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NO. 26
(1)rinimal 靬oetrig


AXAMOMTABZ

|  | you; you cnlculate the goodness of actions only by the goold of the result to yourself." |
| :---: | :---: |
| - "Even in this is its Heaven !" I sighed, ns I stood | ."Dear Colas, 1 see it phinly you |
| In my roonn and thought of Clenentima, awn the witherel wreath, and hung it in | will not gather many treasures, epend, whut, according to your i |
| upou the harp. |  |
| n's |  |
| upon my lireast? Did slae not appen crown this by her own haud, or was it |  |
| fillish spuor? Alus! was it the same |  |
| hether it wat a crown of thorus or a dowery olan | yet, you gool natured simpl |
| She was at the wildow; I | ind innocenee or gu |
| arls hor, then touched it with my lips. She ap-' y , ared to renuenberit; slic endeavored to chnso is | 'you' will be the world's fool if you canmot wander its crén paths." |
| a way a smile, and bending forward, looked down upon the strect, and not aguin tgrards me. | In this way we often disputed with ench other; sometimes he quite bewidered sue; I could have |
| This answer plunged mo into unspenkable dis-' 'fo | 'fenred him, if he huld not always spoken lis dreadful |
| iet. It semed to me ay if she were ashaned of 'op |  |
| the recollectior that she had given me that present; 1 suddenly, all was clènt to me-all I demanded-all i | himself. He only wamted to arouse me, to lend me into debate; and when ho succeeded, he laughed |
| I hoped. I napired to the impossible; I hal never thought of Clementinn ns my wife; I loved her, und | most heartily. His deods, however, coutradicted his |
| desired to be lovel in return; but |  |
| oor son of in obscure fa strugeling with nece | fully, as time passed on, the beautiful spi animated her. She lived for gooduess and |
| uro before me-l, den | he practised them with religious zenl. I becane |
| heiresy in Montplelier! ! | : her companion it tulle, nul we were never at a loss |
| Mj proud cournge fell; I loved Clementina, bu | ; ulong with her 1 p |
| forgave her if she could not return that love. In | oplay the |
| that |  |
| was nt heart | ent. |
| wounn's Land. I continued my studics with redoubled assiduity. I would make for mysélf a path a | she was enclannting; her benuty would have becoule a dangerous temptation if wy heart were not in the |
| to clementina, ly wyown equtt. I-spent | xion of Clleme |
|  | When I spoke of |
| al iopinion of the | band, be suniled. When I reproacbed hinf for neg. |
| $n$ work, entilleds: "Tho Aduninis | lecting |
| Justico among tho Ancients," and, at the | "Our tastes dilifer ; lenvo ceery on |
| I published a oollection of poems, the greater part of which owed their inspiration to 1 ny secret lovo for | Do you desire, dear tyrant, tliat all heads, nud all henrts, slanil be moulled after you? I know it, my |
| Clementina. Tho public nppearance of my labora | wife loves nothing in me; sho, is not; therefore, unhappy thut I treat her as is the usage among the |
| lio applauiec renewed nit confideuco in myeelf: Curi- | higher classes, in marriages of this gort Sho kn |
| osity soon discovered the name of the author, | $t$, before we were married, that wo should |
| was most favorably recelvel. The suocess | If you find pleasure in hior compn |
| guishod |  |
| 0 ; beneatef its light I bolield, allhough in the for | versation nusl 'socioly: |
| dim distance, Clornentinn as my own. <br> She rewarded tne most gracofully hersole | tos, am capable of great Bnerifices, for her, when I often long for you myself," |
| She rewarded ine most gracefully herself. |  |
| gs. Even mithout |  |
| -wledge of the nuthor's namo, sho must | tho tribunals of tho |
| essod it from a handred signis only understood b | doubled labors, at |
| horself. Sle looked toward mo, smilod; and preag | tor at Madmmo Ber |
| the book to her Lheart, as if to tell mo: "I love |  |
| what you there have spoken, you have sp | mo. We. dld not tell ench oth |
| heart; she fecls it, and renders to you hor sil | one anotler'a gooicty, but we betrayod |
| gratitudo." <br> I took onco more the withered wreath, of whioh | looks-in the cordiallty of meeting. <br> At timos, it seomod to mo an if sho were sadder |
| had sung so often ; she smilod nad bored, and oast. |  |
| down her eyeg, lookel not that may agait. | oleerful and confding. Son |
| ono was inore In ecstacles with my su | iking coldness and restrnint, and then her |
|  |  |
|  |  |
|  |  |
|  |  |





















sense of duy-of receiling the duwn angolsor purinuist depant troun Nounterelice.
 wrotes to Alulaum Dertullon the nost $g$ lowiuw
 rolled beforo tor ay entlusiastio piaturo of our Lanp
${ }^{\text {pincess }}$ read, and read, and tore the loterer, and rroto
 ruailng toward crime, from whideh, In vaiil, wy goul still thudderal.
It was ngif thero struggled with önual power and


 Ler icruples id detnin her if sho resolved upon lonv
ing tho

$$
\begin{aligned}
& \text { ing tho oly. topard tho door. MDoerrmined t } \\
& \text { I hasoned to }
\end{aligned}
$$ in ?" oried the watelful monitor within ; 4 resolv after all, to forfect the long guarded inne

innocence $?^{\prime \prime}$ I mavorod and stepped baok






|  |
| :---: |
|  |
| could not nnswer. |










you
" Wher without ritheseses. 1 will -"


In videnco of her nature; 1 line neere secil



${ }^{\text {Hindul. }}$ chn
ought to cugggo my atteititon on ortier suljects
felt most teeply tho greatuess of his confilenenemit the norol n numiran it, I determinelf fully toIsseit mysulf fivin his wifl-froiut the tuinptation
cliarter

1. ant her again on the evoring of tho followingLhy. She wna along in her npprtment, her lorely.
nead resting thouglatuly upon her arm. I $n$.neo mans snd and relectivec
"hay I yet rentura - 0
dano? 1 I said fanteriugly;
of $\begin{aligned} & \text { thoung for } \text { for } n \text { ny } \\ & \text { Sho was silent. }\end{aligned}$
koo ndunntage of your"ne mpong",
Nanane glio murmurealill tiot disturb bourirreyonhly thanen,

 persyalto me frum my resulve of lenting Nout





$\qquad$uzzininyly teatuifal than werr. I liex 1 if wreath
e.to remain in the cisy., "te sud.
Somperier, ment in vini i reminind inymy lenefef.
$\qquad$

$\qquad$


$\qquad$

 sure Eoon seated nuld sppciliug orer the radd $w$
$\qquad$ Mes. inder, replied i.tretw. "Ther it an in

"NMdamo Borallun arrestel? wherefore is Eho Hrested $\%$ Who orlerri
"The magistrate."
"The magistrate", " "ine the poilice of Montpollet

 Ile velierese it, and ererylody "Sir, you gliruy your sluoulders, and what of "That every body belleres. it. The ecllow, Vilen.
 "Well, ha has cotemel the te but
 "riluo inferrinal lirat tho
"And when informed of this confesslon of the

 tho conficied?
"That sho seatl Valeutin ior tho poiso



## 

and
































 lind $\stackrel{\text { ald }}{2} 1$















 eloquence he will.so bewilder judge ani peopio that
my sher my shameless wify, will yet walk forth in trlumph."
$=\pi$ She will not!" L cricd, Iudignantly. "I entreat you, Bortullon, although, I am only a novico, and have spok the und in the juast cause, if feel not the least regret in stand against her before,the tribunal;, though C one to mard her. You are my brother, my buefaoto
Your cause

blo, too, that he regretted that I had remained ho
orablo and consistent
The morning damed, and I was yot irresolut
innecence called for deil reannces by
 would be the destruction of my benofactor-of $m$
first, my only friend: An excess of love for $m \mathrm{me}$, an
the:intoxication of winc,
 hand that thad received from him countless beneft be ungrateful enough to thrust himn down the in



Whateror may be the consequenoes of our attions,
esercifed from a sense of duty-and thougl compelled to the utmosst sacrifiee of self-n nugh sake. Plunge ngrin into thy poyerty, go solitant and friendless through the world, only save thy oon scienco from evil; bear with thee tho silent consci-
ousness of baving ncted justly. There is'a Cod-be pure $a \delta$ he is $l$
$l$ wroto to the police-oficicer of that quarter, questing him to come to mein im miediately, on business
of importnnce. Ho cance, and I liagtened to Bertal n's room, fililo 1 bade him remain outside Bertallon mas allecping ; I trombled as $I$ gaz
upon hini l love aud pity Priend, Bertallon "' I called, and I weut over an
insed hin. kised him.
He uwoke ; with a heart heary and oppresed Conversed ambile on indififerant subjects.
"Tell me," said $I$, at length, " is your wifo renly nnocent?
self $?^{\prime \prime}$ ? He gazed at me mit
and anid, "Be silent!
" But, Bertallop, this answer is a confrmat
 only intend to-""

- Bertallon raised himself up, and said: "Colas - bep you are in your senses !"
"I entreat you to speak! Bertallon, to-day the
court will pass sentenco upon your wife. You will not allow innocecuce to be destroyed
"ire you mand, Colns? Have
urniag traitor to your friend?"
arning traitor to your friend?
Int he wns deeply agiated ; to these mords, I en is lips hald turned blue, aud his eyes rere fixed and distendel. All theses signs convinced ne that over rooiled in terror, as he found himself no longer an 1 placed my
1 placed my hand upon his shoulder, and whls
pered in his enr: " Dertnillon, put on our couthes ank gold enough with you, and dy I I will take care
With a look that might have nnnounced my deat


"Farliap alrendy-have you-" she of all you Lold denr and sacred, fy
"For
While I whispered this to him, he sprnag gurried
from tho bed, and ran around the room, as if in
senrech of something. I thought he thad forgoten, in his confusion, that his clothes were nenr the bed As I stooped to hand them to him, the report of
pistol soundel through the room, and the blood Howed orer my breast.
The door burst open, and the terrified police office The door burst open, and the terrified police officer
entercu. Berullon, in one hand the pistol he lind
find fred off, a second pistol in the other hand, gaze ith dilated eyes upon the ynexpected visitor.
"Accursed dog!" he cricd, with a dietorted ge with fury at my hend. A second stoot fell ; berintlo ind destroyed himself! he staggered toward me, an I recived him in my arms : Lis head wns shntered.
My senses left mec ; I fell upon the floor ; nnd only sturned to consciousness benenth the attentions own rooin, my wound under the left shoulder wa


## 

## Written for the Banner of Llght THE SPIRIT LIVES.

 By a spirit. begire of bietches. Nuabier four
Philip Rickerr',or Pluil. Riokeranal Man
Philip Ricker, or Phill Rioker, as most people calle He lived at the poriod of the commencement of $m$
 bre the marks of nearly two centuries, situated in Lat individual locality, so long and particularly
kncwn to Бobotonians ns Yort Hill. Wero tolmulul a full and lengthy descriptlon of the peculinar atyly architecture of said building, it mould in no ma ceneft my renders, whose ouriosity might lead them stier old landmarks, it hus long sinco censed to oxist, ant and moderu structure.
In a pecuniary sense, Phil. Ricker mns more than
Hest. Report said that Philip Ricker had not al no when r rich. man-that he had even geen th lime when he knew not how to get a eecoud meal o victuals, or where to procure a night's lodging. Be
his true or not, he had at lenst nlwayg enjoyed the putation of being an Loncst and upright man in bive made the g.
illery business.
A hough yearly tased for the sum of two millio
no one would orer havo subpected Philip Rick ppearanco and decidedly primitire mode of living People called hinn tecontric, lecuuse he isolated hin-
self frou society; took no interest in polltical self frou society, took no interest in polltical nffairs
ressed oddly, nad sometimes even shabibily in because he followed out to the very letter the bent is own inclinations in everything which he unde Cook, without cousulting the opinions of others.
What motire bad first Induced l'bilip licker f an one mind had found difficult to solve. Som nid that the had been from early youth a person a melancholy turn of mind, who shunned society had been trice disappointed in love, and had loat redible, from tho fuet of his never employing fo many years, a female servant in the management of stdomestio affirs.
cross tho strees to th mindow, I could look directly an, and known for long years as " Ricker's Oddity)" enring almanys the same suit of grey, which, unit . wat. gnve hinn qulte a Quakerish appearaucc.
In early manliood, Philip Ricker must lave been rery handsome, for there were still left unmistakablo now deeply furrowed by the pencil of Time. My ou yiosity lad often prompted me to seek his acquaint
ance, but the sterua reserve which he extibited to vards strnagers, imade mo shy of offering him eve slightest attentio
Time passed on. One dny I behell with surpris
female face at un upper clamber window of Plill ricker's manion. How dir whe she come the sas more than 1 ould divince: Though not particu-
arly ronantic, tho thought monentarily \#ashed hross my mind, that the fair creature whose beaut had so suddenly dawued upou my visiou, why per be olden tine, in which beautiful women had bee udely torn from society, and immured within th nd shaulowy were wont to hold their midnight revel Sober retlection, however, brought me, as usual, it y genses. The young girl whon I had that day Hro of flesh and bone, although, to tell the truth, he ngelio than eartuly.
Hiaquired of the several mentbers of our hous new arrival at tho house opposite. Not a sool could was the firat to make the discovery, and to mo alo seemed lefy the unravelling of the great nyster The next day I wateched ngain for the reappearanci of the beautiful fice thant had haunted we even
my drenm. Thisetimet was reearded by thee Bighl a thin and sparo middle-nged woman, apparentl there, was fiod for fresh inquiry. I begín to thin Chat the eccentric man had secretly married som youthiful being for her beanty, and, having install Ler as mistress of the gloomy old mansion, had pro-
cured a femala servant to look after the culinary de partment, and mnit upon her ladyship. Now, thought to myself, I hare at last hit tho nail exaotly upon the head; the old house will undountediy undergo horough state of repair, and, under tho regime of it
fair mistress, will preant to the world $n$ more con fair mistress, will prenent to
fortable and oheerful aspeot.
min the clanges which $\mathcal{L}$ had fancied the tasteful hand of wonann could not fail to
institute in tlint sombre and forbidding-lok ing dwelling. Neither sight of frosh carpects, or nem
furaiture, grected mine oyes. With the exception of which had been thrown open for a day or tho, for
whe the double purpose of oleansing and rentilation,
things remained unaltered. No ray of light o
 come to the traveler, or oxhibit signs of lifo to th paseer by. All was silent nnd tomb.like, as if Deat
had obosen that partieular abode for his hoodquan tera.' Even Puillt R Mioker himsolf silll walked silen Iy In and out. as of old pmith the same myteriou
exprossion of countenance that had nalivays puzzed the student of human intiure to interpret. It: erldent, to my mind, that one man; at llonit, of all
the ereated worid, had not begn materially improved by his agsoolation with woman, and that howore ing the number of hairs in lieads of four diftera colort - blond, browh, blaok, and rod-has been $s$ cepsfully performed by a German savant, who
takularizes itho results:- - Blond, 140,400 , broun 109,410; black, 102,962; red, 88,740. The sen ho. found to be pretty nearly equal in welght: and
the defoiency in the number of hairs in the bromn, the black, and the red beads to bo fully counte balanced by a oor,
nidividual Abres.,
Men are born mith two eyes, but with one tong
in order tha
thoy any $T$
boys.
















 arght miny









THE G00D WIRE,












 and perlaps thay wero not far from right, for the
young people hau been seen talking together for a ong time on the day of the harrest supper., "And now .1. must go back to my mother." prise and looking down.





## MEX COHESIM




 and


 and


























 sion and









 tem in disodpplining thempelieve, from thoir oarly Hfo

 | coplesa attempted of their grand and useful lives, we |
| :--- |
| stould bebold a difcrent trising generation from the |

这anmer of eringt













 of coniutet is. tete The iteral wewinity und translation of the Lordys


 othersistsoroctcounings to themen, and no fotrther-Tor that would gire us but a smanll clongec for fiver

 -into temptatioin", 'Literally trauslated from tho

 Coning to. lisis; 1ut tie fryt place, wo aro to repeiem.


 try them, it is ony hecessary to otio tris such in.

 sopple. whaoe hideiory, oubboms, notions, and riligious
 only frir to suppaet that the so firs shapen the form
 eouiseges and truth. TTaking these) thing, Lhereforer, In the LIght of thoso, timese and piacing around. them Corctoforer beemed amomiguous, and contraulitotry, boo
 orio of, Uring light.
ampaid



Iiswise



| "It is utterly suuk from nutice, and lingers only the Courier. Yet many of the Grst sennators na號 |
| :---: |
|  |  |
|  |  |
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|o


##  <br> 







##  <br> 

 stony grouid, nud when the frst rysy of the suu of
opposition cunle, which would, had the geed had deop.

reel anong thorns, and the thorns clokeded it, bans pe
haps been lost.. Not oue true, bold unan, whope ge
furtished good ground, but has brought forth fruit
an hundred folda Men are born into Spiritualism, and can ne more", once born, repudiate it, than can
n elilld return to tits mother's womb, as the Soripture
says.
n The belief in the pretensions of Spiritualism


of Jesus christ than any religion in tho world. I
tions, that thaye for a time affected it.
"It is irrectiovatly nad hopeclesgly stamped, in th But tho Courier, if honcest, Ilittle knows what the impression upou the publio mind is whon he saysfin a chapter in the Listory, of human folly and delu. tion." "the Couriter with ua wailt for tho end of the



is made apparent tin the following parargaph:-
"The following letters have blen placed


 Num chem
 and

 ops; little works little crops. Lately a pliliosopher of large talents Lns criticized
he works of nature, and las found great mistakes that might bave been prevented if God lad kuorn low. IIfs criticism is laugled at by philosophic
colks and pitied uy others. Of this form of faith there is comumonly no luck. IIuman nature is a
weenns that God lans prepared for the nccouplishnenf of his ends, to show his love to men. The cxwillions of yenrs ago. In the human spirit is tho uienus to necomplish the divine purpose of God.
The lower degree of The lower degree of development comes before tho
higher. We are born balies, and from that pulpy mass of humanity the perfect man and woinan grows.
As it is with math, so it is with the race $;$ this is in-dispeusible-the lower unust toone before the.ligher.
The baly of the man comes one thousand yenra before the man of letters und philosopply. In creatlong
mankinud, Good made human nature is be intended it ore past lins been, as it was intended to be. Good's Fll crime.
Fuith in nan, in his history nod his destijution the nature of and earthuqukes break not God's designa, Loor can
Cowas or a Cataline? Has God made tho soul, aud not provided for its demands? I know but little of illl find it; but there must bo the best nuwneng pds-
ible for almighty power to net- for all mankind to
 faith in tho infuite God. Ilis motire is love, Lise
purpose is welfare, aud all meaus must be bulequate. clange tho mitive or purpose of aod by prayor or persuasion, or by applying external weans. IIE $\begin{aligned} & \text { mho } \\ & \text { Las mosi faith in coul, is most contented with his lot }\end{aligned}$ "not he who crices "IHoly, Loly," and asks God to
coivert sinneris. A cartman; with his cart stuck in mud, put one
shoulder to the wheel, and called on, Hereules to help hlm lift it out. It was his ómu effort that raised
 and crime. In this is no fuith in God-there Is
faith in honnesi tabor. The bldoksmith dooss not call
on God to light his fire, to blow his bellows, to mako on God to light his fire, to blow his bellows, to mako
his. nails, and drive them. No taileresis asks God to take' a sitchl, or make a button-bolo for ber; they have fuith in the means, not in the ends without tho
neeans. If God will not drive a blocksinith's nall or mako a button-hole for tho tailoress, Le will hot
controvert or change his laws: Young men and young woimen, and men and women whio are not youug, let us tako tho approprlate means that dod
has put in our bands, and, with faith in God, we




## BANNER OF LIGHT

## $=$ GERVICRS $\triangle T$ THE MELYDBON


 riod of our inteusest lanppiness. Children look fo
ward to mandant, as the ultimation of all that

 and harmoutiourly blended. Ho never reaches tha
grentest of earthy hanpuitess until he blends hit sympathias naul feelings with $n$ womann who din lean

 and when Lis fectinges fiad a reviprocontion in another
soul, he becomes matried to that soul. Tho furm soull, he becomes married to thath soul. The furm,
the ceremony, is uusthing in the ege of God. W

The prescut time is suan's highest point in know elge. IIt is the recipient of these grent, noble truy
Fhich have come down to hin through nill ages.
thay the great reservoir of all past kuowledge. to d

his lans, Low call we say the worla is degraued, or
lose our faitli iu humandity? In all ngee of the worle Lose been uediture Vet treen mankind nnd a highle
Lathere, and theyo mediums lave beon necessary to the provress of miukinud. Wo. see their works i
ages piatt, and we bless them for what they hav done.
Reason is that quality in man's nature whic
makes plain to tiun that which has secmed nyster


 itual nature of man what the nuimal is to man bin
self, and God lowes the animal relatively as much ho does won. Without thic
be the huanaul Ineings mo ur
Gud bus
God hus laik out for man a grent, noble mission
and nerer slall hy rest. Thoughts shall well up it
his soul, through ill eternity. Ile who condemns mann for posscessing an iupulsire nature, condewn
the functiva Gul bas given Lim. The wan who condelung this great truth of tho ninectedat cenary
unerely becruse he cunnot comprehend it, slould
b ings it gives.
The uman go
There ; wheu he is neted on by the lower passions
he says there is no duly, beceause he is in darkness Fron the plaue or.
separitet phats.
up with kuowledfe; but of what use is kuowledged
uuless perrueatel with tho spirit of love? What is

the result puure thau nny thing else, to false, unuat
urinl marriuge ; we would hass the child groo up in
teat
Lealth, and thus preyrred to gnin a natural religion,
nud be governel ly naturan attractions. Many nan.
picture them as impyre; but nature is one with
God-and Goul is never impure. Things are ren
"With the purce all thingse are purc."."
Who, to dity, is to erect a colde of morals for man
Lind to be julged by? A hundred years hence,
sill look back to the nineteenth century, and youd
whe
that the world was so barbarous then. We ca
syuputhise with those ono are dragged down by
unlappy conditiong, but we cannot pity them-
if re pity, we woull gay Ged had mado all mron
We lenve pity for those who look back on the pas
and nurmur at the providence of God-for tho:
mho believe in specinl proridences-ns we do no
God holdis us all in his hand, nud we know that in time the full developement of man will lead hin
look upon all kwowledge in the light of wislom, an all affection and cinotion in the light of love ; an
reason with these shall go hand in, Land on war through the fulure, and shall call upion all the pas sions of man: © Cone forth, and hay yoursulves
the alur, and fubmit yourselves to my rule.
In the evening, Dr. Gardner rend from the Spirit,
unl Clarion, na artiole on the "Soul's Destiny," unl Clarion, nn artiole on the "Soul's Destiny $\bar{y}$,
written by Mra Urinh Clark. The Rolowing quection was submitted by Mr.
 and the malignnnt spirit of the time of Jesis ${ }^{\prime \prime \prime}$
The medium said that the subject presented muis bo treated according to tho opinions of tho controlling
power, howover thoy might dificer from that-com monly entertanned. Wo do not recognize the cxie tenco of an indluidual devll. Such a being is spoken
of only as a personation, to embody the iden of an suoh a belng, outside of the charracter of man. G created no being bxcept for, goodness-whatever is
contrary, is not from God. But man many create rrom his mind, couceptions of belags beyond tho
rango of univorse ; and ho has so conceived the ox stence of a devili; and this Idea so strongly perme that creation, oonccivo him they, thaving, follifgut from ton
heaven, and ns no menn antagonitit of tho hearen, and as no mena antagonist of the great Go degree according to thi plane upong whifot man on lifed
when he repreentted them. What wonder that, after Adam was placed in the garden of Eden, temptatlon should whispor to him-" "Thou art lord of all, a
halt not surely die!" Wo accept the story of evil in the case of Job as Eigurativo language. '
 hough tempted, ho is ropresented ds de remaniain The ovil ges forth, rejoliding

 earth hambly, luing lis work 'well, nad denving foo Chiristinns Lave bused therl religion on Jesus tho
man, orefluoking Christ the principle and divinity

 Whaphemerer.
When Iuen
When inen learn their true rolationship with Goul,
they will ask, " Whence cunte this iden of a
 ot tho origin of the idea.

 never need fear ad darber spirit than his wna, or at
worso enemy than those who wear a andrall form.
 noble mission to necomplish. At is the ire in Which
the temper of the soul is ried, aud out of it comes
the pure eulsstance, while the dross is melted and pugced awny.
Great unen lived before the tine of Jesus Christ,
who believed they were controlled by bood and eril spirits-ly one influenced to do gyood, and by the We suy mann is as perfeot ns he cin be in lis own
splero. He hus always embodied the tru naturity-
 voice of Gou. The grood ailways compuers when he
obeys the voico which speates from his soul. If
he Las partuken of the tree of haywledge, it is for him
co go out to till the crarth. He muss be faiturfil, nad
remeuber that the wortd is to bo made purer by lis reavember that the worla is to bo mate purer by his
life
Old theolvgy hns wrapped its owa suroud around

 the iniconsistencios of their nature-and walk the
curth redeemed, and wure than ever before, louds of
crentions
 man's mighty will will hold all his passion in cleck.
We Enow that man is growing better, day by day, as
 and dogman; we will reeeive it, and ask mankiuld to
receire it, too. Our goon Father looks upon all alike. At the couiclusian of both leetures, retervint ques-
tions were received frum the audience, and satisfac-
torily nussered by the welliun.

Cortespondence.

dians. Naw Yonk, Sept. 18, 18 sis.
Mlessis. Eorrous-The Tribune, Herald, Post, etc.
 Prom Ler husband. That there it a sepanation, tem.
porary or otherise, is allay, too true; but it is ns or to pronlhecy to mith certainty ons to the final revult.
1 advise the public to wait for further developments. That it was an ill-assorted manriage, by reason of
disparity of age ns well as temper, fow, 1 presume,
huen
 1 nam satisfied that parties whio suspect they are mis.
matched, or unmistiknoly fiul themselret so, will be ablo to extract more happiness nady gool froun life-
moro grointh to thengel ves, to fit them frir the fu-
lure, and to do more good in the world, by crucifying
selishnoss, conforning to their circumstaukes, and
waking tho best of tiem, with all forbearanco nud
making tho best of thiem, with all fortbarance nud
low, than they con possibly do by volontly sepnarat-
 sf, by hasty or inconsiderate action we err, we slould
benr the inevicable conequequeces with patience.
knowing that tine, If we are true to ourselves, will nowing that that,
Bull our ills.
cowever this may be, it is oerthin that Sppret.
 iself to our skirts, it nuthorizes no oue to pronownece all no better than Church street. Though forty
mediuns have sepprated, or are wanting to separate, from their'vedded partuers, therer remaniin thourands
Spyiritualists living happily with their compunions,
 Lappily than before they became Spiritunlists. It
if true that developnent as a medium exposes one
 amo manner that all on the physical plane are open Infuences both impure and puro. It is alsg true
that Spiritualism, in a certain seines, opens tho door, unless carefully guarded, to great and reprebensible
fredom of notion ; inasmuoli its it breaks down the brriers of weaith and oaste, and places its dissiples

 ngenders, is greatly liablo to abusee. Though far carer exolusirenens, it is beeset with tomptations and dangers which require the pure, or mould be puro, to tho liko state of sympathecto feoling, an exatitled in and the abuse the same. But neither in thi one
caise nor tho other is this abuse to be clarged to the
quulokening of the henrt'; nor to presbyterinas or Baptitits na a bod dy, or spiritualisits as a body. L
 The Tribuino conifiders. the vilica conventlon

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| and |  |
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| the masses have been brought to think, the next thing in order is to act. Fear ung grom the tares and the chatf inseparable from a free phatom. The |  |
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|  |  |
| lobbies a little more decorously. What is the use of a man's runaing head- squatre against a stone | our strrinas |
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 uuknown Eource, which all the seience nud learning
of the world wns unatle to explain away. This in-
telligence we disecuer to twe lunnain inteltigence.






in Ithe fornu.
Dr. Ledunan is now giving tivo selcect pullic circeles






sprung from hits seat with eviulunt marks of alar
man who was rolling a bill, globular booly, ucross
sor, a, like an acorin, nud biting it pronouncell it
sitter. Thlis spirit soon announced linuself as Gall

representing a hend, and tastiug of a gall nut .
But the nost remarknile relation, perhnps,

in the dgring and in the the light ht had. sulanken hands wit
binn, and conversed sith him by the bour. A fee
nights ago lo went to bed, and experienced, to hi
an entirely niex plase of manifestation. His roo
was suddenly lightell up,and ho found himeself
the presence of $n$ farge number of his sprititifiend
Ho naked the friend ceffrred to, whe was present, why

oply was that they mightt tluy bettor identify then
ispeared. Mr. B. requested him to slion himeself
declined, but on . being pressed, suddunylrit tho whiv
scene vauished, and Mr. Be. found linmself in tot
darkness, This honwerer listell but $n$ moment. In
apartment, aud lise friend stood before lifin in $n$ foria
too glorious for description. Hutring enjoyed his pus
pense for $a$ moment, tho spirit held out beffire him
picture which he recognzzell as a $a$ poritrait of his
oxclained." Instantly tho spirit of "his litule so
or say, Coinprre and Juige for yoursel?
 have three thotisand troops--large humbers of who rill doubleses perish 'by the 'tomahnyt and hdi
fiats alld $\mathfrak{C}$ ests







 of this place, nud feeling that it were ungenerous to
withluold the facts even frum nan ineredtulous public, ing.gesural dermingenent of my gystem, threntening
dissolution if not reilieved, Ilid $n$ diseased lip for





## 

MESSAGB VEHipied.
$\qquad$
op pressuman, it is not old Patriot olficc-foroman

that many of the expressions in tho communication
GRIP OF MABONIO ORDER.








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answers to courbspondents.
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Sprctial 40 tices

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## Elias Smith.
















 God. What,


| serorance is courted to tho end, man shall suc <br> It is not our duty to return and tell our Lor they may make n successful application <br>  of Progrese, which buns guided you thus f stand by you to the linst, nnd man shanl yet all elements, for lic is the God of universes. We would add, in conelusiou, bomething lik |
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A spirit giving the abore naitemnifested by on
trancing the medium and using tertath hand write his name,
sil," and thant he had.come to our circle for th
purpose of sending Dr. Kittredge to them. II ha
gone, and left linn in charge of the medium. Sone, and left hin in charge of the medium.
We regret not linving taken down verbatim correspondent wor in letter, published in No. 21 , there i
a gooll test. In that leter he gives ono of Wipe communications, and describes a risit he had paid a Boston medium which, from certain partieular
connected with this, nust haye been the visit record
ed abore. This party was a negro.


I great many here, and nobody ca
 tell you what it is, it is not juet the thing to me anyboly you line nurdered, and have him con-
stantly uphraiding you for having sein hinn here
fore his tiule.


 auy way, but it's morse to drimk run, for that sety
the devil into $a$ man. 1 was bung an Wastington

 come here. I Itll you what it is, 1 'm wiserable
The Sherift's granduother brought me here. S


 befforo I I.wn Lung,
oh, I tell jou if peo
there rould be io ruis
 if could have the rumzellors here to tosto of thit
hell for an Lour.






aro on earth now.
I wish I was on happy as that nigger-ho's the
happiest dog you vever cee. Well! when you wan
mee to go, say so. I guess thon I'll go now. Goo
Lizzie Cass


MINUTES THROUGH THE DIAL
rascie E s sum
Sir Humplry Dary announced himsely and con
tinued :Bunued :-
Ouce again, iny frienais, we meet to brenthe to happincoss I enjoy in thus imparting pure thoughts
to my enrth-friculs. If eel that I mm blest in thing finding a circle of intelligeut and trutheteekjpg minde. : How glorious are the spleres of heaven!
You, my friends, hate a bright sphere also to abide
in during your brief preparation for the world divine; but you are nat sensible of its glories and benutiesblessingg. You live in a a isphere which the poor, Bin striaken crentures of hell mould be nore than happpy
to dwell in. You have every desoription of scenery -Lill and dale, valley and mountain. Your sceuery is often subline ; your advantages are nuyblerresss,
you hnve so muol loff for you to discoverr. Goud, in his nluighty wisdom, knew it best that you should
have something to search out- Bome knowledge pouc
quire. Oh, theu, acquire. knowledge white of

'Belold $a$ stream of sparbly leat waters, encl spray
 obsfrve nud see whereunto it leands. . Sweetly nod
Quectly it floms oninath mar's sky before the bursting of the fiery clouds shall rega the air. Follow me a little further, and then
bethold its chnage. The litule strean, disregarded by
tho eardess ege, ing with swifteet flow over rocks of grauite frumess

荘gity ocena, stretching far, far beyond. The litule streamlet, the uoble river, the mighty ycean!-the
childhood, youth and manlood of a mighty mind.' Stretch forth - seck not to avoid the rocks. Every your onfurd for. The mighty caturact, the last tri mplant glory, the fual victory, will lead you to tho will be calư ayyd happy to all etetrnity. Will your joyous feelings of any plants ns you can find, nud fear uot, jou shall $\ddagger$ once beleceld $n$ maiden, beantiful as the she shy . reaking through the nugry clouds of thuanter. Sbe oping to find it. A dreary ford encircled ber ou very side. The dark, toweriug piucs searecty per-
nitted a ray of heaven truth to enlighten her dreary th-she was all alone. Suddeuly there appeare
 hee not till I see thee anfely housed.",
She scarco had spoben, eer she beleld a sparkling She followed on, guided by the ruy ; felt oft a long ing to pursiuĭ Zer course alone ;
cesisting these tempmntions sore.
At last she fuund the
At last she found the little one's home-ther y, still hopiug to be guided by that one bright ray. were there to illuminute her dreary path. Onwur
 ded sliue upon her path; nad when, by her good
orks, herrlights were suna and noon, aud stars, she
and A streamlet of sparkling colurs wa's before her,
coyond it was the seene-a land all glistening and Iowing in sunlight divine. Temples of gorgeous
naguificouso arvse before her view: She listenced e scarcely dared to breathe Looking still deeper, uow sho saw bright and clenr,
a band of augol spirits, holding in their hands and Love, and Purity. On these they pllyyed thei love-toned melodies; calling in accents of lovo to
their blessed sister to coross the streum of cternity, Ed dwell with then for evernore.
.Engerly she renched towards them, but could not
see the means of crpysing that bright strean ; when, loking round, gho enam beside her the child of fiuno cance to whom she had dono the Arst good deed.
"Sister mine," it gently sand, "I was alone, and hou didst guile mo ; friendless, and thou lovelst
me ; let mine be the swoot-task to guido the o'er
 Thus spenking, tho stronm divided, and a path, arely passed, and happily reached the seraph-band, In liko maniuer, my good frieuds, each good deed ght, guiding you to tho bliseful shores of lmmor ality.
The lecture being ended, I said, "Is thero a pool
resent ${ }^{\prime \prime}$ " Tho dial gare the name of "Themns


BAN NER OF EIGHT












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 neme, that all spirith cinl, in ofo form or anothers conic hostice. to Spirituallsul, nuid deacounce it unsplaringly, but if 1 were willing. to give millous of
dollang to effice erery positive knowledgo of its reality, I could, not do it. Our "orthoilox" "frudids way
therefors rust nssured, thitt not so much ns one of
ineir namber, who weconess a drill buckslide therefoun. A drany progpect
ism , then, truly; but there is no hulp for it. They
for cannot muth longer keep the cliildyen of the loriug
Fallur in mental boaduge, by a system of Ulas-
Yather in mental bonduge, by a bystem of Das-
pleny whict converist him inton disgusting and
hidecous idvol-a being swayed by so degruding an


IIe who tells you the faulte of otherre, intenuss to
cell others of yourf fults,
mistorn of droitums.


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