs A. M. Sponce, Dec. 6 and 18; Lasso P. Greenlest, Dec. 20 and 37.

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

gress into a higher condition.

We sak the reader to receive no dectrine pot forth
by Rapirise in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Hanner Establishment is subtracted to continue Bannen Establishment is subjected to considers. ble extra expense in consequence, Therefore there who may feel disposed to do so, are solicited to sid us, by donations, to dispense the bread of life thus freely to the hongering muiltude. Funds so received will be promptly acknowledged.

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MESSAGES TO BE PUBLISHED.

Thesday, July 14 -- lovocation; Is not all Religion the result of Education? Questions and Answers; Iraac Morgan, of Beibel; Geo. F. Lothrop, to his Iriend, George McCiellan, and other friends; John T. Archley, to his mother, in, Le

Orosse. Wis,

Thursday, July 16. — Invocation; Is not all Prophesy contrary to Natural Law?—and are not all Prophets Impostors to the broadest score of the term? Questions and Answers; Mary Louise Thayer, to Dr. Andrewa, of Albany, N. Y.; Patrick Welsh, of Albany, N. Y.; Orrills to Norman Knot, of Pratville, Ala; Lieutenant Gittert Thompson, to his father, in Monig mery, Ala.

Invocation.

Oh Life, we are launched upon thy bosom by the infinite spirit of goodness, at whose footstool we are ever ready to kneel, and from whose mighty being we are sostained and upheld. Oh Life, in thy magnitude thou art mysterions; in thy beauty thou art divine; and yet. with all thy mystery and thy divinity, the buman soul may know thee, for unless it knows thee it cannot truly worship thee. Oh Spirit of the Universe, men call thee Lord, God and Jehovah; ay, many names are given thee, but we know thee by no name. We only know then art a Principle of Goodness, upon which we may roly, and from whose infinite bosom we draw strength to pursue the march of infinitude. Oh thou spirit who art around and within us. may we not rely upon thee? May we not forever trust ourselves, spirit and form, in thy power? Verily as thou hast created and fashioned our every impulse, we feel safe in thy power, oh Father. And though the storms are dark around us, and the sunlight is for a time obscured. Jet we know that the Inflaito Spirit of Goodness is ever morning to our midel, fashioning the sunbeam and the shadow, and therefore with thee, our Pather and our Mother, we will proclaim that all is good and nothing svil; for an thou hast fashioned all things, so all things must be good because of thee. Oh Spirit of Infinite Goodness, we would ask that the sorrowing sons and daughters of mankind close not the doors of their sonis to thy holy angels, but admit them, that they may do them good. Oh Life, we blear thee. Oh Spirit of Life, we adore thee-not only with the fleet. ing conditions of time, but throughout cternity we will July 7. forever adore thee.

Spirit, Detached from Matter. .. What is spirit when detached from matter?"

This question we have been called upon to consider by one of the Infidel intellects of your city. We shall preface our remarks by affirming that we know of no apirit, or portion of spirit, that ever has been or can be detached from matter. This may seem to be a bold and unspiritual assertion, yet we are prepared to demonstrate its truth.

Matter is the medium in which all spirit lives, and through which all spirit sots. By the term matter, we do not mean simply that crude matter which is found upon the surface of your earth, or only the more sublimated conditions of matter found in the second subers. but we refer to all degrees of matter, from the lowest and most crude, to the highest and most sublimated matter; for be it understood there are as many differout degrees of matter as there are different forms in the universe. We are called upon to define spirit as detached from matter. This we shall be able to do by patural analysis, for it is quite as easy to define spirit or sublimated matter, as it is to define the ponderables of existence. If we are capable of defining one, we certainly are of defining the two, for we are ourselves of the spirit and of the fleah.

Could spirit be detached from matter, it would then be an innerice principle. Careful observation and dill. gent research bath proved this to be so. That which is apirit is a principle; that which is a principle cannot be a compound, for all principles are not subject to destruction, and all that is a compound in its nature is subject to destruction. Now insamuch as we know that the spirit, or infinite principle of life percading all things, in indestructible, we know is cannot be compound in its nature. That which is not capable either of destruction or creation, must be a principle. Therefore spirit, as detached from matter, is incapable either of destroying or creating, and so totally inactive or inert.

Is spirit detached from matter? All forms of matter, whether crude or sublimated, are compound in their nature; therefore by action of spirit open matter, and matter upon spirit, we have life, we have death. The powers are alternating continually between these two opposite conditions. Now if spirit were detached, or could be, from matter, we should find some localities in the universe where total inaction prevailed. But do we find such anywhere? Certainly not: Wherever we go, from the lowest condition of being to the highest, we find action, action everywhere. Therefore it is that we have come to the conclusion that spirit is not, and connot be, detached from matter.

It is said that there are some substances that are inert. Inactive: but is this so? We think not. You call this article of furniture [the table] an inact ive substance. In it so dead? We think nots for it can be acted upon by external elements. Place it out in the direct rays of the snn, let the wind blow upon It and the rain descend upon it, and what will be the result? Why, the particles of wood composing this place of farniture would speedily rot and pass into another condition of life. Now if this article did not contain within itself the elements of action, it could not in turn be seled upon by external elements. In. samuob sa your earth is affected, illuminated or mag. netised by the rays of the sun, we know that your earth must contain cortain magnetic properties itself. for though it might exist without them, yet it could

not have the power of attraction and reflection. If you can show us a spirit, or a portion of spirit, abywhere in the vast domain of God's palverse, that is entirely detached from matter, then we will show you water that will not drown, and fire that will not born. We are aware that we are amoming a material standpoint, but we are aware that all the forces of Na. ture will state in in the position we have taken. If you are, as spirite, gifled with immortally, then, as . spirits, you are not bempound in your nature. Now

Questions and Answers: personal identity to preserved T.

at peace; for in the first sphere it is constantly at war spirit-world that would be for his interest to know. with the lower forces of its nature, and is constantly Wont you direct your paper, when my letter comes out trying to gain the mastery over them. All apirits in in it, to Matthew Caldwell, Fountain Green, Dian the second sphere find no difficulty in preserving their Territory? [We will.] Oh, my age; thirty-nine-in identity, for recognition, which is equivalent to at my fortleth year. Good day. traction, is the law of spirit nature, and must be obeyed.

Q .- What is the process that the spirit takes to put on its new body?

A .- We believe that you are three-fold in your ne Do you understand?

Q .- Then as spirit progresses, it takes on still more anblimated maiter?

A .- You are right. Q .- Has the spirit of man ever had a conscious ex-

A .- In one sense we believe it has; in another, it has not. The spirit has ever been conscious of existing in some form or other. It was, doubtiess, conscious of existing in the past, but that consciousness is not transmitted to your material senses.

Q .- Will it ever be conscious in spiritlife?

A .- We believe that as the spirit casts off the cruder. conditions of its being, it will become conscious, not only of the present, but the past and the future. In a su carnest appeal to those who seemed to be missionword, as the apirit body of the individual becomes more sublimated, the vision of the occupant will be and contented in my new condition, though I try to plearer and stronger.

Q .- If my spirit always had an existence, what necossity was there for locating it in the human body? A .- Where the necessity of forming this world as it is formed? Where the Decessity of forming other your body so suddenly as I was. I would not wish it worlds, and relating your planet to those other worlds? upon the direct enemy I had. Where the necessity for any condition of life? Answer us, and we will answer you? We believe that one of your hospitals. [Our hospitals?] I think so. the physical body as it is, is absolutely necessary to the unfoldment of the spirit. Without that physical after be was wounded, but I hardly think so. Oh, ask body your spirit never could attain that distinct individuality which you are destined to attain by relationabip. Do you perceive the necessity?

Q .- I don't see the force of the argument. Shall we ever derive any benefit from the spirit's habitation of the human form, do you think ?

A .- We do, loasmuch as we believe that Nature never makes any mistakes. If you, as a spirit, are called upon to enter the human form, it is an absolute natural law that you are called upon to obey, and therefore for good, therefore for use, therefore for your advancement. for the good of the whole human lamily Q .- Have you any idea of your existence in any other form in the past?

A .- I have not, certainly not: for it so happens that ruling Providence that will give victory where it is my spirit has not yet cast off enough of the crude watle due. of materialism to enable me to discern the past, with reference to my own being. I can only judge from the present what I might have been in the past and what am to be la the future. Yet there are those, and an infinite number, who are able to look into the past. who are so far sublimated in their nature as to possess great mental vision. Such can look down the pathway of Time, and see clearly the landmarks that belonged to themselves.

Q .- Do you make distinction between spirit and

mean that indestructible, immortal substance which is gone there because she 's heard her son was very slok; A .- No. we do not, though some do. By spirit we the immortal part of man. We simply use the term spirit to designate that higher element of man's nature, because it is with us immortal and indestructi ble. You may call that atmosphere in which spirit ble. You may call that atmosphere in which spirit acts in its second aphere of existence, mind, if you like. We call it spirit, or soot. But give it any term we please, it cannot change its character. We simply use these terms that are current with you in earth life. that you may the better nuderathed our mesning.

Q. - le epirit merely sublimation of matter? A .- All spirit. in my opinion, is indeed but sublimor portion of spirit that ever has been or can be detached from matter. If it could be, it would be entirely inactive and useless. Therefore spirit is only matter in a sublimated form.

matter something else?

A .- Spirit, if it could be detached from matter, would be an inactive principle. But could it be detached from matter? The human spirit or buman mind becomes confused or gets bewildered when it tries to comprehend spirit as detached from matter. And Bie when she was little. why? Simply because it stretches out its arms into nonentity, and so falls prostrate. It tries to overstep

Amanda Jane Caldwell.

Speaking about matter, it would be very difficult to convince me that I am not as much material now as t ever was; and a'though I lost my body that was, on the 18th day of last May, my spirit body was so near like my earth body, that I was with difficulty persuaded that I had lost the latter, and in so doing had changed

come bere in hopes to go there, but it 's very difficult in camphor. I see 'em when they was put Eway, and know much concerning the laws of control. I was pockets. I 've got a ploture in my jacket pocket that told if I could succeed in controlling a medium here. I would be able to control one in Utab. I've a bushand - meant for him. And she wanted it to show to some and obliden there, and I am very saxious to speak of my friends, and I told her I'd torn it up. She with them.

I see many things that need reforming, and instead of of knowing anything about the fature life, they know nothing, nothing at all.

I was aick some weeks, and left very week. I was hardly able to use my own body, and I feel the same your letter is printed in our paper we'll send it to weakness here to-day. I suppose your people have heard | your mother.] Will you? Yes, do: she'll think I'm hard stories about people in Utah Terrisory, have n't living somewhere, went she? So I am. And my they? [Sometimes we have.] Well, great stories, and sunt Eliza will have to put on mourning because true once, too, coold be told -I 'il say that much; but Dick's dead. She'd just got it off for Dick's father; presume there are many things told of my people now she 's got to put it on again for Dick. that are untrue also.

I have met our former leader-Smith-and I do n't find him a very intelligent person in the spirit world I don't. He seems to citing to some of his old opin. ions. I thought because he was looked up to by his people on earth, that he must be a great man; so when the ever-changing billows of Life, in whose heaven we

met him in the spirit-world I was surprised. Oh, people had better not make idola and gods of whom men call God, we come to thee this hour in holy their fellow-creatures in earth-life, for it 's a very poor reverence. We by upon the altar dedicated to thee all way of apending your time-very poor way. I know the choice offerings of our being. We have wandered, there are some people who like to be put upon the top ob our Father, hither and thither throughout earth of the bill, like to be great among their fellow crea. and the spirit spheres, and we have gathered from all tures. Now Brother Smith was one of that kind that quarters of life, offerings to present unto thes. Oh our desired greatness so much, that they are ready to Pather and our Rother, we know that these offerings make any anorifice to propure it. Well, they 'll get it will be acceptable, whether they are gethered from the bere; but oh it will do them no good when they get to heart-throon of the dying, or the rejutatings of the living, the spirit world. There 's nobody there to ask their It is all the same to thee. If offered in love and conf. opinion-no indeed; nobody to go to Brigham Young dense, we know that then will accept the offering and or Joseph Bmith to find the way to heaven. It's very call it good. well to have greatness when you 're on the earth, but

I would be very glad if you would sak my bushand 'Oh, shall we sak that thou will scottain them, that vance more rapidly than minds thetere not than Quas.—Is there a paritie state after death, in which to let me come and talk with him. And if our good stay mercy be extended to those sorrowing ones? to it. We see all around us minds tat are greatly in brother, Brigham Young, would like to have me talk No. ob no; for thy love is boundless, thy mercy 'ANS .- In one serve, we may say the spirit is never with him, maybe I could tell him something about the infinite, and we know that if then best brested sor-July 1.

Colonel Thomas Weld.

Beg pardon ! [What's the matter? Did you think you were on the battle field ? I rather think I did, alre Birenger, I seem to be overshadowed with that ture, that you are a principle, and that principle is which formed the last conditions of my life when on clothed with a spirit body and a physical body. When the carth, and I suppose I lived them over again for a you cast off your physical body, the spirit remains minute, I see through it naw. You are Federals, I clothed in its spirit body for some time. That is a suppose? [I suppose you can call us so. But do n't form of sublimated matter, just as much as is spirit hesitate to may what you want to.] Oh, I'm not itself. When you have no longer need of your old afraid, only a little confused. I only sak a few mespirit body, a more sublimated one will be given you. ments to collect my scattered senses. Be kind enough to inform me what day of the month and what day of the week it is? [Toesday, July Ith.] No later than that? It is only since the Friday preceding the 4th-Thursday night, yes, Thursday, as the san was cetting-I lost my life. I presume you have received news of the battle near Gettysburg. [Yes.] Many thousands were slain. I was one of the number.

I shall be known as Col. Thomas Weld. I am from Virginia, sir. I presume you lay aside all party feeling. and consider us not in the light of coemies. [Certainly. You are as welcome here as if you had been a friend to us.] I have friends, very dear friends, at home, and I believe heaven will never seem heaven to me until I can commone with them. I have made aries in this matter. I cannot say that I am happy be contented. Yet I have left those on the earth who were accustomed to look to me for support, and I feel so bowed down myself, that I can scarce appreciate heaven. May you never be called upon to part with

I have a brother who, I believe, is wounded and in It may be possible that he was taken across the lines him, for God's sake, if he recovers from his wound, to lege of speaking with him as I do here. Oh for a word with my family! (th for power to speak with my family as I do here. I believe I would willingly soffer death again. Beg you pardon, I would not have it understood that I feared death. I did not, but I was unprepared to meet it because of the sudden way it came upon me. I think I could be reconciled to my new home if I could but speak with my family. I shall labor for it corpectly.

How goes the battle? [Lee's army has been beaten.] So I judge from the turn affeire seemed to be taking up to noon on Thursday. I suppose there is an over-

Be kind anough to ask, should my brother, Lieutenant William Weld, receive my communication, that he will apprise you of its reception. Then perhaps you will be able to help me. Will you do so if you can? [We will.] Farewell. July 7.

Thomas L. Fenwick.

The gentleman who last spoke desires me to say be was thirty seven years old.

Now I want you to send a letter for me to my mother and my sunt Eliza. My sunt Eliza is at Fortress Monroe; my mother is in New York, My aunt Eliza has but he's dead, he's dead. He's here along of me. and he says just as soon as he can learn to talk he shall come and talk as I do.

I was sight years old, and I've been gone most thing was income fenthe army, and I don't
him, because I don't

ser. Her son's name
to Rice.

and she gets there she 'll find Fortre out that I've told the truth. I want one of these folks [medium] to home for me to use. [We guess your mother will get you one.] But my mother 's an Q .- Why, then, do we call split a principle, and Spiscopal, and she don't believe in these things. [Perhaps she will after she gets your letter.]

I've got a little sister, too, that's six years old. Bbe 's kind of nervous, and like one of these folks; but the folks here says I must n't try to make any-any -manifestation through her now, because she is n't big enough, is n't strong enough. She used to have

My father-my father is n't-is n't an Episcoual lie's nothing; well, he's.- he's, I do n't know what the boundaries of Nature, and Nature refuses to sus be is be do n't like to go to meeting, but he used to go with mother, and go to sleep, and she'd scold him when he got home for doing so. He said he could n't keep awake listening to what he could n't believe. My father's away now: If he was to home ! could come better, because folks that don't go to meeting like to have us come back, do n't they, mis terf [Yes.]

Ask my mother what she 's got all my clothes done up in camphor for. She should give 'em away. I I was called Amanda Jane Caldwell when here. I got two consine that 's poor, and she should give 'em to lived at Fountain Green. Utah Territory. I have them. She 's got them all folded up and packed away to get a hearing there, particularly when you do n't she would n't let anybody take the things out of my I drew myself; and-and-it was a bust of my father hunted for it, and said I must have torn it up. I do n't care now-she may have it 'If she wants it.' It's in being perfect, the Mormons are very imperfect. Instead my jacket pocket—grey jacket pocket—the grey jacket pocket that was too short for me.

[What is your mother's name?] Angeline. Angie. me father calls her. Her name is Angeline. [When

I'm going now. Good by. [Come again.] Yes, I will, though I'd rather go home. July Y.

Invocation.

Oh thou whose wondrous presence bears us up on rejoice, in whose hell we sorrow, thou Wondrous Spirit

when you get to the spirit world, it flies away, or principle, and, therefore, indestructible. What then, smounds to nothing. It is like to the spirit world, it flies away, or is a with the sorrows of humanity. Dark clouds are smounds to nothing. It is like to the sorrows of humanity. Dark clouds are would could be worth saids from matter, either crede or his top of the hear that Land to make for my wake the cations, and monthing and woo still temptr, people. Oh, out Father, we feel that the very air is heavy still derker, will settle upon thine earthly children.

row, then best orested it for good, for use-and if thy children must be robed in sorrow and human woe here, it is for the good and the glory of thy children throughout immensity. Oh. our Pather, we bless thee this bour, not because we fear thee, but because we love thee and thy holy works; because, our God, we rely upon thee, and we know that every good and perfect gift cometh from thee. We love thee for all thy gire to thy children, and we sing glad conge of reloiding in the name forever and forever. We of rejoicing in thy name forever and morever.

We believe that all spirit is within the controlled rest secure in thy love, and though the thunders of sortow rolls wildly through the heavens and earth, and spirit of the universe, and yet; to a very great cates ell seems to whisper date as that thee hast foresten it is subject to its own fedteldest control. humanity, still we will sing outo thee glad songs of praise and thankegiving; for we know that thy head tible to spiritual fallacace? is moving upon the waters of life, and soon the morn-July 18.

The Impassable Gulf. We now call your attention to the brief snawer we shall give to the following question:

resurrection, and bell they define to be a place into nate are gathered. It is also said by this class of individuals, that whoseever is fortunate enough to attain beaven, can never pass therefrom; and whoseever is so unfortunate as to attain bell, can never pass therefrom. They also tell us that it is quite possible for the inhabitants of bell to hear the songs of the fight eous in beaven, and for the inhabitants of beaven to hear the wailings of the dammed in bell; and yet, however much either may desire to visit the other, they cannot do so, for the impassable gulf divides beaven and bell.

This is the theological definition of heaven and hell. and this definition we must ignore. We might as well talk of confining the universe in a nutshell, as to talk of locating either heaven or hell, or separating these two conditions. We believe that they are inseparably wedded together: a strange assertion, it may seem to ful of the obligations I am under to those in the fest. many, I am aware. Heaven and hell ! Those terms, we believe, should be used only to signify certain conditions of mind. It matters not whether it is confined in the physical body, or in the spirit spheres. We be-Here that beaven and bell are but different degrees of mentality. We believe that the terms signify couditions. To us heaven eignifies a condition of content ment and happiness, while helt signifies the opposite. Although I know there are many obstacles in the way The human mind can only suffer and enjoy by com. parison and contrast. We could not enjoy heaven had still entertain the hope that my communication will we not hell at our left hand. We could perceive no reach them. beauty in the grand mystic picture of heaven, if we had no hell with which to draw a contrast. The homan mind, we repeat, can only soffer and enjoy by somewhat hard toward me, in consequence of the pocomparison and contrast. What would we know con. sition I took with regard to this war. Tell that brothease? What would we know concerning wealth were took the course I did. there no poverty? Nothing.

this type of homsoity is beautiful and all my own !" says the mother: " I thank God for the gift: " and flood of maternal delight, a feeling of sorrow enters ber heart at the same moment, as she thinks how deen. how low it may sink in sin and disery in after years. By this thought she is plunged into the direct hell. Heaven and hell here you see interblended together, and yet what could this picture of maternal happiness be without this dark back-ground? . We tell you it. could be nothing. Here is but one picture of the one mind. Without the existence of sorrow you could have no joy, know nothing of that holy trans. tification.] Well, no matter about the name. port of soul that ofttimes bears you up far above the | I was nigoteen years old, and was the youngest of

We believe that there is an impassable gulf dividing cortain minds from certain other minds. For instance, the artist, the philosopher, and the truly good had whooping cough, when I was small, but the 'sall individual could not exist in the atmosphere of the depraved and ignorant. We ourselves could not dwell with those who take no delight in the enjoyments that born my folks moved comewhere's here in Massachtwe might take delight in. There is an impassable setts. I reckon I should have to coratch up my thick-gulf dividing certain minds, and those on either side ore to tell you what town it was. After that they cannot cross to the opposite side. Nature has drawn moved West again, moved clear up North, lived them this boundary line between those opposite conditions swhile, and finally settled in the West. of mind, heaven and hell.

All have aprong into existence with the soul, and ofttimes we feel the glimmerings of the bright light with. the shaver. in, that we in external life bad no consciousness of, This impassable gulf is none other, in our opinion. in that peculiar atmosphere, which the author of that do n't know how to get out into the light, so I'm book lives in. No matter if that author be hundreds going to help ber. Father says, my boy, that 's right; of miles apart from you, you in soul fly to him and do n't let her come to the spirit world without any bathe your soul in the waters of divine inspiriation, light, as we did. All minds that are similar to ours will naturally gray. itate to the same locality that we exist in: it matters just as well, because you would n't get it if you did. not whether it be a condition of heaven or hell.

one another." Now if we faifill this divine commandment of Jesus, how is it possible to locate either hell or heaven?—how draw the dividing line between these two conditions of mind? Oh, mind in physical. who has called upon us to return and give answer. look, look, we beseech you, at the spirit of the letter. The letter theif is detd, and can never be returrectell. July 13. ...

Questions and Answers.

Quas .- Can mind be developed by spirit power Jean Ann.—Most certainly it can. The state of the pay it was never state. The manufacture of the pay it was never state. The pay it was never state. a advance of lie materal growth? Q.—Explain bow.

advance of the age they live in. Eyr and anon they are giving thoughts to humanity, the proves very on oldsively to intelligent minds, that such ladivides are living thousands of years in advices of their age.

Q.—1loes this development abortoi the lib of the body T A.- We think it does. As the spirit grows wires

in wisdom, so the body grows weak. You never the a lofty. finely-developed and intuitive mind to relong in the prison house of the flerh.

Q .- Is the fate of spirit within its own controls . A .- To a certain extent it is, and yet it is

Q .- What makes sh individual particularly many

A .- Sometimes one thing, sometimes another ing star of deliverance will rise in the east, and the Physical disease is often the key that opens the dose Savinor of Justice and Truth be born; it may be not into the internal realm. Sometimes it comes by and on Bethlebem's plates, but, ob, we know that the news, by harman norrow. It often happens that Saviour will be born in the human heart. Then shall sudden beroevement or affliction fails upon those that humanity cast off its dark robes; then shall the con- are attracted seemingly to earth and careful things. sciousness of thy sustaining power; remove all fear Deprive them of the society of some loved one, or from their bearts, then shall the dark clouds roll away take away their earthly goods, and straightway rea and the clear smallght of thy face be seen by thy chil. fling wide open the gates of the spirit world to them. dren. For this grand prophesy we praise thee, oh our At once they are intuitive; at once they are ready to hear volces from the spirit land.

Q .- Why are some oblideen in one family more see. ceptible than others?

A .- You may trace the cause of this to the condition of the parents prior to conception. In this re-"What is the meaning of the impassable Gulf which apect, you have a mighty lesson to learn, oh himse exists between beaven and bell?" fay. In pessing from household to household in your The proposition assumes that there is such as impassable gulf, but we propose to see whether there is written upon the souls of children of the same family. such an one, and, if there is, where it is, and what it Upon the soul-tablet of one is written one inscription. is? Gertain theologians define the terms beaver and upon the soul-tablet of another is written another is. bell, or Paradise and Hades, as special localifies, scription. All are born of the same parents, physi-Heaven being a place comewhere in the universe into cally speaking, but by no means of the same parents which all the righteous are gathered after death or epiritually and intellectually, for the parents were one thing at a certain time, and one thing at another which the wicked, the parighteous, and unforter time. Thus upon each infant soul is stamped a dit. ferent inscription, and humanity looks on and reals them with wonder. Why is it, says the mother, that one of my children is kind and obliging, while another te willful and disobedient? One aspires to:the grand and beautiful in Nature, while another's tendencies are entirely groveling. Oh mother, we would point you to your own being; study yourself, look at the pail read page after page, and see if you have not given a correct impress of yourself upon the child. See if Nature has made any mistake. See if there is not a cause for these effects. July 18.

General Alfred Gurney.

By the kindness of friends I find myself able to speak through this borrowed body. I am not comint. who walt upon me here. My departure from my que body has been so recent, that I scarcely feel compatent to say balf I deeles to.

I have a family who know only of my death; of my being able to return in this way, they know nothing: but I hope to be able to apprise them of the fact soon. I hope to be able to speak with them as I do here. of their receiving my thoughts from this place, yet I

I have a brother somewhere in New York State, who does not know of my death, who doubtless, feels cerning darkness were there no light?—or of light er to lay saide all prejudice, and meet me as a brother were there no darkness? Of health were there no die schoold meet a brother, and I'll explain to him why.I

I am-no, I was-that is better, General Alfred Heaven and bell I - Now to blot either of these Garney, of Virginia. I lost my life at Gettysburg. conditions of mind out of existence would be to blot I 've nothing to my of my condition. I am here only out existence itself. To illustrate our subject, you to sek that my friends receive me at home as kindly as have only to look with us in fancy at the mother, as I have been received here. Then, if there are any she bends in joy, holy joy, over her first born ... Qb. wrongs, I 'll try to make them right. Farewell: July 12

William Goward.

It's like waiting for a permit to get into the hospital.. One might die and be resurrected again, while they was waiting for a chance to come back. I've been trying to come ever since the battle of Pittsburg Landing, and I 've just got here, and have had hard work at that.

Well, first I'd like to send : Word to my poor ald mother in Columbus, Obio. I'd like to have you tell unison of heaven and hell. Yet this mother's case ber that her son Billy came back and spoke here, and is by no means an isolated one. We know of num. if she likes, he 'll do the same at home, if she 'll only borless cases where heaven and hell exist together in give him a body to talk through. You want some thing for reference. Is that what you call it? [Iden-

cares of mortality, and you feel that you are living a | three sons and two daughters-/My height, little over five fest. I can't recollect how much over. I we pretty stocky, had blue eyes, fight hale, pretty good skin. I never was sick, not as I knows on Yes, ! I remember of having.

I was born in Dayton, Ohlo, Shortly after I was My father died when I was between nine and ten

Now we believe that the legend of the impassable years old. My poor old mother is slive, and is feeling gulf must have been born in theory, of the soul, for bad because I got killed in war. I'm the first that's we believe that the haman soul is in a measure the died out of all the children, and she feels that I might parent of all religious theories and theological fancies. bave died at home, Beg pardon; one died in infanoy. I heard of it; did u't think of it because I never knew

Well, now. Colonel, I do n't care about traveling a Jordan road like this any longer. Just let my mother than a dividing line between dissimilar minds. All know that my father and me are close, by in the spiritaffinitizing minds will naturally gravitate to one lo. world; that we slitt your out twenty thousand mine cality. If you take up a book and read certain pas. into a seven by-nine-hell, or heaven, such is the migsages in it that seem to meet your intellectual wants, laters tell you of, and my mother bell- it is. that makes food for your soul, then it is that you exist old lady, she's kind of buried up in region, the

Well. Colonel, what 'a the charge. [Nothing.] It's I'm from the 11th Ohlo, Company I. Very few of em The old theological idea of a local hell and heaven, left up. Well, well, we are in a country now, where the a about to be destroyed. It is already good for noth. resin's good, and the bow do n't get out of tone. ing. It is beld together by fear. Had it been roled can always play a correct tune. Tell my mother to by love it might have lived forever. .. A new com. keep my old fiddle in tone, and I'll come there and mandment," says Jesus, "I give onto you, that ye love play on it when I can. Good by. What is your July II.

Theodore Currin.

Billy Coward, he says. [Ask him his mother's name.] He 's gone out of my reach now. Strangel, I knew him and knew his mother, though I peret Par from the 11th Obte, Company A: was affect about the same time. I lived in Obeelfe, Oble. I've brother there, ac invalid states, and I've another brother in the army. My name, sir, was Garring

sick some time before I unlisted; and was never toll A .- The intuitive mind, or one that is open to late! strong afterwards 100 set and be a tion, to inspiration from the spirit world, must so. I don't know anything about this talking; only

earning with tabilish come where my fol sway ati the or I'd sell my Well, the I Gus ! you on except to le most be die there's any b new estiar e If you 'm you what it i as any body t the tent, but jamp the He munded big erest under

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Wall, tell Methodist-make long P Well, I ebon tutaka i 've I tried to, be too high, or though I con other man. a mustet, wi country, but when I was s dication wb 1 sint been t [It's better have to be, a like to be we Well, tell and if there it. Tell bb elightly. Di I did. [Wh Your father

I 'm feujo and I was o my mother's [Yes.] stuce throat. I .. the Mary. him some i do n't know send it to m My mothe since I died. died. Since f have a before I did come and 6

elish, too.

to pay you.

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icarning within the last few days. New if I could setabilah communication between bers and the diate where my folks are living, for one half hour, I has away all their old religious track within that line, or I'd sell my soul, I tell you.

Well, the boys are all anxious to pame back. W God! you ought to see the crowd. The door aint big enough to let them all in at once, so some of them must be disappointed. Then it's siways so when there's any big gathering, they all want to be first, yes know. [Like the crowd that gathers round the new sutler's tent, mint it?] Yes, that 's it exactly. If you're ever so hungry, you can't go it .- I tell you what it is, stranger, I could n't even get as much as anybody to show me how to come back and speak bere. Oh, they're all willing enough to point out the tent, but when you've got there, and tried to the lines, you could n't, for they were too confounded high. You've got to stay on the outside, or creep noder the canvas.

Well, tell my father-he used to be a sort of Methodist-well, one of these ere Methodists who make long prayers, and make kind of fools of themselves. I do n't know but they mean to do right. Well, I should like to talk with my father; maybe he thinks I've got into beaven. I aint, though. Once I tried to, but could n't come in, either the ropes were too high, or I could n't creep under the canvas; though I could fight just as well as the rest of 'em I could fight, my God! I could fight as well as any other man. I was n't at a loss to know how to handle a musket, when there was anything to be done for my country, but I did n't know how to get into heaven. I mean that kind of heaven they used to tell me of when I was on the earth. I never had any great eddication when I was here, so I 've got to be myself. I aint been to any High School, either, since I left. [It's better that you should be yourself, here.] I'll bave to be, stranger; can't be anybody else. I should like to be well enough, if I could.

Well, tell the old gentleman that I'm pretty happy, and if there's any such place as heaven, I've not seen it. Tell him Zeb got wounded once, in the foot, slightly. But he will get over that, I reckon, and will come home. I do n't look upon his getting killed as l did. [What is your father's name?] How sir? [Your father's name] Oh, my father's name is Zeb ediah, too. Well, if I ever meet you, I'll do all I can July 19. to pay you. Good by.

Adeline Gill.

I'm from Albany, sir. -My name is Adeline Gill, and I was eleven years old. My father's in the Army; my mother's in Albany. I have been in heaven, is it? [Yes.] since last December. I died of fever and sore throat. I said my father was in the army. He 's in the Navy. I wish you could please to help me talk to him some time. [We'll send him your letter.] I do n't know where to tell you to send it, except you

end it to my mother.

My mother's name is Adeline. Sha's very unbappy since I died. My father did n't go away until after I died. Since then he's got a commission, and gone because he did n't want to stay at home.

I have a little brother bere. He came a good while before I did. He says, tell mother sometime be 'il come and talk to her. Ask mother to let me come home. I do n't want to come here. Can I go ! [Yes.]

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TREATMENT of Bops, Minn, and Brisis, embracing the Laying on of Rands; Diagnoses of Disease; Advice; Remedies; Delinestion of Character; Description of thtoitemedica; Delibertion of Unarrector; Description of Inte-rior Development, Burroundings, Latent Powers, etc., etc., Mas L. has had remarkable success in the communication of a Vital Magnetism or Life Substance, under the effect of which an Improvement or Recovery of Health is Sure, Whille it hears the Body, it also energies and expands the Mind, hastoning by many years the possession of those Su-speriof Powers that its buried within.

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TMPATHETIC CLAIROYANT, MAGNETIC, and ELECTRIO PHYSICIAN, ourse all diseases that are curable.

Nervous and disagreeable feelings immered. Advice, freeOperations, Cloo. No. 4 Johnson Place, (leading from South Bennet street) Boaton.

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Medium, No. 18 Dix Place, (opposite Harrard st.) Boston. Hours from 8 to 12, and from 1 to 5 s. a. Will yiels the sick at their homes, or attend function if requested iteal-donce 5 Emerson street, Bornerville, Sm. July 11, MRS. N. J. WILLIS, CLAIRVOYANT PHYSICIAN, TRANSCR SPRANER AND WRITING MEDIUS, No. 24 1-3 Winter street, Boston, Macs. 11 Aug. 25.

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DR. J. R. NEWTON. A The earnest edictivation of many promisent elizable of Hartford, Conn., will commence practice there on Englember 8th. Dr. Nawron o rot all curable diseases to a few minutes, without giving pain, using no modicines and performing no surgical operations. He will retirve pain almost lostently and permanently from whatever cause. Dr. Nawron invites containly all the are not well able to pay to come and be bested. "Without money and without price."

WONDERUL CURES! CANCERS, FEVER SOLES, RHEUMA-TIBM, SPINAL DIFFICULTIES, FITS AND NERVOUS DEBILITY Rave frequently been sured by

Persona at a distance, who are too feetile to be moved, will be rigited at their homes. If 'Aug. 8. DR. J. E. BANG'S

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PREPARED FROM
PROBUCTION, Fof the cure of fiburation, Scrofule, Painful Affections of the Bones, Unicors of all kinds, Indulent Swellings, Diseases of the Suin: such as Scald Good, Indolent Bores,

Eryspoles, Bate Rheum, Ringworms; Pilos in its most ag-gravated form, and all diseases arising from impurities of the This medicine has now been before the public for the last twenty-two years, and the proprietor states, without fear of contradiction, that it has given more general satisfaction in continuation, that it has gived those general services of the blood, than any other medicine of the kind. Among the many hundreds of cases who have been cured by this medi-cine, the proprietor would refer to a few among the many recent crees which have come under the immediate observa-

A child of Robert Sanderson, aged four years, of Everett A child of Robert Banceron, aged four joras, of events Place, Rast Boston, Mare,; ecald bead from infancy; the back of the head, neck, and care a running sore; so much e so that the child had not laid on its back for fuo years. Cured with four bottles. Has now a good head of hair. Thomas Ago, No. 28 Yeoman street, Roxbury; Rheumailem in the black for the morks clindling and to read day or Thomas Ago, No. 24 Yeoman street. Roxbury; Rheumatian in the hips, of four weeks standing; got no rost day or night Curod with two bottles. Mrs. John Thomas, Proctor street. Roxbury; pain and swolling of the hands, arms, and shoulders, together with sore mouth, from the offices of instinuatory Rheumatism. Cured with one bottle. Daniel Whitaker, soap manufacturer, Brasford place, and R. R. Roberts, merchant, of the same place, for the cure of files. A daughter of P. P. Hadley Branbridge, C. E.; aged use years; incluent swolling under the care, a running sore under the saw, with infammation of the ever obliged to be kept. years; includent swelling under the ears, a renuling sere under the jaw, with inflammation of the eyer; obliged to be kept in a dark room. Oured with two bottles. B. Clark, metalic roofer, Bradford Pisce, Roxburg, Rhoumattem; and his daughter, aged nine years, swelling, under the ears, sore mouth, and ringworms. Oured with two bottles.

Propaged and sold by the Propriation, No. 92 Davis Sysaks, Roxburg, Mass, and for sale size by Withou, Bottanic Druggist, No. 92 Central Street, Boston. Price, \$1 per bottle.

July 4.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED.

A CONSUMPTIVE CURED.

R. H. JAMES, e. Retired Physician of great emincace discovered while in the East Indies, a certain ours for
Consumption, Aathms, Bronchille, Caugha Colds, and Geoor
all Delviity. The remody was discovered by him whok his only
child a daughter, was given up to dis. His oblid was cured,
and is now alive and well. Desirous of benefiting his follow
mortals, he will soud to those who wish it the recipe, containing full directions for making, and successfully using, this
remedy, free, on receipt of their names, with two stemps to pay
expenses. There is not a single case of Consumption that remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and discipate. Flight sweats, peerishness, irritation of the nerves, failure of memory, discoult expectoration, sharp pains in the lungs, sore throat chilly sensation, names at the atomach, inaction of the bowels, wasting away of the muscles.

The writer will please state the name of the paper they so this advertisement in. Address.

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THE BANKER OF LIGHT, Would respectfully invite the stiention of Booksellers, Deaters in cheep Publications, and Periodicals, to his unecrease, led facilities for packing and forwarding everything in his line to all parts of the Union, with the utmost promptised and dispatch. Orders solicited.

AT THE OLD STAND. NO. 664 Weshington street, may be proquired every variety of pure and fresh Medicinal Roote, Herbe, Olla, Extraote, Fatent and Popular Medicines, together with all articles ampalty found in any Drug Store.

Althoral discuss made to the Trade, Physicians, Olsira Voyants, and those who buy to sell again.

July 4.

A. B. CHILD, M. D., DENTIST,

NO. 16 THEMONT STREET, BOSTON, MASS. W. L. JOHNSON, DESTIST, HAMLY BAME, ashington street, entrance on Common street,

Dearls.

And quoted edes, and jewels lime words long, That on the sustained fore-inger of all time Sparkle forever."

BOR CAME AND WEST As the twig trembles, which a bird .
Lights on to sing, then leaves unboht,
Be is my memory thrilled and stirred—
I only know she came and went.

As clasps some lake, by guets unriven. The blue dome's measureless content. my soul held that moment 's beaven-I only know she came and went,

As at one bound our swift Spring heaps The orchards full of bloom and scent. So clove her May my wintry sleeps— I only know she came and went.

An angel stood and met my gaze. Through the low doorway of my tent; The tent is atruck, the vision stays— I only know she came and went.

Oh, when the room grows slowly dim,
And life's last oil is nearly spent.
One gush of light these eyes will brim.
Only to think abo came and went.

Mankind are always happier for having been happy once; the memory of happiness is happiness.

TWILIGHT BOURS. The twillight hours, Ake birds, flew by.
As lightly and as free:
Ten thousand stars were in the sky.
Ten thousand on the sea:

For every wave with dimpled face. That leaped into the air. Had caught a star in its embrace And beld it trombling there. -[Amelia B. Welby.

Men resort to all sorts of disguises, and then complain bitterly that they are not understood.

> PRAYER. Ere the morning's busy ray. Calle you to your work away; Ere the silent evening close Your wearled eye in sweet repose, To lift your heart and soul in prayer, He your first and latest care.

Becon says that labor conquers all things, but idleness conquers more people than labor does

MIDSUMMER.

The secret of the opening rose.

And the sky bird's unfinished lay.

What whispering pines but half disclose,
And what in secred twilight glows At dawn or shut of day...
This to the happy heart of youth is known,
Ah, best of sciences, too soon outgrown !

Statues and pictures are the stone and paper dolls of grown up men and women.

Written for the Banner of Light,

MAHOMET.

BY ENNA TOTTLE.

What of him? I fancy I hear you exclaim, as you read my title, more than we already know? Do we not rightly know him as a base impostor, a "velled prophet." brandishing the gleaming weapons of war and desolution throughout Arabia? A man whose time was divided between dealing out superstition and misery, and ogling the pretty women of his seraglio? Has history not more noble characters, that you might hold up for the admiration of the world? Yes, many. But perchance you have learned all of Mahomet's vices and none of his virtues. Perhaps with all the prejudice of a Christian against an Infidel, you have learned the evil be wrought, and not the good.

Mahomet was born at Mecca. inheriting nobility and respectability, but in comparative poverty. His father was much loved, and was renowned for his handsome person and agrecable manners. It is solemnly recorded by the bistorians of his nation, that on the night when he was wedded to Amina, the mother of the prophet, two hundred virgins died of disappointed hopes. Amina was very accomplished and beautiful, and had been sought in marriage by the most wealthy and influential of her nation. But she loved Abdallah with all the ferver and remance of a wild, free Arabian maiden, and was made the mother of the wonderful child whose name stands at the beginning of our paper. When the birth occurred, the happy father was at Syria, and on his return, died at Medina. He never saw the child of his beloved wife. The infant was left in the arms of a weeping mother, with nothing except five camels and an Ethiopian slave for bis share of his father's scanty fortune. At a splendid entertainment, given in honor of his advent by his grandfather, he was named Mahomet, which means "most glorious."

In his sixth year his mother died, and the little unfortunate was taken by his venerable grandfather, then one hundred years of age. In ten years he also died, and young Mabomet was handed to another protector. in the person of his uncle. Here he was embosomed in almost parental love, and educated measurably. He grew to be hardy and robust, and came to enjoy that great aid to success- a good conetitution.

We pass over a few years, and behold him a young man of twenty-five years. He is of middle stature, bis skin clear and fair, and his complexion ruddy with health. His head is large, but prettly shaped, and rich in soft, wavy bair, which curls from his temples downward loosely, and falls down between his shoulders behind. He has a prominent forehead, splendid brown eyes, which win the admiration of all they rest on; an aqualine nose, and thick beard. His mouth is handsome, although large, and his lips a real Indian red and vermillion when parted with smiles, showing teeth white as pearls. His eyebrows are dark and distinctly separated. His voice deep and sonorous very gentle to those he leves.

He possessed fine business talents, and in consequence of this was introduced to the acquaintance of Kadijah, a rich widow of Mecca, who employed him to superintend her affairs, as she was extensively cugaged in merchandise. He went to Byrle and sold his goods in the markets there for a double price, and was so successful in all his plans, that Kadiish, who was almady won by his bandsome person, could no longer control her ardent love. His absence seemed too long, and on his return she frankly offered him her hand and her fortune, which the enterprising young man had too much sense to reject.

The nuptials were celebrated with much pomp and fortivity. The bridegroom was twenty-five, and the bride forty, and had already laid two busbands in the grave. Notwithstanding this disparity, Mahomet loved her fondly, and never while she lived was untrue to ber in one not. He always cherished her memory, and wept ber loss, even when in after years his life path giew red with the flowers of passion. It seems, as re. gorded by Arab historians, that heaven, too, canotioned the marriage, as we are told how heavenly volces blessed them, and the little boys and girls of Ramdise were all led out with misty white garments on, and fragrant flowers. On this occasion the bride. groom was presented, by his nucle, with twelve onness of gold and twenty young camele.

He was now reathfed to the splender of his rank. to equality with the richest in Mecca. Kadijah became the mother of eight children by bim, and he never had reason to regret his alliance to a woman who Was so exemplary in her domestic life, and so devoted to dia in her affections, and a water delice

Fifteen years have gone, which bistory has volled in votes himself to meditation and prayer. Thought all religious, and are not in such greater abundance in worked marvelously there, far removed from the busy the Mahometan than in our own. scenes of life. He joins the school, in which so many spirit who instructed him made known his messages. and the ecstatic prophet grew nearer to heaven and devotions at the simple tomb of this great man. farther from the world.

He was forty years of age when he made the announcement to the world that he was appointed the apostic of God. He at first bad few believers, but with Province of Canada West, and as I apprehend' that magical power he soon succeeded in drawing crowds there are few persons in the United States at the presof worshipers after him. His basis was broad and ent time who fully understand the sentiments of the pleasing, being the unity of God; his rules lenient, and Canadian people on the subject of the present strughis followers promised the tressures of this world gle going on in our country, I take the liberty of offerin abonidatice, and a paradise gorgeous and winning to ing a few observations, the result of my experience the sensual Arab. Different Saviours of the world had amongst them with regard to this matter. written books for the guidance of their people. So this prophet must, have his book, and the Koran appeared—an article production. It was alleged to factions which always spring up on the outskirts of have been written under celestial instruction, and was universally admitted to be elegant and eab- and the Anti Reform party, or "Tories." Every one lime. It is generally believed by unprejudiced minds knows what a tory is, and what his tendencies are; that the writer was entirely illiterate. But Chris every one knows that tory principle always aims at tians, rather than admit that it was written under the inspiration of spirit, say that he was assisted free presses. The Liberals stand opposed to all old, in his imposture by private secretaries. This seems improbable, and has never been a favorite hypothesis to explain away his power. Its teachings were elevating to the Arabs, and the soft cadence of possy in which its sentences abound, made it charming to the ear. They loved to listen to its tender chiming sentences, the music and meaning of which are lost in all translations, as read to them from the rude tablets on which they were inscribed.

The Koran, like the Bible, underwent many revisions and alterations after the death of its illustrious author. Disagreements were harmonized, sentences polished, the verse divisions changed, by Calip's Oth man and others. The old copy was burned and suppressed. Such libertles have been assumed by others than Mahometans, and with other books than the Ko ran. Doubtless, if we had the first transcript of our Bible, we should see that it has progressed even more than we now can, since it was given to man. God seems to grow better every day as man grows better. and more intelligent. He keeps pace with hissons, although they always go in the van.

The Koran is a general adviser on everything which the Arabian mind dreams of. It is all embracing Its primary doctrine is this-"There is but one God, and Mahomet is the apostle of God."

Faith and practice are enjoined. Faith must embrace belief in God, his prophets, his revealed words, the existence of angels, beings made of firemand the resurrection and final judgment.

The good Moslem must not use wine to excess, must not gamble, by playing dice, cards or tables. An express fondness for obess saved it from condemnation. provided it did not interfere with their regular de votions. Benevolence was an ossential practice, and charity to the poor unavoidable.

Mahomet himself was very charitable and bumble, being simple in his habits of life, diet, clothing, etc., with a great heart full of sympathy for the soffering throughout his dominions. Only in time of war was he cruel and hard-hearted, as all victorious heroes ara. During his seasons of military conquest, which compelled all the petty chiefs from the shores of the Red Sea to the Persian Gulf to acknowledge his hupremacy, and then went out after other prey, into other nations, blood drips from his garments, and we might call him an Iron man without any heart. His character as a conqueror was stained with despotism, but his private life would teach that he was cruel from policy, and not so by nature. His tears mingled with the lamenhe worked but for a moral and religious reformation, and have employed bis genius to civilize his countrymen, his name would have shone with a purer lastre to us through the many years since he lived.

It cannot be denied that Mahomet was a benefacto o his nation, gross and abourd as the whole system of lelam looks to a higher race and a purer civilization It is better than the idolatry which formed the prevailing creed of Arabia. He abolished many obnoxious neages; the separation of infant slaves from the mothers; the immolation of children to idels; the bury. ing of females alive, securing greater justice to women by the laws of the nation, and many other things,

Before Mahomet dawned upon Arabia, the most ve ried and superstitions idolatry was rooted in all minds. They had an idea of the unity of God, but could not worship without fdols and divinations and crucity. Every household had its god, which received early and late devotions, and these were as dissimilar as the different wants and minds for which they were construct. ed. Occasionally some tribes orimsoned their alters tion upon a fair and honest investigation through the with human blood. They fought, and murdered, to settle slight differences in belief. Even their priests did so; and in one of their churches one hundred and information obtained. thirty-seven people were killed in one day, murdering each other because they could not agree on points which the human intellect cannot reach. Absurdity and cruelty ran through their entire eystem. They had an idea that heaven was a great way off, and it would take hard travel to reach it. So when a Moslem died, his favorite camel was taken to his grave, where he was tied, having his head tled to his tall, and left to sterve and die, that he might be there on the morning of the resurrection, to carry his master to glory,

Compared with such a religion, that of the prophet spears elevated and beautiful, and we can but wonder that out of such confusion should come a system comparatively so complete. No wonder that it was eagerly grasped, and its originator made a part of divinity, by the famished nation. In place of their cold. dead idole, were given loving; watchful angele, who constantly attended them and kept them from misfor-

They were taught that their ornel idolatry was useless, and displeasing to God, and that elevating themselves was a much better way to procore heaven than to inflict saffering on others. For every virtuous sotion, the Beneficent Allah was ready to reward bis children, and at the end of a good life to usher them into a beaven; the conception of which far surpasses that of the Christian religion, from which the greatest promise of enjoyment one can obtain is to ait and play on a harp, and sing, and say sycophantic words to the Almighty, of which be and the peformers must become exceedingly tired. .

When we consider the character of the Arabs, we can make great sllowance for the marvelous stories which are associated with their Prophet, and must attribute them more to excessive marvelousness and fanatiolem than to dishonesty. The land shounded with wolrd legends and strange superstitions. Boothsayers could be collected by hundreds, if a mystery was to be solved. A simple thing, like the flight of a bird, had power to procrietinate an important journey. Little green genit hourished, and reveled in profusion there in their native offine. Marriage, trace, travet, everything was governed by signs and supernatural-

Parish Counce, I want. Por tat. t. 19.

Fanned in their oradice by cide wings, listing in mist. We know little of what filled them up. But at childish wonder to tales of the genti from maternal their termination we learn something about Mahomet's lipe. It would be strange if their religion should be being inspired by God. Every year, for one month, free from marvelous stories, or its originator slighted be withdraws to a cave in Mount Hars, where he de-

To the hour of his desth Mahomet seted the Prophet, genii and muthuslasts have been developed-that of evincing as much fortitude as he ever did in battle in colliude-and there doubtless, in the grand silence and his days of strength and bealth, his interest in his peomajesty of gloom about Mount Hara's rocky caverns, pie manifesting itself to the last. He died alone with the foundation of his intere power was feld and nur. his favorite wife, and a tomb was constructed beneath tured. A mind like his could but delight in the mys. the floor where he died. His last words were, "Oh tery and seclusion of cares and grotics. Here the God, receive me among my fellow citizens on high." Pligrims to lisoca yet turn seide from the road to pay

The Canadians and the United States.

I have just returned from a trip into Her Malesty's

I found the people divided into two great partiesleaving out of consideration the minor and side-issue opposing parties-the Reform party. or "Liberals," the choking down of free schools, free churches, and despotic traditions. They hold up the banner of progress, and adopt Yankee ideas of free education, and elective franchise. Is it difficult, then, to forsee which side each would take?

The Tories are, of course, almost to a man, in favor of the South, because its success involves the overthrow of republican institutions, which they so hate. The success of the South would be driving one more pin into the tottering fabric of "aristocracy," placing one more prop under the sinking framework of that old despotic system which grows fat to corruption, on the blood and bonce of a lower class. When the war first broke out, these very Tories were opposed to the United States; because of its sanction of slavery, and because it refused to proclaim a war of emancipation.

Now that this very thing has been done, they raise the old "copperhead" cry against "negro equality." They are terribly exercised at the idea of the "vulgar Northerpers setting the niggers free and making them equal to the white men." How have they departed from the teachings of British law and the precepts of the British Constitution, which knows no difference of color! In the eye of the law, a negro is just as good as a white man in Canada. And yet I have never been made aware of any difficulty arising out of the social distinctions observed in that province.

The Liberals are radically different in doctrine on this question. They, while vindicating, as they always have done, their loyalty to their country, yet are not so blinded by prejudice but that they can see that the cause of the North is the cause of the people. They have long since entered their protest against the central idea of the Confederacy, "that capital should own labor;" and long ago they declared, in accordance with the doctrines of the British Constitution and laws, their abhorrence of the system of traffic in human flesh and blood, which Mr. Stephene desires to make the corner-stone of the bogus government,

The Liberals are the strong party of Canada West, and their power and influence is continually increasing. Fourteen constituencies at the last election threw overboard their tory apresentatives, and sent stordy Reformers to the Parlament.

To sum up, then, I may say that the mass of the people of Canada West are heartly with us in our great struggle for the preservation of Republicanism, and with it the rights of he inboring men of all nations and for all time.

-1 spoke on the "American War" several times, in different places while there, and always to fair sized tations for the warriors who fell at Muta. And he and very attentive audiences. Indeed, so eager is the wept like a woman over the daughter of Zaid. If his public mind on this topic that I almost invariably ambition could have satisfied itself without crime; had spoke two hours each night, without any visible impaience on the part of the popple, which, when my ble oratory is considered, issomething remarkable.

But I must close. Let us liways bear in mind, then, that Canada is with us and for us, and heartly desires our success and prosperity.

Yours truly, WILPRID WYLLEYS. Milan, Ohio, August 23, 1163.

Mrs. Julia A. Brown.

Among the peculiar developments and varied forms of the spiritual phenomens, Mr. Editor, which I have witnessed in the past tweve years, both East and West, I confess that I never have seen or heard such pecultar, and at the same time so satisfactory demonatrations, as are given through the organism of Mrs. Julia A. Brown, of the village of Prophetstown, Persons who have a desire to become acquainted with these most singular phenomens, in their real and tangible character, and in renewing acquaintance with their friends who have passed on into that other and much talked of mysterious country, can find much satisfacmediumistic powers of Mrs. Brown. The compensation is small compared with the time employed and the

Prophetetoun, Whiteside Co . Ill.

ARGANA OF NATURE; or the Philosophy of Spiritual Existence, and of the Spirit World. By Hudson Tuttle. Vol. II.

We have received from the publishers, William White & Co., of Boston, a copy of the above work, it purports to be the work of spiritual intelligences through the mediumship of Mr. Tuttle, who, introduction claims no personal merit for it. but says to the reader. "If he is profiled by the perusal of these pages, let him praise the real authors, and not the labors of one, who, like bimself, is taught by them." Although this second volume is, in reality, but a continuation of the subject investigated in the first tinustion of the subject investigated in the first each is distinct and separate, and may be perused with sure and profit by all classes.

It treats upon a variety of topic, some of which are as follows: Evidences of Man's Immortality, drawn from bistory; Evidences of Man's Immortality derived from Modern Spiritualism; Philosophy of the Impon-dérable Agente in their relation to Spirit: Animal derible Agents in their relation to Spirit: Animal Magnetism, its Philosophy, Laws, Application and Relation to Spiritualism: Philosophy of Change and Death; Spirit. its Origin, Faculties and Power; A Clairvoyant's view of the Bpirit Sphers; Philosophy of the Spirit-World: Spirit-Life, &c.

The deeply interesting nature of the topics discussed cannot fall to draw the attention of readem of all classes, and we trust no feeling of bleety access.

all classes, and we trust no feeling of bigotry or sec-tarianism will doter any one from its perusal. We believe no person can read the work carefully, and in a proper spirit, without being benefited thereby; with out basing his faith in the immortality of the soul increased, and his spiritual being quickened and en-

targed.

It is a 12mo, of 200 pages, and may be obtained at the Banner of Light Office, Boston. Price one dollar; postage eighteen cents.—The Semi-Weekly Publisher.

Grove Meeting.

The Spiritualists of Belvidere, Boon Co., Ill., will bold a two days' Grove Meeting on Saturday and Son day, Sept. 19th and 20th, 1863: Speakers engaged for he occasion, ere, J. M. Peebles, of Michigan, Mrs. H. F. M Brown, of Cleveland. Ohio, Miss Bell Douall, of Brown, of Oleveland. Ohlo, Miss Bell Dougall, of Bockford, and Dr. Morrison, of McHenry. Ill.
A general invitation is given to all: The friends from
a distance, will be provided for an far as possible.
Come one, come all, and let us have a general good
time.

Per Order of the Committee.

Channes Gonanas.

Hinas Hubwatt.

Chicago Indrustry and Highling Insti-THE WILDEIRE CLUR stitute. DEAR BANNER-I have spent two weeks (all the

time I could spare) at the "Chicago Infirmacy and Healing institute." It is beautifully situated, elsvated, alry and healthy. The establishment is of brick, in the architectural taste, large and spacious, It has every convenience, and all the modern improvements. The grounds are adorned with shrubbery and dowers. The house is newly furnished throughout, and in a style to suit the most fastidious taste. The family consists of Mr. and Mrs. Bascombe and son, Mrs. Dutton and Dr. Merritt. They are all very attentire to their patients, and afford them all the comforts of a home.

Mrs. Dutton is one of the best clairvoyants I have ever seen, and gives a most perfect diagnosis of disease. Dr. Merritt is a powerful magnetizer, and in connection with prescriptions made by Mrs. Dutton, treats with great success the cases presented to bim. I have seen, and had stated to me, many wonderful cures. Any one who has occasion for such treatment, may

be sure of finding at this institution all that he or she can desire, namely, a quiet, and attractive home, and improving health. Very truly yours, N. P. TALLMADGE.

Chicago, Ill., Aug. 23, 1863.

Second Annual Grove Meeting.

The Friends of Progress of Lacronse Co., in Burns and vicinity, will hold a Greve Meeting at M. P. Caldwell's, Greve, in Burns, aforesaid, on the 25th, Caldwell's, Grove, in Burns, alorsand, on the 25th, 25th, and 27th September, to commence at one o'clock r. M., on Priday, Sept. 25th, to which all favorable to reform are invited to attend. Good speakers are expected to address us. Provision will be made to enteriain strangers. By request of Committee.

J. A. Sassas, Secty.

Burne, Lacrosse Co., Wie., Aug., 1863.

Quarterly Meeting at Middle Granville, N. Y. The Spiritualists of Middle Granville, N. Y., will bold their next quarterly meeting on Saturday and Sanday, Sept. 12th and 18th. Dr. 1. K. Coonley and

wife are engaged. H. Melville Fay, medium for phys-

loal manifestations, will be present.

ELIZA BLOSBON,
O. H. BULL. Committee. GEO. W. BAKER.

Passed to Spirit Life:

From Coldwater, Mich., July 7th, 1863, Freeman Clark, aged 75 years and 9 months.

Deceased was born in Berkshire Co., Mass., and em igrated at an early day to Genesee Co., N. Y., and subsequently to Orleans Co., in that State, where he resided until the year 1853, when he, with his family, came to Coldwater, Mich., where he remained up to he time of his death.

the time of his death.
It is seldom we are called to witness the departure
from earth-life, of one around whom so many pleasant reminiscences linger and cast a halo of such sweetness and beauty, as upon the remains of .. Uncle Freeman." Not only do his family and community mourn his de parture, but Truth and Reform have lost an earnest parture, but truth and resorting average and fearless advocate, a ready investigator of science and philosophy, and with his well-developed brain and finely organized mind, could eift the wheat from the obaff, and appropriate the good for himself and others, though the last few years of his life his usefulness was impaired by his extreme feeble health, yet his mind was ever active and appropriative, ever cathermind was ever active and appreciative, ever gather-ing up truths from Nature's storehouse to adorn and enrich his mind, and dispensing light and truth to all around. He was a kind and tender busband and father, a wise counsellor, a warm and judicious friend, interceding for the oppressed and down-trodden, who found to him a benefactor, and the poor and needy were ever remembered by his bounty; courteous and hospitable to all, as the many recipients of his hospitality can testify; but over and above all, he was a wise and consistent Christian. His daily walk was a perfect embodiment of those charities and graces taught by the men of Nazareth, and in these he left to his corrowing family and friends an inheritance riche than all earth's treasures far-famed and fading. Bu we feel that his work was fully done; his mission filled.
Patiently he waited the change; peacefully he fell asteep to an awakening of those joys of which he only had a foretaste here in the suffering form. C. R. K.

Coldwater, July 11, 1863.

From Newport, R. I., on the 14th inst., Carlos G. Chase, youngest son of Chevey Chase. Esq., of Newport, aged 17 years and 6 months.

The deceased was social and agreeable in his inter-

course with acquaintances and friends. Kind and affectionate in the home circle, he was endeared to all who knew him, and was "best beloved by those who knew him best." He was a youth of great promise, possessing reasoning powers greatly in advance of his years. Deeply interested in the present condition of his country, his hopes or tears seemed to preponderate with her success or discomiliure; and when his older brother entered the National service, his only regret was that his age and physical strength would not al. low him likewise to go forth and do battle in her cause. But moral worth, domestic affection, nor love of country could stay the hand of Death, and the bud Inst. opening into manhood is withered, giving another ilistration of the truth, that

In youth or beauty 't is vain to trust, For youth and beauty shall be laid in dust; The great, the good, shall to his prowess bend, Death takes alike the stranger and the friend.

From North Blackstone, Mass., August 15th, after long and distressing decline, Mr. Samuel Cook, aged 12 years.

In recording his transition to a higher sphere, simple justice demands a passing testimony to his worth. It shall be brief. He was a consolentious, upright, exemplary man in all the relations of life. His mind united the two grand elements of religiousness and rationality. He was a thinker, an investigator, and a cautious progressionist. When Spiritualism present-ed its claims, though connected with an evangelical church, he allowed no prejudices to deter him from its investigation. He was slow and careful in his exami nations, but arrived at the confident conclusion that the spirits of the departed not only watch over the un departed, but do, in many cases, unmistakably manifeat their presence in many wonderful ways. This was a great satisfaction and comfort to him, and all the greater as his life had been furrowed deeply with sickneases, bereavements and sorrows. He judiciously yet fearlessly, avowed his convictions, and has now at ength, in a ripe old age, passed on hopefully to the calization of a blessed immortality. May his bereaved children, grandchildren, relatives and friends receive those benedictions of rich consolation, coupsel and eanctification which distill from heaven on all the at

From West Campton, N. H., August 11th, Joseph Brown, Jr., aged 21 years, of consumption. He had faithfully served his country in the army. and he fought galiantly as long as he was able to do so. He was brought home to his father's home on Saturday, and left for his spirit home the following Tuesday lay, and lot for his spirit nome the following Tuesday noon. He leaves one brother in the army, fighting for Union and Right. He was the youngest son, and a very promising young man, with whom the aged parents expected to spend the remainder of their days: His departure has made a great breach in an uncommonly affectionate family, and his visible absence will be despit lamping by themself. But there exist lot be deeply lamented by them all. But they are not left without a hope, for they are all fully convinced of the presence of spirits, and very often hold sweet com-munion with them. His aged father, Joseph Brown. Is one of the first ploneers of this beautiful faith in the State of New Hampsbire, The funeral occasion was very improssive, and was

attended by numerous friends, who came to exmeathbe with the bereaved family and listen to the beautiful and consoling remarks from the spirit-world through the mediemship of the bumble subscriber. 1, 1

From Windham, Vt. August 19th; at the residence of her daughter Martha, Mrs. Salite Stuart, wife of the late Joseph Stuart, of Andover, aged 74 years 4 months and 28 days 27 10 2 1 2 1

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