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Poetry.

Written for the Banner of Light. THE WORLD ... A FRAGMENT. IN THREE PARTS. PART II.-THE REVIEW.

BY G. L. BURNSIDE.

Singular fate of man! to grow apace, Stored with the dear-bought knowledge of the schools.

And having stemmed the tide of selfish life, Destined to leave it at the door of death, And then begin the eternal round again. Stored with the knowledge of the nether world, And clasping all its splendors to his heart, Scraped from the icy pinnacle of years; And then his latest breath an idle wind That piles its cloudy fantasies, like those That the long-lingering East accumulates Upon the verge of its horizon's rim, At evening, in the firelight of the sun, That sets in glory of Egyptian kings. Singular fate, but happy; who would wish To draw the lengthened chain of memory Through the long years of a renewed life, And bitter, it may be, with all its own Bitterness that it wrought in its new-found And tasteless life of weary memory.

Have you not seen them toiling like the sons Of Israel in their bondage? Bitterly Denied the privilege of the straw that lay Scattered upon their pathway. Wearily Scourged to the task of Pharaoh's high decree: A pyramid of Cheops, to the wild Worship of God, that made them what they were The slaves of servile worshipers. Prepare To meet thy God; but come without the straw That binds the bricks of all his temples vast.

Strange fate! And softened into mercy. See The toiling sons of Earth, that eat the bread Of carefulness. Confessed by all that know The lessons of a life spent in the school Of sad and dearly bought experience, Is this undoubted truth: give all the years Of early life to pleasure's transient cup; And wash the dregs of all their bitterness; And still remains a taste of that same curse, Pronounced by God, on all the sons of men: " Eat of the fruit of earth; but by the sweat Of summer-heated brows in sorrow eat, Until thou find again the lowly bed Appointed for the living sons of earth." "In sorrow eat!" And who would bear the years Of sickening toil, without the stendfast hope Of an unharnessed pasture at the close, Where laid aside are all the galling marks Of overwrought, and often fruitless, tasks That sit like incubi upon the mind, Laded with all the trammels of its load? Who would not wish to revel free from all The even indistinct remembrances Of many thousand hapless incidents That often make the history of life?

Stretch me upon the rack of Imogene, And I will make a shift to bear the load Of high, heroic martyrdom; and if You crown me victor at the final feast, I am rewarded for my firmest faith. But give the wintry weight of all my years Spent in the simpler events of life, To the unfound, untasted waters, borne From high Olympian snows, to that strange realm, Where, underground and devious in its course, It strives for mastery, in Idalian woods, With the sweet waters of the tasted stream That flows from Mount Olympus, in its gush Through all the daisied meadows, in its course To the infernal fate that waits its leap Upon the rocks of far Leucupeia. LETHE its name; and bitter be the fate Of those who let it glide unfound, unquaffed. For in its silent depths a silver light Of new-found radiance bursts upon the view Of those who wander by its shores, and drink.

Written for the Banner of Light. NATIONAL HYMN.

BY G. WASHINGTON WEST.

Giver of every perfect gift! Before thy throne we bend the knee, And, thankful for the past, we lift Our hymns of solemn joy to thee! We offer praise-for thou hast given To us the freedom of our sires; And brighter yet shall flash to heaven. Devotion's thousand altar-fires!

To thee we owe this goodly land, Freed from the stern oppressor's rod: And here we pour with willing hand. Our incense to our father's God! Accept the grateful sacrifice. Jehovah! in this hour of bliss; While preaus to thy throne arise From many an humble shrine like this.

In glorious hours, when freedom's flag Was shrouded in oppression's gale-When darkly from each beetling crag Poured down the tyrant's wrath like hail, Our fathers looked to thee for aid, And dimly through the storm of war Thy bow of promise was displayed— Hope-bearing token—from afar.

To God, then, be our praises poured-Hymns of the heart to thee we lift; Worthy of honor art thou, Lord! Giver of every perfect gift! Songs of thanksgiving shall be thine, And altars for thy worship set Wherever Virtue hath a shrine-.Wherever FREEDOM lingers yet. Unadilla, N. Y., 1864. 8412 To

Literary Department,

Written for the Banner of Light.

A SKETCH FROM THE

RUARSIBE BF LIFE.

A TRUE STORY.

BY ADDIE HITCHINS.

'Tis the Sabbath day, and quiet reigns for the time over the busy city of B................................. No longer does the ceaseless din of week-day life drown the soft cadence of Nature's melody. Let who will rail against the Sabbath—whilst we know that in itself it is no more sanctified than all other daysyet who of us does not welcome its dawning? Blessed day of rest! Thou droppest thy friendly mantle e'en o'er the slave of poverty. Wretched as may be his hovel-dark as may be the corner in which his lamp of life is shimmering-thou dost find him and dost waft him a brief, precious moment of respite from his life of drudgery; whilst to us, more favored of circumstance, thou comest a season of spiritual exaltation, when we may call around us the bright denizens of the better land, or quaff at that deep fount of inspiration ever leated in our own souls.

At an open window are seated two young ladies. The younger—Nellie Raymond—just budding into womanhood, is one of those gentle, delicate beings, who seem ever incompetent to thread their way through life's intricate mazes; ever too physically fragile to buffet with its storms; a nature formed to love and to be loved; sensitive and confiding in the extreme, she ever needs a loving, faithful hand to guard her from the sharp, hard angles of lifeexperience. That shield she possesses in her fond parents.

Her companion, though only a few years her senior, carries with her the evidence of earth's discipline. The expression of the eye, the intonation of the voice, the carriage of the head, and the firm, proud step evince, in Laura Montrose, a will, determination of purpose, energy of character, and a self-reliance totally lacking in her friend. Laura, sturdy as the oak, dares breast the storms of life, whilst Nellie, like the clinging ivy, ever demands a strong support, and is ever bound to it by the tendrils of love and gentleness.

The day has been one of those balmy, soul-inspiring days which come to us ever and anon, amid the melancholy blasts of fall. The sun has been out in its genial warmth, and now, though fast sinking in its western glory-bed, still holds enamong the shade trees. Instinctively it feels that the morrow will afford no such sunshine-no such pours forth the full volume of its gushing melody. Tiny winged insects, finding life and animation in the sunbeam, flit, softly buzzing, through the balmy air, whilst the evening breeze, meandering through the boughs, murmurs a gentle requiem to the dying day.

Having caught the inspiration of the hour, the friends have sat for some time in silence, when Laura, evidently continuing a train of elevated thought, observes:

"Yes; even here, in this limited manifestation of Nature, this echo of her voice swells into a mighty chorus of instruction, teaching us that God's law is harmony, and that the result of its operation is eternal progression. In this simple clause is embodied the full meaning of that sublime lesson which God has vouchsafed to man through the immutable order of his works."

"Ah, Laura, like me, you feel the sweet influence of this lovely day; but it has awakened richer music in your soul. You tell of loved ones coming back, and I listen doubtingly. You speak of lessons precious to the soul, proclaimed by the is fallible." silent voices of Nature, and I wonder. I know that God's works are mighty and sublime. I have gazed upon the summer landscape, with all its varied aspects, and felt that it was beautiful. I to die? Then was that breath of life freighted have drank in the golden glories of autumnal scenes; dwelt upon the solemn grandeur of win perfect. Then is God imperfect. He, too, must ter, and reveled amid the vivifying influences of spring. I have witnessed the storm-king sweep by in his might and trembled before his fury; and yet in all these I have failed to read any lesson. save that God is great and good. What is that that each blow of the mighty sculptor develops a mystic writing which you translate so readily? What is that principle, or law divine, which so elevates your nature that you seem to me, at times, a very god. You see it traced on every leaflet, bounding in the billow, floating in each fleecy cloud and glittering in the stars. You deduce from a simple rose lessons so exalted that, if obgood, while I see in it naught save a thing of beauty and of fragrance-discern in it no lesson applicable to life-behold in it no connection with self. I reverence the fervor of your faith, but do not

"And shall I tell you why you are so oblivious -lessons worthy of man, who should learn them; worthy of God, who is eternally writing them? It is because you are a mental slave. It is because relation of one to the other, and the ultimate descotyped conclusions of men, whose very bones and mausoleums of the viewless winds. They may have attained sufficient for their day but God and the human soul: its destiny is still an open volume in which there is ever a leaf to turn.

Thus, too, has the world been the slave of tra-

principle - with all his wealth of intellectualty, his rich, inventive genius so great the very elements do his bidding, still in religion - the mainspring of life-deems himself inferior to the antedeluvian races; else why should he say God's inspirations and revelations have ended.

He ignores his birthright, and fears to investigate those things which past ages in their darkened vision, their limited conceptions, brandeday, branded as mysteries belonging to God! He fails to comprehend that cupidity and inactivity are the only horizon to man's knowledge: the only impediment which debars him from the full fruition of those spiritual truths which are the soul's rich inheritance.

Thus is man fettered down to effete systems and creeds, whose vitality passed out long, long ago. Thus has man been fettered; but now, a glorious light is piercing the gloom of this spiritual night. A few souls have caught its gleaming, and the world shall yet awaken to its glory. 'Tis yet but a morning star, but its beams are spreading-soon they will merge into the rich effulgence of the 100nday sun.

You fail to draw any lesson from the rose-fail to discern in it any connection to self. Ah! my Nellie, had you been confined less to written revelation, been influenced less by its popular version, and studied more the grand kaleldoscope of Nature, you would have seen in each of its infinite variations, a lesson of wisdom, and in striving to discover, as far as you might, the modus operandi of their formation, you might perchance have discovered that your own gentle self once wore the garb of some such beauteous flower as the rose.

"What! you do not believe in the transmigration of souls?

"I believe that the spirit, or vitalizing essence within us, takes upon itself the various forms around us, from higher to lower. Matter in the process becomes refined, etherealized, until it attains the human form. Its ultimate condition-who can tell? I do not, however, like Pythagoras, believe that a soul is ever remanded back to earth to be incarnated again in the physical, or any material form. Spirit having worn out one form, assumes a higher and marches straight onward in the eternal way of progression."

"Impossible! If so, why do I not remember when I was a flower, a bird, or whatever I may have been?'

Tell me, do you remember the hour when you, helpless babe, was placed in your mother's arms? Were you conscious then of the ecstatic joy which pervaded her being? Did your haby heart, scarcely yet throbbing with its first pulsations, acknowledge the fervid blessing which a mother's rejoicing soul breathed upon the spark of divine life which she had individualized forever? Ah, tranced the single bird which has been flitting no; you cannot recall all the events of the past month; how, then, would you expect to look back through the dim vista of countless years into that warmth; and in the cestacy of its present joy, it condition which the gates of so many deaths have closed against you?

The flower, under the genial workings of soil, climate, rain and sunshine, grows, buds and blossoms, and fills the air with its delightful odor; so does the soul, under the pure inspiration of that same mother Nature, expand in its own elemental goodness, until it sheds upon the atmosphere of luman hearts the rich, abiding fragrance of human kindness. The bird in its freedom, lifts its tiny pinions and soars away into regions beyond our view. So does the soul, drinking from the source of all strength-the deep fount of eternal truth-cut through the mists of conservatism and mount into the pure, free air of God's own heaven -the broad field of investigation. Is there no sem-

blance?" "Ah! but my Bible says that God breathed into man's nostrils the breath of life, and made him a living soul.'

" Nellie, in all ages men have been fallible. The inspirations recorded in your Bible were received, interpreted and applied by man, therefore the book

"The Bible! Laura?" "Does it not tell you that the man whom God created fell from his high estate and was doomed with the seeds of death-that portion of Deity imdie. Oh, seek not thus to mar the infinitude of God's purity; question not thus his Omnipotence. Discard this long-lived tradition, and say with Nature's teachings, that God is still creating man;

curve of beauty—an augury of perfection." "These are strange doctrines to me, Laura.

Pray tell me what led you to embrace them." 'To relate all the circumstances would be tedious. Bereavement kept me from the frivolities of the world, whilst necessity urged me to selfexertion. My life has been one of trial; but all served, they would convert man into an angel of has been good discipline; it has made me self-reliant, it has taught me the sacred duty which devolves upon every human being-to strive to know myself. I have ever been of a deep, religious nature; even in girlhood's hour, I turned from my sportive companions to self-communion. I felt that I was a dual being, that I had a physical nato these sublime lessons which every hour reveals ture which demanded material food, alternative rest and exertion; but high above this rose, Godlike, an inner nature, which eried out for something high and holy. This inner power, in its ceaseless your conceptions of God and the human soul—the agitation, yielding at times to an indefinable attraction, seemed to pass beyond the limits of earth tiny of the latter-are circumscribed by the ster-into the mighty arena of a future existence, in which was marked out for me a destiny so grand, sinews, long since returned to dust, are lost in the so sublime that—oh God, my Father! I could praise thee in one eternal song, whose refrain should be, I thank thee that I live !

At an early age I sought food in the church, but, alas! too soon for my peace I found the world's boasted religion a hollow mockery. I ditions, speculations and theories, handed down could not stoop to the medicerity of set forms, but to generations for ages unknown; and man in must worship God in the rich abundance of my this ninetcenth century—this glorious ninetcenth | soul's enthusiasm. Question after question arose | your future husband. Intimate and constant has | her guileless maidenhood, they will wind with

so completely enveloped in it that every characteristic of the Father was lost. Religion seemed a carried me for a time to a tropical clime. There, union of souls. wandering amid the exuberance of Nature. I felt its harmonizing influence; I began to think; incident after incident compelled me to throw off the shackles of the old faith, and now—'

"And now. Laura?" "I am what the world would pronounce an infidel; and so I am infidel to its cherished faith-but true to my God, true to my own soul!"

"O, Laura, you startle me! and yet I feel that you are good and pure; I could trust you with my soul's salvation!"

"Do not so, Nellie. Yourself must save your self."

"Tell me, then, upon what you found your be lief."

"Upon the evidence of those truths which the Eternal Mind writes upon the face of every form of substance in this objective world. Science is the grand key which unlocks to man the mysteries of his being. Science! the faithful accountant of his past-the mighty revelator of his future. Geology-sublime voice of the Most High Godrefutes at once the Mosaic record of the world's creation, and carries us back ton period far beyond that in which Adam is represented as resting neath the shady bowers, and wandering by the limpid streams of Paradise. Chemistry, Botany. Zoology, Phrenology, Physiology, all are fingerboards on the road of life, pointing to the reservoirs of truth. They teach us that kingdom succeeded kingdom-mineral, vegetable, animal. So gradually and so perfectly do these glide into each other, that science has scarcely yet been able to draw the exact line of demarcation, whilst there are various and multitudinous links between the embryotic and the perfect man. Through the vast researches which Science makes into the laboratory of Nature, it is comparatively easy to trace out some of the stages of man's past existence. Who shall strive to chronicle the infinite incidents which speak to him of the soul's enduring nature? The development of the flower, the human progression; whilst the very winds, as eternity before, bear upon their viewless wings the tidings of immortality. Such are Nature's teachings—God's only true gospel—His ever-present revelations. Would I had more opportunity

cle. Your mamma will pronounce her guest the very pattern of incivility should she longer ex- | but, as you know, she was extremely sensitive and clude herself on this, the last evening of her stay. proud. We saw her led to the altar. She gazed I feel that I have but faintly sketched some of with pride upon her new-made husband; no doubt the glorious principles of our faith, but trust that life loomed up before her crowned with happiness. I have placed in your soul seeds which may yet | Alas! how soon the charm was broken, the spell and investigation. Then I need not question of the nature to call forth the redeeming qualities of the fruit. Come, let us go below."

to scan its pages, all glowing with living truths.

"Nay, Laura, still one moment! Our acquaintance has been brief and broken, yet, oh! how I in it that which I do much need: strength and clear perception.

You know, as all our social circle does, that in Walter Williams. He is rich, honorable, highminded, and good, a man of influence, position, all that my parents ask. I esteem-ay, I love him, and yet when I contemplate this marriage, an indefinable dread comes over me. I know not why I tremble, and yet I do. I know that my home will be one of comfort and luxury, and that he will ever surround me with an atmosphere of kindness. There is no other in the land I esteem so highly, or love so much. I could take him to my heart of hearts as a brother. Tell me, Oh! tell

me why I shrink from this closer union with him? Laura, arrested by the plaintive tones of her friend, has re-taken her seat. Nellie, in the fervor of her emotion, has laid her hand on Laura's shoulder, and now with all the eloquence of the pleading, upturned eye, asks of her friend sympathy, counsel and strength.

Laura, comprehending the great want of the young girl's soul, gently draws her to herself and impresses a kiss upon her brow.

"Ah! then it is as I felt: there is a void in my Nellie's being which Walter does not fill. You shrink from this marriage, dear one, because it is not a true union of souls. I believe, Nellie, that the Infinite in His divine wisdom and love ever creates two human beings, the one for the otherseparate, indeed, in body, but in the qualities of the soul, its aspirations, in the only true vitality the life of the spirit-essentially and eternally one. Your intuitions, true to their office, are loudly telling you that Walter is not your own, not that counterpart of self destined to walk with you all along the eternal way."

"Ah, Laura! did I find anything in him repugnant, I should understand this dread better; but, on the contrary, I take deep pleasure in his company. It is only at the thought of marriage that I shrink; only when viewing him in the light of husband that I tremble."

"This but corroborates what I have said. Were but to one, and to him eternally.

century of liberty and power, and of elevated | to keep me in a perpetual state of unrest. I wait- | been your daily association, and whilst your mared upon my spiritual teachers, but ever met with riage day remained distant you were happy; now that inconsistent, blasphemous response, 'It is a lits near approach causes you to think seriously of mystery which belongs to God.' So continually did it, and you are unhappy. The faithful monitor of they ring the changes on these few syllables that my your interior being warns you that it would be very brain became burdened with mystery—God untrue, and, oh! believe me, Nellie, it were sacrilege for you to marry Walter. I speak not with reference only to the violations of vows which myth, life but the shadow of reality. Heartsick and | you will pledge at the hymeneal altar; but chiefly weary, I left the church. Soon the vicissitudes of life to the results which may ensue from an untrue

> Wherefore, think you, Nellie, marriage was instituted? for the perpetuation of the human race, alone? for the gratification of our mortal loves? Nay, but for the development of our spiritual natures, the unfoldment of mind, and that with united powers we may go forth into the broad areana of Nature and penetrate its mysteries, learning in unison, page by page, the great volume of our own being. Thus, dwelling ever in the sunlit courts of harmony and plucking freely the fruit of the tree of knowledge, we are better able to legislate for posterity, better able to build up physical forms of beauty and of our healthful action; thereby giving wider scope to our spiritual and intellectual powers. Oh, Nellie! did we all contract and live true marrlages, the human race would march unimpeded to the goal, perfection. Sorrow, degradation and suffering would ere long disappear from our midst. I need not pass from the circle of our own acquaintance, to point out the horrible results of inharmonic, loveless marriages. You remember our mutual friend, Virginia B---?"

"Alas! poor girl! I do; but surely you would not pronounce hers a loveless union. Why, I have seen George, while yet a lover, visit her in a state of beastly intoxication, pour upon her a tirade of the most obscene and abusive language, and yet she has calmed his excitement, pillowed his head upon her lap, and soothed him until he had slept a way his drunkenness. Insensible to her generous conduct, he has left her to join his inebriate associates, and soon became as drunk as before. Despite all this, she married him. Was not this true love?'

" Nay, Nellie, do not thus desecrate the name of love. Hers was the wildest infatuation. The most simple and yet most potent evidence against it being love, is the simple fact that he did not love her. All true soul-love is mutual; it cannot be otherwise. George ever used Virginia as a tool. He wedded her for what she possessed, and when, in his wild career, he had exhausted every cent of gradations of the human race, are testimonials of that, he left her with two helpless children as a charge. In a few weeks she became the inmate they journey from their infinitude behind to their of the insane asylum. Her case is pronounced hopeless, and although friends have taken her children, who can fill to them a mother's place?

But a still more lamentable case, if possible, is that of our friend, Gertrude F-. Recall her beaming face, ever radiant with mirth and glad-But, Nellie dear, we must join the family cir- ness. The animation of our girl circle, kind and generous to a fault, she was beloved by us all; germinate into the whole some plants of thought dissolved! He proved a tyrant, and hers was not his nature. Her proud spirit rebelled against his tyranny, and in a gust of direful passion they separated. Having thus drawn upon herself the trust you! During this visit your true character ban of society, she proudly kept aloof from it; but has been unfolded more freely to me, and I find her social nature needed a companion, and one came-a flend in the guise of a sympathetic friend. He first tendered sympathy, friendship; finally in honeyed words he spoke to her of love. In a few brief months I am to become the wife of moment of weakness she yielded to the tempter, and now she is his tool.

Hearing, since my arrival, of her sad condition, I sought her out. At first she repulsed me; but by degrees I made her sensible that my visit was one of love. I besought her, in all the earnestness of my soul, to abandon her condition; but in vain, Why should I, Laura? she said, my mother, whose pride never survived the blow, cursed mo with her dying breath; society brands me with the stigma of dishonor; the world turns a cold, contemptuous shoulder upon me; every avenue ia closed against me!' 'But go, Gertrude,' I plead, to a place where you are not known, I will be your friend, and under new circumstances, amid new surroundings, you can free yourself from the thralldom of this man's influence, and lead a life which your own soul in its natural goodness would prompt'

'Ah! go among strangers where I'd meet no familiar face-to live in a perpetual fear of being discovered. No! rather let me dwell in the warmth of his professions, and when he forsakes me I trust a grave will welcome Gertrude F---, I entreated, but all in vain; I tremble for her

"These pictures are indeed horrible! Poor Virginia we must leave to medical skill; but think you not, Laura, our united entreaties would prevail with Gertrude?"

"Nay, I fear not. Dreadful as seems the alternative, we must leave her until she sinks still lowerin the scale of human morality. Now, while conscious of having committed but one error which. the world can censure, her pride forbids her appearing even to her dearest friend as an object of compassion and effort. When tired of her charms, her destroyer will desert her. Then it is that-if she does not with her own hand sever the sliver chord of life-she will be driven by the world's stern anathemas, society's cold repulses, down to a life of the deepest degradation and woe. But he your own, your whole being would o'erflow howsoever low she may fall, though she sink into with happiness at the prospect of a union in the veriest cesspool of vice and infamy, there will which your destinies so closely intermingle that be moments when the purity of her soul will difthey merge into one. You love him, for he is fuse throughout her being intense yearning for a good and noble; but mistake not sister love for higher, nobler state; moments when every good that higher, more intense devotion which applies and holy element of her nature will go forth, like searching tendrils, through the dark labyrinth of For four years you have looked on Walter as erring years, until attaching to the happy era of

firm, tenacious grasp around its suit-lit memory, drawing her upwards. Then should some honest, sympathizing heart step-forth, speak to her with cheering voice, stretch out a sure, strong hand, she would bless the heaven-sent messenger, and follow at their call. So, my Nellie, since I go hence to-morrow, I will leave you to watch over our still dear, though erring Gertrude."

"And in sacred trust do I accept the charge, my Laura."

"But sympathy and anxiety for our friend has led us from our subject. You may urge, Nellie, that these cases can form no parallel to your own. Let us look beneath that which passes for connubial happiness. Turn to Mr. and Mrs. P. A superficial observer might say they were happy in each other. But mark them closely, note the utter indifference which characterizes their intercourse. They live in quietude; but is there any soul-communion there? 'Can you discover any of that elevating, strength-imparting happiness which kindles into existence only at the union of two soul-knit beings? Think you not that they have moments when their natures know a mighty want?-moments when life seems all a barren state, and they long to escape from its monotony. even through the flery ordeal of suffering-the dread gates of death? Their daughters, too-oh! pity them! Unblest with that harmony and wisdom resulting from the rule of united parent hearts, they have grown up uncultivated in their spiritual natures. Having no conception of the sublime duty of life, their highest ambition is to attain to a position and a name, for which they are ready to throw themselves heedlessly into the vortex of matrimony, which may engulf not only their happiness, but their very virtues, and render themselves, or their children, fit subjects to rank with our wretched Gertrude and unhappy Virginia.

I need not draw for you the sublimely beautiful and happy picture of a truely united familyyour own soul will sketch it. But tell me, do not these I've represented bid you beware, and not lightly assume a position which will effect not only yourself, but the happiness and destiny of future generations?".

Alas I they make me shudder, and yet I feel that I am bound by every principle of honor, by the cherished hopes of my parents, to become Walter's wife. Oh! how can I wring his kind and trusting heart, how can I blot his glowing vision of a happy home? How can I crush his fondly fostered hopes by refusing to keep my long pledged vow? Father of Mercy, guide me! * * * and you, Laura, what of your future?"

"My future, Nellie, is swallowed up in the consciousness of the ever earnest present. Let me each moment live up to the highest realization of the capabilities of my being, and I know that my future will be one of usefulness and serene happiness. Somewhere in the realms of God's universe exists my soul's counterpart, and we shall meet and recognize at some point in the eternal way. It may be here or hereafter—what matters it?"

"And can you thus calmly contemplate the possibility of merging into that cold, helpless creature—an old maid?—one who has no place, no power in society. That were a sad fate for you, my warm-hearted, generous friend!"

Speak not thus carelessly, for I know your better reasoning would refute these charges. Must I necessarily change my nature because I lead a single life? Will there be no avenue open for the exercise of the emotions of my affectional nature? Can I not make for myself a place and a power in the hearts of suffering humanity, more enduring and more potent than any society can give? For years I have battled with an orphan's fate. Think you that as each year adds its measure of experience, I cannot continue to go forth, if need be, with augmented strength? There are women-would there were many such !-who, realizing true conceptions of life and its solemn duties, and whose prescient minds tell them that in the hereafter alone they shall know the fruition of soul-union, have dared to face the world and its epithet, 'old maid,' and dedicate themworld bows in reverence before the all-embracing love of these women, it still pronounces them cold, incapable of feeling in the closer, dearer relationships of life; and yet, could you scan the pages of their lives, methinks you would find recorded moments of quietude, in which the grateful incense of gladdened souls, the homage of admiring thousands fail to appease the intense longing for a nearer, dearer tie. But the hour passes. The thundering voice of humanity's distress sends forth its notes of summons, and smothering all these yearnings, forth they go again to battle for the weak. Then say not, Nellie, old maids are necessarily emotionless, helpless beings, and should you ever meet with one such devoted soul as I've described, and feel attracted by a kindred sympathy, oh! do not hedge her in with a divinity so great as to render her incapable of response Remember, that though Godlike in devotion, she is human still; proffer her your love, and be assured, she will ever bless you for it. And now, dear one, ere to-morrow's dawn I must start for my old field of labor again, therefore I cannot stay longer from your dear mamma."

"Then, Laura, my own, my faithful friend, though we may mingle in the family circle, let this be our parting hour. I know that your kind and noble nature will ever draw around you sincere friends. I need not ask for that, but oh! I pray that heaven will ever prosper you in all your efforts, and bless you in the fruition of your heart's desires." "And I would not dictate to you, my Nellie, a

line of action; but I beseech you to think seriously and long upon this momentous subject. Listen to the pure intuitions of your soul, and you will never fail to attain to happiness. This kiss shall be a seal of perpetuation to our friendship."

Scarcely sixteen months have left their impress upon the sand-beach of Time, ere we note the issues of our Nellie's life. We stand upon the sea-shore, the lashings of the waters upon the strand beat, beat, beating sound like the great pulsations of a mighty heart, and the foam-crested billows remind us of the flickering lights of human existence as they ride, for a brief space, in their towering majesty, then break and sink to give place to others. Night has spread out her sombre mantle-oh! how I love the night, lighted up with the mild radiance of the moon. We may bask in the genial warmth of the sun-we may gaze on gorgeous landscapes illumined by its brilliancy, until our souls grow with admiration of its beauty; but give to me the solemn, the majestic night! Why, every silvery moonbeam seems laden with a happy influence of strength, which steals o'er the wearied, discouraged soul, girding it for renewed action. Every whispering breeze and murmuring rill speaks out in still yet potent voice, "Sister, cheer up; let not earthlife's battles weary thee! Thou art divine; thou art omnipotent. Strike, and prove it! while from leaf and bush, dancing ripple and starry sentinel, goes up one grand, silent but soul-responsive chant to the All-Father. Fitting time for a soul, gathering from its surroundings evidence of its divinity and power, and prophesies of its destiny

-fitting hour for a soul to pass through the portals of a higher life.

Entering one of the cottages which skirt the coast, we find our Nellie stretched pale and feeble on a couch. Around are grouped her father, mother and husband-for such is Walter Williams. One glance into their mournful faces reveals the sad tale—she is dying.

"Walter, dear, roll my couch to the window throw up the sash, that I may once again feel the balmy air of June kiss my brow and sport among my tresses. • • Oh, 'tis joy thus to gaze on the pure blue vault of heaven. Tell me, ye starry watchers of the night, what of my future home? But nay; sublime as is the answer which your pure radiance gives, the silent voices, the angel whisperings which come tiding to my soul, picture to me a grander, a sublimer one. They tell of a land of beauty, lighted by the sunlight of shall indeed live. Oh, my Laura, had I heeded thy warning voice, earth-life might have been to me a blessed reality. Walter, my brother, unwittingly have I sinned against you; but you need not, if you could, ask my punishment, for it came with the very act. I have sinned most fearfully against myself and him. By my act I have cut short two lives in their earth-bloom; but you, you shall live to realize the capabilities and powers of your being-ay, my brother, you shall live, and thus I bless you. Mother, my mother and father dear, I go not so far but that I shall come again gliding o'er the electric chords of love to commune with you, soul with soul; and when at eventide the little home-band gathers round, your Nellie 'll e'er be near, to strengthen, cheer and comfort. Weep not, dear mother; nay, look up and smile, Thrice blessed is your child, who seeks a brighten home, where she the fruition of exerted power shall know; and-but-I'm going-now. Farewell-fare-w-e-ll!"

The explanation is briefly given. Unable fully to comprehend the warning words of Laura, Nellie yielded to the influence of circumstances and married Walter Williams.

Scarcely had the vows died on her lips ere she awoke to life. Attending the wedding was Edmund, Walter's only brother. Possessing all the noble qualities which in Walter she loved, he possessed, too, the magic power which found the inner spark of Nollie's being, and fanned it into a flame upon the altar of her soul. For days they mingled together, scarcely designating each other as the source of the supreme happiness they felt. No word was spoken; but that electric telegraph which extends from soul to soul revealed it. He remembered she was his brother's wife—she never forgot it. To prevent these new emotions betraying him into any word or act of inconsistency, he resolved to travel. Having made his preparations and adicus, he started for the train, arriving near which his horse, in a freak of madness, dashed across the track; but the mighty wheels of the iron monster crushed the driver, and in less than an hour he was carried back a mangled corpse. Nellie lived on. Her husband was ever gentle, ever kind; but he could not impart the warmth her nature needed. She pined and drooped-at last she died. Physicians pronounced her case consumption. Were they right?

Thus we leave one who, if she had obeyed the monitions of that voice which ever makes itself heard within the sacred precincts of the soul, might liave sown the field of earth-life with precious seeds, which would have ripened into golden harvests of true reward. Alas! that now she can only reap the worthless thistle-down of uncultivated faculties.

And Laura! What of her? Why, who that has gained this insight into her character need question of her path in life? Her letters come to us freighted with the deep earnestness of her soul, and we know how zealously she labors to instill the glorious principles of Truth into the minds of her charges. Into the realms of the future we cannot go.

Do you ask, reader, why I've recorded these incidents? I answer, because by tracing out their By the great name of WASHINGTON, effects I hope to strike a blow at that culpable levity and haste which characterizes most marringes of the present day. It is to you, my sisters, that I appeal-you who are about to enter married life for the sole purpose of gaining a home and support. Recall the wretchedness and degradation of Gertrude-the imbecility of Virginiaay, do more than this: investigate the cases of want, unhappiness-yes, and of crime around you, and see if you cannot trace it as the result of inharmonic, sinful marriages. You may advance as a plea the low rate of woman's wages, and say Forgotten, lost to human sight, you cannot live by them. Better die in striving to live a true life than live materially blest but ever transgressing moral laws, consequently ever enduring penalties. This, however, involves the No! Never stoop to lick the rod! consideration of another point. Man has almost ever monopolized the means of a support, leaving to woman one-the healthy, elevating occupation of sewing from morn's first streak to midnight's gloom. Woman, slave as she is, or has been, obedient to the mandate of her deity, unmurmuringly took her allotted sphere, embracing it as her destiny. But is it so? Man designated it, but has God decreed it? Wherefore has he given to woman will, individuality, desire, intellect, talent, every faculty that man possesses, unless it be to use them? There is sufficient evidence that woman's position is false, in the simple fact that she is breaking through the limits man has imposed. A new era is dawning for woman, and she who, stepping bravely forth, asserts and maintains one God-given right, hastens by so much its inaugura-

God has endowed his creatures with certain faculties, and he who fails to use them, who occupies a position inferior to their capacity, mocks his God and robs some fellow being of a livelihood. Therefore, my sisters, you whose abilities sanction your engaging in a higher and nobler pursuit, does it not occur to you that by swelling the ranks of sewing-women you rob your less favored sister? Let us see. A woman depending on her own exortions resorts most generally to the needle. Each addition to the ranks diminishes the price received, until now the number of sewing-women is so large, and the remuneration so infinitely small. that a poor girl having no other resource-though she convert her existence into one continuous day of sewing, and stitches the very golden thread of life into the garment which she shapes, baptizing it with the bloom of health from her cheeks, and entwining in each fibre the ebbing pulsations of er heart-cannot, nay, she cannot gain a support. Call ye that support which awards merely the bread and water necessary to life, without one moment of social intercourse or intellectual enjoyment?

There are many other employments for women with adequate capacities and brave hearts, employments which honor dictates and Nature sanctions, viz: clerks, book-keepers, copyists, designers, telegraph-operators, compositors, teachers, physicians, and even lawyers, if need be. Where is the inconsistency? Woman may stand on the rostrum, and teach the people the glorious principles of truth. Why may she not stand up in the bar and plead for the wronged and oppressed-

take the weapons of the law-assert and gain their rights? Surely this capacity in life would afford a wide scope for woman's tender sympathies and benevolent efforts, for there is no phrase whose meaning wealth and position so shamefully distort, no instrument with which they so cruelly grind down and inflict the poor, as this same law.

Then arouse ye, my sisters all, and listen to the roice which comes pealing through our land. It breaks upon our ear in the thundering tones of misery, it startles us in the piercing cry of snapping heart-strings, it reaches us in the doleful vail of want, and speaks to us in the pale, wan features of the compelled to be sewing-girl. Its ever-recurring utterances-what are they? Women, to your work! Step forth in the sublimity and might of conscious right, and open avenues for the exercise and use of the faculties and powers which God has given you, until you stand side eternal Love and Truth. They tell me that there by side with your brother, man, in the great battle of life, in the march-of progress.

Written for the Banner of Light. FAILI

BY A. P. M'COMBS.

Fail! who dare utter such a thought With heritage so dearly bought? What I twenty million freemen fail, Who dare to do, whose hearts ne'er quail,

Whose cause is just, and must prevail

O'er every foe? Fail ! with millions spent and thousands slain, With all our tears, with all our pain, With all we've lost, with all we've won, By Fredericksburg, by Donelson? By Heaven! No!

Fail ! never, while a Bunker Hill. Or Cowpen's Field is whispering still, Or Saratoga's frowning peak, Or Brandywine's red, bloody creek. With Yorktown battlements, still speak Of glorious deeds!

We cannot drop a single star, While ITALY looks from afar. While POLAND lives, while IRELAND hopes, While Afric's son in slavery gropes And silent pleads.

Fail! who breathes the burning shame, Who sells his birthright and his name, Must be a coward, or a knave, Who'd heap dishonor on the graves Of all the hosts of martyred braves

For liberty ! What I twenty million freemen fail, Whose strength is borne on every gale, Who wield a power of vast extent, And grasp in half the continent

From sea to sea ! With plains so rich the race can feed Or starve their enemies, if need; Who, as the masters of the world, King Cotton from his throne has hurled. And Corn hath raised, with flag unfurled

Upon the gale ! With education as a dower, And knowledge, that is always power; -While maid and matron, son and sire, Are burning with the olden fire, They cannot fail !

With forests deep, and valleys wide, With rattling wheels on every side, With mines of gold and iron hills, With giant streams and massive mills, With hands for toil and master wills To move the whole !

Whose art outrivals every one, Whose eagle soars in every sun. Whose name, and fame, and wealth are known In every land, and clime, and zone. From pole to pole!

By all the grand historic names, By all our fathers' heaven-born aims. By all the future yet to come,

We must not fail ! Fail! let not the word he spoke again-'T would make the bones of heroes slain, Now bleaching on Antictam's plain, Cry out in agony of pain, To hear such wail!

What! shall a nation, great and free, Now blazoned bright in heraldry, Be stranded, and go down in night, Too base to struggle for its right

'Gainst tyranny? No! Banish ease, each pelfish God, What I shall a nunv foe prevail. The spirits of our sires bewail Their progeny?

Fail! Traitors only breathe the word, Let those with love of country stirred, Rise in their strength, nor fail nor falter, But firm around their country's altar United stand!

Oh! NORTHMEN, now the time has come When you must strike, or all is gone ! Oh! don't you feel the mighty throes Of Freedom struggling with her foes? Rise in your strength ! rise in your might! Strike for your country and the right, Strike for the land your fathers gave, Strike, the grand heritage to save, Strike for your flag; strike treason pale Strike, he who dares to utter fail; Strike for yourselves, your hearthstone fires, Strike with the nerve each hope inspires; Strike for your sons in battle torn. Strike for your children yet unborn: Strike for mankind blows that will tell, On Time's great stream resurging swell; Strike deadly blows, none else will do, Strike traitors, till they beg and sue; trike crushing blows, that strife may cease, Strike, till you bring the dews of peace All o'er our land !

The Sayings of Jaffer Clayton. When a man takes his first glass of liquor, the balance needle of his life begins to dip the wrong

The carrion that lies by the roadside arises in the form of green grass and beautiful flowers; so man, whether in the dungeon, poor-house, or brothel, is on the road to something higher.

How like the human heart are two raindrops chasing each other down the window-pane. They have no beauty in themselves, but beneath the great magnifying glass of the Almighty's Love, hey shine forth with all the rainbow's glory.

All the elements of our country's proudest triumph might be wrought out by the sledge hammer of Revolution on the anvil of the direct Conflict, for the curling tops of lofty waves are only the crest of the ocean. From its depths comes the overpowering strength of its tides. Cleveland, O., June 25, 1864.

Original Essay.

RELIGION AND PROGRESS.

BY L. JUDD PARDER.

The long standing question-"What's in a name?" - perpetually, vitally presents itself. Once, indeed, in the long ago past, when men were more instinctive than rationally individualized, names were outer types of inner states, or, expressive of some personal psychological or physiological quality. Now we are more unnatural and more arbitrary. Civilism has drawn us to the circumference of things. We are somewhat detached from the central significance and spirit | Man needs to be redeemed both without and withof Life, and hitched to the car of Conventionality. But still there are certain correspondential meanings left us. And as we go back upon the within, for. Who knows but that they are in our very or the spirit, we spontaneously let the outer entype, embody and express the inner more and more. The words, therefore, Religion and Progress mean something. Contrariwise to the common estimation amongst us, there is no essential antagonism between them. It is a fixed Theology against which we do battle, not a true Religion. This last is always in union with Science; and these two, co-wed on Natural, Spiritual and Celestial planes, bring forth the child Progress, itself pregnant with thought-children fit to teach or rule

But what is Religion? . It has significance in two senses-the general, the special. In the general sense, Religion is an affectional consciousness of our relation to the Divine-not an intellectual, primarily, but an affectional consciousness. But what is the Divine? Assuredly, all things bear that stamp-that is, all things express the presence and power and use of the immanent Divinty. The expression is as to grades of existence and degrees. The Goodly Spirit is not only imminent, overbrooding and providentializing us from spiritual, finer and therefore diviner spheres, but immanent, also—finding outlook and manifestation through everything, by everything. Pantheism has its own significance and must not be absolutely set aside. As well try to make the universe an empty shell, or the form of man simply a galvanic machine.

Now Uses embody divine Ultimates. Hence uses best express the Divine. And they imply, always, that antecedent parentage of Love or Life and Wisdom or Form which are perpetually wed to bring them forth. So, therefore, when I say that Uses best express the Divine, in Her or His Ultimateness, I do not forget, but at once suggest, Essences or Elements, which are the bases of Affectional Consciousness, and, therefore, of the Religious instinct-as also, Forms or Methods whereby all that finds expression. Uses, then, imply irrisistibly Religion, on the one hand, Theology the Science of Religion, and all general Science itself, on the other.

But Uses vary, being dissimilar. For instance man is a threefold being, an outer, an inner and an innermost existence-or a Natural, a Spiritual and a Celestial, or specifically Divine Entity, a being of body, mind and soul, which, by virtue thereof, make him such. So, there are Uses Natural or External, using that term in its limited sense, Uses Spiritual, Uses specifically divine.

Now, is there a man not attached, that is, affectionally related, to some use? That use may be low or high, gross or fine, outward and material and inward or spiritual-or, it may be inmost, and relatively highest and celestial, and, therefore, specifically Christologic or Divine.

What is the induction? That all men are reli gious on the plane they feel and think and actbut not religious alike. The grossest and most material men, the men of the world, and such because bound hand and foot in mind and will by its gravitating attractions—each has his Religion, though he never so much as bends the knee of spirit to the Higher Spirit, or recognizes Immortality, Spiritual Progress, or Absolute, Universal Good. But his Religion is not that of Saint or Seer, nor such as Jesus, the Christ of Love, was interiorly commissioned to teach. Some use, something expressive of the Divine, on its plane, affectionally bends or binds every one. It is the progressive destiny of every mind to realize and and actualize, either here in the Seen, or there in the outwardly Unscen, the Religion of Christ Jesus -that Religion, in short, which is specifically of the inmost, and, therefore, specifically Divine. It has a twofold formula, an inward look toward God, an outward movement toward man. Love God thy Father and thy fellow men, said the Nazarene. And it is this specific Religion of Humanity, which, from the deeps of Consciousness we can truly say, nothing here on earth can ever supersede. When Jesus gave us the representation of Universal Love, even as Washington did of Justice and Garrison does of Liberty, the after ages got a Gospel of the Heart which cannot be transcended. But dead forms must decay and vanish. The renewed Spirit of the race demands a new Theology. The divine energy of that Christly Religion will work for itself a fresh fabric of theologic expression. Progress will be the generic means to do the deed. That will fetch this golden fish out of the waters of the God in man. I augur for this people, and for all peoples, a grand result, though it come walking through smoke and din of battlefields, where fierce passion spends itself in the spill of blood, or toils by many a winding way and successive "valley of the shadow of death" to its destined goal, when the Gospel of Progress blazes on all the banners of life. Progress is the ultimate of new Combinations on the one hand, and new Developments, necessari ly because of them, on the other.

To-day, we are progressively struggling to get rid of the principalities and powers of Darkness, which is Error, of the past—in the threefold sphere of the Church, the State and Society. Look around A Protestantism needs to be persistently protest ed against. Not one side or sign of it can fairly feed us with its offering. We go beyond-and ask not simply for refreshment but nutriment Whether it be Methodism, the theology of the million-or, Episcopalianism, that of the upper and aristocratic ten thousand-or, Presbyterianism for the hard-headed-or, Baptistism of the hard-heart ed-or, Universalism for the loving-or Unitarian ism for the thinking-or more Quakerism, that and nothing more, for the beauty-sacrifleing—each and all alike are inadequate unto us, catching the Light of a New Spiritual Age. We need a Theology, expressive of a Religion for Humanity-Christ-ianism over again, and something morethe heart of God once made manifest by the living life of the Nazarene, the fount of highest and broadest feeling, wed to a head commensurate, in its dualism, with the demands of the rapidly developing Affection and Reason of the Race. Hence, we need, and are getting because we do, a new outpouring of the God in high spirit-in short, a special Spiritual Dispensation. So the signs signify, and any man may interpret them who has anointed eyes. Mere Church-ianism, dead in the spirit and in its trespasses and sins against the

inspired mind. Defunct bodies should not lie on highways to depurify the atmosphere, or impede the freedom-trend of men.

But do we realize in thought the full spirit, and alm, and irresistible tendency of this new Spiritual Age? As I understand it, that is dawning now not simply fraught with an iconoclastic, but gifted with a constructive spirit. Something else besides a perception and agonized feeling of defects is needed. Let us open our interior eyes of mind, and sight the probable effects of the advent, already foreshadowed, of a special Universal and Unitary Truth-Dispensation. As I see it, that is missioned to march not only through Churches, but, also, through States and Societies. It will level with one arm of power, and build anew with the other. in. A new set of principles, a new system of methods, a new style of women and men are called midst?

Do I merely make surmise? Let the signs, abundant on every hand, make their demonstrative signification. Let us march out of old places to meet the new comers. When George Fox, that heroic and apostolic spiritus-revelator, took his life in his hand, and went forth with a New Gospel on his tongue, to wit, that God is an inspiring and guiding light in every man's soul, did he pause because the Church and State, and even good men but blind, set up a flerce front against him, and would not accredit, as from God, the word he gave? Of a verity, I think, we stand to-day on the threshold of a Grander Dispensation than his -grander, indeed, because broader in Wisdom. but not higher in Love, than that which came by the lips and life of Christ Jesus. A new Evangel shines on us—a Gospel commensurate with the fullness, if not the completeness and perfectness, of Divinity, the true trinity and unity of Truth, and Love, and Wisdom Universal.

I said such Dispensation opening will be constructive; but first it will be disintegrative. It knocks with irrespective hand at the doors of every department. And it must and will overthrow every idol. What do we see in the State? No God of Absolute Justice, either constitutional or practical, is there enthroned. Granted that everything there is as well as well can be. We aim for, and, in the providence and by the grace of God, we must and will have better.

What do we see in Society? A huge machine of Custom to grind to atoms the highest hopes of man. Civilism is its right arm of power and Ecclesiasticism its left. Between the arms of this trained but terrible force the pure Christ of Justice is well nigh crushed. Therefore, in the light of that Wisdom which sees uses in everything and event, and which justifies herself by long results, I hail the one set of preparers of this new Advent -war and woe and all distress. There are two methods of Divine Government, each equally authentic in its place. They are Sausion and Force. One is the child of Love, the other of Wisdom. When one cannot avail, the other must. And I say, if the Light cannot get into the world's Bastiles, the Bastiles must be demolished, that it may shine over their waste places, and light the workmen who build anew. I am for Force when Wisdom presents it, because I am a friend of Love and

If we are to have a new Theology, we must have a New State, the New Church (ere long to rise) to be the Mother of it. Church and State ought to be, as in essential reality everywhere they always have been, one. This ostensible separateness never struck deep. Every thinker knows what mutual and interactive help and play there practically is between them. Give us a pure, a divine, a rationally justified and a continuously inspired Church—and it must help keep pure and heaven-helped the State. I proclamate a State resting on three corner-stones, to wit: First, That all things and forms, atoms and forces, are dual, that is, sexed, positive and negative, masculine and feminine: hence woman must sit in the Legislative hall, on the Judicial bench, and go wherever her abilities can take her. Second, man is an individual sovereign, and though as a social being he has not the right to do as he pleases, unless he pleases to do right, (which right is determined, first, by his own development, and, next, by his relations to others) yet that broadest, amplest, fullest freedom, consistent with the law of its own limitation in this sphere, should be allowed him. Third, that Governmental structures and forms may and inevitably will be outgrown, new ones be demanded, and that effect of progress be understood at the start, and constitutionally recorded. No living or defunct Governmental Institution ever expressed, on its Constitutional parchment, either of those three. I look, then, within the next decade, for a new Declaration of Independence, and an entirely new Constitution for the purified Nation.

But before that hour fully comes, expect not only no peace, but civil war and disintegration in the North. A returning soldiery, demoralized, in the main, by camp life and the bloody incidents of battle; an increasing peace party, lost to a sense of real Justice and Purity, the only solid bases of peace; and the revolutionary power of new Ideas come to every sphere of life;-these will usher us into new battle-fields not simply of mind, but arms; and not simply hot, but bloody. Besides, the North is not yet fit, before God, for its own heritage. We behold, indeed, a plenteous and splendid illustration of public spirit and private worth; on every hand a royal self-sacrifice and a kingly act in behalf of all that goes to make a people great, by the standards of the past-but we see, also, a lust of gold, a corruption of morals, and a lack of education in the spirit and aim and use of grand new Principles waiting advent to power, and even now asking but to be heard, which must eventuate in still successive woes. Well, always the pathway to heaven is through hell, even though it is not necessitated unto every one to have the hell pass through him. Therefore, let us put our trust in God, gladly greet the comers of redemptive thought, with which the New Age comes burdened, in the spirit of that redemption which awaits us, and valiantly fight in love, and if needs be with arms, for the Truthpowers commissioned from out the heavens of spirit to help fashion for us this gladsome end.

But what is that end? It is spiritual development within, and absolute reconstruction without, for all. Hence not only individual purification and illumination, but political, religious and societary re-institutionalization is God-demanded. We cannot jump into new states. We must grow. Hence the need of every aid. And by this light we justify that Wisdom which uses those evils we have, or those which are to come.

To-day, in the State, we are rapidly tending to military rule. Who can say that in the accumulated troubles marching out upon us, a still stronger hand may not be needed to give us even the semblance of some security? Besides, we are going forward to solve a problem in Government, to wit-the reconciliation of what has hitherto been deemed antagonistic, and which is evidently opposite. Autocracy has its goods and uses; Democracy spiritual rights of man, and lacking a God of Na- its. We are fit for the absolute of neither. Why ture, must give way before the march of freshly | may not there be, under the providence of God,

and by His interposed aid from out the realm of the spiritual world, a conjunction and unitization of the twain? Bo, an Spirituality (top brain) in man intermediates between Individuality (front brain) and Sociality (back brain), may a Theocracy intermediate and reconciliate between Monarchy, on the one hand, and Democracy, on the other. The result is a Theocratic Democracy; and to that, I think, we are, angel-led as we are, irresistibly tending. In Science, in Religion, in Art, and in all domains practically educed from them, as well in Sociology as in Ecclesiasticism, or Government, two sides are perpetually seeking to be set at rest as an harmonial One. The doctrine of the trinity runs like a golden Gospel through everything. Herein, it is the two opposites, and the one unitary marriage of them.

Possibly we may conquer the Rebellion this summer, God granting us victorious arms by Grant-what then? The Mexican question, on the one hand, and the still vexed question of the Negro, representing one issue of that great laborproblem, by-and-by to arrest and shake the North by the hands of aroused white men and women, will still perplex us. It may seem to some very plain, very clear. It is not to me. For, aside from even a triumph of the "Monroe doctrine" once again, and a possible, not to say probable, grasping or seeking of Mexico as part of us, what is really to become of the man in sable skin? Deliverence from bondage, and even enfranchisement, are not education nor manhood. Besides, the genius of the Negro race on this Continent demands something more than we have ever generally thought to help it to. A grand future awaits that feminine and inspirable people, doubtless; but it will only come by distinct nationalization, How lofty, and yet how practicable, within the scope of the spirit of mighty Change, would be the exemplification of that retributive as well as distributive Justice, making over to the black, for him to build on for himself a Nation, some of the very soil worked in woe, and sweat of blood and tears. Having reaped for many a year the benefits of his bondage, the special Age of Justice, incoming, demands at our hands whatever of paternal and fraternal help we can yield for the establishment and consolidation of a Negro Nation. Though it take many a year yet to reach and actualize that, that is what I see is the ultimate of the vexed question.

Truly, it is the Epoch of Freedom that is upon us, and all slaves must be freed-woman in her bonds, the white laborer in his, the slave to St. Custom, on one hand, and to St. Conventionality, on the other. On this complex battle-field we stand not alone, as never did a single inspired one. The same God and spirits that inspired the heroic of the past, and the illustrious by good deeds done in the body, will inspire us. Listen! the tramp of angelic hosts is on these shores. Look! the almost visible thoughts of the New Age descend And it is not poetry, nor phantasy, but fact, that we feel already the flow of that divine life and thought, giving us the grandest Dispensation the

world ever saw. Boston, June, 1864.

Spiritual Phenomena.

Physical Manifestations.

You accept records of spiritualistic experience and phenomena from all quarters, I suppose, Mr. man, and a woman, each following the other in fountain: continuous order, though the Indian-a gigantic Oh, that the day might have perished in which I man-appeared to be the presiding genius. There were two mediums, the leading one a Mr. Church, and another, to share with him the exhaustion incident to these efforts. After the tieing and untieing processes had been gone through with—the mediums remaining tied, however-these beings moved about the open spaces of the room, talking in very plain language, answering questions, touching us on the head and other parts of the body.

Let it not rejoice among the days of the year!

Let it not come into the number of the month fanning an invalid with that fluttering motion that no mortal can imitate, and showing their presence in various other ways. I had my legs thrust out unbecomingly-the room was darkwhen a powerful hand placed them in an upright position. Movable articles were placed upon the laps of those present, by request: music was made by the Indian, who took the instrument from its place, carried it with him, and returned it again. The room was dark, but scarcely dark to us, with so many evidences of tangible, ponderable existence. Every parallel or angle from them to us, either in their speech, their fumbling around the bureau or for lost articles, the noise of their tread, indicated that there were unearthly beings present. How these elements are brought out, how eliminated from the atmosphere, or other sources, how dissolved in a twinkling from disturbing causes, I cannot say; but certainly there were other beings present, clothed like ourselves, and gifted with a bright intelligence, or else the evidence of our senses in the transactions and concerns of life are of no possible account.

It matters not what social and religious ostracism may say, what speculations ignorant minds may make out of this thing, for generally their converts are of the foolish, and not the wise; are not the rich and noble, but more frequently publicans and sinners. It matters not what the press may say, that bends to it like the oak of the forest, these things do not affect the reality of these phenomena or invalidate their unearthly origin.

There were several army officers present, one of them a Colonel, the most respected of ou company, who entered into the disclosures with the warmest interest, and was treated with much urbanity by these celestial-we leave it for others to say devilish-visitors. It should be observed of the Colonel, that he was a kindly man in his expression, and was said to be "sympathetic"your correspondent could not claim such an honor, but was highly gratified with what he witnessed. The remarks were on common subjects, with the exception of those of the woman, which consisted of a short lecture, addressed more particularly to doubters, was unexceptionable in its tone, as was everything uttered, even by the Indian, whose perceptions of right and wrong shone out, intuitively and without hesitation, when the occasion required. The medium, Mr. Church, a resident of this place, I should say, with my limited knowledge, cannot be excelled in the peculiar department he is gifted for. His agency, or mediumship, is greater, I imagine, or more satisfactory to investigators than that peculiar illumination of persons delivering lectures, or of bodies suspended overhead, for here we have all of these, and more besides. Go and see, ponder within yourselves, be as cautious as Nicodemus, but no instructed, well-balanced mind, in these days, can forego the facts that Spiritualism is presenting to the world. There is nothing valuable in our previous life that need be lost in these investigations, and there may be some gain. A grain of wheat from the fabulous ages, is said to have sprouted up in this generation. We are reminded in this that the stray thought of the humblest may not be lost. ILLINOIS. Springfield, Ill.

SKETCH.

BY DR. HORACE DRESSER.

"Ye have heard of the patience of Job."

There is feasting in the land of Uz. The patriarch's sons are holding high festival. The banquet bath brought together the whole brotherhood of the house of him who feareth God and shuneth evil. The daughters, also, of the Uzite worshiper join in the assemblage of his sons, and eat and drink with their brethren. Joyous gathering! But there is one who hath fears for the festivities of that family. The goblet, red with wine, hath freely gone around that circle, and hearts that should have praised, perchance have cursed Je-

At early morn an altar smokes in the far-off distance, at the paternal home. Ten times the blood of bullocks slain hath flowed in crimson current, and burnt-offerings are made thereon, for the feasters' sins. But hecatombs of victim-beasts in bloody sacrifice now cannot save from doom the guilty sons.

A herald in his haste hath now arrived at the threshold of his home, and tells the fearful father of the havoc made among the hundreds of his herds and servants, slain by Sabean swords. And, while the tale is scarcely told, there cometh still another with revelation that the flery bolts of heaven have fallen fast upon the flocks and them that kept their watch, and burned them all. Anon, and in succession swift another heralds forth that lawless robber-bands from off Chaldean hills have captured all the burden-beasts, and made their swords drink deeply in their keeper's blood. This hardly told, and yet again a messenger liath come with word that sweeping winds from out the wilderness, and blasts from deserttracts have leveled low his first-born's house, and all his sons are dead beneath its ruins. Catastrophe how sad!

The patriarch sire hath worshiped. With shaven head and robes all rent, the man of God is prostrate on the ground. Evanished now are all his household joys, his hundred herds, his thousand flocks; and yet from the fallen man there cometh forth an utterance of words of wisdom .: Jehovah gave-Jehovah hath taken away-blessed be the name of Jehovah!"

The great man of the Orient hath sat himself among the ashes. The Evil One hath smitten sorely, and he hath taken a potsherd for a comforter. Curse God and die, is the counsel of the mother of his children; but he heedeth her not, and albeit retaineth his integrity. Saith not the sufferer wisely in the day of his affliction-Shall we receive good at the hand of the Almighty, and shall we not receive also at his hands?

A friend cometh from Teman. The Shuhite partaker of his hospitality hath heard of his affliction and hasteneth also to his habitation. They meet there the Naamathite, on like errand, come to mourn with him and to comfort him. Approaching near they gaze upon him, and, at length, it cometh to pass they know the Satan-stricken. With mantles rent apart, and sprinkled dust upon their heads, they lift their voices high toward heaven and weep and weep aloud. 'Howbeit, so great his grief, seven days and nights they speak no word to him they visit—wise men, indeed, withholding words from one bowed down to earth and crushed with sorrow.

List-a voice hath broken forth upon the seven days' silence. Long pent-up grief hath burst the Editor? A few evenings since, at this place, at | soul's strong barriers, and curses upon the birthone of the séances, appeared an Indian, a white day hours now tell how full hath been the sorrow-

Oh, that the day might have perished in which I
was born;
And the night which said, "A male child is concolved!"
That day—let it be darkness!
Let not God inquire after it from on high!
Yea, let not the light shine upon it!
Let darkness and the shadow of death stain it!
Let a cloud dwell upon it;
Let whatever darkness the day terrify it.
That night—let darkness seize upon it! Oh that night! let it be desolate! Let there come in no sound of joy!

Let them who curse the day curse it; They who are skillful to rouse up Levinthans! Let the stars of its twilight be darkened; Let it long for the light and there be none; Neither let it see the cyclids of the morning!

Correspondence.

A Few Questions.

Northern women are discussing the propriety of Northern women are discussing the propriety of eschewing foreign fabrics during the war. Imported carpets, laces, silks, etc., are to be repudiated henceforth, and the gold paid for these dispensables is to remain in the home treasury. The women of Washington commenced this reform movement. New York, Boston, Baltimore, and other places; have followed in the wake of Washington New York, balden of the Capital have

Washington. Now the ladies of the Capital have organized, written a Constitution, and very modestly recommended their articles of faith to other associations. The following are among the arti-cles of the Ladies' National Covenant:

Ann. 2. The object shall be to unite the women of the country in the carnest resolution to purchase no imported goods, where those of American manufacture can possibly be substituted.

Arr. 3. The signing of a pledge based upon, and in conformi-

y to the 2d article, shall constitute any woman of good Char-oran a member of the Loyal National Covenant.

Now for the questions. Who will be the arbiter in the case? who judge and decide the "charac-ters" of the applicants for membership in this as-sociation? Miss Matilda Jane Jones may captisociation? Miss matina Jane Jones may capti-vate strong hearts by her beauty and spilles; her graces and jewels may dazzle and win the eyes and souls of half Washington, but behind the mask there is darkness and moral imbecility. Will the ladies admit her into full communion? Mary Smith is a patron of London and Paris, Her soul is as spotless as the lily, as pure as the pearls she wears. The world, however, has taken quite another view of the little woman. What will be the fate of Mary Smith? Accept her as a "covenanter," thereby saving to the nation the gold she sends over the sea, or reject her at our

country's cost?

New York is a golden city. She pours out the yellow dust like seashore sand. She pays eight thousand dollars annually to the poorest poor who walk the streets, trailing silken robes and exhibiting rare diamonds. Many of these women are denizens of splendid houses. Europe furnishes these halls of hell, and clothes the immates. Naw York pays the hill. What is to be done? country's cost? New York pays the bill. What is to be done? Accept the "covenant" of these women, and save the gold from foreign hands, or brand them still with laces and silks? We women of respectability sign the pledge and patronize home manufactories, while our husbands dress these ill-fated victime of their lust in "number and fine linen." Any tims of their lust in "purple and fine linen." Any

It is said that women fear contamination, and It is said that women fear contamination, and the third article in the "Covenant" is but self-protection? Who contaminates woman? who makes her the wreck she is? What of men? How regard and treat them, if suspected of the taint of moral leprosy? "An anti-tobacco covenant" has been written. Would it not be wise to add an article excluding from membership all but "good characters"? And the temperance pledge, too. let that go the rounds. let no imported wises too; let that go the rounds; let no imported wines be drank by men of "good character."

When the call came for volunteers, there was no specification for "good characters." The nation was in peril. No one asked, or cared, whether the men were Jews, Mormons, Christians, or Hottentots—i. e., if they were white and war-worthy. What would the consequence have been had Mr. Lincoln called for volunteers of "good character"? I am thinking, while I write, of small men with great names, of low men in high

places. Their names would creep from my pen's Naryland. good service at last, explating, it may be, the sins of long years. Would it not be well for the women of Washington to inaugurate a new society, founded in Justice and Equality?

This is only a suggestion.

H. F. M. BROWN. 97 St. Marks place, New York City.

Throat Disease and Coal Oil.

In a recent number of the BANNER, I read a communication purporting to be supermundane, on the subject of Petroleum. The influence directed the writer to say that this wonderful and useful commodity was prejudicial to the health of the human family, and that the prevalent increase of throat disease, including the deadly scourge— diptheria—was attributed to the discovery and consumption of this oil.

consumption of this oil.

Now I do not profess to be able to prove, scientifically, why this cannot be the case. But I submit that when ascertained facts disagree with theory, mundane or supermundane, the theory must stand from under. What are the facts in this case? If Petroleum, in its manufacture or use, be charged with poisonous properties to the extent of destroy-ing the vitality of the glands, or tender membranes of the throat—I quote from memory—so as to su-perinduce diptheria or bronchial affections, where should we look for such manifestations, if not in the oll region of Pennsylvania, where the atmo-sphere for miles around is impregnated with the

volatile particles of this oil?

But instead of throat disease being frequent there, I am informed by residents and visitors that there is a marked absence of everything of the kind; and the idea is very generally entertained that the exhalations of Petroleum are greatly con-ducive to the alleviation and removal of such com-

I met an acquaintance to-day, whose experience goes to sustain this statement. He has suffered for some time from throat disease, and without being asked, he informed me that since his return from the oil country, it was much more trouble-some; that while sojourning there he felt much relieved, and solely on account of the healing qualities of the atmosphere.

Being reminded by this voluntary opinion of the opposite declaration of your spirit friend, I asked that the question direct—if a deleterious effect him the question direct—if a deleterious effect from the use of Petroleum could be anywhere observed in that region, as to general health, and throat complaints in particular. His reply was wholly adverse to the statements projected in the spirit article alluded to.

I would be slow to denounce your author as a lying spirit, but feel justified in calling on him, or her, for a revision of that opinion, or the rationale by which it can be maintained, in the face of my positive facts.

This is a grave matter, affecting as it does such

This is a grave matter, affecting as it does such important interests, and should not be permitted to pass off with a random guess. It is unaccountable to me how much apparent weakness and deplorable stupidity is jumbled up with much that is strong, and beautiful, and good, all claiming to emanate from an advanced plane. Please to let this Petroleum spirit try again;

meanwhile I will gather more facts, and, if need be, let your readers have the benefit of them. Yours for truth and common sense

Buffalo, N. Y., June 30, 1864.

From Mrs. Chappell.

Being about to leave the East to spend a few months in the West, I desire, provious to my de-parture, to express my deep sense of indebtedness and my heartfelt gratitude to the numerous friends who have so generously ministered to my happiness by their liberal benefactions, during my brief residence in this part of the country.

Through your mediumship (the Banner's,) I

have had the pleasure of making many new and valuable acquaintances, by which my sphere of usefulness—as well as my treasury of profitable experiences—has been greatly enlarged, conduc-ing to my better preparation to add progressive minds in their more healthful unfoldings. I have ing to my better preparation to aid progressive minds in their more healthful unfoldings. I have found your columns as essential to my equipment—and to my fellow and sister companions, laboring in the great warfare with "spiritual wickedness in high places"—as are forts and arsenals to our soldiers now doing battle for our beloved and imperiled country.

I have visited many places where I have spoken to the friends of our great movement and the re-

I have visited many places where I have spoken to the friends of our great movement and the recipients of our beautiful philosophy, with great pleasure to myself, and, I trust, not entirely without profit to them. In Somers, Conn., where I last spoke, they have a fine house of service, generously provided for them by Bro. Hall. Before I left them I ascended Ball Mountain, and then gave a lecture upon the "Results of the War." The a lecture upon the "Results of the War." The subject drew in many from the churches, who, probably, would not otherwise have come. I am now en route for Prospect, Oneida Co., N. Y., to visit my daughter; from thence, after a brief interval, shall proceed to Battle Creck, Mich., where I expect to locate during the warm season.

Any of the dear friends of our cause who may

desire my services, will please address me there till further notice.

My heart was never more in the work than now. in which I am daily growing stronger and better girled for the great contest that is inevitably before us—a contest that will call for great moral power, sustained by a controlling love of the right; power that is the result of a spiritual haptism of both the heart and head; a power which will enable us to administer oil and wine to the myriads of riven hearts that will need our sympathies. May we all gird ourselves for the coming conflict, so that "one shall chase a thousand, and two put ten thousand to flight," when the foe comes out of his entrenchment to meet us on the open field of

The Lord bless the BANNER, and preserve its folds from trailing in the dust. Heaven smile upon all who profess to love the philosophy which it is intended to symbolize and defend. May none of us become weary of our work, though often we may be weary in it; and may the path of each be as "the light that shineth more and more unto the perfect day."

Yours in love for truth,

SOPHIA L. CHAPPELL.

SOPHIA L. CHAPPELL. Boston, Mass., June 10th, 1864.

Walter Hyde's Marriage.

The question of marriage is to some pure minds so perplexing, that I ask leave to place these thoughts upon your BANNER, that, mingling with thoughts abon your DANNER, that, minging wits light, they may reflect a ray to some receiving, loving spirit. The soul possesses its desires before the mind can, through the faculties, fully comprehend them. Hence, in the choice of companions for life, the mind may misjudge, even though

it feels fully satisfied.

Parties differing widely in temperament, organization, and in choice, may, in the summer-land perceive a complete adaptation, and vice versa. It is well, therefore, to trust as much to the soul relation, as to the best and truest judgment haved more extended detections as the same of the soul relation. based upon external and educational appearances. This may be done by magnetic rapport, but care should be taken to avoid magnetic control, for that may bias the spirit and mind, and the soul's purer purposes not be fully realized.

Moreover, the angelic nature of woman is not to be trusted to the guiding care of many hus-bands, any more than the climbing vine can often change from the support of one sturdy oak to that of another. When once the fine tendrils loose their hold they cannot again become so trustingly

their hold they cannot again become so trustingly and securely fixed. The most thrifty, beautiful, and bearing vines are those that are permitted to hold on lovingly to the object of their choice during the earth-life.

Be it known, therefore, that Nature's positive rule is to develop gradually any growth that is established on a firm foundation. And I willingly and gladly assume the responsibility of loving and protecting one deveted commanion, with the and protecting one devoted companion, with the hope and natural expectation that we may mutu-ally grow in spirit, in understanding, in wisdom, and in love

To accomplish this, our brother, J. M. Peebles, of To accomplish this, our brother, J. M. Peebles, of Battle Creek, Michigan, joined the legal bonds of marriage to those of affection that had already bound together Mr. Walter Hyde, 120 Broadway, to Miss Zelia J. Marian, of New York City, on the 24th of June, at the residence of Peter Jackson Esq., and in the presence of Peter Jackson and his worthy companion, Mrs. Jane M. Jackson, W. P. Anderson, the spirit artist, and Mrs. Anderson, his soul's true mate, and many others.

Wosend fraternal greetings to our friends every-

his soul's true mate, and many others.

We send fraternal greetings to our friends everywhere, with the assurance that our lectures and labors for the improvement of the race shall continue, and, we trust, be augmented by this timely addition to our physical; mental, and spiritual power.

WALTER HYDE.

The eighty-eighth anniversary of our nationality finds me in the "Monumental City" with its accustomed display of enthusiasm from old and young, amid the din of rockets and the unfurled folds of the "stars and stripes."

folds of the "stars and stripes."

Baltimore has passed the trying ordeal of political confusion, which, three years ago, found her so divided in sentiment, and undecided as to what part to take in the impending "crisis," owing to her geographical position and strong pecuniary interests being identified with the South.

The discipline of the past has nobly strengthened the hand of emancipation, and proclaimed Maryland a free State, destined to achieve a degree of prosperity heretofore unknown within her borders.

I find progressive minds here, who are earnest advocates of our philosophy, who with "liberty of thought and freedom of speech," are building up the temple of reform in a religious sense; yet politically are opposed to any idea that may be suggested as to the trials, causes and results of our country's struggle, evincing at once a degree of acute sensitiveness that has not outgrown the political teachings of the past, and never will, so long as restrictions are thrown around speakers, by words and acts, to touch not upon any other theme save the "fact of spirit intercourse," whose platform, if I understand it, embraces all truths, and has no forbidden ground save that of bigotry, selfishness and error.

selfishness and error.

It is the agitation of thought on all subjects, it matters not how cherished our opinions, that alone can enable us to be true learners in the school of life, and manifest that liberality of senting at the liberality of the school of life, and manifest that liberality of senting the highest feature in the timent which forms the brighest feature in the

Spiritualistic Philosophy. Truly yours, ALCINDA WILHELM, M. D. Baltimore, Ma., July 4th, 1864.

Convention at Lockport, N. Y.

A Convention of the Friends of Human Progress was held at Lockport, N. Y., on the 10th, 11th and 12th of June. From a general report kindly furnished us by its officers, we condense the following summary of its proceedings:

The Convention was organized by the appointment of Warren Clarke, Chairman; Priscilla R. Jones, Secretary; George D. Taylor, J. M. Pee-bles, Mrs. Dr. Harman, Mrs. Roberts, Committee

of Arrangements,
G. D. Taylor was the first speaker. He advocated the affectional element as a means of bring-ing the spirit into an elevated condition. Our mission should be to act with Nature, by beautify-

ing that which appears unbeautiful, and sowing seeds of kindness and affection.

Mr. Clarke congratulated those present on being able to introduce reformatory subjects to the attention of the public.

Mr. Peebles would give more for a small audience with energy then for a large one without

ence with energy, than for a large one without. He was reminded of an old Methodist steward whose church died out; he was the only one left but he had faith and zeal, so he went to the meet ing-house alone at the usual hour, and sang and prayed. Some chanced to go by and heard the old man pray, and they said "One man is in earnest; we will go there." They went; they became interested; a great revival followed; an active church was the result. That's what we want and activity. The great chief of references —zeal and activity. The great object of reformers should be the elevation of the human race.

J. Sybrandt.—The world is moving; mankind are laying off old forms and adopting principles far in advance of those which have heretofore guided them. We need active men for our times; men whose practice is in keeping with their pro-

Dr. Harman.—It is good to be here, to stand upon a free platform and discuss reformatory sub-jects. There are some who are liberal on many subjects, but narrow-minded on others. Reformers see great truths, which the masses do not com-prehend. Whoever improves man as man, glori-

Mr. Clarke recognized a change manifest in en-Air. Clarke recognized a change manifest in en-tire communities, which indicates the operation of principles. He would like to see more activity, but if he did not before he left this world, he would afterwards; for he did not expect to lose his interest by throwing off this external form, but to have more than ever.

Mrs. Taylor presented the subject of health and At this point a song by G. D. Taylor was well

Mrs. Parker alluded to a woman she met that morning, who, with a child in her arms, and mis-ery depicted on her features, begged her to say something for her at the meeting. An earnest

plea was made in her behalf.
The morning session of the first day here closed.

In the afternoon the following resolution was of-fered by the Committee, and adopted: Resolved, That the enslavement of the black man is a crime for which, under the hand of Infinite jus-tice, our nation is now suffering a terrible punishment, and that only through universal emancipa-tion is it possible for our country to secure a

permanent peace. The resolution was ably sustained by Mr. Peebles. The unity of the human family is such that if we injure one we affect all. He loved the word "Freedom;" it is the mightlest word in the English language. He admired those who will speak the whole truth, though the faggots be lighted and

the cross be built.

Mr. Maples thought emancipation one of the first requirements of Nature. Not only should the body be emancipated from physical chains, but also the mind from theological fetters

Mr. Sharp would act up to the Golden Rule in his treatment of the black man. It is unjust for us to claim any rights which we would not freely award to another.

Mr. Hammond would have erased from our Air. Hammond would have crased from our Constitution all distinctions of color, for all men, of whatever color, are equally dear to the divine heart, and should be to our own. He was pleased to see the dress reform introduced, and that many

to see the dress reform introduced, and that many before him were its practical advocates,
Mr. B. M. Lawrence spoke on Health. He said, fow can claim that perfect wholeness which the old Saxon word implies. Women should become physically better; the dress reform evinced a willingness to adopt measures for a more healthful condition. He mentioned a girl who sowed twenty-six bushels of oats in a single day, and was ready to dance or play at night. Education was ready to dance or play at night. Education of the body is as important as that of the mind. He spoke of the rights of individuals without re-

and to sex, and claimed that the right to vote by all was one of paramount importance.

After some remarks upon Health by Mrs. Dr. Hoffman, the meeting adjourned until evening.

At the evening session Mrs. Dr. Hoffman con-

tinued her remarks. Speeches were made by Mrs. Dr. Harman, Mr. Allen, Mr. Peebles, Mr. Hammond, Mrs. Parker, and Messrs. Clark, Taylor, Hammond and Dunton.

On the second day the following resolutions

furnished subjects of comment:

Resolved, That the wide-spread and alarming evils and curses of intemperance will never disevils and curses of intemperance will never dis-appear until the present false and ruinous sys-tems of Religion and of Medicine shall be done away, or materially modified.

Resolved, That man's days should be long in the land, full of health; that sickness and premature death are the result of violated law (accident ex-cepted), that mental health and development de-pend largely upon the condition of the body; and

pend largely upon the condition of the body; and that it is our interest and duty no less to observe physical law in all our habits of living, than

physical law in all our habits of living, than moral law in all our dealings.

Resolved, That the times do, in a special manner, call upon all patriots and lovers of humanity, to exalt and honor useful labor of whatever kind; and to eschew all extravagant and useless expenditures; and that we hail the movement toward retrenchment and economy on the part of the women of our land, if faithfully carried forward and adhered to as one of the most ausniward and adhered to, as one of the most auspi-

cious "signs of the times."

Resolved, That the present costume for women is one of the greatest barbarisms of the nineteenth century; that it is incompatible with health, comfort, convenience, neatness, economy and true taste; and that it should be discarded for something better, as necessary to the welfare of the in-dividual and the race.

The temperance question was freely discussed, and the inconsistencies of those who uphold the use of intoxicating liquors eloquently portrayed by several speakers.

Mr. G. D. Taylor and Mr. B. M. Lawrence sang

several appropriate songs, and Mrs. Parkhurst improvised a poem. Mr. Hammond defined his understanding of the

term "Spiritualist." He remarked that a Spirit-ualist is one who believes in eternal progress; who believes that when we leave these bodies we do not go to some far distant place, some isolated realm of existence, but continue to act, and exert an influence upon affairs here. A true Spiritual-ist is one who is absorbed in the best and highest interest of marking it. They were as noble, fath-

ist is one who is absorbed in the best and highest interests of mankind. If we work as noble, faithful men here, we become qualified to enter upon the duties of the life beyond.

The Sabbath sessions were characterized by an increased interest. Addresses were made by those who had participated in the exercises of the previous days. An original song, entitled the "New Era," was sung by Mr. Lawrence. Closing remarks were made by Mr. Peebles. Subsequently, the following resolution was read by Mr. Hammond:

mond:

Resolved, That true marriage is one free, loving, life-long union of one man with one woman, and that all ancient or modern attempts to substitute any other less sacred and permanent arrangement

any other less sacred and permanent arrangement in its place, meet at our hands only prompt and unqualified rejection and reprobation.

After the reading and brief remarks upon this resolution, a marriage ceremony was performed, acknowledging the union of B. M. Lawrence and P. R. Jones in harmony with its spirit, immediately after which the Convention adjourned.

· LECTURERS' APPOINTMENTS.

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

of their hearers to the BANKER OF LIGHT. N. Frank White will speak in Chelsea, July 2i and 31, Aug. 7 and 14, and Sept. 18 and 25; in Plymouth, Sept. 4 and 11; in Taunton, Nov. 5 and 13; in Quincy, Dec. 4 and 11; in Troy, N. Y., during January; in Springfield, during March.

Miss Lizzie Doten will speak in Philadelphia, Pa., during October. Address, Pavillon, 57 Tremont street, Boston, Mass. October. Address, Pavillon, 57 Tromont street, Boston, Mass. Charles A. Hayden will speak in Old Town, Me., July 24; in Dover, July 31 and Aug. 7; in Phillips, second Sunday in August; in Providence, R. I., during September; in Taunton, during October; in Foxboro', during Sevember; in Worcester, during December; in Lowell, during January and May, 1865; in Choisea, during February.

MRS. M. S. TOWNSEND speaks in Providence, R. I., during July; in Quincy, Sept. 21 and 28. Address as above.

J. M. PEREDES will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

SUBIE M. JOHNSON will lecture in Bucksport, Mc., July 17 and 24; in Glenburn, July 31. Will not engage for August. Address, Bradley, Mc., care of A. B. Emery.

Augress, Brauley, Me., care of A. B. Emery.

MBS. Frances Lond Bond will speak in Somersville, Conn.,
July 24. Address, care Mrs. J. A. Kellogg, Amberst, Mass.

Warren Chase will be at South Pass, Ill., July 10, and may
be addressed at Genova, Kane Co., Ill., from July 16 to July 20;
at Whitewater, Wis., from July 20 to Aug. 5; after that at Chicago. Ill., till further notice. He will receive subscriptions
for the Banner of Light.

Mus. A. Phonow will speak in Parallic 24.

Mins. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice. The opposite Sundays not yet engaged. Is at liberty to speak on week-day evenings, if wanted. WALTER HYDE lectures every week in his office at Hope Chapel, New York City. See advertisement. Address, 720 Broadway.

Leo Miller will speak in Cincinnati, O., during September, Cleveland during October. Address as above, or Detroit, Mus. Susie A. Hutchinson will speak in Syracuso, N. Y., during July—address, care of E. F. Butterfield, M. D.; in Ver-mont during August—address, East Braintree, Yt.; in Quincy, Mass., Sept. 4; in Portland, Me., Nov. 20 and 27.

Miss EMMA Houston will lecture in Banger, Me., till July 31; in Somers, Conn., Sept. 18 and 25; in Worcester, Mass., during October and November. Address as above, or Man chester, N. II. Austex E. Simmons will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

dress, Woodstock, Vt.
Dn. and Mns. L. K. Coonley will lecture and heal in Central and Northern Illinois this summer and fall, after July 18, until further notice. Address, Chicago, Ill. Will furnish Spiritual and Reform Books at publishers' prices, and take subscriptions for the Banner of Light.

II. P. FAIRFIELD, trance speaker, will lecture in Taunton, Mass., Sept. 4 and II; in Fuzboro', Sept. 18 and 25. Will answer calls to lecture and attend funerals. Address, Greatworks, Mc.

Miss Sarah A. Nutt will speak in Locke's Milisand Bryant's Pond, Mc., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Mc. Mns. E. M. Wolcott will speak the first Sunday of each month in Leicester, Vt., for the coming year; and the second Sunday of each month in East Middlebury, Vt.

Miss. Fannie Builbank Friton will speak in Somers, Conn., July 24; in Windsor, July 31; in Chelsea, Aug. 21 and 28. W. K. Riplex will speak in Milford, July 24. Address as above, or Snow's Falls, Mc. MBS. AUGUSTA A. CURHER Will speak in Worcester, July 24 and 31; in Old Town, Me., during August. Address, box 815, Lowell, Mass.

Lowell, Mass.

Miss Martia I. Beckwith, tranco speaker, will lecture in Stafford, Conn., Sopt. 4 and 11; in Portland, Mc., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Springfield, Oct. 23 and 30; in Philadelphia during November; in Taunton during Junuary; in Worcester during March. Address at New Haven, care of George Beckwith.

lsaac P. Greenleaf will speak in Dover, Mc., July 24; n Exeter, July 31; in Clenburn, Aug. 7; in Rockland, Aug. 14, 1, 23 and Sept. 4; in Glenburn, Sept. 11. Address, Exeter wills Mc.

MINS, MC.

JAMES M. ALLEN speaks in Stockton, Mc., and vicinity, during July; in Elisworth, Aug. 14; in Waltham, Aug. 21. Address, Stockton, Mc. He will receive subscriptions for the
Banner of Light; also attend funerals.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Lowell during September. W. F. Jamieson, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month.

ADDRESSES OF LECTURERS AND MEDIUMS.

flinder this heading we insert the names, and places of resi ence of Lecturers and Mediums, at the low price of twentyfive cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment

to lecture, the notice and address will be published gratuitously, under head of "Lecturers' Appointments."] Dr. H. F. GARDNER, Pavilion, 57 Tremont street, Boston, will nawer calls to lecture. Miss Enma Handinge, San Francisco, Cal. sep19-1y* CORA L. V. HATCH. Present address, New York. Jan2-SUBJE D. GILBERT, clairvoy and and tranco medium, 1 McLean burt. Boston, Mass.

Nurs, Boston, 21328.

Miss Susie M. Johnson intends spending the fall, and per laps winter, in the West, should employment warrant. Those flesiring her services will oblige by an early application. Address till August, Bradley, Me., care of H. B. Emery. jy2—3m* IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. nov21-1y* Mrs. Sarah A. Byrnes, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 pring sirect, East Cambridge, Mass.

Mrs. Susir A. Hutchinson, Milford, N. H. ap23-610

Miss. C. Augusta Firch Newcomb, trance speaker, will make fall and winter engagements to lecture. Address, Volney Iowa, care of M. S. J. Newcomb, Eqs. may28—10w*
Miss Lizzie M. A. Carlky, Ypsilanti, Mich., will make summer and fall engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers. spiritual papers.

Mrs. Jennie S. Rudd, tranco speaker, Taunton, Mass., will answer calls to lecture and attend funerals.

Mrs. C. Fannie Allen's address will be Stockton, Me., after July 9. She will now receive calls to lecture for the coming autumn and winter, and attend funerals when desired. 1/16

Mrs. H. F. M. Brown may be addressed No. 37 St. Marks place, New York City.

Mrs. C. A. Prisspiers, of Onelda, Krox Co., Ill., will answer piace, New 1 of K City.

Mrs. C. A. Pulsipiar, of Onelda, Knox Co., Ill., will answor calls to lecture, or speak on funeral occasions.

132—2m°

calls to lecture, or speak on funeral occasions.

Miss A. P. Mudgert will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, lioston, Mass.

Jy9—3me Dr. Horatio L. Trion, clairvoyant and trance speaker.
Ilis Post Office address until August will be Chicago, III.
1812/28—3me may28—3m* FANNIE BURBANK FELTON, So. Malden, Mass. Jun4—6m* MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address, 31 Shawmut Avenue, Boston. jun4—

Il Shawmut Avenue, Boston.

Dr. A. P. Pierek, tranco modium, will answer calls to lecture on Sundays. Address, No. 8 Haymarket place, Boston.
junt—Jm. MRS. FRANK REID, Breedsville, Van Buren Co., Mich. MRS. E. K. LADD, medium, No. 4 Stoddard street. je4-3m MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, Am-

MRS. MARY PARKHURST, Fairport, N. Y., will answer calls to ceture and attend funerals. junit—11w* iecture and attend funerals.

Mrs. A. P. Brown's address, St. Johnsbury Centre, Vt.

junil—llw*

Mrs. A. P. Brown's address, St. Johnsbury Centre, Vt.

junil—3m*

The Resurrection.—Elljah Woodworth, of Leslie, Mich.,
will discuss the adirimative of the following subject with any

orthodox minister of regular standing, who will accept the
challenge: "That the resurrected body of Jesus Christ is the
Christian Church personlited."

Mrs. Chapter V. Bernson P. Be

Mrs. Clarrie H. Drarborn will answer calls to lecture.
iddress, Worcester, Mass. marl2—6me A. B. Whiting, Albion, Mich.

MISS L. T. WHITTER WILL answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. MRS. SOPHIA L. CHAPPELL, Battle Creck, Mich. DR. JAMES COOPER, of Beliefontaine, O., will answer calls to peak on Sundays, or give courses of lectures, as usual.

J. S. LOYELAND, Willimantic, Conn. apl1-t Moses Hull, Battle Creek, Mich. F. L. H. Willis, 129% East 20th st., New York.

THOMAS COOK will speak, whonever desired, (to circles) on the Setting up of the Kingdom of Heaven, and other reform subjects. Address, Huntsville, Madison Co., Ind. May 7—3m°

MRS. LAURA CUPPY, Dayton, Ohio. REV. ADIN BALLOU, lecturer, Hopedale, Mass. L. JUDD PARDRE, Boston, Mass.

Three Days' Spiritual Grove Meeting. HELD AT GRAND LEDGE, EATON CO., MICH-IGAN, ON BATURDAY, BUNDAY AND MON-DAY, JULY 2D, 3D AND 4TH, 1864.

Reported for the Bannen or Light by W. F. Jamieson.

Among the hemlocks, surrounded by the wild-Among the hemiceks, surrounded by the wildest, grandest and most picturesque scenery that is to be found in this part of Michigan—deep gorges, high clifts of rocks, gurgling, musical rivulets, the waters of the noble Grand River calmly moving on to Lake Michigan—amid such scenery and with such surroundings, a few earnest souls assembled at two o'clock, on Saturday afternoon, to enjoy a season of intellectual and spiritual instruction.

Bylvester Hoyt, Esq., of De Wit, was chosen President, and W. W. Martin, of Birmingham, Vice President; W. F. Jamieson, Secretary. Finance Committee—W. Brown, of Grand Ledge; A. Reed, of Watertown; J. B. Taylor, of Williamston; L. B. Brown, of Westphalia; Stephen Hill of Watertown.

Mr. Hoyt on taking the chair, said: My friends-For this mark of your esteem, in conferring upon me the high honor of presiding over your meeting, you have my thanks. The purpose for which we are assembled has been explained to you. We have met for pleasure and instruction. Permit me to introduce to you Mrs. Emma Martin as the first regular speaker.

first regular speaker.

[As the Secretary was called away at the close of the first session, to attend the funeral of Wm. H. Hicks, at St. Johns, thirty miles distant, Sunday's proceedings were unreported, therefore, there will be no full report given of any of the ses-

sions.]
Mrs. Martin speaks almost entirely in verse upon Mrs. Martin speaks almost entirely in verse upon subjects chosen by the audience. On this occasion, many beautiful truths were uttered through her organism, by the noble spirit of Robert Burns, such as—God rules and holds control of every soul; he speaks in all that is sublime, that is bright; the Law that was, is still the same; angels ha' come to ye, they come again. For nearly three-quarters of an hour this controlling intelligence, in poetic measure, reasoned clearly logigence, in poetic measure, reasoned clearly, logically, to prove that angel communion is a present truth, that history, nature and the intuitions of the soul proclaim it. The beauties of the summerland were next portrayed in choicest language, Well may we feel as this pure spirit said: "Death is noe as dark."

Well may we feel as this pure spirit said: "Death is nae as dark."

The Secretary spoke on the "Nature of Truth." (Reported by A. B. Whiting.) "All it wants and all it asks, is the liberty of appearing." All are seeking for truth. All that is acquired in science, art, or religion—every species of knowledge on earth, will be of service to the soul in the next state of existence. When it obtains a taste of knowledge its effect will be folt forever. Every act of the present is shaping the destiny of the immortal spirit.

immortal spirit.

Second Day.—Meeting assembled at nine o'clock
Sunday morning. A conference of one hour was
held, in which L. B, Brown, Elijah Woodworth—
an old veterau in the cause of truth—and others

took part.
Mrs. Martin and A. B. Whiting made the principal speeches of the day, affording a rich treat to the thousands in attendance, interspersed as they were by singing and poetry by both speakers. Had the good fortune to meet Prof. Stearns, the celebrated psychologist, at St. Johns, whom I per-

suaded to accompany me Sunday evening on my return to Grand Ledge.

Third Day.—Awakened at sunrise by the booming of caunon, reminding us that there is WAR in the land. I hope and pray for the time when REASON shall rule; then war shall be no more. We collected our National Independence to a

We celebrated our National Independence in a becoming manner, by devoting the forencom to a delightful ramble through the woods on the river bank, and among the rocks, up and down steep, narrow paths, with the craggy, massive stone hanging over our heads. At one point our party wended its way for a considerable distance along the shelping rocks extending for our over our wended its way for a considerable distance along the shelving rocks extending far out over our heads, from which streams of water were pouring, rendering the atmosphere deliciously cool. Added to all this was the luxury of slaking our thirst at the springs of water that issued from the rocks. Hanging from a shelf of rock was an embalmed (dried up) cricket. We invoked the spirit of Burns to control Sister Martin and favor us with an imprompt uncern on the cricket. It would have

an impromtu poem on the cricket. It would have been a rich treat for the readers of the BANNER to have listened to that noem.

During the ramble an Indian spirit, tempted, no doubt, by his old familiar haunts, seized Mrs. Martin—who is a young, slight, delicate woman—and sped away like a fawn over steep, rough hills, down through valleys, up the rocky cliff, from which a commanding view of the surrounding country was obtained, and which afforded the spirit great satisfaction. As she bounded away when first influenced, our whole party started in pursuit, to endeavor to ward off harm, but we were left far in the rear, and out of breath, but the medium exhibited no symptoms of fatigue.

At noon the party had returned to the villago, after enjoying the celebration of the Fourth of

July in this sensible, healthy and delightful man-

At2 o'clock the people again assembled. Speech es were made by Mrs. Martin, Mr. Jamieson and L. B. Brown, after which the meeting adjourned sine die, and thus closed a pleasing meeting, which will afford many a pleasant reminiscence. The bonds of friendship were there formed between many hearts that will be enduring as eternity. many hearts that will be enduring as eternity. Prof. Stearns gave one of his interesting psychological entertainments in the evening, for the benefit of the speakers, for which he received their grateful thanks. The Professor has met with much bitter persecution, in like manner as the Davenports, but he has an iron will that knows no defeat. He is added in his psychological experiments by William Belicur, a Normandese Frenchman, with whom Mr. A. B. Whiting converses with great fluency in Normandese French.

Prof. Stearns will attend the Grand National Convention of Spiritualists at Chicago in August next, and would be happy to meet Prof. Grimes there—one against Spiritualism, the other for it.

From the Masonic Monthly.

LINGERING MUSIC.

[It is affirmed, by those best qualified to judge, that in the apartment occupied by any well-working lodge of Masons, there may be heard for an hour after the dispersion of the brethren, NOTES hour after the dispersion of the brethren, NOTES OF MUSIC—weird, lingering, and of wondrous sweetness. They are significant, it is said, of that first anthem, inspired by the genius of GRAND MASTER SOLOMON, and sung in the Masons' lodges in the crypts and chambers of the Temple. They are the lingering music of the Masons long dead. No one who has ever enjoyed the influence of that ghostly melody sung by invisible choirs in the deserted lodge at midnight, can ever forget it.]

Lingering notes the echoes stir, Soft and sweet, these walls along: Softly, sweetly, they concur In the pleasant tide of song; Night-birds cease their plaintive lays, Listening to this hymn of praise.

Angels gliding through the air, Ou celestial mission bent. Pause, this sacred hymn to hear, Fold their wings in soft content, Join their notes divine to these, Hymning Masons' mysteries.

Now the solitary room, Peopled with a countless throng, Now the stillness and the gloom Kindle with the tide of song, Filling our delighted ears, Music of three thousand years.

Every emblem pictured there, On the ceiling, wall or floor, Gavel, Trowel, Apron, Square, Column rent or open Door, Blends a light and yields a tongue With this softly-lingering song.

Now the anthem dies away, One by one the voices cease; Birds resume their wonted lay, Angels on their mission press; But the latest note that moves In this mystic song is Love's !

A gentleman, in advertising for a wife, says "It would be well if the lady were possessed of a competency sufficient to secure her against grief' in ease of accident occurring to her companion."

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

Bunner of Aight.

BOSTON, SATURDAY, JULY 23, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Eighth Page. LUTHER COLBY, EDITOR.

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

The National Resources.

Blue as these times are, and discouraging as appearances are to those who are in the habit of gold?" as though gold was sick and we were its forming their opinions from hasty half-views, and especially from views which are lugubriously dis- one great interest, in the personal welfare of gold. colored and darkened, we think it is the duty, nevertheless, of every press and person of any influence to do all that can be done to relieve the public mind of its despondency, and to infuse into this has got to be so great an evil that some very the popular heart all the hope and courage possible. If it be a fact, as croakers might desire to altogether. To be sure, so far as they are personhave us believe, that the country has not the resources to carry it through a strain like that which for some time past. Gold is such a stranger to is being imposed upon it at present, and that we are really ruining ourselves in our earnest efforts They have an indistinct idea that it may be blue, to save the nation whole, then the sooner it is understood the better, and the less likely we shall be they can't say with any degree of certainty. The o commit mistakes from which recovery is possible. For ourselves, we do not believe, nor do we the sooner the people discern this the better. No even fear, that there is danger of our breaking down more powerful lever has been employed by the before we get through this work to which we have hirelings of Jeff D. to disturb the popular feeling been called; it is a case of a nation's being sum- of the North than this. Worked by a few men moned to pay the highest price it is able, to re- in Wall street, it has wrought confusion and disdeem the pledge which is implied in its very ex- trust all over the country. A single score of opistence—and that would be a nation unworthy of erators telegraphing in all directions any advanced

heir business, since the war began, to enlighten has marked up his prices in like ratio, and they the popular mind, and encourage the popular heart, | have rather liked to do it. But there is a limit to we have no hesitation in naming Mr. Robert J. all things, and there must be to public endurance; Walker, formerly Secretary of the Treasury and and that limit is nearly reached. At least we United States Senator, and at present residing in | trust it is so; for, if not, the evil which Relieldom London. He has published several timely arti- has sought by this means to inflict upon us will cles in the London journals, enlightening the peo- surely be ours to bear. plé of England in relation to the resources of the ridual who has set out to represent truly the pubic sentiment of the United States.

open the eyes of intelligent readers all through the United Kingdoms, he makes a statement to the effect that the area of the United States is thirtytwo times as great as that of England, while its mineral wealth is infinitely greater than that of that of the rest of the world; its harbors are much more capacious than those of Europe, there is vastly more water-power than Europe can muster, and there are more miles of railway and telegraph than the whole world outside of us can boast Our mines of silver and gold yield immensely every year, and are capable of yielding almost indefinitely. Our landed domain, too, is immense, and is altogether the most fertile of any that lomain has been actually settled, and the grand remainder lies open invitingly for the feet of setders from all parts of the globe. Hence the field limit, and invites immigration from every place where there is a teeming population that craves a too, in spite of the existence of a threatening war, and in spite of the warnings of foreign governments, and journals, and speakers, has been nourreal, substantial wealth which it confers on the need n't say anything. country

Facts like these are of the highest import; they mean far more than their mere statement contains, for they reach out into a future of whose limits we as yet realize little or nothing. And he winds up with the following comprehensive but very meaty statement:

"Contrasting the condition of England at the close of the war in 1815 with a debt of £850,000,000, with the present condition of the United States, there can be no doubt that their debt is, a more flea-bite' compared with their resources. But we hear it said that they will repudiate their debt. We remember the time when our debt bore heavily upon the country there was a party who advo-cated repudiation here, and that party were those who had been most benefited by the war, and passed corn laws to prevent their produce falling to peace prices. It is by no means improbable that similar mean spirits may show themselves hereafter in America. But that the people in America have faith in the honor of their government is evident by the extraordinary fact that of the loan of \$500,000,000 voted by the last Congress, the people have voluntarily taken already \$350,the people have voluntarily taken already \$350,000,000 at par—a larger loan than was ever raised
in England. It is true that the loan has been
made in depreciated greenbacks, but the largest
loan ever made in England was also made in depreciated Bank of England paper, at a time when
guineas were selling at 28s, each, with this difference: that, instead of the government receiving
par for their loan, as in America, they received
only fifty per cent. in a depreciated currency."

Now when such confidence as the above paragraph expresses is shown by the people of a country in their government, and that government one of their own making, we may safely conclude there is a rock bottom underneath which is firm enough, and deep and solid enough, to stay up a nation with all its heaviest burdens.

But there are still further considerations: In reference to this matter of our debt, it appears that the wealth added to the nation by immigration has much more to do with its speedy liquidation than we think for. Between the years 1850 and 1860, the actual increase of our national wealth by immigration is, in figures, \$1,450,000,000 -which comes very near to the amount of our present war debt. If, in addition to this increase of national wealth, we take the increased value of the real and personal property of the United States from the census report for the period running between 1850 and 1860, and cast a calculation at the same rate between this and the year 1900, we shall reach as a result the enormous sum of \$423,330,438,288, as the increased value of the national wealth. To reach this result we leave out of account one-fourth of the above aggregate; and movement.

then, in the language of Mr. Wniker, "we shall find that our public debt constitutes less than onehalf of one per cent of the increase of our national wealth. This debt, then, does not exhaust our national capital, but effects only a small diminution of the rate of augmentation."

We cannot as yet take into our imagination what is to be the future of a country whose resources are so immense as are those of our own. And if this increase in our national wealth is so marked in a term of war, what limit shall we set to our career of prosperity and wealth when peace again returns, and all the arts of peace, with industry and contentment, unite to aid in the development of a country favored above all on which the sun of heaven ever shone. Our resources certainly are abundant enough; we should strive to be worthy of such a magnificence of wealth, and to make ourselves a truly great and free and noble people.

Gold.

So much is said of Gold of late that a stranger happening in our midst might suppose that we had suddenly changed our diet from a vegetable to a metallic one. Turn in whatever direction we may, the question is popped into our ears, " How's physician. Every interest seems absorbed in the It may be "all quiet on the Potomac." or otherwise, it do n't seem to matter much, if the public mind can readily digest the gold question. And sensible people have resolved upon ignoring gold ally concerned, they have been obliged to do so them that they have almost forgotten its color. or green, or some such color, possibly yellow, but truth is, it begins to assume a coppery hue, and existence which was not ready to peril all it had rate which they have pleased to place upon it, like the decree of a potentate has moved all be-Among those who have patriotically made it fore it. Every trader, with a stock great or small,

Let us, then, do those things which will avert United States, or the loyal portion of them, and its coming. Let gold be out of the question. Have demonstrating their entire ability to go through we not a currency established by ourselves, by the present trial successfully. He has certainly the whole people, for the redemption of which the done as good work for the country abroad as Ward entire country is pledged? Let us diminish our Beecher did by his eloquent and forcible exposi- imports; increase our exports; avail ourselves of tion in Exeter Hall, or any other prominent indi- our own resources, amply sufficient to supply all our needs, and by such means thwart the designs of the enemies of our country, and re-establish In a recent article from his pen, on the subject that equity in which alone is to be found a subof our resources, which could not have failed to stantial basis for true happiness and safety.

Found Out.

It seems that our Advent friends are not very discriminating in the bestowal of their amens. A writer in the Crisis reprimands them for their lack all Europe, its inland steam tennage is superior to of judgment in such matters, and mentions a case in point, where a sister "popped up in her seat and muttered over something that could not be heard nor understood by half in the house." Those near by heard her say, "I have spent most of my time in serving Satan;" in response to which rare confession those at a distance, who knew not what she said, shouted, "Amen," "Thank God!"

In the light of this statement we begin to see how it was that our friend Grant made such a lastretches out under the sun; it yields alike the mentable mistake some time since, when he boldproductions of the tropics and the temperate zones | ly said that twenty-five Spiritualists had been conin abundance. Only a fractional part of this vast | verted at one time through the instrumentality of his preaching. It was pro thly in this w one "popped up in his seat" and stated that hundreds of Advent people were going over to Spiritfor an expansion of population is almost without ualism, whereupon, some zealous disciple of the end of all things who did n't hear distinctly what was said, hurried off to Miles, and in breathless betterment of its condition. That immigration, haste reported that twenty-five Spiritualists had been won over to Adventism by his blessed preach-

ing!
Yes; that's the way it came about. We have ing in to an astonishing extent and almost defies asked, and asked Bro, Grant to explain, but he prudent calculation in reference to the amount of has never done so. We have it now; Bro. G.

A Glimpse of the Future.

A few hours before the departure of Starr King ie remarked to his wife. "I wish I could describe my feelings: they are strange. I feel all the privileges and greatness of the future." To another he said, "I see a great future before me. It already looks grand and beautiful. My feelings are strange.'

It is thus as our ties to earth are weakened, we grasp with keener, sense and stronger vision the realities of the world to come. In nearly every instance of passing on, when the individual is conscious, similar expressions are made. And we may reasonably suppose, that with those whom we call unconscious because they make no external sign of consciousness, the soul is flooded with scenes of ecstatic joy. Sufficient evidence exists, aside from the testimony of those who have experienced the change falsely called "death," to prove to us that no dark valley lies between the two worlds; that no chilling waters separate the land we are in from that to which we are going, but that this life blends as softly and beautifully into the next as night passes into day, or as the rose unfolds from the bud to the full and fragrant

High Price of Printing Paper.

The advance on the price of all printing mate rial is enormous. The paper on which the BAN-NER is printed, has gone up three hundred per cent., and is still advancing; manufacturers refuse to take contracts for a longer period than one month. even at the present high rates. What are publishers of weekly papers to do? Raise their price, or stop their papers? We trust our friends will not allow the latter catastrophe to befall us, but give us their earnest, cooperative aid, which will he necessary to enable us to keep the BANNER

Onions.

The Onion movement at the North, in behalf of the soldiers in the army, is a good and timely one. The brave fellows need just the virtues which that aromatic esculent contains, to save them from the terrors of the scurvy, for the scurvy is terrible, when it fairly takes hold of one. The fund contributed with which to buy onions for the soldiers has grown to be a considerable one, and we doubt not that many a heart thanks the kind philanthropist who first suggested so timely a

The Davenports in Canada.

Our Canadian friends have had their marvelousness excited by the presence of the Davenports, and an increased attention has been awakand its vicinity. As usual in other places, a committee was appointed, who availed themselves of than the good of humanity. every opportunity to detect deception-if there was any. Of the result of their examination of the cabinet, the Evening Telegraph says:

"The committee having satisfied themselves, af-ter a close inspection, that no means of fraud or deception existed, Mr. Dessaulles came forward deception existed, Mr. Dessaulles came forward and stated to the audience in French the result of the investigation. He assured them that the cabinet was a plain box, without machinery or means of communication of any kind, and that the seats, three in number, were fastened so securely as to render it impossible for persons tied to them to change their position, or communicate with their companions."

As the doors were being closed by the committee, a human hand, apparently having no connection with any body, was suddenly extended from the cabinet and struck the face of one of them. The doors being instantly reopened, the leaders, they never can arise. young men were found bound as at first. The manifestations generally occurring in the presence of these mediums now followed in rapid succession, to the wonder and amazement of all present. The Telegraph says:

"Judging from the low-toned remarks and anx-ious looks among those present, after these marvelous manifestations, many who had entered the verous mannestations, many who had entered the room merely in quest of amusement experienced the fact that their skepticism had been seriously shaken, and by the time the proceedings closed the majority of the audience were doubtless ready to pass an expression of entire confidence in the mediums."

One of the committee, Mr. Dessaulles, entered the cabinet," where he was secured with strong cords and fastened between both mediums, in such a manner that they could not move a muscle unknown to him. The doors were then closed, when a noise was heard within, caused by a commotion and Mr. Dessaulles revealed to the audience with the banjo on his shoulders and the tambouring perched upon his cranium. The scene was ludirous in the extreme, and called forth shouts of laughter."

Subsequently, a private sitting was held, at which still more surprising manifestations occurred. One of the mediums, while bound hand and foot to a chair, had his coat removed from his person and thrown upon the floor, in less time than it takes to state the fact. The garment was afterwards put on in the same mysterious and rapid manner.

England and Denmark.

Some of the foreign papers pretend that England will go to war with Germany now, on Denmark's account; while some of our own profess to their expenses. As a usual thing the audience believe that all this talk is mere talk, and intended for political effect at home. If it should prove dozen. to be so, then all we can say is, that her conduct graceful. The Conference having dissolved, and both Denmark and Germany having refused to submit the question of boundary-the only question left-to the arbitration of a neutral power, war between the two sides has again commenced and the latest European news says the island of Alsen had been wrested from the power of Denmark. We shall soon know whether England is in earnest, and means to act in good faith about this business with Denmark, or will desert her friend after having urged her so persistently into er present difficulty.

The Increased Taxes.

There has been a decidedly heavy increase of taxes, since Congress took it in hand to overhaul the business. Everybody will of course find it out for himself. We have, in our daily journals, tables of the new bill, and of the rates newly imposed, which tend very much to thoughtfulness. Yet if we dance we must expect to pay the fiddler. We cannot carry on a war of the dimensions of he present, without being obliged to pay its expenses at some time. We shall all of us find that the rates have very greatly increased since last year, and that we shall have to move around livelier than ever to keep up our end of the lever. There is as little disposition to grumble, however, as could perhaps be discovered in a free people; there is, on the contrary, a willingness to have the burdens laid on, if it only will assist the work in which we are all of us engaged.

The Welcome Rains.

It is surprising to find how much more some benefit of the rains are as much given to expressions of their gratitude as those who are denied them are given to muttering and growling. We fear not, as human nature goes. It is notorious that nobody spends more time in grumbling than the farmer; he declares, of course, it is because he has so much to grumble about. But we may be very sure he will grumble when there is no rain. If he were only as grateful when the weather was just right!

Foreign Recognition.

An intelligent correspondent of a leading New York journal, in commenting on the chances which exist for the recognition of the rebel Confederacy by England and France, says that "every reverse to the National arms in America convinces John Bull that there would be less and less danger of your going to war about it—which has mainly deterred him hitherto. Let but the war drift on, and let the humanity shrick achieve a certain degree of shrillness, and Richmond may be illuminated in honor of the simultaneous recognition of England and France before you expect it. We are not at all too strong here with any class of Britons, and they all hold up their hands in horror at forty thousand killed and wounded'-and the war not ended."

Trees and Worms.

The notions of some people are queer beyond description. We cannot pretend to fathom their meaning, if indeed they have any. For instance, we have read of certain persons who have resolved to cut down the trees about their houses just] because the worms have got into them, this season, and are making havoc with them. One man, residing on Fifth Avenue, in New York, has cut down some beautiful elms near his house, simply to get rid of the worms that infest them. A cotemporary truthfully remarks that he might just as well cut off the heads of his children because their heads are troublesome! We are of the same opinion. When will there be a general reign of common sense? and when will all this nonsense be knocked out of men's heads?

Compensation of Speakers.

It is not desirable for a speaker to urge his claims on the generosity of his audience, and as a usual thing there is no one to urge them for him. ened to the subject of Spiritualism in Montreal If he does, he is at once set down as a beggar of an avaricious disposition, speaking more for pelf

And here is the point: Is the good of humanity of more moment to the speakers in the ranks of reform than to those whom they address? It does the speaker little good to address an audience; it is the latter whom we suppose are benefitted. So far as the good of mankind is concerned, each individual is responsible, one as much as another.

If reform speakers had a prospective system, to build up which in the end would give them position, honor and emolument, they could afford to operate without present support. But this is not the fact. They have no such result in contemplation; their teachings are the opposite of system building-to disintegrate and individualize. Hence, unlike other teachers, they are on an equality with the masses they teach and from whom, as

Their business of life is teaching. From that they expect support. But generous as Spiritualists are, they are here many times remiss. Often do speakers scarcely receive their expenses. This is the fact at most large meetings where several speakers are present. The committees thoughtlessly invite so many speakers that there is not time for them to make more than one speech each, and at the close find that the contributions will not meet the traveling expenses of the speakers. There is A. who has come from the far West expressly to meet this engagement. His expenses are not less than twenty dollars. There is B. who came from the far East; expenses the same; and C. who also came a long distance; they have spent a day in coming, two days at the meeting, and will spend a day in going-in all, four days. Their expenses have been fifty dollars. The audience have contributed forty. This the speakers among the instruments. A few minutes having divide, and go their way, losing their time and elapsed, the doors were once more thrown open, money. If they show any dim recognition of the injustice of such treatment, they are at once set down as money-lovers and laboring not for humanity.

The excitement produced by speaking may be ery sweet to the lover of applause, but it is not sufficient to overpower want. Talent must be paid, or it will seek a position where it will be recognized. Walk with our speakers. They are compelled to travel in the cheapest manner; they allow themselves few omnibus rides; when they change cars they go on foot from one depot to another; they dine at the cheapest hotel, or simply lunch, and even then their expenses are not met by those whom they go to teach.

We urge this on the attention of Committees. It is unjust to invite more speakers than you can pay. It is wrong to turn them away with just will contribute as much for one speakek as for a

A prominent lecturer said to me when I urged toward poor little Denmark is worse than dis- him to introduce the BANNER, "I cannot, for now I receive little more than expenses, and every dollar subscribed for the BANNER would be out of my pocket." Another-"I do not carry books longer, for I find that when I do I receive so much less that the profit is against me."

These are home truths, and they speak in biting terms. Now that the season of grove meetings is with us we hope they will be remembered, so that speakers as well as hearers may go away rejoic-

Delegates to the National Convention.

At a regular meeting of the Spiritualists of our neighboring city, Charlestown, Mr. A. H. Richardson in the chair, the following named persons were cleated delegates to represent them at the National Spiritualists Convention, in Chicago, on the 9th f August: Delegates-Messrs. James Kelley, A. H. Richardson, C. H. Vose, Mrs. Sarah A. Byrnes and Mrs. S. S. Richardson. Substitutes-Mr. Meyers, Mrs. S. Hill, J. Plumb, C. C. Cooledge and Dr. York.

We are glad to see Charlestown moving so rnestly in the matter, and we hope other places will do likewise. Let there be a gathering in Chicago which will astonish the bigots who are constantly crying out, "oh, the Spiritualists are only a handful of fanatics." Let them see that they are a power in the land which is destined to reform all abuses, civil and political.

One Lesson Learned.

It is certain that the recent fight between the Kearsarge and the Alabama has taught our people one thing, and that is not to trust to the honor of an English commander who may next time be near. sections of the country have been favored than at hand. Even at the risk of offending a man of real others, in the matter of getting rained upon this lionor, it will be the only safe rule in the case to summer. One place is parching and burning up treat them all alike, and give them every one the with the drouth, while another, and not very far | go-by. If we fight a pirate enemy again, it is safe from it either, is moistened and kept green and to say that John Bull will not on any pretext, fresh with the falling of the early and latter rains, be permitted to sail in, and, under pretence of We often wonder if those who have the blessed saving human life, steal away trophies of a victory which belongs only to ourselves. Had Captain Winslow sent a shot across the bows of the Deerhound, and another across her hull had she refused to heave-to, he would have secured his prize and satisfied everybody. We don't think he will allow himself to be cheated out of his rights again.

The Grove in Medford.

It was not the intention of our reporter to speak in a way to convey any unfavorable idea of the Grove in Medford, where the Spiritualists had a picnic week before last as those interested in the grove have supposed. The grove is owned by Nathan Childs, Esq., of Medford, and is one of the most beautiful in New England. It has a large lattice-hall for dancing-commodious and. convenient retiring rooms for ladies-long diningtables, under the trees-a little lake in the centre of the grounds and thick foliage of trees above. A plenty of cold water is furnished gratis in various parts of the grove, and no intoxicating liquor is allowed on the premises. For religious societies, select parties and Sunday schools, the grove affords great rural charms.

A New School.

We observe that Columbia College, of New York City, intends to open a School of Mines. It is a novelty, or will be one, in this country. In Europe, however, such schools are common, as all interests require that they should be. There is an Imperial School of Mines at Paris, which many American youth have already attended, and of course with marked benefit. We certainly have mining wealth in this continent to make it an object to educate young men up to the science of Mining as a distinct calling, or profession. It is believed the new plan in New York will be a signal success.

Utica, N. Y.

The friends in Utica, N. Y., are awakened anew, and are arranging for permanent meetings. Uriah Clark has lectured there two Sundays, and has engaged to return after a trip through Canada and the Western States.

New Publications.

BERMONS PREACHED IN INDIANA PLACE CHAP-RL, BY JAMES FREEMAN CLARK. Boston : Walker, Wise & Co., 1861.

It is not much more necessary, in the present case, than to quote from the Preface the statement that these sermons "have been mostly written within the course of the last three years "-which will fully account for the earnestness and searchingness of their character. They are twenty-two in number, and make, all together, a very neat volume of three hundred and forty-eight pages. Mr. Clark's style of pulpit oratory is very well known, and it is equally well understood that his thoughts are fully worthy of his delivery. He has made a distinct and deep impression on the public heart and mind by his discourses and speeches in relation to the great topics which have sprung up so thickly in consequence of this war, and he cannot fail to feel a secret sense of satisfaction at discharging his whole duty as a public teacher. These sermons not only deserve general perusal-they should certainly have it, for the good they will scatter so freely on all

HARPER'S MONTHLY for August is for sale by A. Williams & Co., 100 Washington street. It is as usual finely illustrated, and filled with the choicest reading matter.

The Convention at Chicago.

We who live in this great central city of the far West, notice with pleasure that the general Convention of Spiritualists is to be held here in August. We know that this is the most eligible location for this Convention to be found in the world, and due credit should be awarded to Dr. Gardner for making the selection. Here in this great city of two hundred thousand people-this metropolis of the valley of the Mississippi-this central depot of the great grain-bearing region of America, where are collected the people and representatives of all countries, all nations, all climates, all peoples and all religions, the enunciation or demonstration of any great religious truth will find a starting-point, from whence it will spread far and wide over the entire globe. It will be carried back to the fathers of the vast multitude who centre here. It will be carried back through the channels of relationship to the bounds of postal and telegraphic communication. In fact, there is no place like Chicago for the purpose indicated on this continent; and this statement will be made apparent when the brothers assemble here in August.

Our spirit friends here have for a long time had in preparation, and will develop about the time of this Convention, one of the grandest and most authentic demonstrations of spirit-power which has ever been made to man. It will come in a shape that no one can question, and will be for all time an evidence of the truth of this Philosophy which skepticism can neither cry down nor destroy. It will be a landmark in the history of our faith; and the members of this Convention will carry to their homes, and will distribute over all the world, the overwhelming evidence which this demonstration will furnish of the exalted power of the spirit-land.

Yours in the faith, GEORGE A. SHUFELDT, JR. Chicago, Ill., July 7, 1864.

Miss Sprague's Poems.

We give a few more opinions of the secular press on this interesting volume of poems.

About one hundred and ninety pages of the volume are occupied with the inculcation of the peculiar views of "Spiritualism" and "Woman's Rights," under the t tle of the "Poet." The balance of the work comprises her "Miscellaneous" and "Early Poems." Her writings evince great mental ability, vigor of thought and purity of character. If her life had been spared she would undoubtedly have taken a high rank among the female writers of our day.—Nashua (N. II.) Gazette.

This is an interesting and somewhat curious vol-

This is a beautiful volume of over three hundred pages, from the pen of Miss A. W. Sprague, who was chiefly known to the world as a trance who was chiefly known to the world as a trance lecturer, under what claimed to be "spirit influence," until the summer of 1862, when death put an end to her mortal labors. The poems are characterized by great ease of style, flowery rhythm, carnestness in the cause of philanthropy, and frequently containing high moral lessons. The volume is filled with rich gems. Published by Wm. White & Co., Boston.—Haverhill Publisher.

Grand National Convention.

For the information of the friends in New York and the New England States who desire to attend the National Convention in Chicago, permit me to the male population, according to the last census. say that the fare from New York City to Chicago and return, via Buffalo, Sarnia and the Lakes, is \$30,70, exclusive of meals, or \$35,70, including meals on steamer, for the round trip. From Buffalo to Chicago and return, \$12 without, or \$17 with meals on steamers. Excursion tickets to be had only of E. P. Beach, General Agent, No. 279 Brondway, New York, and George H. Tryon, opposite the Eric street Depot, Buffalo. Single meals on steamer, fifty cents, or passengers can carry their own provisions. No extra charge for borths on steamer. For particulars in regard to fares from the New England States, and depots for the sale of excursion tickets, see notice in another column. Tickets good from July 20th to Sept. 1st, inclusive. United States currency and notes received at all refreshment rooms on the line of the Vermont Central and Grand Trunk Railroads and on the steamers.

H. F. GARDNER, M. D., Chairman Com.

Isaiah Thomas.

MR. EDITOR-In your paper of the 9th inst., under the head of "A Remarkable Communication, you have made a mistake in the name of the spir it communicating. It was Isaiah Thomas and not Joshua as you have printed it. He was the grandson of Isaiah Thomas, the well known and celebrated founder and printer of the Worcester Spy, in the days of the American Revolution. He probably made the communication to me, because he knew of no other way to let his friends know his fate, and the circumstances of his death. I have since sent them the communication.

W. S. A.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

OUR CORRESPONDENTS must not conclude because their com munications are not immediately published that they never will be. We have now on hand a very large number of valua-ble contributions, and to this number additions are constantly being made, which will appear in due time.

W. C., ST. CHARLES, ILL. -\$5,00 received. W. C., GENEVA, ILL. -\$2,50 received.

W., PHILADELPHIA.-You, will'find the acknowledgment in

S. B. S., ROCK ISLAND, ILL.-We believe Dr. Newton is at present at his home in Newport, R. I.

D. H. S., CINCINNATI, O .- Photographs received.

ALL SORTS OF PARAGRAPHS.

Dr Our readers, particularly the marriageable portion of them, will not fall to be deeply interested in " A Sketch from the Roadside of Live," on our first page. It contains a large amount of wholesome truth presented in an attractive form, and with a force that will carry home a conviction of its importance to the minds of many who may not have previously looked upon the subject in the light in which it is therein presented. The sketch is evidently the product of a mind well cultured by experience.

We would call attention to some novel thoughts on Government, and the Future of our Country, embodied in an article on our second page, entitled "Religion and Progress," by L. Judd Pardee.

IN OUR NEXT PAPER we shall publish complete a new and interesting story by Mrs. J. S. Adams, entitled "AFTER A BATTLE."

We shall print an able article from the pen of Dr. Horace Dresser in our next issue, on "Abuse of Habeas Corpus."

Read Burnside's and McComb's fine poems in this week's paper.

The Willow Park Water Cure Establishment in Westboro' in this State, boards patients at such reasonable rates, (and we suppose the non-ailing class are not objected to,) we should think the Institute would be filled up at once by those who desire an out-of-town home for awhile, especially in these high-board times, and considering, too, the fine location of the premises. By a notice in this week's paper it will be seen that Rev. J. H. Hero and wife have again returned to the Institution, and intend to make it one of the pleasantest homes anywhere to be found.

SCENES IN THE SUMMER-LAND.—Those who desire a photograph of No. 1 of this series of pictures, larger than the album card, finished in oil, and colored so as to be an exact fac-simile of the original, can obtain one by addressing Hudson Tuttle, Berlin Heights, O. The price is five dollars. In this large form it is really a beautiful oil painting suitable for a parlor, and valuable not only for its beauty but for the information it imparts respecting the spirit-world.

Dr. G. NEWCOMER, of Meadville, Pa., has recently fitted up a hall capable of accommodating between three and four hundred persons. Meadville has a population of about eight thousand. No lecturer has yet visited it, though there are a number of Spiritualists residing there. Dr. N. wishes us to invite those engaged in the service of Spiritualism and Reform, to make a memorandum of this in their note books, and when opportunity offers, favor the town with their presence.

Jo Cose returns the compliments of Digby, and deeply regrets his unfortunate affair with the bivalves, congratulating him, however, that he did not get into a stew.

"You have been sorely tried," said a sympathizing neighbor to old Joe Crawdon, weeping over the coffin of his third wife. "Yes," responded the bereaved one, "I have always had the dreadfulest luck with women!"

In the course of an examination for the degree of B. A., at Cambridge, under an examiner whose name was Payne, one of the questions was, "What is happiness?" To which a candidate returned the following laconic answer: "An exemption from

There is one Colchester at Washington, who There is one Colchester at Washington, who calls himself a test medium. He answers all sorts of questions correctly, and puts no limit to either the subject he is questioned upon or the number of interrogatories. His answers are described as candid and correct, and all the city is agog over this latest wonder.—Exchange.

The trial of the celebrated Yelverton case in the English House of Lords has developed the fact mooted question of Spiritualism. As a collection of poems it is entitled to consideration. Some of the pieces in the volume are of decided talent and power, evincing thought, susceptibility and ability of execution.—New York Daily News. one country not being legal in another.

A million of money would lay in ashes New York, Boston, Philadelphia, Chicago, Pittsburg, Washington, and all the chief cities, and the men to do the business may be picked up by the hundred in the streets of those very cities.—Richmond

" Friendship with all, entangling alliances with none," is as good a motto for women as for nations.

A California correspondent thus speaks of the wants of his State: "What California needs most to-day is rain. What she wants to-morrow is seventy-five thousand females, which would equal

The article known in commerce as jute is now used in the manufacture of fine goods, such as ladies' dresses, cravats, trowserings, and other articles of dress. It costs but about five cents a pound, and when properly bleached and prepared is as handsome as cotton.

A new reading of an old couplet is thus rendered by a savage hater of hoops and that style of dress which leaves too little of woman's beauty to imagination:

'In! on a narrow neck of land, "I wixt too unbounded she's I stand."

The Growler says: "The Government may tax our matches, but we challenge the world to match our taxes." But what's the use o' growling? all we've got to do is to tax our energies and pay'em.

Two lawyers, when a knotty case was o'er, Shook hands, and were as good friends as before. "Zounds!" says the losing client, "how came you To be such friends, who were such foes just now?" "Thou fool!" says one, "we lawyers, though so

Like shears, ne'er cut ourselves, but what's be-

A fair devotee lamented to her confessor her love of gaming. "Ah, madam," replied the reverend gentleman, "it is a grievous sin; in the first place, consider the loss of time." "That's just what I do," said she; "I always begrudge the time that is lost in shuffling and dealing."

Miss Harriet Hosmer will visit this city next month. She has finished her "Sleeping Faun," which is said to be the finest work that she has

A stop has been put to the outrages on colored people in the New York street cars. The police have been told that their business is not to help conductors remove colored passengers, but to defend the latter in their right to ride, and to arrest the conductors who outrage it as breakers of the public peace.

A sister of President Madison once observed, We Southern wives are but mistresses of seraglios."

On hearing a clergyman remark, "The world is full of change," Mrs. Partington said she could hardly bring her mind to believe it, so little found its way into her pocket.

The disrobing of a young lady is called the "sweet peal of belles."—Exchange.

While Drony was laying back in a rail-car en joying a sort of a semi-snooze, a stranger nudged him in the side and directed his attention to a huge rock, on which was painted the name of a new kind of bitters, in letters equally huge. Dig. rock they would have to invoke the presence of Moses and his rod.

Washington was visiting a lady in his neigh-

in the region we have traversed, between the Rappahannock and James River, and I have seen barely one school-house. Curiosity led me to enter. Every seat was furnished with a spittoon.

The people of Nebraska have voted again that they are not ready to become a State.

A skeptic once said to Dr. Parr, "That he would not believe anything he could not understand." To which the Doctor replied. "Then, sir, your creed will be the shortest of any man's I know."

A mother, admonishing her son who was about seven years of age, told him he should not defer till to-morrow what he could do to-day. The urchin replied: "Then let us eat the remainder of the pudding now."

Nevada Territory has thirteen papers, of which eight are published daily, one tri-weekly and four weekly. Of the latter, one is published in the German language.

Here is a little war story from the far West: A lieutenant of the 10th United States Infantry recently met with a sad rebuff at Fort Kearney, The lieutenant was promenading in full uniform one day, and approached a volunteer on sentry, who challenged him with "Halt! who comes there?" . The lieutenant, with contempt in every lineament of his face, exclaimed indignantly, Ass!" The sentry's reply, apt and quick, came, Advance, ass, and give the countersign,"

The strongest man feels the influence of woman's gentlest thoughts, as the mighty oak quivers in the softest breeze. So says some fine writer, and Blifkins says it's all true about the quiver, and the breeze is very often.

REMEDY AGAINST MOTHS .- One ounce of gum camphor, and one ounce of powdered red pepper, macerated in eight ounces of strong alcohol for several days, then strained. With this tincture the furs or cloth are sprinkled over, and then rolled up in sheets. This remedy is used in Russia under the name of the Chinese tincture for moths.

One of the surest evidences of friendship that one individual can display to another, is telling him gently of his fault. If any other can excel it, it is listening to such a disclosure with gratitude. and amending the error.

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster?

An exchange says, "There is something inexressibly sweet about little girls." The Louisville Journal adds, "And it grows on 'em as they get oigger." An Irishman swearing an assault against his three sons, thus concluded: "The only one of my

children that shows me any real filial affection, is my youngest son, Larry, for he never strikes me when I 'm down!" A young widow was asked why she was going to wed so soon after the death of her first hus-

band: "Oh," said she, "I do it to prevent fretting

myself to death on account of dear Tom!" A school-boy being asked by his teacher how he should flog him, replied, "If you please, sir, I should like to have it upon the Italian system of penmanship, the heavy strokes upwards, and the

down ones light. The last revolutionary soldier in New York has gone over to the majority. He was one hundred and nine years old and died last week.

A GOOD MOVE.—A chimney about one hundred feet high, comprising about ninety thousand bricks, and estimated to weigh over two hundred tons, has been moved a distance of one hundred feet in Worcester, without dislocating a brick.

Married.

In Chelsea, July 14th, by Rev. Mr. Greenwood, of Malden, Mr. J. Quincy Billings to Miss Sarah P., only daughter of Wm. D. Crockett, Esq.

[This young couple, who have united hearts as vell as hands, for the journey of life, and started off so happily together, have our earnest prayers for a continuation of the bright vision now open to their view, and that good spirits may guard and guide them safely to the shores of real life, where, hand in hand, they may still journey on together.]

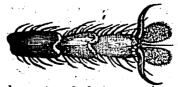
In East Westmoreland, June 1st, at the residence of the bride, by Rev. O. G. Woodbury, Mr. D. H. Norris of Natick, Mass., to Mrs. Delana Clark.

Sealed Letters.

The public are requested not to forward any sealed letters to our care for the medium to answer, at present, as her health will not allow her to sit for the purpose of receiving responses to such letters. Letters already sent to this office for answer, we shall retain for awhile, in the hope that the medium may soon be able to answer them. If not, they will be returned agreeably to our standing notice. Due notice will be given when the medium regains her health sufficiently to resume her duties in the holy calling for which she has been chosen by the angel-world.

Vacation for our Free Circles.

Our friends and the public will bear in mind that our free circles will be closed from the 16th of July to the 1st of September, in order that the medium and others can have their annual vacation, for the purpose of recruiting their healthwhich is an important consideration, especially at this season of the year. Please mention the above facts to your friends, so they will not call and eb facts to your friends, so they will not call and ob disappointed in finding no circle.



The above cut speaks for itself. It represents a common house-fly's foot, as seen under the pow erful magnifying lens of the celebrated Craig Microscope. Some idea may be formed of the

Correspondence in Brief.

Allow me to intrude on your columns, Mr. Edrolled his eyes round, and quieted his friend by saying, that if they got their bitters out of that rock they would have to invoke the presence of Wilhelm, of Philadelphia, to lecture for us the past two Sundays, to good and appreciative audi-ences. She left a very good impression on her-hearers, all of whom will be glad to hear her again. I hope the friends of the cause every-Washington was visiting a lady in ms neighborhood; on his leaving the house, a little girl was directed to open the door. In passing the child he said, "I am sorry, my dear, to give you so much trouble." "I wish sir," she promptly replied, "it was to let you in."

I have ridden, says an army correspondent of the New York Tribune, over nearly all the roads the New York Tribune, over nearly all the roads.

I hope the friends of the cause everywhere, and especially in Pennsylvania, will produce her services; I know they will not regret avoing one so. She is certainly an able lecture. Such profound truths, cogent reasoning and eloquent speaking could not but win the admiration of those even who are not believers in our beautiful philosophy. Mrs. M. J. Wilcoxsen will lecture for us the beginning of September.

Yours for the cause, JACOB L. KUEHN.

Yours for the cause, York, Pa., June 28, 1864.

Can Good Come Out of Nazareth!

The ignorant Jews scoffed at and spit upon Christ, because of his humble birth and the simplicity of his teachings. So with this new doctrine; its birth was too simple to command attentions. tion from the Doctors of Divinity. They thought because it commenced with the tiny rap, it was not worthy of their attention. Berhaps they would do well to notice more the admonitions of the angel's words to Peter, telling him that he

should call nothing common or unclean.

The more I study the character of Man, the more I am convinced that Pope was right when he said, "The proper study of Mankind is Man." If man knew more of his being, or even of the ob-jects of life, he would live more in harmony with all created things; and until that time arrives wars and rumors of wars are the inevitable attendants of life. ALEXANDER ROGERS. Springfield, Ill.

To Lecturers.

Would you suggest, through the columns of the BANNER, that some good lecturer would give us a call here in Westfield, Chautauque Co., N. Y.? We are starving for spiritual food. Send us some one to break the fallow ground, enlarge thought, and enlighten the minds of the people. Speakers going West, or coming East, night give us a call, and although there are but a few spiritual believers here, we will endeavor to remunerate expenses satisfactorily.

Truly yours.

Westfield, N. Y., July 8, 1864. E. J. EASON.

A New Speaker in the Field.

A correspondent writing from Utica, N. Y., says: Miss Julia Justina Hubbard, of Portsmouth, N. H., has made her first appearance in this city. She is a trance and an inspirational speaker, of fine personal influence and brilliant spiritual gifts. she excited a high degree of interest and enthusiasm, and at the close of her last address she was called to the platform again by the acclamation of the large and intelligent audience. Miss Hubbard is only eighteen years old, and gives promise of a career unexcelled by any young woman yet in the field. She is on her first tour, and goes West till autumn.

Sowing the Seed.

Spiritualism is slowly but stendily gaining converts in this part of the country. I circulate the BANNER to the wavering, and those who will read it. It is better than a lecture for them. I hope, in this way, to still further increase your list of subscribers here. HENRY STEWART. Ithaca, N. Y., July.

Emma Houston

T regret being obliged to say that our worthy co-laborer in the field of human Progress, Miss Emma Houston, who has so ably ministered to our Spiritual wants during the past five months, has felt herself compelled to ask to be released from her engagement with us for the month of July, on account of a rather serious derangement in her vocal organs. I trust and hope that her rest from speaking during this and the coming month of August, will enable her to recuperate sufficiently to fulfill engagements for the fall and winter.

Bayear Me Luky 11 Bangor, Me., July 11.

"The Wall of Doctor Brown."

MR. EDITOR—Last evening I read the "Wail of the spirit of Doctor Brown" in the BANNER of July 16th, and called him, and told him if he would follow me to the medium this morning, that, with God's help, I would afford him relief.

This morning he was present, had heard my call, and went away rejoicing.

PAUL PRY. Boston, July 13.

, ADVERTISEMENTS.

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July 23.

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

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

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

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

MESSAGES TO BE PUBLISHED.

MODDAYLES TO BE PUBLISHED.

Monday, June 13.—Invocation; Questions and Answers;
Luther C. Laid, of the Lowell City Guards; Joe Baxter (a
slave.) to his former master, Win. Baxter, now at Washington,
D. C.; Second Lieutenant A. A. Romney, of the Merrimae, to
friends in South Carolina; Win. H. Brooks, to a brother, a
Capitain in the 9th Ohio Reg.; Lewis Carroll, to his father,
Josiah Carroll, at present a prisoner in Richmond, Va., and
mother in Chicago, Ill.; Olive J. Swazey, who died in St.
Louis, (June 13th, 1844) to her friends, Mary, Jonnie, Rose,
Adeline and Fanny.

Tuesday, June 14.—Invocation, Questions on the second

Louis, June 13th, 1854, to her friends, Mary, Jonnie, Rose, Adeline and Fanny.

Tasetday, June 14.—Invocation; Questions and Answers; Gen. Felfs Zoilicoffer, to his friends; Timothy Phillips, to his mother, in Fisherville, Ohio; Mary Kelley, to Mr. Kowell, of New York (City: Charlle Fisher, son of Wm. Alanson Fisher, of New York, who died in Richmond, Ya., June 14th, 1854.

Thursday, June 16.—Invocation; Questions and Answers; Mary Elizabeth Oliver, to her brother, in Cleveland, O; Wm. L. Smith, to his family, in Clarksville, Mo.; Mary Arabella Lee, to her lather, Capt. Joseph C. Lee, in Charleston, S. C.; Mary Snyder, to her husband, in New York City.

Monday, June 20.—Invocation; Questions and Answers; Gen. Wise, to friends in Tennessae; Monzo M. Jones, to his mother, in Chelsea, Mass.; Partick White, to his friends in this city; Margarot Moore, of Manchester, Eng., to her parents.

rents, Tuesday, June 21.—Invocation; Questions and Answers; Communication from Gen. Lander; Joe Green, to his mother, and Mr. Algers; Helen A. Graham, of Savannah, Ga., to her father.

and Mr. Algers; Reich A. Ornham, of Savannan, Ca., to her father.

Thursday, June 23.—Invocation; Questions and Answers; Robecca Thuxter, of Boston; Ben Cooley, to relatives in Williamstown, Pa.; Eleanor Jarvis, of Clarksville, Mo., to her brother, Col. Joseph Jarvis, in the Army; Claries Williams, to a brother in the Navy; Annie Elienwood, of Hamilton, L. C.

Alonday, June 21.—Invocation; Questions and Answers; Col. Richard Todd, to Thomas Todd of Kentucky; Cyrus Phillips, to his mother, in Hautsville, No.; Louisa Griffin, to mother, in New York City, and her father, Andrew Griffin, in the Army; Peter O'Brien, of the 32d Mass. Reg., to his brother Tim.

mother, in New York Gity, and her father, Andrew Griffin, in the Army; Peter O'Brien, of the 3rd Mass. Reg., to his brother Tim.

Tuesday, June 23.—Invocation: Questions and Answers; Eliza Lacey, killed at the destruction of the Arsenal at Wash ington, D. C., to her mother; Charlie Wilkins, to his relatives in Jersey City, N. J.; Jonathan Withers, or Portsmouth, Eng.; Edward Mason, to his father, Giles Mason, of New Orleans, La.; G. Lewis Barciay, to relatives in Wilmington, Del.

Thursday, June 30.—Invocation: Questions and Answers; Mary Gregg, to her son, Dr. Daniel Grogg, at present in Richmond; Wim. Delacey, to his wife, near Atlanta, Ga.; Victoria, a slave, to Massa George Burgess, of Griffic, La.; Andrew Cole Perry, to his brother, Joe, and his parents.

Tuesday, July 5.—Invocation; Answer to Thought Question; Col. Fourke, of Virginia, to his family, and Col. Wim. Wright; John D. Ranney, to Capt. Martin, of the 3d Mass. Battery; Francis Stacey, to his mother, Mrs. Sarah C. Stacey, at Wicksett, Va.; Clarissa Oldney, of Montgomery, Ala., to friends in Williamsburg, N. Y.

Thursday, July 9.—Invocation; Questions and Answers; Haram Annes, to relatives in Missouri, and Springfield, Mass. Rachel Hill, to Capt. Affred Todd, of the 7th Virginia Regulars; John Downey, to her brother, Timothy Downey, near New Orleans; Hattle Fuller, to her parents, in Cambridge, Mass.

Monday, July 11.—Invocation; Questions and Answers; Monday, July 11.—Invocation; Questions and Answers; Mrs. Rolad, of Norfolk, Va., to his father; Capt. J. T. Cooke, of the shift Tam Davis, to his mother, now in New Orleans.

Tuesday, July 11.—Invocation; Questions and Answers; Mnspell, to his family in Question; and Answers; Mn. Roland, of Norfolk, Va., to his father; Capt. J. T. Cooke, of the shift Tam Davis, to his mother, now in New Orleans.

Invocation.

Almighty Spirit, whose name the ages have never pronounced, whose being no chemist can analyze, whose power no philosopher can demonstrate, and yet who art ever with us, like soft sunlight, or like the breath of sweetest lilies, feeding the soul, and molding and remolding anew the atoms into higher, grander forms of beauty. We call thee Lord, God, Jehovah, Spirit, Life, and yet these are only terms, like prison-houses in which we try to confine thy wondrous Spirit. Oh, we shall ever ask what art thou? where and who art thou? for we shall ever be finite while thou art Infinite. Oh Spirit, whose wondrous beauty is everywhere manifest, whose glorious power is written through all life, thou who art the Maker voices of Nature-which are numerous-we, too, chant praises unto thee; we, too, with the ten thousand tongues of our divine being, join the grand chorus of all Nature to praise thee now and June 7.

Questions and Answers.

SPIRIT.—As it is our custom to solicit questions, or inquiries, from the audience, we now hold ourselves in readiness to consider such. QUES.—Please state when, where, and by whom the cosmogony of Moses was written?

ANS.-It is a question easier asked than answered. There are many, according to profane and sacred history, who claim this right, and it is our belief that the right is as varied as is the claim, and can be bestowed upon no special individual. Q.-What is your best knowledge upon the sub-

fect ?

A.—Our best knowledge is as varied, having gleaned it from a variety of sources. Again we answer, it is our belief that the sources are various, and no one can claim a special right thereto. Q.-How many meanings do you recognize there are in its language?

A .- An infinite number, multiplied and remultiplied by conditions and circumstances attending individuals.

- Q.—Is it Egyptian or Chaldaic in its origin?
- A .- Neither. Q.—Is it anterior to both?
- A.—Yes. Q.—By what name is it known? A.—It is not classified by any.
- Q.—How would you designate it? A .- As a generality, a something that has been extracted from various conditions.
- Q.—Who extracted it in its present state? A .- Certain ancient writers claim to have been the external fathers of this idea. But we repudi-
- ate their claims. Q.-Was Moses one of the writers? A .- Moses doubtless had as much to do with it
- as anyone else. Q.—Did he have more?
- A.--No.
- Q.-Did he have more to do with it than my self. for instance?
- A .- Yes, in one sense he had. Q.—In what sense?
- A .- So far as personal ideas are concerned, he had more to do with it than you had, but so far as it is related to the universe of mind, he did not have more to do with it than you had.
- Q-Is it of human origin?
- A.—Yes. Q.—Why cannot you give us some data as to its origin, or time of birth?
- A .- That would be impossible. Q.—Is it on account of your ignorance of the
- matter, or the difficulty of the subject? A .- No, not that. There is no special data given. There is nothing on which we can rest se-

Q.-How far back can you trace it as being in existence certainly?

A .- Many thousand years anterior to Christ, Q .- Do you mean more than ten, twenty, or thirty thousand years?

A .- Yes, forty or fifty thousand years. It should be remembered, that the characters figuring in religious history you can by no means fully understand. Every nation has its peculiar characters standing forth upon time, as the Christian nation has, Every nation has its Adam and Eve, its Moses-or Misus it should be-Abraham, Isaac, Jesus and John. All these different terms are used to express the same individuals in different religions, and in the heathen life also. There are only different names, or terms, applied to the same individuals. Each one gives their ideas, each one projects as much of their light or life through these

characters as the ages will permit, no more. says, "That all human consciousness is identi-Q .- One of the great seers of the present day

In what sense is that true? A .- In a spiritual sense, and that alone; for human consciousness cannot fully reflect itself

through human organic life. Q .- Are all human beings parts of one great Spiritual Being?

A .- Yes, certainly. Q .- How may that great Spiritual Being be deignated?

A .- As a Presence, a Power, a something without name, that is everywhere present, living and acting through all the lower forms of life, as it is living and acting through the higher, the intellectual or spiritual sphere.

Q.—Do you know of anything higher in your phere that you recognize as higher than this same Spiritual Being?.

A .- No, certainly not.

Q.-Do all souls exist separately in this one Spirit Being?

A.—We believe they are like separate and distinct spiritual beings, but we believe that all ouls are allied to each other; that from one princiole all life, whether in the form or spirit, has been eliminated. And yet we also believe that you are possessed of your distinct individualities, each possessing and reflecting as much of God as he is capable of doing.

Q.-What determines the bounds of one's capacities to reflect the image of God?

A .- In the earth-life your physical organs; in the spirit-life your spiritual organs. And as the ages shall unfold you, give you newer and higher | pay. capacities, you will be able to reflect more of Deity to drink in more of the Divine, and understand more and better the laws that govern you as individual beings. You will then perceive that you are endowed with larger capacities, that you have an addition to those you already have. And so it will be through every gradation of life.

Q.—Are these spiritual organs anterior to the physical organs, or an outgrowth of the physical organs?

A .- By some it is contended that they are ante rior; by others it is contended that they are an outgrowth of the physical. We believe that they are an outgrowth of the physical. That is simply our opinion, however, for we believe that spirit prior to its dwelling in the physical form is without organic life.

Q.-From whence does the Infinite Spirit derive its principles of life?

A .- You are constantly giving to all things, and receiving from all things. This, then, proves that God, or the Great Infinite Spirit, has as much need of you as you have need of him. June 7.

William H. Alderahnd.

In my earthly life I had a full belief in a personal Deity; one who had a body like a human body, yet beautiful in all its proportions, and harmoniously developed. But when I came to this spirit-world-which was four years ago-I asked an old friend who had been the spiritual adviser of my youth, where God was? and his answer struck me as being not at all sacred. Well. I thought he was making sport of me, for he said, "I am God," and persisted in the assertion. Why," said I, "is it possible that you have wandered from your fair estate here in this spiritworld so far as to make light of my question?" for I thought he was making sport of me. His answer was: "I don't make light of your question. I answer it as best I can."

Then he went on to inform me that I was in search of a personal God, and that I might as well call him God as anybody elso; that I had pictured to myself a God dwelling afar off, in a seven-bynine kind of heaven, and I was n't ready-would n't be willing-to receive my God in any other

Now," said he, "we are taught in the spiritworld that God lives in all things, and if that is so, he dwells in me;" and then he went on to explain to me how we were all Gods in ourselves. Well, it was sometime before I could reconcile myself to finding my God in this way; but as I got along step by step, in the spirit-world, I began to learn that we can only measure and understand our God by our human capacities. And as the human body is the temple of mind, and the highest, the grandest and best we can conceive ofthat we can ever hope to see during earth-life, it is but natural that we should suppose that our God had a form equally as good as our own. And | you get my letter you'll be called upon to die. so as we had seen no higher type of life here than you won't have much time to clean up in, and the human form, we supposed that to be the high- | you'd better be about it as soon as you get the est in existence. When I was told there in the spirit-world that spirit took on a higher form: that it held the human form only a brief period, while on earth. I confess it did n't suit me. But by-andbye I grew to it, by-and-bye I learned that the soul demands of Nature, and the demand is always answered in something better, something higher.

When I first learned that I could come back to earth and speak to my friends, I said, "If I can come. I want to come to them without the interference of a third party." But I very soon learned that I should not be able to do this; and if I could n't come to them and sound my words directly in the ears of my friends, I must take a mediator. I must possess myself of a body through which I might freely communicate with them.

Now, my friends are residing in Newcastle England. I have left there a family who are religious in all their unfoldings, yet have no knowledge of your Spiritual Philosophy. But it may be they'll see some truth in what I have to offer. It may be that after receiving my communication they'll begin to live anew.

I told my oldest daughter-as she sat holding I fully believed I should live again; but somehow. I said. "I can't tell where it will be, nor my death, but with all my religion, there's a ends and the spiritual begins in earnest, something that staggers me. I do n't know where He's one of these folks what you can I only feel that I shall live again."

cure, no foundation on which we can safely stand. | mind. This was n't true; and I've carried the know.

recollection of those words of mine to the spiritworld, and brought them here with me to-day, to help identify me to my friends.

Now since I've learned something about life after death: since I know where I live, I am very auxious to impart what knowledge I've gained to my friends on the earth. I want to tell them about this new religion. I might tell them about worldly matters, too, but I don't care anything about them. They can take care of the things of material life themselves; I only want to tell them of the land they must all sooner or later come to. I only want to give them a light that shall light them through the tomb-to tell them of the spiritworld that lies beyond it, so they'll know where they're coming to. If I am able to return and give them this knowledge, surely it's worth having. A knowledge that is positive, that comes from the fountain-head, surely is worth possessing ourselves of.

I should like to have my children meet me where I can speak with them in this way; and if I do n't identify myself as William H. Alderahnd, then I sha'n't do what I expect. I'm quite confident of my power to do this, and to give them a belief they 've never dreamed of. Now let my children come and talk with me;

furnish me with a suitable subject through which I can speak, and I'll give them a very interesting account of my waking up on the other side, of whom I have seen and what I intend to do. I am obliged, sir, for your kindness, for your fur-

nishing a subject, and a medium by which my thoughts shall be sent across the ocean. Good-

Johnnie Hooper.

Johnnie Hooper, 10th Michigan. I was sunstruck they said. My folks want to know what became of my papers. They were in my pocket, and were buried with me, so they need n't expect to hear anything from them.

My sister Adeline has shown me the way back here. She's been dead eleven years, but she nover came herself, but knew how to. I was determined to come just as soon as I heard I could. I have n't been in the spirit-world long enough to learn much about it, but guess it's a pretty good place.

I should like to say to my mother and Joe," haint forgot you." As soon as I'm able to, I mean to go home and wake the echoes there. For the present they say I must be satisfied with coming here. Major, apply to Uncle Sam for your

Edwin Guilds.

I was a son of Dr. Addison H. Guilds, of Norfolk, Virginia. Be kind enough to inform my parents, that Edwin has risen. I am informed they are hoping I have been wounded and taken prisoner. My coming here proves it to be otherwise. I lived nineteen years on the earth. I'm una-

ble to tell you the exact number of weeks Ive been in the spirit-world, but I think it is three. I have a father and mother and brother and sis-

ter on the earth. That'I am anxious to commune with them is evident, from the fact that I have over-rode all obstacles in my way to come here.

I am obliged to you, sir, Yankees though you are. You are well aware that our folks are taught to believe that you Yankees are but little better than a set of cut-throats, but we soon learn our mistake when we get to the spirit-world, and wish to come back. For myself I am very grateful, and I've no doubt my parents will be equally so. I've understood that my father is striving to get a pass across the lines to go in search of me. I'd like for him to receive this before he goes to too much trouble. With thanks, good-day.

Abigail Stillings Harris.

I was a passenger on board "The Central Amerca," the steamer plying between the Pacific and Atlantic States.

I have sought many times to find some person through whom I could commune or send a few thoughts to my friends in the body-dear friends in New York State, Connecticut and California. er, Thomas Stillings, in San Francisco.

I have never been able to fully rid myself of the fearful circumstances surrounding my death. Often they sweep over my spirit with almost overwhelming violence, for I was timid here. I suffered much from fear of danger, and always had a presentiment that I should die a violent death.

I was married two months before. He who was my husband, Samuel Harris, has passed on since my death, and is in the spirit-world, but not with

Please say to my brother, that I have many things to communicate to him; many with regard to our mother, and our family entire. From Abigail Stillings Harris, to her brother Thomas.

Albert Gould.

I'm not back here to reproach any one, although the man who murdered me is still living, and I 'm going to communicate with him if I can. The most I've got to say to him is. "Put your house in order at once, for pretty soon your house is going to be cleaned out of its tenant. No matter how I know this, but in less than one week after letter."

I lived in Atlanta, Georgia: do n't know as I'd call that place my home more than any other, but I lived there last, and I was shot there for showing out Union sentiments, by a man who was more reckless than humane. Now, he's holding a pretty prominent position in the army; I can see where he's going into battle and when he's going to be killed. So you can imagine how I'll meet him here. He knows old Albert Gould and I know him, if I don't call his name. He knows about these things-spirit-talkings-and he'll get my letter, sure.

'Now, remember, Jack, when you get my letter you'd better clean all up so that you won't have to come back here and do it. I'm a prophet you know; I was something of the kind here; so hurry up and get things cleaned up before you're called to leave. That's what I'm here for, not to reproach you—not a bit of it."

I got nobody else on the earth that I want to talk o-no other business that brings me here. That's enough, I suppose. [Yes.] Now, he'll know who's meant. He'll understand it perfectly. I suppose you'd like to know how I know this. my hand, and watching for my departure—that Well, I'll tell you how I know. There are some persons that you can see, that have the prominent events of their life sticking all out; and how long I shall sleep. I thought I should be if you've a mind to follow them up, you'll see able to form some idea of where I was going at where they end; you'll see where the mortal

He's one of these folks what you can read if I'm going, nor how long I shall sleep after death; you have any spirit of prophesy in you. I happen to know, you see. Now, if he's alive seven Now it seems that my friends thought I was days after he reads my letter then he may say wandering-that I was n't exactly in my right I'm a false prophet-I mean in the body, you June 7.

Invocation.

Spirit, Holy Spirit, thou who art the music gushing from Nature's eternal lyre, clad in the vestments of mortal life we enter thy sacred sanctuary of prayer, and while the spirit of prayer trembles upon these mortal lips, may it find an echo | pertaining to earth-life. in these human hearts; may it lift them boyond and above the sordid atmosphere of the self-loving world; may it dispel their doubts, take away their fears, and cause them to live in the divine atmosphere of soul. And when they shall go forth from this place, when they shall again mingle with the crudities of mortal life, may the spirit of prayer be their garments. Oh! thou wondrous Spirit, may these persons take thee in their hearts, that when their opponents shall gaze at them, they shall see, by every act, that they have talked with the angels, have learned somewhat of the Infinite. May it cause them to give the hand of love to all. May it open wide their souls, and invite angels to enter and minister unto their necessities. And unto thee, oh! God of the Christian and Heathen, the Protector of the falling sparrow and human soul, be all our songs of self concerning anything which may be transpirwhat it is, forever and ever. Amen. June 9.

Questions and Answers.

SPIRIT.—The inquiries which the audience may propound will now be received. It is hoped that there will be as little delay as possible in the propounding of questions.

Ques.-What is meant by the Bible passage Be ye perfect, even as your Father which is in Heaven is perfect?"

ANS.—This is said to be one of the sayings of Jesus of Nazareth. It should be remembered that he was doubtless holding conversation with a class of intelligences who demanded some positive answer to their inquiries.

We are told that they questioned concerning their duty. They desired to know what they should do in order to occupy the highest seat in the Spiritual Synagogues. They wished to obtain favors of the Divine, and believed that in order to obtain favors of God, they must please him; and so they questioned Jesus concerning these things. And he was said to have answered in these words, "Be ye perfect even as your Father which is in heaven is perfect."

We believe that he had reference to the divine portion of their own being. We believe that he also had reference to their external acts, the works of their material being, the reflex action of their minds, if you please. Now, you are all living two distinct lives; one in the divine, the other in the human. And so were these persons to whom Jesus was talking, and he well knew this fact; and he also know that every day those persons lived more in accordance with the times than the demands of their own divine nature. He ever sought to impress this truth upon his hearers, that they were capable of doing much towards overcoming all the crudities of their natures, toward perfecting themselves. And so he doubtless snoke with reference to this idea when he said," Be ye perfect, even as your Father which is in heaven is perfect." He meant for them to obey the demands of that Divine which was ever within them: that they should exhibit that perfection or degree of perfection in outer life that he saw manifested in their interior lives or natures. We have often told you that the soul is in itself perfect; that it is all pure, that it cannot be contaminated that it receives no stain by contact with the evils of material life. If this be true-and we believe it is-surely it is possible for the external of man to turn within and receive divine guidance from its own soul. Surely it is possible, also, to a very great degree, to exhibit in outer life that purity and perfection which is inherent in the soul.

Be ye perfect, even as your Father which is in heaven is perfect." Jesus might have said to his followers, "Be ye perfect in your dealings with human kind, even as you are perfect in your souldevelopment." These are our ideas concerning the subject.

Q .- Please explain what you mean by saying that we are all living two distinct lives, a little more in detail?

A .-- In other words, we mean you are possessed of two distinct individualities. One is an outgrowth of human conditions, the other, an outgrowth of the divine. In your human individuality you receive strength, and grow in correspond-

ence with your human surroundings. If, for instance, you were reared from childhood up to mature age, with persons who were entirely religious, who paid homage to their God, morning, noon, and night, it would be almost an utter impossibility for your individuality in the human not to have become thoroughy infused with those religious ideas; the age, the customs of society all furnishing their peculiar kind of nourishment by which you, as a human, do live, do grow. This is a fact demonstrated through all human life, and you think and feel and act in accordance with human surroundings. You dress in accordance with your human customs, and are governed to a greater or less extent by the laws of society. And so with all your external manifestations. Herein lies the secret of your belief, as mortals, in a God. a personal God, a being endowed with all the elements of human life, possessed of hatred as with love. And so in accordance with the laws of your external, you form pictures of a local Heaven and Hell. They are all stamped with living impress upon your human surroundings. You cannot avoid it.

Not so with the divine. The soul knows its God forever, and obeys its commands, as it were. instinctively. It is not a slave to your human surroundings. It realizes its condition in the mortal and divine fully. It is impossible for you to bring within the sacred sanctuary of the human soul any of the absurdities of its mortal surround ings. You will see, as you throw off one by one those human peculiarities that belong strictly to your external life, the truth of our words. You will perceive, also, that you are double in your nature, and as you grow out of these human surroundings you will begin to understand and know more of the Divine, begin to know there has been inharmony and imperfection only in the human, that the soul has ever been perfect, ever been divine, for it is, to our comprehension, the divine spark incarnated in the human. As you pass through the different degrees of mentality and intellectuality in spirit-life, you will see that this thing was false and transitory, that another can no longer be of use to you, and so on until you have passed through the entire catalogue of human peculiarities which belong still to your earth friends, until you have outlived the law under which they live, under which you, as mortals, once lived. Then the soul, we believe, will come forth wearing a crown made gloriously refulgent by the wisdom it has acquired.

Q.—Is there a law in the spirit-world corre sponding to the law of gravitation, by which the

spirit seeks its centre, also? A .- Yes, as the body naturally gravitates toward its centre, or common mother, so the spirit

Q .- Are there in the spirit-world diverse opinons as to the results of the present war? A .- Certainly there are, for every spirit line its own lawful enpacities, through which to think and form opinions upon this and all other subjects

Q .- And the opinion of any spirit who returns to earth is as likely to be as erroneous as that of

mortals here? A .- Most certainly. It is simply their opinion, founded upon a foundation of their own mental capacities, and it is not universal. Q .- Have not spirits better means of judging of

the results of this war than we mortals have? A .- Yes, certainly they have better means of judging of your war than you have, for your means of observation, as mortals dwelling upon the earth, are exceedingly limited. But the disembodied spirit has powers that you have not. Time and space do not come within the realm of their being. They are not the servants of these elements, as you are. Hence if I, as an intelligence, a disembodied spirit, desire to inform mythanksgiving, all our tears of sorrow, all our ing on your earth, I can easily do so in ten seconds hopes, all our aspirations, all that makes life time. But it would not be possible for you to acquire such knowledge in that amount of time. Oh yes, we have advantages that you have not. and therefore our opinions, perhaps, are entitled to respect, but they are not always entitled to what some of you Spiritualists see fit to give them. Some receive all that comes, doubting nothing, never weighing a single thought or opinion that comes from the spirit-world in the scales of reason and common sense. This is wrong. You should receive only that which appeals to your highest judgment, and reject, by all means, that you cannot understand.

Q.—How is it that mistakes are sometimes made by spirits as regards time? It was stated not long since by a spirit, that a certain battle would come off at a certain time. The spirit said it could not tell accurately the time, but specified a certain time not far distant. Two years and some months afterward a battle took place, answering the description given by that spirit, in which the advance of the armies was attended by the same identical results as in the battle that was prophesled of. How was that mistake made in regard to time by the spirit?

A.-We believe that the event was fully in being at the time when the spirit made the prophecy, so far as its spirituality is concerned; but the intelligence had not that power over time necessary in the case. You should remember that time ceases with the death of the body, or where eternity begins; so that, as spirits, we know no time, we know no space. All the elements that belong to the material we have done with. Therefore it is very hard to give accurate data in regard to the things of earth-life.

Q.—If the events which are to control us in the future are in existence in spirit-life to-day, what possibility is there of our not doing precisely what is marked out for us to do?

A.-We believe that over the larger events of human existence you have no control whatever, for those are controlled wholly by the Infinite. As finite beings, you can control, to a certain extent, the finite atoms making up the great whole. But it is our conviction that there are many events of your life that you have nothing to do with whatever, any more than you had with the birth of this planet.

Q.—If the spirit knows no time, how is it that some spirits return and prescribe for their friends who are sick in earth-life, telling them to do thusand-so in four hours, or a week from that time?

A .- Under certain conditions, through certain material atmospheres, it is possible for the spirit to judge concerning time. But take spirit outside of the atmosphere emanating from the physical medium, and it has no power concerning time. All the knowledge spirits have of time they gather from your human conditions; that knowledge belongs to you, and can only be acquired by the spirit from certain material atmospheres. You are creatures of time while you live in the physical body. You weigh and measure all things through your senses by time. Not so with the The spirit knows no time.

Q.—Were the declarations of Jesus and others of ancient times in regard to the approaching end of the world mistakes on their part, similar to the mistake recently referred to?

A.—We do not believe they had reference to the end of the world, or the dissolution of this material planet. We believe they had reference to certain degrees of life, not to the dissolution of this material world, for that can never pass away. We believe it is as immortal as you as spirits aro mmortal.

Q.—Are we not responsible for our own acts

here? A .- To a certain extent; and yet there are some acts that you cannot possibly have any control over. But so far as you have wisdom, so far you are responsible, and no further. If you do not know the right, and through ignorance pursue the wrong, you are not, of course, blameable. And yet every wrong step, we are told, receives its due amount of punishment, not by a revengeful God, but by stern, unyielding law, by which you are everywhere surrounded. By that law you live and have your being; through that law you pass from one condition of life to another, are educated and brought out from the primary school into the grand academy of sciences and life. June 9.

Written for the Banner of Light. DEATH.

BY FANSIE.

Hither, fair angels, oh! bend your flight To our sad earth in the hour of night! A new-born spirit awaits a guide To bear it safe to the further side. Veil your brightness, lest her untried eye Should be blinded by its brilliancy.

The lovely chrysalis empty lies; Who will come to bear off its prize? Hither, immortals! oh, haste ye all Who loved, and list to our eager call; A home prepared does he, loving, wait, With outstretched arms at the heavenly gate?

Are her children embracing her now, Pressing fond kisses on cheek and brow. Their glad eyes kindling with rare delight, As they show to her each wondrous sight? Again united, a happy band, Will they roam to-day through the spirit-land?

Oh, blind! oh, blind! we in darkness sit, In a room by spirit-radiance lit! Oh, deaft oh, deaft we in silence are, While songs gush forth through the door ajar! We scent not the sweetness of heaven's breath-The fullness of life is to us sad death !

"One joyous thought in this world of sadness is, that there is never a day in the calendar but many are celebrating their birthday upon it; and there is joy and gladness in many a house. It is naturally gravitates toward its centre, which is a dark heart that never looks at the bright side of things."

Obituaries.

Otta Chase, of New Hampton, N. H., member of the 8th Regiment N. H. Volunteers, left the poor, worm-out form in the General Hospital at Baton Rouge, La., at the age of 19 years. His aged parents feel his loss deeply, as they had ever hoped he would return and he a staff and comfort to them in their old age; but they also feel that he has only left the strife of the battlefield, to unite with the army of angels to work for the good of mortals. The dear spirits were invited to give consoling words through the organism of Mas. A. P. Brown.

First Orderly Isaac B. Lee, aged 24 years, lost an arm at the battle of the Wilderness, in consequence of which, after five weeks suffering in Carver Hospital, Washington, he left the mortal body, to enjoy the indestructhle spirit-body in the better land. He passed on the 12th of June, leaving a young wife, and other friends to mouth his departure from their mortal sight. He was a native of Troy.

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Dr. Higgins—Sir: Please send me one more box of your Indian Catarrh Remedy. I have been affilted with a trouble in my head for years. Last fall I went to Milwaukee, and employed a prominent physician to doctor me. Did no good. I grew worse. I applied to physicians in my own town, and was told I could not be helped. About three weeks since I wrote to you for a box of the Indian Catarrh Remedy; commenced using according to your directions; in a few days I began to get better, and am now able to be about the house. I have more faith in the poor old Senaca's remely than all cise, and think it will care me.

Jackson, Wis., 1864.

DWELLING-HOUSE FOR SALE. A TWO-STORY WOODEN DWELLING.
House, containing eight rooms, with an L.,
situated at "Cambridge Crossing," in North
Struct It is on the line of the Worcester Railroad
and the Brighton, is offered for sale at a barrain.
It is on the line of the Worcester Railroad
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walk from either Depot. There is a good cellar; hard and soft
water, obtained from pumps in the kitchen; handsome shade
trees skirt the sidewalk. There are 10,500 feet of superior
land, under cultivation, embracing Vegetable and Flower Gardens, with a supply of choice Pears, Apples, Quinces, Currants, etc., etc.

dens, with a supply of choice Pears, Apples, Quinces, Currants, etc., etc.

The House is pleasantly located, in a very good neighborhood, close to good schools, and is considered quite desirable for any one who wishes a genteel residence a few miles in the country, at a moderate cost—particularly so for a person doing business in Boston.

For full particulars, apply at 158 Washington Street, Room No. 3.

SCENES IN THE SUMMER LAND! NO. 1 THE PORTICO OF THE SAGE.

BY HUDSON TUTTLE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the lione of a group of Sagas. Wishing those who desire to have the same view as limself of that mysterious land beyond the gulf of darkness, he has published it he popular CARTE DE VISITE form. Single copies 25 cents, sent free of postage. Usual discount to the Trade. For sale at this office.

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3w° July 16.

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June 11.

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MILO O, MOTT. . i. tr · ·

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square, BOSTON.

WM. L. JOHNSON, Dentist, NASSAU HALL, Wash ington street, entrance on Common street, Boston, Mass. March 26.

BY MRS. LOVE M. WILLIS.

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

AUNT RATIE'S STORIES. No. 5.-THE BIRTH-DAY PARTY.

We had been watching the beautiful orioles that had built their hanging nests in the old elm, and admiring their beauty and their sweet songs, when Bertie Lee said: "I wonder why, when all the birds and fishes and flowers seem so happy and perfect, that girls and boys have so much trouble, and are not good and perfect. I'm sure I often wish I was a bird."

"But did you ever think," said Aunt Ratie, "that these troubles and trials are just what we ought to be most thankful for, because they show us that there is something within us that is superior to the life of the bird or the fish or the flower -something that is capable of becoming better and nobler and more perfect, continually? I call this the spirit that is within us. You will remember that I told you that I needed trials to make me better, and I feel more thankful for them than for all else that was given to me, because they made me better and wiser. I was selfish and needed to become generous and loving; I was wilful and needed to become gentle; I was also jealous; that is, I was afraid that some one else would be loved more than I. Shall I tell you what trial I had to help me overcome that fault?' "Oh, vest do!" said we all.

"But," said I, "Aunt Ratie, you do not seem to be afraid to tell us your faults. Now I am so ashamed of mine that I want to hide them, and am never willing to tell of them."

"Perhaps," said Aunt Ratio gently, "if I had not overcome mine I should also be anxious to hide them."

Gentle as this rebuke was, it made the tears come to my eyes from shame.

"My dear child," said she, "you are not yet as old as I am, and as I am telling you what helped me to overcome my faults, so, I trust, your trials and experiences are helping you. If there is a fault that it is difficult to break one's self of, it is jealousy, which is only another name for selfishness. Now Anna felt as if it was very fine because I had so many fine things and was so much indulged; but you have seen that my nice hats did not keep me from being selfish, or my nice dresses from being willful; but it was only when I found by bitter experience that selfishness and willfulness made me very miserable, that I grew ashamed of those faults and tried to get rid of them. But I see you are getting tired of my sermon and want my story. I am going to tell you

THE BIRTHDAY PARTY.

You will remember that Egbert was the boy that Freddie helped rescue from the sea. Well, great was our delight when Freddie wrote to us that his dear friend Egbert was coming to stay awhile with us. He was to make his home at Gertie's mother's, but Freddie hoped he would be received by my father and myself as his friend; and so he was, for he was a noble fellow, full of generous, kind feeling. It was a perfect delight to Gertie and me to have so pleasant a companion. It was two years after Freddie left us before Egbert came, and we had both grown in stature and, we thought, in wisdom. I esteemed myself quite a young lady, and tried to entertain Egbert at first much as grown people do. I showed him pictures and talked about the books I had read, as I had heard my father do with his friends. But this did not last long, and we were soon children again and had our merry plays. Egbert taught us the game of 'High Spy,' and he made swings for us, and found the best trees for us to climb, and made paths for us through the woods. He also taught us how to arrange mosses in baskets, and how to make delicate baskets of reeds

When I think of that summer I feel as if I had been living in some enchanted land, where a good prince made everything beautiful that he touched. Such a prince Egbert surely was, because of his goodness and kindness of heart. He made us happy each moment, unless our own wrong made us unhappy. I loved him dearly, and he used to call me his dear sister Rai, just as Freddie had done. But I thought that he liked Gertie better than me, and, much as I loved her, yet was I displeased when I fancied that he always gave her the fairest flowers and the most beautiful mosses.

Gertie had grown very beautiful; her hair hung in light, flowing curls about her face; her eye was as blue as the sky, and her skin was white and soft like the lily. I loved to look at her; but when I contrasted her face with mine I knew that she was more beautiful, and I grew jealous of her. I knew it was a mean feeling, but I did not struggle against it. I was sure it was not Gertie's beauty that made her seem so lovely to every one, but rather her goodness and gentleness; yet still I fancied that Egbert would like me better if I was as fair as Gertie.

My father had promised to give me a birth-day party on the arrival of my twelfth birth-day, and we had been long anticipating it as a time of great delight. Egbert had planned many arrangements for us, and we had searched the woods to find where the most beautiful wild flowers grew, that we might decorate the rooms. When the time approached I was full of thought as to what dress I should wear, and how I could make myself look more beautiful than Gertie. Ever since my father had brought the family to the little cottage to live he had taken care that Gertie had as good clothes as myself, and we often had dresses alike. My father said to me when he heard me speak of preparing my own dress for the occasion:

'And you will not forget Gertie? She is a dear good girl and must have a dress, too. What shall

'Oh, dear!' said I, 'she has more dresses now than she can wear, and besides I heard her say that she had one all prepared; very like Egbert got it for her, or Freddie sent it to her.'

Now I knew very well that this was only partly true. I had heard Gertie say that she should wear her old white lawn, though it was rather short in the waist and the sleeves were old fashioned. But I was so afraid that my father would provide her with as fine a dress as mine that I was willing to tell this falsehood, although I tried to make myself believe that it was the truth, because I had really heard Gertie say that her dress was all ready; and then, also, I saw Freddie speaking to her, and I fancied that perhaps he would really see that she had a nice dress. You need not suppose that I felt happy in this state of mind. I was more miserable than I can tell, and yet I did not try to make myself happy in the only way possible-by acting generously and unselfishly.

When anything was said of the party, I tried to be very merry and to tell all my plans; but I had

gay to discussion in

was to wear. I had heard Egbert admire a blue if I was not as good as you thought?" lawn dress that Gertle wore, so I determined to wear anything that comes handy.'

When the day arrived, Egbert and Gertle arose arly and went off for flowers and evergreens to ing. decorate our rooms. They toiled all day, and clematis and orchis.

I was every moment uneasy, for I felt conscious of my own unworthiness of all this love. Once I even cried from vexation at myself, and then Gertiecame to me, and putting herarms about me, said, umph until the end.' What ails Ratie? do the flowers not please you? shall we arrange them differently? 'It is not that,' said Egbert, 'she is thinking of

all the beautiful and good things she will do the coming year, and she weeps because she cannot do them all at once.'

'Oh, no, no!' said I, 'do not say that. I am not good or beautiful, and I wish I was n't going to have a party.'

But I was ashamed to tell my true trouble, and the day passed by and I was miserable enough each hour of it. When evening came, Nannie dressed me with great care, and as I saw the lovely dress. I forgot all else. I looked at myself in the glass, and smoothed down the skirt again and again, and for a time felt very sure I was quite happy. When I went down to the parlor to receive my friends, every one looked at my dress with delight, but no one seemed to notice me. I even heard some of the girls say, "How unbecoming !" What horrid taste!'

Egbert and Gertie did not come in until late, because they had worked until the last moment in winding a beautiful chaplet for my hair. It the china, with its pretty bunch of flowers on a was made of the clematis buds and scarlet berries of the twin flower, and it was really the only thing that kept my dress from being horrid, as the girls represented it; for as the blue did not suit my complexion, neither did the arrangement of ribbons and lace, which I had ordered, suit my years. They were old enough for a woman; but I had insisted on having my own way, and would not heed anything that Nannie told me of the in-

appropriateness of the trimming. I saw Eghert smile as he looked at me; yet it was not a smile, but rather as if he would like to make fun of me; and then he turned to Gertie, with her dress of snowy-white lawn, and her clusters of wild rose-buds, and chaplet of pond lilies, and he bent over her and kissed her. I was ready to cry, for I saw that I looked ridiculous in the eves of the one I had wished to please. Oh, how vain and foolish my dress seemed then! I would have given anything I possessed to have been rid of it, and to have had on a dress like Gertie's.

As soon as Gertie had an opportunity, she called me out, and gave me a package, saying:

'I heard you once say you wished you had it, and I was so glad to be able to get it for you. You must always think, when you see it, how much I love you.'

'Yes,' said Egbert, coming in, 'and to prove how much I must tell you that I insisted on giving Gertie's mother money enough to buy her a new dress for the party. I wanted her to have a blue one-she looks so lovely in blue !-but Gertie persuaded her mother to buy this instead, and said she would much rather wear her old dress for the sake of getting a gift for you.'

My face was crimson with shame as I heard this. I opened the package, and found it to be an exquisite basket, made of tiny shells that we had seen and admired in a neighboring town. I was too ashamed to thank Gertie, and too vexed with myself to show any pleasure. I hid my head in my hands, and cried as if they had injured me, instead of tried to give me delight.

Egbert tried to say something pleasant, but he was so surprised at my ill behavior, that he knew not what to do. Gertie came to me, and stooped to kiss me, but I shook her off, and ran out of the room. I ran as fast as I could go, not heeding where I went, for the sense of remembering my own selfishness and Gertie's nobleness, was like me terrible haunting evil. As I ran, I went in to the narrow hall that led to the dining-room, where we were to have our supper, and where the servants were already preparing it. In my haste I ran against one of them who had his arms full of dishes of preserved fruit, and he stumbled against me, and deluged me with the contents. My blue silk dress was completely ruined. As I looked at it, I think I never felt so glad of anything in my life. Tim was overwhelmed with fear; but I put my arms about him, and kissed him, and said:

'Oh, I hated it, and I am so glad it is ruined! Only call Nannie, and let her help me take it off !

Tim thought that I was a wonderfully amiable child, because I did not fret and cry at the ruin of my new dress; he little knew that I would gladly have given him all my dresses for ruining that

Nannie took me to my room and put on a white lawn, and tied a pink ribbon around my waist, and kissing me, said: 'Oh, Rachel, you look like your own dear self

now: that blue took all the color out of your eyes, and gave you such a melancholy look.' I thought to myself, that it was something be-

sides the color that faded my eyes, but I said: Oh, Nannie, I wish you would n't always let me have my own way when I want it: the next time you say blue dress, and I will remember.'

When I went down to the parlor again, I believe no one would have known me, so gay and happy was I. I ran up to Gertie first, and said: I am very much ashamed of wearing so ugly dress as that blue one, and of being so rude to

you-and-and-' 'Don't say any more,' said Egbert; 'I know of what you are ashamed—of trying to outshine Gertie. I saw it in your face; but now you are my own dear sister Rail' and he led me off to oin in the dance.

It was soon whispered about that my dress had been spoiled by some accident, and I heard some say, 'Served her right; she looked as proud as a neacock in it, and couldn't speak to any one. I never thought Ratie was vain before!'

I thought to myself, 'Yes, served her right for her selfishness, but not for her pride. The evening passed delightfully, and I was

merry and glad with the rest.

It so chanced that my father had not seen me until after the mishap, and when at night he took me on his knee, he said: 'Ratie, I am so glad you are a girl of such good

taste, and wore such a simple dress. For some reason I felt a little afraid that you might try to make some foolish show, and out-do some one else; but now I see I can always trust you.'

I hid my face on his shoulders, and thought at first I would not say a word; but to be praised for what I did not deserve never suited me, so at

made Namile promise not to tell any one what I | Was that because you would love me just as well

'Well, Ratie, I suppose we all judge of God by have a blue silk. I insisted on Nannie's purchas- our own hearts. I am very sure that I could not ing it, although she said it was the most unbe- love you less, even if I found you not all you coming color I could wear. Whenever Gertie seem to be, and that is because I know that there said anything about my dress I said, 'Oh! I shall is a better motive within you than always shows itself, so I love you for what you try to be, So God loves us for what we are capable of be-

Then I gave him a particular history of the wound beautiful garlands and arranged vases of blue dress. I told him of my selfish feelings, and how I had indulged them. When I had finished he kissed me, and said:

'Is not love stronger than all else, Ratie? Love at last overcame your mean jealousy; let it tri-

I think this was one of the best lessons of my life, for I saw how little mere outward dress has to do with happiness, and I also learned to check the first feeling of jealousy that sprang up in my heart, remembering that no one would over love me the less because they loved another, if I really deserved their love."

"Oh dear!" said Anna, "I thought when you began, Aunt Rachel, that if I could have a blue silk like that, I should be perfectly happy!"

"And I thought," said Willie Mason, "that if I had been in Egbert's place, I should have laughed outright at Ratie, and made fun of her!"

"But you see," said Aunt Rachel, "how much better was Egbert's kindness. But come, the oriole is in his nest, and we must have some supper. Who'll pick the raspberries for the shortcake? and who will build the fire in the stove? for I am going to take down my best china tonight that Freddie brought home to me, and serve you as if you were all fine ladies and gentlemen."

What a merry time we had preparing the nice supper, and how many questions we asked about white ground !

"I see," said Aunt Ratie, "that I can have no secrets from you, and one of these days I will wind another short thread off the spool of my

Dear Aunt Ratie! how we all loved her that day and ever after.

Enigma.

I am composed of 14 letters: My 2, 5, 6 is worn on the head. My 10, 9, 8, 7 is what my 2, 5, 6 is mostly made

My 10, 8, 12, 5 is a troublesome insect.

My 1, 3, 8, 13 was the deliverer of Switzerland. My 4, 3, 12, 1 is a garden vegetable.

My 8, 9, 5, 14 is an ore.

My 8, 11, 12 no good person will do. My 4, 3, 7 is to wager.

My whole nearly every Union soldier has seen. ORESTES.

Charade. By X. E. W. X.

My first if you do, you won't hit it; My second if you do, you won't leave it; My whole if you do, you won't guess it.

Conundrum.

Why is children's play like yesterday?

Answer to Enigma by A .- " Peculiar." ANSWER TO ANAGRAM.—" Lemon." "Melon."

First Grand National Convention of Spiritualists.

At a Convention of the Spiritualists of New England, held in Boston, in March last, the follow-ing Preamble and Resolutions, after a full and free discussion, were adopted by a unanimous

vote: Whereas. The facts given to man through communication with the spirit-world, conclusively prove that a portion of the inhabitants of that world feel a deep interest in the elevation and improvement of humanity, and are associated together for the perfecting of wise plans to accomplish so desirable an end; therefore the

erctore,
Resolved, That it is largely by associated action on the part
Resolved, That it is largely by associated action on the part
Spiritualists that their beautiful teachings can be made pracally useful to our race, and result in the establishment of invalid.

The world.

our world.

Resolved, That we believe that the exigencies of our times demand that measures should be taken by which this concert of action on the part of Spiritualists should be brought about. And for the accomplishment of this object, we recommend that a National Convention of Spiritualists should be convened at some central point in the great West during the coming summer,

Resolved, That this Convention appoint a committee of five

o correspond with the friends of the movement throughout the country, and decide upon the time and place where the Con recution shall be held, and make any other necessary arrange nents for carrying out the spirit of the foregoing Resolutions. H. F. Gardner, H. B. Storer, Mrs. Amanda M. Spence, Miss Lizzie Doten and Henry C. Wright were appointed said Committee.

Resolved, That we most carnestly recommend all Spiritual-lat associations and neighborhoods to appoint one or more of their best minds to attend this proposed Convention when called.

After careful examination and deliberation the Committee have decided that the greatest facili-ties for the accommodation of those who may at-tend the Convention can be had in Chicago, III. They therefore most condially and carnestly in-vite all Spiritualists throughout the country to meet in Convention in the city of Chicago, on Tuesday the 4th day of August pays at 10 clock meet in Convention in the city of Chicago, on Tucsday, the 9th day of August next, at 10 o'clock A. M., and continue from day to day thereafter during the pleasure of the Convention, for the purpose of a free interchange of thought upon all subjects embraced in the foregoing resolutions, and to take such action in the premises as they may deem best. And as the Committee fully recognize the Identity of interest of all Humanity in the "New Dispensation," they would extend the same cordial invitation and greeting to the Spiritualists of the Canadas to unite with them Spiritualists of the Canadas to unite with them in their deliberations.

"No pent up Utica confines our powers, For the whole boundless universe is ours." It was said in a former notice, all Spiritualists realize the great fact, that we live in a transition age alize the great fact, that we live in a transition age. Old things are rapidly passing away in the religious and social, as well as in the political world. Behold all things must be formed anew. And the time has fully come when the millions in our country who have received the glorious light of the incoming day, must decide whether, by associated action, they will give direction and shape to the new security to all and each the greatest possithe new, securing to all and each the greatest possi-ble amount of individual, social, religious and po-litical freedom, compatible with the greatest good of the whole; or, whether religious and political demagogues, the rulers of the past, shall, in the reconstruction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggran-dizement and benefit of the few. Slavery, cruelty, oppression and wrong have had full sway un-der the old regime, based as it was, and is, upon the Mosaic code of barbarisms, and it is for us to decide whether they shall still rule the earth, or the more rational and beautiful theory of the Brotherhood of all races of men, and the Father-

hood of God shall furnish the basic foundation of the new Church and State,

In conclusion, the Committee would urge upon the attention of all Spiritualists the recommenda-tion contained in the last resolution. Do not fail to have a representation from every city, town or hamlet. Come, and let us reason together.

hamlet. Come, and let us reason together.

Arrangements have been completed with the Vermont Central R. R. Company to convey passengers from the following places to Chicago and return for twenty-five dollars the round trip: Boston, Lowell, Lawrence, Worcester and Fitchburg, Mass.; Concord, Manchester, Nashua, Keene and Portsmouth, N. H.; Bellows Falls, Rutland, White River Junction, Burlington, Montpelier and St. Albans, Vt., and Ogdensburg, N. Y., by the following route: over Vermont Central Railroad from Boston to Ogdensburg, thence via the Grand Trunk R. R. to Port Sarnia, thence via Sar-Grand Trunk R. R. to Port Sarnia, thence via Sarnia Line of steamers to Chicago, and return by the same route. Tickets good from August 1st to September 1st, inclusive. Tickets to be had in September 1st, inclusive. Tickets to be had in 'Father, did not you say that God loved us Boston only of L. Millis, Esq., General Agent, No. when we were not good and loving and gentle? 5 State street, and at the ticket offices of the Ver-

mont Central in the above mentloned places. mont Central in the above mentioned places. From the State of Maine passengers will be conveyed over the Grand Trunk Railroad to Port Sarnia, thence by the Lakes as above for the same fare, viz., \$25 for the round trip. Apply to Win. Flowers, Esq., General Agent, Bangor, Me. The Spiritualists of Now York can make satisfactory arrangements for reduction of fares by calling upon E. P. Beach, Esq., General Agent of Grand Trunk Railway, 270 Broadway, New York City.

H. F. GARDNER, M. D., Chairman.
H. B. STORER, Secretary. H. B. STORER, Secretary.

All papers favorable to the movement will

Three Days' Meeting.

The Spiritualists of Old Town, Milford, Bradley and vicinity, will hold a three days' meeting in Milford, on the 26th, 27th and 28th of August It is expected that the Davenport Brothers, whose celebrity is world-wide, will be present, and

whose celebrity is world-wide, will be present, and possibly the Davenport Sisters; also, some prominent Spiritual speakers and lecturers. Among them, W. K. Ripley, H. P. Fairfield, C. A. Hayden, I. P. Greenleaf, Mrs. A. A. Currier, Emma Houston, Susie M. Johnson, and, we hope, a lost of others. All lecturers, mediums and Spiritualists are most cordially invited to come and share with us our homes, hearts and hopes. The friends here will make provision to accommodate those coming from a distance, and want every niche of room occupied.

Comel one and all! Let us join hand and heart, that we may more effectually work—

that we may more effectually work-"For the cause that lacks assistance, For the wrong that needs resistance, For the future in the distance And the good that we can do."

H. B. EMERY, NEWELL BLAKE, Committee A. RIGLEY,
I. M. ROBINSON,
J. J. NORRIS,
Bradley, Penobscot Co., Me., June 25, 1864. Arrangements.

County Convention.

The Spiritualists of Boone County and vicinty The Spiritualists of Boone County and vicinty will hold a Three Days' Meeting, on Friday, Saturday and Sunday, the 2d, 3d, and 4th of September next, in the incorporated town of Belvidere. A free platform will be sustained. Each speaker will be responsible only for his or her idens.

Speakers from abroad are expected to be present, among whom is Rev. Moses Hull, of Battle Creek, Mich. A cordial invitation is extended to all. Arrangements will be made to entertain

to all. Arrangements will be made to entertain those who come from a distance.

those who come from a distance.

By Order of Committee,

H. Bidwell, of Belvidere; D. Chapman, of Bonus;

D. H. Ellis, of Manchester; S. Wellington, of
Caledonia; S. Lovett, of Spring; A. S. Royal,
of Flora; Wm. Wadsworth, of Leroy; H. Willard, of Boone, Committee.
CHARLES GORHAM, Cor. Sec'y., Belvidere.

Grove Meeting.

The Third Annual Grove Meeting of the Spiritualists of Superior, near Ypsilanti, Mich.; will be held on the 6th and 7th days of August next, commencing at 10 o'clock A. M. Speakers on their way to the Chicago Convention are respectfully invited to attend. Accommodations free, and as large a fee given the speakers as can be obtained. Moses Hull is engaged, and others will be unless response in made to the above. response is made to the above

By order of the Committee,
WM. F. GOODELL.

NOTICES OF MEETINGS.

Hospitallar Hall.—Spiritual meetings are held in this hall every Sunday, at 10% A. M. All mediums are invited.
Dr. C. H. Rines.

CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. II. Grandon, Chelsea, Mass. The following speaker has been engaged:—N. Frank White, July 24, 31, Aug. 7, 14, and Sept. 18 and 26.

7, 14, and Sept. 18 and 26.

LOWELL—Spiritualists hold meetings in Lee street Church.

"The Children's Progressive Lyceum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—J. S. Loveland, July 22 and 31; Mrs. S. A. Horton,
during August; Mrs. E. A. Bliss, during September; Nellie J.
Temple, during October, November and December; Chas. A.
Hayden, during January.

OUNCY.—Meetlure avery Sanday in Redger's Changl. Ser.

naydon, during January.
QUINCY.—Meetlings overy Sunday in Rodger's Chapel. Services in the forencon at 193, and in the fiternoon at 23, o'clock. Speakers engaged:—Mrs. Susie A. Hutchinson, Sept. 4; Mrs. E. C. Clark, Sept. 11; Mrs. M. S. Townsend, Sept. 18 and 25; Miss Martha L. Beckwith, Oct. 2 and 9; Airs. Frances Lord Bond, Oct. 23 and 30; Mrs. M. Macomber Wood, Nov. 6 and 13; N. Frank White, Dec. 4 and 11.
TAUNTON, Mass.—Suisting that held.

TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7% r. M. Speakers engaged:—H. P. Fairfield, Sept. 4 and 13; Barah A. Byrnes, Sept. 18 and 25; Charles A. Hayden, during October; N. Frank White, Nov. 6 and 13; Miss Susio M. Johnson, Nov. 20 and 27; N. S. Greenleaf, during December; Miss Mattle L. Beckwith, during January; Mrs. Anna M. Middlebrook, during February.

Physiology Mass.—Spiritualists 11.

Anna M. Middiebrook, during February.

PLIMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Bunday afternoon and evening, one-half the time. Ichabod Carvor, Cor. Sec., to whom all letters should be addressed. Speakors engaged:—Mrs. S. A. Byrnes, July 24 and 31; N. Frank White, Sept. 4 and 11.

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