VOL. III.

BOSTON, SATURDAY, SEPT. 25, 1858.

## Original Boetty.

CONNECTICUT RIVER.

BY J. ROLLIN M. SQUIRE.

Hall, proud Connecticut I what wonder fills My soul, from whence is thy great bosom fed? What canst thou telt of these eternal hills-Homes of the brave who fought where Allen led?

What mysteries of the lenely glen and wood Bear'st thou away in whispers to the sea? What charms are hidden 'neath thy placid flood, As on thou glid'st in slient majesty?

Sweet memories of my childhood's happiest hours Are strangely linked with thee, fair flowing river-Rich years that gemmed the soul with sweetest flowers. Which still will brightly bud, and bloom forever.

The music of thy rippling water tells The soul-inspiring wealth of Nature's themo; The soft moon-beams, thick tissued, in the della, , Wild pictures paint, within thy bustling stream,

Spring, Summer, Autumn, humbly bow to thee, And drop their gifts of homage on thy plains, While Winter clad in ermine majesty Robes earth in white, and binds thee in his chains.

Fair river, ever tending toward the sea, Is there a spot where'er thy waters rise So beautiful in its sublimity

As these vast hills that kiss the morning skies? Summer sings sweetest now; she goes crewbile, And lisps the same farewells she breathed of yore, She sighs a sweet refrain 'neath Autumn's smile, Bids earth adiou to welcome it once more.

Bright hoes of gold have fallen on the trees. From the full store of Autumn's garnerings. The Summer's latest song floats on the breeze, Blent with the welcomes which all Nature sings.

The sloping hill-sides don their robes of gold, As Autumn trends the mendow's level floor; The streamlets sing the same sweet songs of old, And soaring larks translate the natural lore.

Lock on these wonders, oh my soul, and feel . How truly thankful should'st thou be, and give A due regard to Nature's plain appeal, And follow where she leads, and learn to live. Windson, Vr., September 7, 1858.

For the Banner of Light. Translated from the German, by Cora Wilburn.

## ALAMONTADE.

ву ивснокке.

CHAPTER IV.

"Even in this is its Heaven!" I sighed, as I stood in my room and thought of Clementina.

I took down the withered wreath, and upon the harp. It had hitherto been the holy pledge the right cause-leaving the unjust cause when you of Clementina's favor; had she not, herself, cast it could derice benefit from it." upon my breast? Did she not appear willing to " I swear to you, Bertallon, I should despise mycrown this by her own hand, or was it only done in self for a lifetime, if 1 only once opened my lips to childish sport? Alas! was it the same to her, accuse innocence, or defend vice!" she had girt around my heart?

peared to remember it; she endeavored to chase its even paths." away a smile, and bending forward, looked down In this way we often disputed with each other; upon the street, and not again towards me.

thought of Clementina as my wife; I loved her, and words, desired to be loved in return; but, my wife? I, the Madame Bertallon, on the contrary, revealed more yet struggling with necessity-with an uncertain animated her. She lived for goodness and virtueheiress in Montpelier!

forgave her if she could not return that love. I saw winter evenings. I taught her to play the harp; to Clementing, by my own efforts. I spent many possession of Clementing. nights over my books; I resolved to know the impartial opinion of the public, and, with this view, I wrote a work, entitled: "The Administration of lecting such a good and lovely woman, he replied: Justice among the Ancients," and, at the same time, I published a collection of poems, the greater part Do you desire, dear tyrant, that all heads, and all of which owed their inspiration to my secret love for hearts, shall be moulded after you? I know it, my Clementina. The public appearance of my labors wife loves nothing in me; she is not, therefore, unwas followed by unexpected good fortune; the publicappy, that I treat her as is the usage among the lie applause renewed my confidence in myself. Curi- higher classes, in marriages of this sort. She knew osity soon discovered the name of the author, and it it, before we were married, that we should live so. was most favorably received. The success of my If you find pleasure in her company, I am glad of first endeavors kindled the extinguished torch of it, and am rejoiced if she finds pleasure in your conhope; beneath its light I beheld, although in the far, versation and society. You see, virtuous Colas, I, dim distance, Clementina as my own.

She rewarded me most gracefully herself. Sho her, when I often long for you myself." sat one day at the window, soon after my name became known, reading my songs. Even without a Doctor of Law, and the permission to appear before knowledge of the author's name, she must have the tribunals of the kingdom, as solicitor. My reguessed it from a hundred signs only understood by doubled labors, at this time, made me a seldom visiherself. She looked toward me, smiled, and pressed tor at Madame Bertailon's; but when I came, she the book to her heart, as if to tell me: "I love it, received me cheerfully; I felt how dear she was to and what you there have spoken, you have spoken to me. We did not tell each other how much we needed this heart; she feels it, and renders to you her silent gratitude."

I took once more the withered wreath, of which I had sung so often; she smiled and bowed, and oasting down her eyes, looked not that way again.

than my friend Bertallon; he clung to me still more manner changed to a sisterly tenderness, that sought cordially-more confidingly; we looked upon one to soothe my anxiety for her. This variability of

possessed a heart for others; not a day passed without recording some good action. I was informed of his noble generosity, his good deeds, only by chancewhich was my only revelation, for he boasted not of

"Oh, Bertallon!" I said to him once, as I pressed him lovingly to my heart, "what a being you are; why must I commiserate, as well as admire you?"

"You do too much with both, for I deserve neither praise nor pity," he replied with a winning smile:

"No, Bertallon; the pity is, that you are good and virtuous, without caring to be so. You call virtue fanaticism and prejudice, and you continually practice its mandates."

"Well, then, Alamontade, be satisfied. Why do you trouble yourself constantly about my conversion? When you grow older, I shall see you following in my footsteps; for the present, be tolerant, at least. The same child may, perhaps, have only a double name."

"I doubt it; could you, Bertallon, welcome misory for the sake of the right cause?"

"What do you call the right cause? Your idea is not clear to me."

"Supposing that you could deliver Montpelier from destruction, through the sacrifice of yourself, would you be capable of suffering life-long poverty, or death itself, for your native town?"

"Colas, you are rambling again. Only fanatics can demand and bring such sacrifices, and it is good in the world that such exist. But do come to reason; I am sorry for you, that you encourage such whims; you will never be happy this way. Go, run through the whole world, and seek to gather the fools together, who, for such ideas as yours, would suffer death; you will not find one man among a hundred millions. Under certain circumstances, everything is true, good, useful, just and lovely; the opinions of men vary everywhere. How many deemed they saved the world by their death! They died for their idea's sake, and not for the world, and were afterwards laughed at as fools."

"I could hate you, Bertallon, for these words!" "Then, according to your own ideas, you would not be virtuous."

"If you could increase your wealth, by my destruction, would you thrust me to destruction, Bertallon ?"

" For such a question, I ought to hate you, Colas." "And yet I feel the right to put such a question. You strive only, as you say, for that which benefits you; you calculate the goodness of actions only by

the good of the result to yourself." "Dear Colas, I see it plainly, you will make a bad lawyer; you will not gather many treasures, if you will only depend, what, according to your ideas, is

whether it was a crown of thorns or a flowery chain | "And yet, you good natured simpleton, you will do it more than once, because you cannot always She was at the window; I held the wreath to- find innocence or guilt marked on the brow. Go! wards her, then touched it with my lips. She ap- you will be the world's fool if you cannot wander in

sometimes he quite bewildered me; I could have This answer plunged me into unspeakable dis- feared him, if he had not always spoken his dreadful quiet. It seemed to me as if she were ashamed of opinions so jestingly, as if he did not believe in them the recollection that she had given me that present; himself. He only wanted to arouse me, to lead me suddenly, all was clear to me-all I demanded-all into debate; and when he succeeded, he laughed I hoped. I aspired to the impossible; I had never most heartily. His deeds, however, contradicted his

poor son of an obscure farmer, who died in debt: I, fully, as time passed on, the beautiful spirit that future before me-I, demanded of fate the wealthiest she practised them with religious zeal. I became her companion at table, and we were never at a loss My proud courage fell; I loved Clementina, but I for conversation; along with her I passed the long that I could not remove the obstacles of social life, 1 soon I accompanied her charming songs with the and I was at heart too proud to owe my fortune to a instrument. She sang my songs with deep feeling; woman's hand. I continued my studies with re- she was enchanting; her beauty would have become doubled assiduity. I would make for myself a path a dangerous temptation if my heart were not in the

When I spoke of her enthusiastically to her husband, he smiled. When I reproached him for neg-

"Our tastes differ; leave every one to their own. too, am capable of great sacrifices, for I leave you to

I cencluded my studies, and received the degree of one another's society, but we betrayed it in our looks-in the cordiality of meeting.

At times, it seemed to me as if she were sadder than usual; then, again, she was more than usually cheerful and confiding. Sometimes she received me No one was more in ecstacles with my success with striking coldness and restraint, and then her another as brothers. He gave me his entire trust, manner was very surprising to me, and I value the glorious thought-" Bepure as God is !!! sounded irreveeably taken. I have revealed my inmost heart. and proved to me, in a thousand ways, that he strove to find its source. It could not be concealed amid the wild tumult of my emotions, and prevented to your husband."

singular enthusiasm of the happiness and scolusion sometimes scoffed at my own religious feelings. of the convent, and she retired still more from so- The door of my chamber opened. Bertallon came in. ciety-a hidden sorrow preyed upon the flower of her young life." . . . . froz !! walk

glance, the fading rose-tints of her cheeks, her deep it. silence, and her efforts to coneenl her grief beneath a feigned liveliness-all this mingled warmth and the tenderness of pity with my friendship. How gladly would I have offered my life to purchase days of happiness for her!

Once, in an evening hour, as she was singing to arrested by a sudden burst of tears. I was terrified, and hastily put the harp aside. She rose with the benefactor-deceiver of thy friend !" intention of fleeing to her cabinet, that I might not be a witness of her.grief.

How touching is youth, beauty and innocence in the moment of silent sorrow! I seized her hand, and entreated her to stay.

"No!" she cried, "lot me go."

"But I cannot leave you in this manner. Will you not remain? May I not behold your sorrow? Am I not your friend? Do you not call me so, and does not the beautiful name of friend give me the right to inquire of the grief you would vainly conceal from me ?"

"Leave me, I implore-let me go!" she cried, and endeavored to free herself from the gentle hold I laid upon her.

" No, you are unhappy!" said 1.

"Ah, yes, unhappy!" she sighed with a burst of grief, and her beautiful face sank on my shoulder, to conceal the tears that welled from her eyes.

Involuntary I clasped my arms around her; a feeling of deep sadness overpowered me; I stammered some words of consolution, and entreated her to be calm.

"Oh, yes, I am unhappy!" she cried again, and clasped her hands and sobbed.

I ventured no further with untimely speech to stem the tide of her emotion: I left her to weep, and led her back to the arm-chain, for I felt that she was wenk and trembled.

the saw that my eyes, too, were wer with cars. ' "Why do you weep, Alamontade?" she inquired.

"Can I remain untouched by your sorrow?" 1 in hand gazing upon each other, overpowered by our harbor no suspicions against you or my wife. Let feelings.

A tear flowed down her check; I bent toward her and kissed it away, and pressed the sufferer to my heart, unconscious of what I was doing. That which we had called friendship was transformed into love.

We parted; and staggering like one intoxicated, I reached my chamber. My harp, the wreath and nificance was darkened to my sight.

I never felt a more complete sense of bewilderment than on the following morning. I was an unaccountable being to myself, wavering between contradictions. Madame Bertallon appeared to love me; she had striven heroically against a passion that stained the nobility of her soul. I, miserable that I was! without love for her, had appeared to share her feelings. I had fanued the unholy flame that would bring dishoner upon both.

In vain I recalled the holiness of my duties-unfolded to myself the base ingratitude I was committing against Bertallon's generous friendship. In rain I thought of my own and Clementina's silent vows: all that had appeared levely and reverential. had lost charm and influence-such was the punishment for my subservience to senso.

"Miserable being! you will feel remorse-you will blush at the remembrance of an avil deed-even the ice of age will never cool the burning fires of a guilty conscience."

So spoke I to myself, endeavoring to recall my sense of duty-of recalling the flown angels of purity and peace. -- I sat down before the table to write to peace and Madame Bertallon, to portray to her the danger we both incurred by our continued Intercourse, and to both incurred by our continued intercourse, and to and if she did, you would not observe it, for love is tell her that to remain worthy of her friendship, I blind." must depart from Montpelier.

While holy reason laid her mandate on my pen, and I resolved to bring the heavy sacrifice to virtue, I wrote to Madame Bertallon the most glowing vows of love-falsely told her that I loved her, and unrolled before her an enthusiastic picture of our happiness.

I read, and read, and tore the letter, and wrote another, repeating all I had said, and destroyed that one also. With an unknown power I appeared to be rushing toward crime, from which, in vain, my soul still shuddered.

It was as if there struggled with equal power and ability two diverse souls in me; one whispering of proached her, a firm resolve in my bosom, yet 1 stood purity, right, and peace, the other of earth and sin. tremblingly before her; she cast down her eyes; her I would go to Madame Bertallon; I would preach to her of the liberty of our love; I would reason away her scruples; detain her if she resolved upon leaving the city.

I hastened toward the door. "Determined to sin?" oried the watchful monitor within; " resolved, after all, to forfeit the long guarded inner fane of innocence?" I wavered and stepped back.

"Be pure as God is, and remain so !" thrilled the mighty, holy thought, that my lips repeated. "This day and this stain will pass over, then eart thou saved !" I added. A religious feeling elevated me; will not disturb your peace; my determination is

from me, that she was no longer as cheerful and me for this time, at least, from flying to Madame equantinous as she used to be; I found her often Bertallon. Yet still undetermined was the struggle with eyes swollen from weeping. She spake with the dark angel arrayed against the spotless one; I

"What ails you, dearest Colas? You are not | well!" he said. I became conscious that I had These observations made me, too, sad. I often thrown myself upon the bed. I sprang up as he tried in vain to cheer her. The melancholy of her offered me his hand, but I lacked the courage to take "But what ails you? You look so bewildered,

> Colas! You are so pale!" he said again, but I could not answer. "Confide to him all that has occurred!" it called within. "To the husband discover all, all; so at once the eternal barrier is drawn betwixt thee and

my accompaniment upon the harp, her voice was his wife; thou wilt remain pure-not hranded as the betrayer of a woman, the betrayer of thy noble "Bertallon, I am unhappy," because I love your

wife!" said I quickly, and with the fear I might not conclude the confession. I had scarcely uttered the last syllable, when I felt regret; but it was now too late. The husband knew all, and I was saved this

Amid the wild intoxications of the senses, when passion struggles with duty, there is deliverance only in prompt and sudden action, mighty as the breath of God against evil. I felt like one tossed upon the stormy billows of ocean, who, nearly sinking, beholds before his bewildering eyes the dark outlines of the friendly shore, with its swaying trees and hanging branches, from which voices whisper: Take hold and save thy self!"

Bertallon changed color, and said: "What is that you say, Colas ?" ... I "I must leave the city; I must depart immedi-

ately. I must fly from you-from your wife, for I love her!" I replied.

"You are a simpleton, I believe," said he smilingly, and his natural color returned.

"Oh, Bertallon, 1 am in carnest. 1 dare not remain hero. Your wife is a noble woman; but I fear my intercourse with her will prove destructive to us both. It is yet time. You are my friend, my benefactor, I shall not deceive you; take this bitter confession as a proof of my love for you. I am'too weak, and your wife is too fascinating. I cannot She became calmer after a while, and looking up, remain indifferent to her."

"A saint like you, Colas," said Bertallon, laughing loudly, " who in pious devotion confesses his heart's secrets to the husband himself, cannot be dangerous. asked, and I took her hand; and we sat there hand Be calm; you remain with us; I trust you, and this satisfy you; if you love one another, what can I do against your hearts? And if y entire globe between you, would you love one another less? - Will your departure absent your heart? Love one quother. I know you think both too nobly, that you should forget your duties." He said all this so cheerfully-with such a tone

the window, terrified me; their pure and holy signof perfect assurance, that I pressed him to my heart with much emotion. This generosity renewed my strength for the good; I felt ashamed of my meanness-felt ashamed of the struggle I had passed.

" No," said 1, " beloved Bertallon! I were a monster if I could betray your confidence, and so shamefully requite your friendship. You have returned to me my better feelings. I remain, and the recollection of your unbounded confidence will guard me against every sinful thought. I will remain, and prove to you that I am worthy of your esteem. I shall discontinue my visits to your wife, or, at least, never see her without witnesses. 1 will -"

" Wherefore tell me all this?" interrupted Bertallon. Enough; I trust you. Think you I have not long ago observed that my wife loves you? that her love bears the color of her violent, unreflecting mature? Impart to her your noble principles; I know her; her love may soon be changed to a terrible hatred, and then, Colas, wee to thee!"

"What is that you sny, Bertallon? You speak of the violence of her nature; I have never seen the slightest symptom of it; she is all goodness and

"Friend Colas, you do not know the woman. To please you, she will not place herself in the shade;

He changed the conversation at this point, and sought to engage my attention on other subjects: he would not permit me to recur to my confession. felt most deeply the greatness of his confidence; and the more I admired it, I determined fully to absent myself from his wife-from the temptations that might steep my soul in wrong.

### CHAPTER V.

I saw her again on the evening of the following day. She was alone in her apartment, her lovely. head resting thoughtfully upon her arm. I apface was sad and reflective.

"May I yet venture to appear before you, Madamo?" I said falteringly; "I come with the object of atoning for my boldness."

She was silent.

"I have taken advantage of your confidence," 1 continued. "I ought to have cherished only feelings of estcom for the wife of my benefactor. I have done wrong!" 😘 🐇

"And Il" she murmured.

"Madame, if it should be at the risk of my life, I

"To him?" she cried in astonishment. "And hewhat said he?"

" He at first changed color."

"He changed color?" she faltered.

"But with perfect trust in you, Madame, and with confidence greater than my virtue, he endeavored to persuade me from my resolve of leaving Mont-

"Was that your determination, Alamontade?"

"It is yet my full intention. You, Madame, are the wife of Bertallon; I will not destroy the peace of a family that I owe a thousand benefits to. I will not turn traitor to my friend!"

"You are a noble being!" she replied, and tears rolled down her cheeks. "Your resolve is the same as mine; my tranks are ready packed. I will not deny it, Alamontade, that I wish I had never known you; for our friendship degenerated into love, and 1 deceived myself in vain!" She sobbed bitterly. Yes!" she cried : " so it is better so it is right! 1 know, and will fulfill, my duty; it bids us part. But not for rever and ever; only until our hearts beat calmly-until we can meet as friends!"

She was long silent. I was too deeply moved for speech. Yet ever the warning, guiding voice of my soul bade me go on unwaveringly, in the thorny path of duty; and with a faltering, low spoken farewell, I left the presence of the unhappy wife, feeling that he who flees from temptation is a horo; that he who wilfully ventures himself, to gain the crown of virtue, loses it often ere the struggle commences.

I carried out my resolve without delay, although Bertallon strongly opposed me; he yielded at last to my entreaties, and I left Montpelier without venturing another farewell visit to Madame Bertallon.

I soon recovered from my infatuation; thanks to the holy saving influences of rural life. I felt that I had never truly and purely loved Madame Bertallon, and 1 despised myself for having feigned feel ings that dwelt not in my soul. I had been bewillered by her dazzling beauty, flattered by the manifestation of her love for me; she alone was to be pitied, and it was duty to restore her lost peace of mind and heart.

As the mists dispelled from around me, and my soul recovered its strength, my former cheerfulness returned, and Clementina's image, that had been veiled and darkened steed before me again, more dazzlingly beautiful than ever. I had left wreath and harp in Montpelier, on the occasion of my hasty flight; not because I had even then forgotten Cle. mention; it was from a feeling of shame, of selfabhorrence, that restrained me from touching the sacred relies; I believed myself unworthy of their possession, and suffered their absence as a mild penance for the wrong I had committed.

So passed four weeks; Bertallon visited me often. I cannot live without you, and my business compels . nesto remain in the city," he said.

He tried several times to persuade me to return to Montpelier, but in vam; I remained in my beneficent solitude, and felt that I was growing better

I was awakened early one morning by a servant.

"Monsieur Larette is outside, and wants to see, you immediately," said he, and Larette, one of Bertallon's friends, entered my room; he was pale and "Get up!" he eried, "and come with me instantly

to Montpelier." "What is the matter?" I asked in undefined terror.

"Get up and dress yourself quickly; you have not monient to lose. Bertallon is poisoned, and is lying at the point of death." " Poisened?" I faltered, and almost fainting, I sank

back upon the bed. "Only hasten! He desires to see you; I hurried

hither at his request. Be quick, my friend!"

I tremblingly threw on my clothes. Almost powerless with astonishment and grief, I followed him to the door. A small carriage stood in waiting; we were soon seated and speeding over the road to Montpelier.

"Poisoned?" I demanded of my companion.

"Yes, indeed!" replied Larette. "There is an in-fellow who bought the poison at the drug store is in prison; Madame Bertallon is also under arrest in her rooms."

"Madame Bertallon arrested? wherefore is she irrested? Who ordered it?" "The magistrate."

"The imagistrate? Can the police of Montpeller narbor such a monstrous iden? Does the magistrate believe that Madame Bertallon would polson her usband?" "He believes it, and everybody \_\_" "Sir, you shrug your shoulders; and what of

everybody?. Well, continue; what were you going to env ?"

"That everybody believes it. The fellow, Valentin, I believe his name is, ..."

. " How ... Valentin ?" Right; the good old servant ... the most truthful, honest fellow under the sun \_\_" "Well, he has confessed that he bought the poison,

at the command of Madame Bertallon, about eightdays ago." "The infernal liar! the -"

"And when informed of this confession of the servant, Madame Bertallon confessed without further parley. Now you know all."

" Confessed? confessed what? I feel as if I had lost my senses; I do not comprehend you; what has. she confessed ?"

"That she sent Valentin for the poison." "Shocking land also that she had murdered-

poisoned her own husband?"

"Who would willingly confess so much? But it is

unfortunately the case. Yesterlay morning Bertallon felt an attack of his usual indisposition coming on; you know he is subject to vertigo; he requested his wife, who keeps a small medicine chest in her room, to give him his usual soothing drops, a very costly essence, which Madame Bertallon kept in a blue and gilt glass vial.'

"I know it well, the essence also," -

"She poured the medicine into a spoon, put sugar with it, and handed it to her husband. In a short time he felt severe cramps; the physician was sent for, and recognized the action of poison, of which signs were found in the essence that had remained in the spoon. The physician used all his skill to save him. He demanded the vial of essence for examination. Madame Bertallon was sensitive, and asked him if he believed her to be a poisoner? At length, when she could no longer, without incurring suspicion, refuse to give up the vial, she handed it to the doctor. In the meantime several physicians had assembled, and a deputy of the police-the story had become public. The apothecary remembered the poison he had sold to Valentin, and the man was arrested on the spot. He referred to the commands of his mistress. Madame Bertallon was questioned, and she sank fainting to the ground. She was called upon to deliver her keys, her medicine chest was examined, and the poison recognized by the apothecary who sold it, was found-only a part of its weight was gone. The essence in the blue vial was analyzed, and the same poison discovered. So stands the matter; you can now think of it what you will."

I shuddered and replied not. I beheld in all a terrible connection, that Larette, that no stranger could conceive of. She loved me with overwhelming power; our separation had not extinguished that love-it had augmented it-and she had fallen upon the horrid plan of taking a husband's life! I remembered that Bertallon had told me of the destructive violence of her nature; I remembered my last conversation with her; how I had candidly avowed to her that I had discovered our relations to her husband; how terrified she appeared, and how she had questioned me concerning Bertallon's manner of receiving the information.

The probability of her guilt rose to the height of a terrible conviction. I could understand how the dark thought ripened in her bosom. I saw her prepare the accursed beverage and present it to the unfortunate Bertallon.

We arrived at Montpelier-I flew to the room of my beloved friend-'ls he living?' I cried, from the bottom of the stairs. They entreated me to speak low, and defended the entrance to his chamber. He had fallen into a gentle slumber, from which they augured hopefully.

"Where is Madame Bertallon?" I inquired.

They replied that she had left the house early that morning and had been removed to the house of some relatives, where she remained under arrest-all her family giving judicial security for her. It had not been an easy matter, even for the influence of her? nearest relatives, to save her from the disgrace of a prison. I was told in confidence, that Bertallon had advised her, through a friend, to flee to Italy, while there was time. She had wavered; her own brothers had entreated her to make use of her freedom : but her pride conquered. Her words were :- " I shall not fly, for that would be to acknowledge a crime of which I am not found guilty, and never can be found guilty of."

Beauty of form is only then enchanting when we deem it the silent token of a beautiful soul; it loses all its power, may, it fills us with horror when it is the ornament of guilt and crime. Let the artist portray sin, at the portals of the lower world, beau. tiful and enchanting, and she will appear borrowing the guise of all that is lovely and touching, a thouversion of the beautiful to wickedness.

I could not think of Madame Bértallon without disgust-she was a murdress-and all that Larette had hurredly related to me was corroborated in Montpelier, and a host of varied circumstances con tinually spread more light upon the beinous deed. All Montpelier was agitated by this extraordinary matter. Bertglion's gradual recovery, which he owed to the kill of the physicians, brought the liveliest joy to all. I moved not from the sick bed of my benefactor, whom I loved as a brother, and honored as a father.

"Oh, Bertallon!" cried I, "you are saved! Woe to me if you had perished! My anguish and remorse would not have left me long to survive you. See, you are my only friend -- the only one I have on earth! You are my benefactor; my angel! 1 am prepared at any time to go to my grave for you. And can it be possible? Could a woman, such a tender, retiring being, a woman endowed with such heavenly charms, whose eyes and tips taught by virtue so serenely, could she be so cruel?" "Do you vet love her. Alamontade?" said Bertallon.

" love her? I abhor the thought! I have never loved her. It was only petty vanity, jugglery of the genses, that once in my blindness I miscalled love. I have never loved her. A secret power separated her heart from mine. How can I love her, who would have murdered you? I curse the hours that I spent with her, and repent of every word of affection wasted upon her. I did not know hor."

In the meantime, the process against her was proceeding; but the most celebrated lawyer in the city, Monsieur Menard, voluntarily offered his services to the family of the accused-offering to become her judicial defender. Menard had never lost a case—the magic of his eloquence conquered all before him-where he could not convince the reason, he knew how to involve it with such indissoluable doubt, and then to array against it all the feelings of the heart. Whenever he spoke before the court, the halls were crowded with listeners who came from distant provinces expressly to hear him. He undertook, and never unfortunately, the most hopeless case, if, he expected to be handsomely rewarded.

"I demand only," said Bertallon, "a separation from the murdress. I do not desire any other punishment for her foiled attempt-her own conscience and the public scorn are punishment enough. Mepard is, I know, personally averse to me. He was once my rival. I see, that through his cunning and eloquence he will so bewilder judge and people that my shameless wife will yet walk forth in trlumph."

"She will not /" Loried, Indignantly. "I entreat you, Bertallon, although I am only a novice, and have never spoken before a court of justice, give me the charge of this business. Have confidence in me, and in the just cause, ... I feel not the least regret to stand against her before, the tribunal, though I once called her friend, and cherished yet warmer feelings toward her. You are my brother, my benefactor. Your cause is a holy one."

Some that Americans

Bertallon smiled, and expressed his anxiety that I was not equal to the dexterity of my adversary; but he consented at last, as it appeared to me, with hesitation. My wish was granted-his cause would be my first public effort.

should waver beneath Menard's skill and practised strength. And with all his cunning he cannot deny facts, which his client has confessed to, most unguardedly."

Since time immemorial there had not been a trial that created so much attention and sympathy, that stances attending it, and the position in society of its actors. No one knew of the relation Madame Bertallon once held to me; no one knew, that I had felt ship to each other. the beating of her heart, in love for me; they knew not, that her guilty passion had perhaps nerved her hand for the mixture of the deadly potion!

All this was a secret—it should remain so; but f Menard's skill threatened to conquer me, then hould even this last resort be brought to bear against

When it became known, that I was Bertallon's solicitor, the victory was already given to my opponent. After much tedious examination of wit nesses and other investigations Menard and I were placed in the lists.

The great orator appeared to disdain me; he corned to appear against a young man, who, not long since had been his apprentice, and was now delivering himself of a first attempt. He spoke with so much power, that he even moved me to pityalmost inspired me with a belief in the innocence of the accused. The process continued, through Menard's skill six months, though I had hoped to conquer in a few weeks. He was followed by the ap-Rause of the people from the court house; and I and augment his laurels.

The beauty of the accused had won all the young nevolence bound to her the hearts of the poorer classes. I had not alone to struggle with Menard; it was against the affectionate remembrance of countless hearts bribed by goodness, by virtues, for which Madame Bertallan once excelled.

Although my cause was growing hopeless, I lost not my courage; an unusual strength inspired me. Menard himself began to heed, perhaps to fear me, as I gradually caused him to retreat from the conquered ground. His party diminished, as the truth of facts, which he endeavored to vail with doubt and uncertainty, became apparent. Soon I heard public approbation expressed; and I was surrounded by a small number of adherents. Soon the applause of the people was mine, as Madame Bertallon appeared a criminal before them; and her beauty and her virtue were darkened by the remembrance of an

The incense of public favor gave me not such joy s Clementina's silent approbation.

Madame Bertallon was distantly related to the house of de Sonnes. When it became known that I would defend the husband's cause, I saw Clementina standing sadly by the window. She shook her head, and made a slightly-threatening gesture. I thought I understood her. I shrugged my shoulders, and was not to be intimidated in the fulfilment of a duty 1 leemed so holy.

As my name become better known in Mohtpelier, and my cause appeared to gather hope, Clementina, bo, became more friendly. In my good fortune. she appeared to forget her relationship to Madame Bertallon. I found myself beloved by the angel I adored !-no mortal was more blest than I. Our any mischief." silent intercourse had continued for years.

But I must return to the unfortunate trial, that ow was taking the worst turn for the accused. Madame Bertallon could only steadfastly deny, in sion; but what do you think she intended to do with face of the many facts and witnesses, that she had the stuff?" poisoned her husband, although appearances proclaimed her guilty. I persisted that she should be still more sharply questioned as to the purpose for which she had purchased the poison eight days be fore it was administered to her husband. She replied evasively, and contradicted herself during the could be immediately acted against; but I only put examination; it was easily perceived that she was in a small quantity." averse to giving the motive. All the entreaties of her friends and relatives, the representations of her solicitor, were of no avail with her; and this strengthened public suspicion. Menard gave his case up for lost, although he was unceasing in his efforts to attest her innocence. The tribunal condemned her to stricter confinement, and threatened with the first degree of the torture, to compel her to a confession. At this point Madame Bertallon undertock her own defence. I saw in this only a fresh manœuvre of Menard's, who called upon her womanly beauty to aid his eloquence by her presence.

When she entered the court-room, there was a death like silence. Never had I beheld her more you shall be happy, too. I swear to you, on the day lovely than at that moment; her simple dress, and the paleness of deep sorrow on her countenance; her unstudied gracefulness, the drooping sadness of her You are, upon my soul, going to faint! There, there, figure, summoned pity to all hearts, and tears to every eye.

There was continued silence; and every look turned from her to me. It was my turn to speak; but I glass of water with the other.... I pushed, him shud. could not; I was in a state of inexplicable bewilderment. She was the impersonation of suffering innocence; the memory of past hours, of her goodness and virtues, returned and environed my soul like ing. weeping angels, and prayed for her, and whispered: She is indeed innocent!"

At last I aroused myself; I declared that none would feel happier to be convinced of her innocence than would her husband and myself—his intercessor. But for this purpose it was necessary that she should east the clinging suspicion from her; that she should demn an innocent, virtuous wife, who had never declare the motive for which she had purchased the offended her husband, to imprisonment and life-long

Madame Bertallon was very weak; she leaned with love and anguish depicted in her eyes.

"Oh, Alamontade," she said, in a faint voice, you persist in being informed of my intentions with the poison? Your and here?" She paused awhile; then standing erect and alone, she suddenly turned her pallid face towards the judges, and with voice that revealed the despair and resolution of hideousness? her soul, said audibly: "Judges! you have threatened me with the torture, to force a confession from me. It is sufficient; I will end the trial. I am guilty; I intended to commit a murder with this pol- Alas! it was only too certain. I now penetrated

son. More you will not hear from me. Condemn mel" She turned around and left the room, and a deep, death like silence followed her-a chiliness and a tallon, and could not be made distrustful of us both. dread was around. Two days afterwards the tribu- And when he had spoken to me of the violence of her nal spoke the sentence-Guilty / upon the miserable feelings and disposition, he was probably preparing

CHAPTER VI.

My friend had long since recovered; he was more cheerful than before; he jested again as formerly

upon my fanatical enthusiasm for virtue, as he chose to term it; at the same time he loved me so tenderly, "Be not troubled, dearest Bertullon," said I, "friend-that it troubled him to behold my obstinate defence ship will inspire me with truth and eloquence, if I of the principles I advocated. To please him, I sometimes felgued to be of his opinion; giving way in sport to his favorite idea, that all upon earth was a play of expediency, that all action was the result of on venience.

The evening before the day on which judgment was to fall upon Madame Bertallon, I spent with was rendered so important by the revolting circum him. We were cheerful and sociable; at midnight we sat with our filled glasses, and not altogether conscious of our proceedings, vowed eternal friend-

> "Listen, Colas I" said Bertallon. "Do you know Clementina de Sonnes?"

> I turned red; wine and friendship seized apon my long kept secret, Bertallon laughed immoderately, and cried repeatedly:

> "You simpleton! you are always in the lurch with your heavenly virtue! Be reasonable for once. Why have you not told me long ago? She would now be your betrothed. Well, you shall win her; here is my hand upon it. With cunning we overcome the world, why not then a young girl, a proud family; for I observe already that Clementina would not give you the mitten."

> I fell upon the neck of my friend; "Oh, if you can do that, Bertallon if you can-you would make me so divinely happy."

"So much the better: for I need some divine assistance to a little plan of mine. A young girl-she resembles very much your Clementina, one would think they were sisters-she lives in Agde. You all think, you fools, I go so often to Agde on account of the wholesome air, or on business speculation. appeared to exert myself only to heighten his victory No such thing; I love that girl, love her unspeakably! never has any woman so fettered me. As soon as I am rid of my wife, I shall demand the hand of men of the city for her party; and her former be the Venus of Agde. Rome sells dispensations. But then, Monsieur Colas, I shall request you not to entertain my second wife in the manner of the first. I cannot allow it."

"llow, Bertallon," said I, in astonishment: "you intend to marry again?"

"Why not? See here-I thought at first you would act a regular romance with my wife; I thought you really loved her, and if that had been the case, I would have surrendered her to you, and we would have agreed upon the matter. It would have pleased me, for all this devilish noise before the court and jury would have been unnecessary; and then, too, I might have fared badly with the poison."

"I do not understand you, Bertallou." "I must tell you, you simpleton, that I sceretly looked over my wife's letters and other things, during her absence. Well, laugh on! You see I did not quite trust your virtuous resolves; I thought you would exchange letters, wailing and complaining love-missives. And that silly fellow, lame Jack, just then came down stairs, and saw me sneak out of my wife's room, after I had played off the mad joke, but

the old mole sped past me, and saluted respectfully." "What joke do you mean? You talk strangely to-night; drink to thy long life!"

"To thine, also, Colas! you have well done your share, you are a golden fellow! I bet you would not have spoken half so well before the tribunal, against my wife, if you had known that I put the poison into the essence myself."

"No, of course not, dear Bertallon."

"Well, for that reason, it was prudent in me not to tell you anything beforehaud, now it cannot do "You have not been a fool to poison yourself?"

"Aye, I knew the matter would not be dangerous; was astonished to find poison in my wife's pos

"That is even the enigma."

"But it was cunning, was it not, Colas? for next morning I pretended to be dizzy and sick, and sent to my wife, who, as usual, brought me the essenco herself; the doctor, too was bespoke, so the poison

"But, Bertallon, what are you talking about? Your wife would then be entirely innocent?"

"That is the greatest joke of all, and you have plead and talked yourself hoarse for nothing at all! But drink again; that heals." Say, was it not a keen iden? My wife must believe she is bewitched, for she knows not that I have keys for all her closets."

"But," said I, and terror suddenly made me sober. "Let not a soul know a syllable! You, Colas, are my only confident, see you; and matters might have turned out very bad. In my hurry I upset a vial of some red liquid in the medicine closet, and forgot to pick it up again. But in short, I am happy, Colas; that unites me to Julie, you shall celebrate your marriage with Clementina. But what is the matter? take water! The champaign never agrees with you."

He put his arm around me, while he handed me a deringly away; I was stunned by what I had heard. "Go to sleep!" he said.

I left him; he followed me, laughing and stagger-

Midnight was long past; the dawn was nigh; but no sleep visited my eyes. I did not undress, but walked up and down my room in violent agitation. What a night! What had I heard! I could not bring myself to belleve in so diabolical a crime -in such premeditated, unnatural treachery; To condishonor! To betray his friend to defend his hellish plan, and to torture innocence with pangs, fiercer upon the arm of her solicitor. She looked upon me thau those of death! I felt relieved when I thought Bertallon wished to try my friendship; for if he. could act so fiendishly, how dared he to put the winecup to his lips, when every drop threatened the revelation of his secret? How could he be safe for a moment, in the presence of the villain, or of the good man-was he not liable to reveal himself in all his

But vainly I endeavored to deceive myself. His expressions regarding myself and his unhappy wifehow he would have surrendered her willingly to me. the darkness of his earlier plans. I remembered his former conversations-how he led me to Madame Berthe way of accusing her with a crime; it was proba-

The morning dawned, and I was yet irresolute; innecence called for deliverance; but her safety would be the destruction of my benefactor-of my first, my only friend! An excess of love for me, and the intoxication of wine, had brought to light the terrible confession; should I go and betray him? He was the creator of my happiness; should the hand that had received from him countless benefits. be ungrateful enough to thrust him down the immeasurable precipice? Oh! the friend I still loved. the only one, would be lost to me.

"Unfortunate combination of events!" I sighed. why must I be the Instrument of casting fetters upon innocence, or of destroying my friend?" But my conscience cried : " Be just before thou art

kind P

Whatever may be the consequences of our actions, exercised from a sense of duty-and though we are compelled to the utmost sacrifice of self-naught should restrain us to suffer for the right, for virtue's sake. Plunge again into thy poverty, go solitary and friendless through the world, only save thy conscience from evil; bear with thee the silent consciousness of having acted justly. There is a God-be pure as he is !

I wrote to the police-officer of that quarter, requesting him to come to me immediately, on business of importance. He came, and I hastened to Bertallon's room, while I bade him remain outside the

upon him; love and pity overpowered me. "My friend, Bertallon." I called, and I weut over and

Bertallon was sleeping; I trembled as I gazed

He awoke; with a heart heavy and oppressed I conversed awhile on indifferent subjects.

"Tell me," said I, at length, " is your wife really innocent? Did you indeed poison the essence yourself?"

He gazed at me with an amazed, pieroing glance, and said, "Be silent!"

"But, Bertallon, this answer is a confirmation of last night's assertion. I entreat you, friend, tranquilize me. Have you done as you said? or did you only intend to-"

Bertallon raised himself up, and said: "Colas, I nope you are in your senses!"

"I entreat you to speak! Bertallon, to-day the court will pass sentence upon your wife. You will not allow innocence to be destroyed!"

"Are you mad, Colas? Have you the idea of turning traitor to your friend?"

As he said, or rather fultered these words, I saw that he was deeply agitated; he was very pale, and his lips had turned blue, and his eyes were fixed and distended. All these signs convinced me that over the wine cup he had made confessions from which he recoiled in terror, as he found himself no longer safe even with me.

I placed my hand upon his shoulder, and whispered in his ear: "Bertallon, put on your clothes, take gold enough with you, and fly! I will take care of all the rest."

With a look that might have announced my death he inquired, "Wherefore must I do this?"

"Fly, I tell you, it is yet time!"

"Why?" he demanded, "have you resolved-or perhaps already-have you-"

" For the sake of all you hold dear and sacred, fly sav."

While I whispered this to him, he sprang hurriedly from the bed, and ran around the room, as if in search of something. I thought he had forgotten, in his confusion, that his clothes were near the bed. As I stooped to hand them to him, the report of a pistol sounded through the room, and the blood flowed over my breast.

The door burst open, and the terrified police officer entered. Bertullon, in one hand the pistol he had fired off, a second pistol in the other hand, gazed with dilated eyes upon the unexpected visitor.

"Accursed dog!" he cried, with a distorted gesture of despair, and he threw the unloaded pistol with fury at my head. A second shot fell; Bertallon had destroyed himself! he staggered toward me, and I received him in my arms: his head was shattered.

My senses left me; I fell upon the floor; and only returned to consciousness beneath the attentions of the physicians and servants; I found myself in my own room, my wound under the left shoulder was examined, dressed, and without any danger.

TO BE CONTINUED IN OUR NEXT.

Written for the Banner of Light. THE SPIRIT LIVES.

By a Spirit. THROUGH MRS. M. CLARKE, MEDICM.

How blest the thought the spirit lives In realms of light and radient green, Removed from earth's corroding cares. To live in bliss, although unseen !

And oh, the welling fount of love Thrills through my spirit in its home, When o'er my loved, my cherished land, In memory's brightest path I roam.

Our Father's hand created all, And all harmoniously agree; But-Ireland surpasseth all-

In Erin's land where nature's charms Of leveliness spontanious grow. Oh, may the truths from spirit life Thy creeds and churches overthrow.

Sweet nature's charms are found in thee !

No more to bow in slavish chains Of systems fraught with priestly power, Which teach you that there is a hell Prepared for the last judgment hour.

Our Father's love, it ceaseth not Through never ending countless years; Us he permitteth in his love, To teach those truths from our bright spheres. Oh, Erin! may thy noble sons

From out their minds uproot each wood-Let spirit tenchings take the place Of old secturian rite and creed.

THE HUMAN HAIR.—The astounding labor of countng the number of hairs in heads of four different colors -blond, brown, black, and red-has been suc. by his association with woman, and that however cessfully performed by a German savant, who thus good or bad the influence which she had exerted, tabularizes the results: wolden, 140,400; brown, Philip Ricker had calmly pursued the even tenor of 109,440; black, 102,962; red, 88,740. The scalps he found to be pretty nearly equal in weight; and dress, manner, or style of living. the deficiency in the number of hairs in the brown, the black, and the red heads to be fully counter, whose subdued and melancholy beauty had so imindividual fibres.

Men are born with two eyes, but with one tongue, they say. The same is also applicable to women and dle-aged woman, who probably managed the houseand the state of the state of the

### ble, too, that he regretted that I had remained hon- The Experiences of an Old Hurse. A SERIES OF SKETCHES.

NUMBER FOUR

The Eccentric Man.

Philip Ricker, or Phil. Ricker, as most people called him, was what the world terms an eccentric man. He lived at the period of the commencement of my story, in a quaint and old-fashioned edifice, which bore the marks of nearly two centuries, situated in that individual locality, so long and particularly known to Bostonians as Fort Hill. Were I to Indulge in a full and lengthy description of the peculiar style of architecture of said building, it would in no way benefit my readers, whose curiosity might lead them to search out the spot indicated; for, like many other old landmarks, it has long since ceased to exist. having been demolished to give place to a more elegant and modern structure.

In a pecuniary sense, Phil. Ricker was more than blest. Report said that Philip Ricker had not always been a rich man-that he had even seen the time when he knew not how to get a second meal of. victuals, or where to procure a night's lodging. Be this true or not, he had at least always enjoyed the reputation of being an honest and upright man in his dealings with other men, and was believed to have made the greater part of his money in the distillery business.

Although yearly taxed for the sum of two million, no one would over have suspected Philip Ricker worth two hundred dollars, judging from his personal appearance and decidedly primitive mode of living. People called him eccentric, because he isolated him. self from society, took no interest in political affairs. dressed oddly, and sometimes even shabbily; in short, because he followed out to the very letter the bent of his own inclinations in everything which he undertook, without consulting the opinions of others.

What motive had first induced Philip Ricker to renounce business, and devote the remainder of his days to a life of solitude, was a problem which more than one mind had found difficult to solve. Some said that he had been from early youth a person of a melancholy turn of mind, who shunned society, and, in return, was by society shunned. Others, that he had been twice disappointed in love, and had lost all faith in womankind—a story that seemed almost credible, from the fact of his never employing, for many years, a female servant in the management of his domestic affairs.

From my chamber window, I could look directly across the street, to the house occupied by the eccentric man, and known for long years as "Ricker's Oddity." For two years I saw him pass in and out each day, wearing always the same suit of grey, which, united to his long, silvered hair, and broad-brimmed drab hat, gave him quite a Quakerish appearance. In early manhood, Philip Ricker must have been

very handsome, for there were still left unmistakable traces of former beauty upon check and brow, though now deeply furrowed by the pencil of Time. My ouriosity had often prompted me to seek his acquaintance, but the stern reserve which he exhibited towards strangers, made me shy of offering him even the slightest attentiou.

Time passed on. One day I beheld with surprise

a female face at an upper chamber window of Philip Ricker's mansiou. How, or when she came there, was more than I could divine. Though not particularly romantic, the thought momentarily flashed across my mind, that the fair creature whose beauty had so suddenly dawned upon my vision, was perhaps a prisoner there. I had read many stories of the olden time, in which beautiful women had been rudely torn from society, and immured within the walls of some drear old castle, where spectres dim and shadowy were wont to hold their midnight revels. Sober reflection, however, brought me, as usual, to my senses. The young girl whom I had that day observed at the window, was, without doubt, a creature of flesh and bone, although, to tell the truth, her face, in its soft and hallowed beauty, seemed more

angelic than earthly. I inquired of 'the several members of our household, if they had noticed, within a few days, any new arrival at the house opposite. Not a soul could give me the slightest information upon the subject. I was the first to make the discovery, and to me alone seemed left the unravelling of the great mystery. The next day I watched again for the reappearance of the beautiful face that had haunted me even in my dreams. This time? was rewarded by the sight of a thin and spare middle aged woman, apparently acting in the capacity of a domestic. How she came there, was food for fresh inquiry. I began to think that the eccentric man had secretly married some youthful being for her beauty, and, having installed her as mistress of the gloomy old mansion, had procured a female servant to look after the culinary department, and wait upon her ladyship. Now, thought I to myself, I have at last hit the nail exactly upon the head; the old house will undoubtedly undergo a thorough state of repair, and, under the regime of its fair mistress, will present to the world a mere comfortable and cheerful aspect.

I watched in vain for the changes which I had fancied the tasteful hand of woman could not fail to institute in that sombre and forbidding-looking dwelling. Neither sight of fresh carpets, or new furniture, greeted mine eyes. With the exception of some two or three chambers at the top of the house, which had been thrown open for a day or two. for the double purpose of cleansing and ventilation, things remained unaltered. No ray of light or warmth issued from the closely-shuttered windows of the spacious old parlor, to afford a cheering welcome to the traveler, or exhibit signs of life to the passer by. All was silent and tomb-like, as if Death had chosen that particular abode for his headquarters. Even Philip Ricker himself silll walked silent ly in and out as of old with the same mystericus expression of countenance that had always puzzled the student of human nature to interpret. It was evident, to my mind, that one man, at least, of all the created world, had not been materially improved his way, without the slightest outward change, in

Occasionally I caught a glimpse of the fair face, balanced by a corresponding increase of bulk in the pressed me at first sight. What one so young found to occupy and divert her mind with in that gloomy old house, was a source of wender to an inquisitive mind like mine. She never went abroad, or if she in order that they should see twice as much as did, it was done under cover of the night. The midliold affairs, went out regularly twice a week, and Murse.

people called centric man. ement of my difice. which s, situated in particularly re I to indulge peculiar style ild in no way ht lead them r, like many cased to exist. to a more ele-

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could not fail to rbidding-looking carpets, or new the exception of op of the house, day or two, for and ventilation. ay of light or uttered windows a cheering wels of life to the like, as if Death r his headquar ill walked silent same mysterious always puzzled terpret. It was i, at least, of all erially improved nd that however she had exerted, he even tenor of ward change, in of the fair face,

nuty had so ime so young found h in that gloomy to an inquisitive abroad, or if she night. The miduaged the housewice a week, and 5 Once I beheld with surprise a young man enter the nowned closeness, never asked him for it, knowing, mansion. He remained within perhaps an hour or as he did, the exceedingly low state of his nephew's more, and then left as he had entered, unattended, finances; all that he required, as an equivalent, was although in less than five minutes after he had taken, the proof of Henry Ricker's reformation. From his leave, Philip Ricker, clad in his oustomary suit time to time he had been in the habit of calling and for you-yes, for you-I could do three times as him !" of gray, emerged from the house, cane in hand, for upon his uncle, whenever he chanced to visit Boston. his disual morning walk, which he never omitted to where he was made welcome, but never urged to retake, even in the stormiest weather.

next moment a quick loud knock was applied to my with the beautiful girl at first sight. On his return chamber door. I opened it, and before me, pale and to New York, he wrote to Ellen Wilkes, offering her ghost-like, stood the spare, middle aged woman of his hand and heart, which she in return, gently but the house opposite.

am afraid she will die in spite of all I can do."

hung upon a neighboring chair—" but run for the which he felt in the matter.

nearest doctor, and bring him to her immediately." In obedience to the desires of Ellen, I despatched a nearest doctor, and bring him to her immediately." Having conducted me to a large and quaintly fur- letter to Henery Ricker, informing him of his uncle's nished sleeping apartment, where the beautiful girl supposed death from drawning, some two or three still lay upon the dark-curtained couch in a deep days after his Fleaving home; and enclosing, unswoon, Prudence Hopkins (for that was her name,) thinkingly, the note which he had left behind. hurried off after a doctor who resided in the next street. During her absence, my eve fell upon a slip of white paper that lay upon the floor beside the bed. I picked it up, and read as follows:

"Before you find this. I shall be in another world. where suffering is unknown. Do not mourn my loss, for I am weary of life. To one Ellen Wilkes, for the past six months a resident in my family, I bequeath my whole fortune. Signed, PHILIP RICKER."

The chamber in which I stood was that of Philip Ricker, and the strange document which I held in my fingers was undoubtedly the cause of the young girl's sudden illness. Prudence and the doctor seen returned. I placed in his hands the bit of paper containing Philip Ricker's farewell words, which he read at a single glance, and then began to apply nowerful restoratives to the unconscious sleeper. It It was nearly two hours before Ellen Wilkes revived, at the end of which time the physician left, promising to call again during the afternoon. The terrified domestic begged me to remain with her until Miss Ellen should revive again, as she herself had but a slight knowledge of sickness. This I consented to do, and after closely following out the old doctor's advice for a few hours, I had the satisfaction of seeing my young charge wholly restored to consciousness, although still very weak.

She seemed to recognize me at once, as I placed to her lips a glass of wine; for, bending her soft blue leury Ricker the exclusive heir to the large propereyes full upon me, she said in a faint and musical voice, "I think you are Mrs. Marlow, who lives in the house across the way."

I replied that I was, and had often felt a strong desire to introduce myself to one, whose sad face and sable robes had from the first excited my sympathy.

She thanked me, and remarked, sadly, that Ellen Wilkes was now alone in "the wide, wide world." She spoke in warmest terms of the gooduess of her noble friend. Philip Ricker. What had induced him parlor door swung quickly open, and Phil. Ricker to commit suicide, she knew not. People called him walked slowly into the room! My readers may mean minded and eccentric, but to her he had been judge of the scene which ensued. Henry Ricker and

deceased man. To this she answered in the nega- mitted to the crackling flames by Philip Ricker's tive, but added that her father, in early life, had own hands. The eccentric man has long since slept befriended Philip Rioker, when a boy he first came in his grave, but the freak which he indulged in was to our city. Fortune favored him; but Charles done only to expose the villany of his nephew's Wilkes, then in prosperous circumstances, became heart. suddenly reduced to a state of poverty.

It was then that Philip Ricker proved himself not unworthy the kindness which had been bestowed so layishly upon the orphan boy. The sudden and unexpected failure of Charles Wilkes, so worked upon his mind that he was seized with a violent brain fever, which resulted in his death. The mother of Ellen, who was devotedly attached to her husband, survived the latter but a twelvemonth. She died blessing Philip Ricker, to whose care and protection she fearlessly committed her only child.

Immediately after her mother's decease, Philip Ricker had removed the fair Ellen, then a girl of seventeen years, to his own roof, where he hired a servaut to minister almost exclusively to her wants. His sudden and terrible death had given her sensi- his youth and strength were almost his only possestive nature a fearful shock, and her grief for one who had been to her the kindest of friends while being hardly sufficient to enable him to keep a living, seemed inconsolable. Strangely interested in couplo of cows, even when times went well, and he her lonely and sad situation, I remained with her was obliged to work constantly at day-labor. Infor several days, during which time I gained con siderable insight into her character.

throughout the city. At Ellen's request, a card was punctually to the neighboring Baron, who was his inserted in all the daily papers, offering a large re. creditor, little mercy, would be shown him. But the ward for the body of the late Philip Ricker. Every thought of this had never occasioned him much unsheet of water in the vicinity of Boston was care fully-dragged, but without success; several mangled hands, and was pretty well paid, being known as a bodies were found, but not one of them was recog- diligent and good workman. nized by Ellen Wilkes as that of her protector.

Philip Ricker had but one relative in the world, a young inan of some twenty-eight years-the only surviving child of his deceased brother. At the before, for she belonged to another village, and only death of his father, which occurred in New Yerk, Henry Ricker-or Hal Ricker, as his boon compan. pence. ions familiarly termed him-was left with a handsome property. Being of age, he resigned all business, and commenced at once upon a career of reckless dissipation. Friends swarmed about him from all sides, and fast horses, theatres, operas, and hot after the other girls in the village; but now he felt suppers, were the order of both day and night.

Philip Ricker, hearing of his nephew's dissolute it was the glow of the setting sun, which just then life in the Empire city, at once wrote him a lengthy spread a rosy hue over all things, or something from letter, freighted with good advice, and expressive of within which made his forehead so red! He turned fears for his future happiness and welfare. But the away to his work, glad that he did not hear Johanweak-minded youth scorned the kind counsel of his na's voice among the laughers. uncle, and returned to him a most insulting reply, Well, a few days passed by, and the whole village which so weaned the heart of the eccentric man from said that Johanna had passed her word to Hubert; his only nephew, that he resolved never to have and perhaps they were not far from right, for the aught to say or do with him during the remainder young people had been seen talking together for a of his life.

A few years of perpetual and unrestrained pleasure, soon squandered the entire fortune of Henry. Ricker. At the age of twenty-seven, the latter prise and looking down. found himself sick and penniless, without home or friends in the populous city of New York.

In his great despair, he addressed a penitent and supplicating letter to his hitherto discarded unole for help. Noble Philip Ricker relented, and advanced him large sums of money, to defray his personal expenses. He recovered, but contrary to his profes- na, with a look of wohder. sions to lead in future a better life, returned gradually to his evil courses. Satan and he seemed play- -still the words would not pass his lips -" but you ing a closely-drawn game for his soul.

The money which Philip Ricker loaned his nephew, what do you say ?"

always returned with her arms filled with bundles. was never repaid; but the former, with all his remain.

I was sitting sewing in my room one fine June | Chancing to meet with Ellen Wilkes there, soon morning, when, of a sudden, my car caught the after her removal thither by his uncle, the young sound of hurried footsteps upon the stairs, and the man professed to have fallen desperately in love firmly refused. A second letter was then addressed "Will you be so kind as to step over to Mr. Rick to Philip Ricker, in which he strongly urged his er's for a few minutes—the young lady there has uncle to plead his suit with the fair girl. To this been faint and senseless for this half hour, and I the old man at once objected, and the future silence of the dissolute Henry towards his relative, expressed "Certainly," I replied, catching at a shawl which more plainly than words, the thorough indignation

A day or two later brought the young man to Boston. Upon his presenting himself at the house, I recognized the young man whom I had once seen enter Philip Ricker's dwelling, some six mouths previous. He seemed greatly distressed at the loss of his uncle, and was exceeding assiduous in his attentions towards Ellen Wilkes, whom he recently hated.

About ten days after Philip Ricker's gupposed suicide, funeral ceremonies were performed at the house of the latter, by the earnest request of Henry. A general invitation was extended, through the papers, to the people of Boston, who came in crowds. more out of curiosity to see the interior of the old mansion house, than as a token of respect to the memory of its late proprietor. Ellen and Henry were of course the chief mourners upon the occasion. Ellen appeared more composed than I had anticipated, but Henry Ricker excited the sympathy of the entire multitude, by his violent ravings and outward show of grief?

A few hours later, and Ellen, Henry, a lawyer friend, and myself, were seated together in the shadows of the old parlor. A deep silence reigned throughout the room, which the young man suddenly broke, by taking from his pocket a document, which rising, he presented to Ellen, as the will of his late uncle. The young girl rau her eye quickly over it. and then handed it to me without saying a word. The paper bore marks of extensive age, and made ty of the late Philip Ricker.

Ellen ventured to say that she could not but feel that injustice had been done one, whom she was sure Philip Ricker had loved as a daughter. She asked for the note which the eccentric man had left behind in his chamber, but Henry Ricker had cunningly destroyed it. Just as the young man and his bribed accomplice were raising their hands to swear upon the Bible that they were witnesses to the making of the deceased Philip Ricker's will, the more than a father since the death of her parents. his pretended lawyer friend fled in terrible alarm, I inquired if she was in any way related to the while the will which was a base forgery, was com-

> Ellen Wilkes is now a happy mother, and the sole possessor of the large fortune which Philip Ricker bequeathed her, as a marriage dowry, at the time of his death. God bless her generous soul, is the daily prayer of "An Old Nurse," to whom she has never ceased to be a firm and true friend.

A Fact in the Life of the Late King of Prussia. "Who can find a virtuous woman? her price is far above

Hubert was a strong, handsome young fellow, but sions, the little estate he inherited from his father deed, if the truth must be told, there was a debt on the little estate amounting to some hundred dollars, The reported suicide of Philip Ricker soon spread and Hubert knew that if he did not pay the interest easiness, for he always found work for his willing

> Thus he lived, free from care, till one day he saw Johanna binding sheaves with some other girls in the Baron's harvest field." He had never seen her came for a short time for the sake of carning a few

> As soon as the good youth caught sight of her. his sickle made a stop, and he gazed in admiration at the skill with which she performed her task. He had not once thought of leaving off his work to look conscious that they were laughing at him-whether

long time on the day of the harvest supper.

"And now I must go back to my mother." "Why not stop here?" said Hubert, taken by sur-

Johanna shook her head. "My time is up," she said; "there is, no more work here, and I must get a place for the winter." "Humph !" said Hubert, "that need not stop you

-why -why, I say, you could remain with me!" "I did not know you kept a servant!" said Johan-

"Oh, no!" answered Hubert, "no more I do, but," know any one may have a wife; come now, Johanna,

down and played with her apron-strings. "To be sure I am not rich," said llubert, taking King. courage, for he thought the worst was over; "but "The King is not here!" was the answer; "and

much as I have ever done! Oh! we shall do well enough even in bad years!"

"That I believe!" said Johanna, more to herself than tollubert, " for I can do something, too."

"Then you'll take me?" said llubert, with a piece of good luck this is for me, for I leved you presence rom the first moment I saw you!"

"Well, and so did I you!" said Johanna honestly. for don't you think I saw how you looked after me in the harvest field? Yes, yes, Hubert, I will take you, and I think I can make you a good wife!"

Well, then, so the matter was settled; and a few veeks after there was a marriage in the village. Many shook their heads, and said no good would come of it, for Johanna had nothing but the clothes she wore. But the young couple did not distress themselves about that-they loved each other, were strong and healthy, and never feared hard labor, and o they said God would help them.

And so He did many a long day. The family becamo larger. They had a fine, handsome boy, and a ittle girl a year or two younger; and thus the joys as well as the cares of the young couple were increased; but they thought only of the joys, and worked with double zenl.

Hubert never repented the step he had taken, for ohanna kept her promise. She was a brave, good vife to him; always kind and hard-working, giving herself up entirely to her husband and children—as every wife will who loves her husband truly and repects him, because she feels he deserves her love.

So, then, as we have said, thus far Johanna was ill a wife should be, and bore her share of the work n the fields, and of the care of the family, faithfully; but the worst was yet to come. There came a time of scarcity: the fields produced very little corn. Hubert and Johanna suffered much-for bread was extremely doar-but they suffered in silence and oatient hope. At last Hubert fell ill-not dangerously, but he was many weeks unfit for work: Johanna did not lose her courage, but tried to work the harder. Now was the time for her enemy (and she had one, namely, the Baron's Inspector) to rerenge an insult he persuaded himself he had received at her hands, inasmuch as she had contemptuously rejected proposals from him which no honest woman could listen to. As soon as her husband fell ill, this bad man refused her work. Custing a glance of contempt upon her enemy, who did not scruple to accompany the refusal with a renewal of his former wicked solicitations, Johanna immediately set off for her native village, where she obtained work. But it was a long way from her cottage, and she had to deprive herself every night of two of her accustomed lours of sleep, that she might be at her work in time. So she kept her family from hunger, but did not get enough to pay the interest of her husband's lebt. But then, she thought, the Baron was not a hard-hearted man; he would not press for the interest at such a time; he might, perhaps, even remit it altogether. But it happened otherwise. When paylay came, the Inspector summoned her to lay down

the money. She begged for natience.

"I have had patience long enough," said the man, unless you do all I demand of you, your cow shall Johanna was frightened, for she knew she had

everything to fear from the Inspector. "I will go to the Baron," she said; "he will not

be cruel to us for the sake of a few dollars The Inspector laughed.

"You'd better go," said he, " and see what you can get by it! but just learn first that the Baron is no longer your creditor, I have bought the debt; and hark ve, you must pay not only the interest, but capital, within eight days!"

Johanna's courago fell. She threw herself at the nan's feet, and begged for meroy.

" Have you ever shown any kindness to me? Be obliging, and so will I. Your fate lies in your own hands, and you have only to take your choice. I tell you I have the power to sell house and land, and all paid. Your husband goes to jail, and you and your children a-begging. But if-if-you understand me !- why, then the interest shall be excused, and the capital may be left for better days. Come ?"

Johanna stood for a moment pale and trembling. and then casting a look of contempt at her tormentor, she hurried away; but when she found herself in the open fields, she could no longer restrain her tears. Where could she turn for advice? She did not doubt but that the Inspector would keep his word. At length she resolved to go home and tell her good man everything.

"God will help us!" said Hubert, after a pause, We are in his hands."

They waited and watched, in hope and fear, half trusting that the Inspector had only threatened; but t was not so .... The day came which saw the unfortunate Hubert a prisoner, and his wife and children

The Inspector triumphed. "A few days," he hought, "and she is mine!"

He little knew her heart. For a time, it is true, Johanna felt overcome by her grief, but in the soul of a loving wife there is a mighty power. It rose again in Johanna's mind, and roused her to a great undertaking. First, sho sought help of her neighbors, of the Baron, and of every one of her acquaintances, but found no one who could or would do anything for her, the times were so bad.

"Well. then," said she, "I will go to one, who, if word does but reach his car, wants neither the will nor the power to help me."

She gave the little ones over to the care of their grandmother, and, on the good woman's asking her where she was going, "To the King! mother." she said; "he stands on earth in God's place, and God is gracious and full of mercy."

The grandmother was frightened, and endeavored to dissuade her, but to no purpose.

"I know." she said, "the way is long, and I must beg from one place to another, and must suffer much want and hardship. But I shall suffer for my husband, and when I think of him who is innocent in prison, all will be easy."

"Go, then, my child," said the old woman : "I see ove urges you, and love will support you. My bless ing on your journey!" And Johanna set off without money, but with a warm, loving, trusting heart.

Many's weary day passed, till at length she arrived at the capital, and stood before the great castle

But Johanna did n't say anything; she only looked where the King lived. Unappalled by the sight of the officers and servants, she asked boldly for the

do n't you see, dear Johanna, I'm strong and brave, if he were, you would not find it so easy to speak to

"But I would speak to him, notwithstanding!" said Johanna ; "only tell me where I can find him?" and having received the necessary information, she bent her stens towards the monarch's country residence, where, as may be supposed, she was turned beaming face. "Look ye, you do n't know what a back. It is not so easy to press into a great man's

She begged, she besought, she wrung her hands, and wept. Nothing availed; till, at length, an old serving man had pity upon her, and said-

"Go and romain in the garden, perhaps the King may walk there before long; but never let any one know I gave you this advice."

Johanna did not leave the garden till nightfall. and then only went away to return at early dawn. Thus, many nights and days were passed. She never saw the King; only an old gentleman, in a large greatcoat, sometimes walked up and down the avenues, and then returned to the castle. Johanna sometimes tried to enter also, but was always driven away; and she never saw the kind, old serving man

She wept much, but did not relinquish the object she had in view. Once she saw the King in a splendid dress, but at a great distance. He got into a carringe, and was driven quickly away. As he never came into the garden, the poor woman thought she would speak to the gentleman in the greatcoat. "He surely lives in the castle," said she to herself, and if he is compassionate, who knows but he may bring me to the King?"

So she ventured to walk up to him, as he paced to and fre in a shady part of the garden, and then stood directly in front of him, hoping he would ask her what she wanted.

And so it happened; and very kindly the gentleman looked at her, as he asked her business.

"Dear sir," said the poor woman, folding her hands, and looking most imploringly, "you must live in the castle, and it surely cannot be impossible for you to bring me to the King?" "To the King!" said the gentleman. "What do

you want with him?"

"Help! help!" oried Johanna. "The King rules in God's place, and is surely, therefore, merciful and

"Most remarkable!" said the gentleman to himself: then aloud, "Let us hear what you want? perhaps-but let us hear?" Johanna then related, simply and honestly, all

that had happened, the gentleman's attention increasing as she went on. "So you love your husband?" said he, at length. " More than my own life!" was the reply.

The gentleman seemed much moved. " A brave woman!" said he: " a wife after Solomon's own heart, 'whose price is above rubies!' Wait a minute, and you shall hear from me again." So saying, he harried away, and a few minute's after, a servant made his appearance, with a scaled packet. He went up to Johanna, and, asking her cheering words? name, gave the packet into her hands, telling her not to open it till she got home, when her husband

would be free. "Free!" exclaimed the poor woman, scarcely able to breathe. Then, after a minute, she added, "No! I will not go till I have thanked the good gentleman who has spoken of me to the King."

"What gentleman?" said the servant.

"He who walked backwards and forwards in the garden, and to whom I told-" ---

That was the King himself!" said the man, laughing. "Go along, my good woman; he does not want your thanks."

"So bless him, then, my God!" said Johanna, falling on her knees. "May be be to all eternity as happy as he has made me this day. Tell him, sir, we shall pray for him as long as we live!"

Night and day did she press forward with unwearied diligence, carrying the precious packet in her bosom. When she reached her little ones, she hardly stopped to embrace them, but broke open the packet, exclaiming, "Soon your father will be free!" The first thing that met her eyes was a strip of you call yours, and even then the debt is only half paper, on which was written the text at the head of this story (Prov. xxxi. 10.) "The King has written that!" said she, kissing the paper. But what more? Five bank-notes, each valuing a hundred doliars. She paid her husband's debts, and then ran with her children to the jaii. The belt was drawn, and Hubert was in her arms. Tears streamed from their eyes; they had no words to express their joy. Even the rough jallor, and the bearded sentinel at the gate, were moved at the sight of such overwhelming

Hubert's astonishment was unbounded when he learned what Johanna had dared and suffered for him. He could but press his faithful, heroic wife to his beating heart, and feel that God had indeed bestowed a priceless blessing on lilm.

The bounty of the King enabled him to secure a firmer foundation for the family provision; but Johanna was the most blest, for she had the happiness of feeling that her husband never forgot what she had done for him.

The Inspector avoided her; but Johanna bore no ill-will. Was it not his cruelty which had been overruled to bring about her present happiness? And then-how can the happy hate?

> From the Haverhill Gazette, CROSSING THE BROOK.

DY CLARA RICHTER. Darling, the wild rose daintly climbs, Wreathing the casement in flowering vines,

That dreamy time when I was your lover.

Once more I'm a boy, and you the child,

Carrying my fancy swiftly over

Who, wild and witching my heart beguited ! Again by the running brook I lie: Bunshine and shadow merrily fly Over a form as fair as ever Chased the wild bird over the heather. That face then so bonny, witching and winning, Keeps my heart still warm, and my soul from sinning.

With one foot poised on a fallen trunk. Watching the bubbles that rose and sunk-You "dared not cross;" while this you said, A dimplied hand on my sliouider laid. Your rod lips bent o'er me, near and nearer. And-Ikissed you Kate, to make you dearer....

Darling, I loved-ay, worshiped you then ! Kate, are you loved less now, "do ye ken?" If I pressed the brow by roses crowned. There I it less by its white locks bound f species My captive you were as we crossed the brook. Your captive I, with the first kiss I took.

## . Written for the Banner of Light.

I had a cousin. beautiful and fair to look upon; but, long since, Death had marked him for his prey!

Yes! there was much within that thoughtful eye, and pale, yet noble brow, which bespoke a more spiritual origin than earth is wont to lay claim to. His was a soul capable of appreciating the beautiful and true, in every sense of the word. The divine works of God, and the noblest works of man, called forth from his pure and lofty soul the deepest admiration and respect. Not a flower put forth its delicate potals, or a leaf trembled in the wind, but arrested his attention, and gave to him new proofs of God's wisdom and beauty. Of books and plants he was never tired, until long months of tedious suffering so prostrated and enfeebled his bodily health, that he could no longer enjoy their sweet society.

To him I ever looked up as to one who was my superior in all that was noble and intellectual in the nature of man; and I was never weary of his sweet and pure society. In conversation, he was particularly brillfant and animated, betraying, at times, a keen sense of the witty and humorous.

Yet there was a world of thought within that calm, blue eye, that showed a mind of no ordinary capacity and strength. And his heart-oh! who shall fathom its depth of feeling and affection? The sweet smile of his spiritual face-the firm pressure of his hand-and the fervent and sacred kiss-theso were all such heart-felt welcomes to my errant, yet loving nature, that not even death can teach my heart to forget them.

Through his long illness (of three-years) his spirits were remarkably bright, and one could see, bythe earnestness and eagerness with which he seized upon each newly-recommended cordial, that hopethat wily flatterer of consumption-was ever uppermost in his heart. Once, only once, when none save the eve of God was witness to our interview, did I detect the falling tear upon that pallid cheek. Rising from my seat at the piano, I threw my arms about his neck, and strove, with words of tenderness and comfort, to drive back again to its native founts the pearly dews-for I had touched, by music's thrilling magic, the trembling ohords of his soul. Oh! then how deeply I reproached myself for having thus unmeaningly stirred his strong and powerful nature! And, though years have fiel since then, still is tho memory of that sweet, yet bitter moment, fresh in my heart. For who shall say of what that gush of feeling was the import! God in heaven alone know-

His sense of perfection and correctness was so true. that I always regarded, with the greatest importance, his oninion, on whatever subject or occasion. Yes! he was the creature before whom I stood-the sage before whom I bowed.

But now, alas! they tell me thou art dead-my loving, truthful, idolized cousin! With the glow of youth upon thy brow, and the ardor of affection still lingering in thy heart, how can we, the loving but wayward companions of thy short life, give thee up? flow relinquish for evermore thy sweet smile and

Few were more loved on earth than my dear cousin -though he had never sought for fame or distinction in the bustling world, or mingled in the exciting and bewildering scenes of fashionable life. Within the guter and limited circle of his friends only, was my consin known and appreciated. The turmoil and confusion of busy life accorded not with the calm of his pure and holy soul.

' He was, in truth, a great conservative for one of his age; he liked not changes; his eye loved best to had rendered so dear. Never was tired child more grateful for repose than was my cousin, when, after a long and tiresome journey made to a Southern clime with the hope of recovering his health, he returned once more to the home of his childhood. Weak and enfeebled, he stepped from the carriage, and fell weeping and sobbing for very joy into the arms

of those who were present to receive him. But one more journey since has been made by his weary soul-the journey to his eternal resting-place

n heaven! I have often wondered that one so uncommonly thoughtful and serious as was my cousin, should have so long been hopeful of his recovery. Gentle hints and meaning glances, which, at another time, would have lead his sensitive nature to the sad conviction of his approaching end, seemed to make little or no impression upon him.

When told that no earthly skill could afford him. relief, he said, with great calmness, "I had hoped to rally again! If it be God's will to continuo a little longer my earthly pilgrimage, I will strive to be better than I yet have been."

Those words, coming from the lips of one ever so pure and holy, seemed deeply affecting. How humble and truly Christ-like was his opinion of self!

Twelve long hours was that weary spirit winging its flight heavenward! But his senses were clear to the last, as in perfect health, permitting him to take leave of each member of the family separately. Oh! source of comfort to the bereaved and saddened heart! Longing to be gone, yet was he willing to wait God's time.

Oh, receive him, Father in heaven, into thy paternal arms! There will his weary soul find at last its long desired rest! Enfold him in thy loving arms. Great Shepherd, for he is one of the tender lambs of thy fold, that hath not gone astray!

Yes! 't is a joyful release to thee, my cousin, all deeply as we regret thy loss! Yet thou art not lost to us! Still will thy angel-spirit hover o'er us, as in days past; and though we may not feel the warm impress of thy kiss upon our cheek, or the tender > clasp of thy fair hand, yet will thy smile of ethereal loveliness still beam upon us, and the presence of thy angel wings be felt in our midst!

Spirit of my cousin, be thou my guiding star through future life; and "living, teach me how to live, or dying, teach me how to die l"

ADVICE.-Correct your little faults, and you will gain courage, and will overcome the great ones. Noman arrives at excellence but through sharp watching and constant ourbling of his faulty tendency in the smallest matter. Washington and Franklin draw up rigid rules, and proceeded upon a thorough system in disciplining themselves, from their early life -in whose footsteps every young American should be proud to follow. Were less empty praise showered upon those fathers of the nation, and more carnest. copies attempted of their grand and useful lives, we should behold a different rising generation from the

# Banner of Wight.

BOSTON, SATURDAY, SEPT. 25, 1858.

THOS. GALES FORSTER, J. ROLLIN M. SQUIRE, Ligitous and Publishers.

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#### END OF VOLUME THREE.

Colby, Forster & Co.

The present number, crowded as it is with more interesting matter than any number we have published, concludes the Third Volume. We intended to have held a Little chat with our patrons, but give way to others.

Those persons whose subscriptions expire with this number, will find the word "Out" written upon it, and according to printed terms, we shall discontinue sending to them, unless remittance is made for the succeeding volume. Those residing at a distance will receive No. 1, Vol. IV., which we send at our own risk, in order to give their remittances time to reach us, and occasion no break in reception of the

#### "FORGIVE US OUR TRESPASSES."

A respected correspondent addresses us a communication, in which he states the difficulty he finds in getting over the petition in the Lord's Prayer, of which the expression above forms a part. To his apprehension, this petition is hardly adapted to the use of all allies, and, for his own part, it seems a nullity for aim to put it up, under certain circum-

For example, he gives us a minute of his own experience, as follows: - One of my early, and for several years, I thought, my best friends, without any known cause -- unless, perhaps, it may be avarice-legan is two throwout insinuations against me, and has thatily forsaken me altogether. It induced me to call into question the meaning of friendship, to understand if there were any such thing as real frieficiality. My own feelings toward him, however, prior to the occurrence, have kept alive my faith in the existence of it. All this took place many years since. I can say I forgive him, for 1 would not injure him if I could, But I cannot forgue as I ho, to be forgiven. I do not seek after his company-1 cannot sympathize in his misfortunes, or exult in his success, as I once could,"

We think we can enter into our correspondent's sympathies, and that we know something of the unsettled, if 'not decide lly-unhappy, state of his mind. We understand very well that none of us, with our limited range of sympathies, that act only where they can trace their legitimate relationship to the objects and persons around them, are able to feel the same love for strangers that we do for our friends and acquaintances, nor indeed is it to be expected. In such a case, our sympathies would necessarily be so distracted that we could concentrate them on no one object at all, and the purpose of life, in that direction certainly, would be lost.

Nor, on the other hand, in a case where sympathy, for one cause and another, has ceased to be active, are we expected to waste our lives in needless regrets that it is so. Having discharged our own duty, in obedience to the interior law of our being, nothing more remains for us to do. Should the other party, or parties, do what they alone could do to restore the flow of sympathetic feeling-then an ulterior course of conduct is to be considered.

The literal meaning and translation of the Lord's Prayer to which the writer alludes to, is thus: "Do not (Oh, Father!) require us to make up our delinquencies, or shortcomings-just as we do not require others to make up theirs to us." In other wordsshow the same disposition to us in this matter, that we show to others; not, of course, meaning that we should have our shortcomings made up for released. to us in the same proportion in which we made up others' shortcomings to them, and no further-for that would give us but a small chance for favor where we most needed it. But the sole object of the supplication is, to aid us in, first, understanding, and in, secondly, imitating the benevolent spirit of our Father in Heaven.

Our correspondent continues his inquiry, and asks the meaning of the next supplication-" Lend us not into temptation." Literally translated from the Greek, it means-" Do not let us go away into temptation." The writer wishes to know why God should let his children go away into temptation. There are two preliminary matters to be understood, before coming to this; in the first place, we are to remember for whom Jesus was proposing this form of prayer -the Jews; in the next place, what was the notion, or belief, of the Jews in relation to God's letting his people go away into temptation. From the days of Abraham, it was a religious idea among the Jews that God tempted his people, in order the better to try them. It is only necessary to cite two such instances, readily remembered, as those of Abraham and Job. The Jewish scriptures, however, abound in such instances.

"Christ, then, was speaking to, and praying for, a people whose history, customs, notions, and religious education he was perfectly familiar with; and it is only fair to suppose that the so far shaped the form of his sublime teachings to the character and wants of that aution, as to try to win them over to rightcouspess and truth. Taking these things, therefore, in the light of those times, and placing around them the explanations demanded by the circumstances and the people, to whom he apake, much that has heretofore seemed ambiguous and contradictory becomes clear, and his doctrines and divine spirit stand out before the soul's vision, at will points, in characters of living light, as that safe to emissible ends in our

A man without principles is like a ship without &

FOR SPIRITUALISTS!!!

The Greek, having recruited his health, so terribly impaired by the campaign of 1857, has returned to Harvard's shade, and by the Courier of the 15th inst, we see it has opened its battery once more, after a dead silence of some four months. The arrival of the learned Greeian is well attested in this article. No one can fail to recognize the vulgar, abusive style, which has not been seen in the columns of the Courier, since he left for Europe, until now.

The article before us, to which we have alluded, commences with falsehood, continues with the elegant epithets and calumny for which the Courier was so remarkable, and ends with a show of a case against the honesty of the medium Mansfield, which, as it has turned, amounts to nothing.

The statement in the opening paragraph, that

"The delusion and imposture of Spiritualism have hrunk within the last year to such small dimensions, that we have not lately thought it of sufficient onsequence to occupy our columns with the discussion of the subject,

shows that the mind of the writer is not sound, or now. Mass meetings-called pienics in this Statehave been attended this year by triple the numbers which ever attended before, and the number of places at which they have been held, has astonished even Spiritualists who have seen the great interest created in the minds of the people by the mediums of the Courier.

What has been the fact in our State, is also true in others. Grove meetings have been frequent all over the East and West; and it is safe to say that there is no church, in the northern, western, and middle States, that is entirely free from those who invoke the aid and guidance of their spirit-friends, despite the minister or the editor.

The writer talks of "the utter failure of the impostors to substantiate their pretensions before the committee at the Albion;" but we ask him if the failure is not greater on the part of the com mittee, who promised to prove Spiritualism as a humbug, than it is on the part of Spiritualists, who claim no power of themselves to produce the manifestations? People are questioning the truthfulness of that committee.

The remarks of the Courier in relation to us, are but a reiteration of what it has many times printed, and we think it is about time for the Greeian to get a harp of more than one string, or the public will nauscate at his discords. We care nothing about these remarks upon us; the people are better judges of us than any professor of Greek this side of Jordan, and our rapidly increasing circulation, in the face of such a crisis in the monetary world, as that we have you knowingly, and to test all. passed through, is the judgment they have been deased to render. The Courier will admit one fact -that it has not annihilated the Banner of Lightindeed it is pleased to say, "The Banner of Light still has its readers "-a timely truth, when we consider the potency of one good to cover a multitude

of sins. The writer and Westminster Review seem to be oggerheads by the following :-

"In Europe, the imposition has utterly died out." says the Courier. A writer in the Review, who ignores Spiritualism, finds "the only inference he can draw from this strange ballucination which posseses. the minds of two millions of people, and amongst them the most gifted of English men and women of letters, is, that there is a decided tendency in the American mind to throw off the shackles of the old religion, and to inaugurate a new one."

"It is utterly sunk from notice, and lingers only among the most ignorant of mankind," continues the Courier. Yet many of the first senators and representatives sent to Congress by the people, are the impression he might have given us. Since then, Spiritualists; many of the most respectable lawyers, the following letter has reached us, which acknowlphysicians, judges, and other professional men of our city, State, and country, only wait for the crudities which have attached to Spiritualism, as to every new belief, to fall off, and thereby make Spiritualism popular, and respectable in the general sense of that word, to openly avow their belief in it. Judge Edmonds has not yet lost celebrity as a jurist-his recent efforts have been much applauded. John Pierpont is a forman Professor Felton has not dared to cope with, although he might have done so months ago, had he dared. Governor Tallmage and Professor Hare are men who have been of some service to mankind-indeed no man ever stood before Dr. Hare in his profession.

"Men and women, who four or five years since were caught for a moment by the tricks, are now ashapped of their folly, and will not confess they ever fell under the delusion. ievers, however unwilling to open their eyes to the truth, have with few exceptions abandoned the delusion which led them astray."

Seed which fell by the wayside, and the fowls of the air came and plucked it out; seed which fell on stony ground, and when the first rays of the sun of J. V. Mansfield, No. 3 Winter street, Boston, Mass. opposition came, which would, had the seed had deopness of earth, nurtured and strengthened it, has been scorched t withered and fell away; seed which at box 2318, and as this was not done, the letter was feel among thorns, and the thorns choked it, has pernothing of you, except per the advertisement in the haps been lost. Not one true, bold man, whose soul Banner of Light, and nothing was heard in forty furnished good ground, but has brought forth fruit days, nor answer to my letter of inquiry, I became, an hundred fold. Men are born into Spiritualism, and can no more, once born, repudiate it, than can a child return to its mother's womb, as the Scripture

"The belief in the pretensions of Spiritualism connects itself with the abomination of free-love, and the most extravagant forms of irreligion, and through these channels is passing off."

To the unprejudiced mind, that sees with a clear vision, Spiritualism appears more like the religion of Jesus Christ than any religion in the world. It is fast ridding itself of free-love and other abominations, that have for a time affected it.

"It is irretrievably and hopelessly stamped, in the public mind, with the impress of its true character. But the Courier, if honest, little knows what the impression upon the public mind is when he saysand "like fortune-telling and witchcraft, will simply ner he did.

fill a chapter in the history of human folly and delu-

Let the Courier with us walt for the end of the chapter in the history of Spiritualism that is now being written, and it will no longer see the follies which the mass of Spiritualists, in common with their opponents, look upon with disgust. The delay of longer time than your advertisement called fifth and soum is fast rising to the surface; and will for by one half, I think, with my entire ignerance of as sure purify the whole as the process of fermenta. In mine of the 7th, I return the letter to the same

tion does.
These remarks concluded, the cause of this attack is made apparent in the following paragraph :--

FALL CAMPAIGN OPENED! RENEWAL hands for publication. The first is addressed to a OF HOSTILITIES!! CHEERING SIGNS high officer in our municipal administration, and the second to a notorious individual, [Mr. Mansfield] whose tricks have been so thoroughly exposed, that his strongest defenders have refused to have his operations tested, and content themselves with words. We make no comments on the documents we publish, because they speak for themselves."

LETTER TO THE MUNICIPAL OFFICER:

CINCINNATI, Aug. 23, 1859. To \_\_\_\_, Boston, Mass-Dear Sir: In the Banner of Light, published in your city, is an advertisement, such as I annex, out from it.

I am no believer in the doctrines taught, but have many valued friends who are. These friends also thoroughly believe that answers from deceased friends will be obtained in the mode designated by the advertiser, and some have bantered me to the test. 1 have been willing to try; because, 1st, if true, to have it proven to me. 2d, if an imposition to extract money, to explode it, and undeceive my friends.

Acting on this-impulse, on the 6th July, 1858, I mailed a letter as per copy and directions, enclosed. enclosed four stamps and a \$3 bill of the State Bank of Indiana. To this letter no response has been made. After the expiration of the time, viz.: August 10, 1858, I wrote again, calling attention to the previous remittance. To this letter I have no response. Of course it is within the power of the advertiser to say, always, he did not receive the money, that he is not an observant or truthful man. The or be silent. Of course, also, I know this is not within truth is, Spiritualism was never so formidable as your province—still I hope you will so far feel as to this as to see, if a humbug, it should be explodedif not, well. But, if a humbug, until exploded, a large revenue will be drawn from a vast number of deluded people. In the hope that it may be your wish to explode or expose wrong, and to assist in tracing the truth I address this to you. I know nothing whatever of this party who advertises, whether respectable or not. I am actuated chiefly with a hope of testing the truth, or exposing a delu sion. I would, for this purpose, if the assertion was made that answer would be gotten, re-enclose a copy of the original letter, and also \$3, but it occurs to me that two letters could not miscarry, so directed. WM. H. Higgins.

Respectfully yours, Care of box 2318. The care about the letter is chiefly the direction: LETTER TO MR. MANSFIELD, ENCLOSING A LETTER TO

DECEASED FRIEND FOR ANSWER:

CINCINNATI, Aug. 23, 1858. J. V. Mansfield, No. 3 Winter street, Boston, Mass. Six-On the 6th July, 1858, 1 mailed from this city, directed as above, a letter, of which this is a

Sin-You will find enclosed \$3, and-four postage stamps-your advertised terms in the Banner of Light -for guarantee of an answer from a deceased person to a written communication from a living friend. Enclosed you will also find such a letter. This letter is written under peculiar circumstances, and to accomplish a special object. It is written by one having no spiritual experiences-no belief in it-but anxiously seeking evidence; and it is written under an arrangement and pledge made by the writer with those standing high amongst those of the circle of spiritual organs or believers.: It is hoped that an early answer will be remitted to me, care of P. O., box 2318, Cincinnati, O. Care is taken that it reach

WM. H. HIGGINS. Respectfully, Not hearing from you, on the 10th August, inst., I wrote calling your attention to the above letter and remittance, and to this I have no reply, and consequently I write this to you, and ask your response.

Respectfully, Wm. H. Iligons. Respectfully,

We are happy to be able to make such a statement, and to publish such letters as disarm completely the Courier's first shot of this campaign, of any evil effect to Spiritualism, or Mansfield the medium.

When the first letter reached Boston, it is well known that Mr. M. was visiting in Vermont, from whence he returned to Boston the second week in August. The letter sent for an answer from the spirit, was among the first answered; but, did not reach Mr. II. in proper time-the reason of which is subsequently explained. This being the case, Mr. II. sent us a letter, complaining of Mr. M., and asking our opinion of him. We sent it to Mr. Mansfield, who answered it, informing Mr. II. that his letter had been answered. and the answer sent to Cincinnati, and asking him to make inquiries for it, and, if found, to correct edges the receipt of the spirit's answer.

CINCINNATI, Sept. 14, 1858. Editors Banner of Light, Boston, Mass: GENTS—It is probably due to J. V. Mansfield to say that on the 5th September I received a reply to my letter of July 6. This answer was remitted me August 25, but was delayed reaching my hand, by

want of careful directions to the post office box designated. It may be proper to add, that the response of the spirit" was anything but satisfactory. It might have been made to anything, or by anybody. Mr. M. has kindly allowed a further trial, and has now letters to that end. I trust these answers may prove satisfactory, so as to identify the party writing and written to, and be the basis of a faith or evidence reasonably satisfactory—a result doubted, though hoped for and sought after. WM. H. Higgs, Box 2318. Respectfully,

error in direction, and acknowledging the receipt of the answer sent to the scaled letter by the spirit ad-

In addition to this letter to us, we have the follow-

ing from Mr. H. to Mausfield, the first noticing the

CINCINNATI, September 7, 1858. Sin-Your letter of August 25th, reached me September 5th. I had requested it to be directed to me advertised, and hence delayed. As I have known as you will have learned, solicitous about the enclosures, as well as the result. .

The letters remitted me in reply, show that the influence was weak, and is far from satisfactory as an answer or test. I thank you for the permission to try again, and seek an answer which may satisfy my inquiries and convince my mind. I do not wish, however, to depend on one only, or to show I am more solicitous about the money than the result. I now re-enclose the letter to the same person, and also one to another. I enclose for this \$3 and six postage stamps. I trust to an earlier answer-you will please mind the direction.

WM, H. HIGOINS, Box 2318.

Since the receipt of this, a second letter has been received by Mr. Mansfield, acknowledging the receipt of his reply to Higgins's first letter to us, wherein he excuses the style of the complaint, and expresses a regret that he wrote to us of Mansfield in the man-

CINCINNATI, Sept. 11, 1858. DEAR SIR-I have your letter of the 9th, and for its kind spirit thank you. Ere this reaches, you will have mine of the 7th, referring to the receipt of yours of the 25th August, and you will learn of my remittances of July 4. I regret the wording of the letter—but as two had obtained no answer, after a

spirit, for a specific or satisfactory answer, if any can be had. It also enclosed a second letter, with a further enclosure of three dollars in money and "The following letters have been placed in our stamps. These were remitted per a registered letter.

These letters are not dictated by ordinary curisity, but under peculiar circumstances, to which is not conscious in all. This instinctive faith is considerable importance is attached, not only by the writer, but a considerable circle of persons here and elsewhere, who have been waiting the result since July 4. These are persons of intelligence, and whilst at present unbelievers, willing to be convinced. It is to be regretted that so much time has elapsed, and, could the time be hastened as to each, it would be very antisfactory.

In remitting answer, do so care of box 2318, as that is the box my letters come to, and I do not Ww. II. Hoors. reside here. Yours, What does the Courier's grand attack amount to y ? Just as much as that celebrated military onslaught did, of which the poet says-

"Rinking of France with forty thonsand men, Marched up the hill and—then marched down again."

Will the Courier have the honesty to publish hese three letters from Mr. Higgins, which so com pletely demolish its argument, or insinuation against Mansfield?

Mr. II. does not consider the answer satisfactory. swer public, now that so much publicity has been was not on the outside of the letter-addressed to him, if on the inside, and is not that one fact worthy of may stand for the worst vices of men. note? If all the questions were not answered, were not enough answered, to prove a power not in Mr. Mansfield? Mr. H. appears to be a truthful man, as well as a strong skeptic, and we trust he will let us hear from him in reference to this matter.

## Sabbath in Yoston.

THEODORE PARKER AT MUSIC HALL [Abstract Report for the Banner, by Dr. CHILD.]

Sunday Morning, Sept. 19th.

Near three thousand smiling faces, with hearts oyous at his return, greeted the good man's pres ence. Mr. Parker has been absent seven Sundays, which, we trust, has given him sufficient rest, strength, and health to resume his labors at Music Hall. No one is more ardeatly and faithfully devoted to the interest of his people, and no public teacher is nearer and dearer to their hearts than is Mr. Parker, and no religious teachings to any people are more acceptable than are Mr. Parker's to thousands and tens of thousands who hear and read

A voluntary by the choir was followed by singing the hymn, beginning-

"While Thee I seek, protecting power, Be my vain wishes stilled. And may this consecrated hour With better hopes be filled."

PRAYER.

Oh, thou Infinite Présence, who art everywhere, and needest not to be entrented, nor askest the poor worship of our hearts or lips, we flee unto thee, and would be made conscious of thy wisdom, thy power, and thy love. We would remember our joys and our sorrows, whatever virtuous deeds we have done, and our transgression wherewith we have defiled our souls. May the words of our mouths, and the meditations of our hearts, be always acceptable in thy sight, oh Lord-our strength and our redeemer. We thank thee for the world in which we live; for the moon, and every fixed and wandering star that sparkles in varied degrees of light; for the day we thank thee for the sun that sends down its light and heat upon us. We thank thee for the ground underneath our feet, from whence the particles that make our bodies are taken. For the scasons, we thank thee-the spring, the summer, and for the autumn. whose sober beauty we begin to trace on every hill and tree, ripening for the harvest. And for other harvests still going on beneath the surface of the earth, yet to spring forth for the good of man, we thank thee. We thank thee for all this material world, and for appointing to each their lot - for toil, labor, and all the duties of life. We bless thee for the glorious human nature thou hast given us-for the spirit that chants into life this handful of clay. We bless thee for the glorious destination thou hast set before us, and the duties appointed us that shall bear us on. We thank thee for the work our hands find to do on earth. We thank thee for the houses we live in, the garments we wear, the food we cat, and the beauty we gather in from all thy varied works. We bless thee for those who are near and dear to us, in this life the chief ornament of the human soul. Before thee, we remember that other world that transcends this, which our eyes have not seen, and our hearts have not conceived of. We would remember the noble men that have gone before us-those dear to us, who have been severed from our side-and we would still thank thee that they are all with thee, with the arms of thy love around them. For thyself, we thank thee; we know that from thy power, wisdom and love, this world. and the spirit-world, has flown. For thy care and tender mercy over us, and all thy works, we thank thee. We pray that we may live great and noble lives, ever growing wiser and better; may we every day learn some new truth, and practice some new virtue, and daily come nearer and nearer unto thee; so may thy kingdom come, thy will be done, on earth as it is in heaven.

The choir sang the hymn, commencing-

"Nearer, my God, to thee-Nearer to thee!

Een though it be a cross
That ruled me;

Still all my song shall be,
Nearer, my God, to thee—

Though like the wanderer, The sun gone down, Darkness be over me-My rest, a stone: Yet in my dreams I 'd bo Nearer my God, to thee-Nearer to thee !

DISCOURSE. Text-Mark, 11th chapter, 27th verse: "Have

faith in God."

Last year, I spoke to you chiefly of great theological matters; the eleven month was not time enough to give you, all the matter I have on this subject. The present year I shall speak on matters more concrete and practical—of real, every-day life—of private life, and its destination-of our great country, and the dangers that threaten Church and State. To-day I will ask your attention to faith in God

Much is said on this subject, in the religious world. The new born babe clings to the mother, and takes the food that was prested for it before it had birth, and on this single thread haugs the life of millions. With caual intuitiveness do our natures cling to God-we gravitate, around that Divinity, as unconsciously as the babe clings to its mother,

Faith in God begins in the infant, though the inant is unconscious of it. All men and all nations dence in God.

have trust and confidence in that Divino Being. It much the same in all nations, differing only in degrees of consciousness, as we may trace its development from the automatic baby to spirit manhood. At the same stage of general spiritual growth, all nations and men have the same fundamental ideas of God. When the people of a nation has grown up a little, they begin to feel the idiosyncracy of their na-

tures, then there begin to be odds of their views of God. How different is the heathen and the Christian God, the Catholic and the Protestant, the Universalist and the Cavinistic; and yet God is the same to all; the opinions formed of him by men do not change him, The ideas formed of God are different and opposite. The Indian mother bids her child have faith in God, according to her idea of Gol; vengeance and blood is God service. The Catholic religion teaches faith in God according to its own teachings; do as the priest bids you. The Protestant faith teaches you to submit your faith to the guidance of the Scriptures We hope he will make both his letter and the an- alone, which are the whole and final revelation of God. Every sect commands a faith to its peculiar given to the matter. What one man would look ideas of God. In times past it was called an act of upon as a test, apother would consider of no avail, faith to be burned. In 1850 in this town the Did not the spirit addressed give his name which church and state taught that faith called you to steal men. Faith in God, as it has been taught us.

Let us know what we seek-what faith in God is. There is a religion that is common to all men; when the people of various denonlinations gather together around the grave of a dear departed friend, the same aspirations, the same faith inspires all, and blends into one; this is true religion.

Unity of faith in God is the centripetal force that draws humanity to himself; so is discord and opposition the centrifugal force to drive men from unity farther away from God. There may be a connection between day and night, a blending between light and shade, but there can be no connection or blend. ing between a God of love tand hate. Let others have their faith, but let you and me take that idea of God which will lead us to understand what is meant by his infinite perfections.

Faith may be divided into three parts : first-confidence in the motive of God, that he has desire and power to bless every thing he has created. Here are the relies of a worm; his life has been trod out by the foot of a heedless boy ; God loves the worm. Ilie purposes have not been thwarted by the accident. Many men live in confinement, waiting their sentence in prison; whether guilty or innocent, the suffering of these men is necessary. The creation of these men was in God's love, and God's power will effect what his love desires. Second-confidence in God's purposes. All his purposes are in love; he makes all things to suit his motives. Jesus was crucified, Peter denied his Lord, and Judas betrayed himeach was the purpose of a God of love. It is a part of the purpose of God to convert all for good. His motive in their creation must have been in love. Faith in the infinite God is confidence in his love, in his motive and purpose. Third-confidence in the means of God-the instrument he provides between the motive to achieve the purpose. If God be alwise and almighty, it follows that his means must be adequate to carry out his motive in all things, in all time, in all places. His means are fit for his ends, just enough, and not too much.

The farmer has true faith in God; when he has confidence in the harvest. In the spring he puts seed in the ground in trust, in summer he cultivates it in trust, in autumn he reaps the harvest. This is long act of faith. He looks for no miracles; he expects no barvest without planting, weeding and hoeing. He knows that great works produce great

crops; little works little crops. Lately a philosopher of large talents has criticized that might have been prevented if God had known how. His criticism is laughed at by philosophic folks and pitied by others. Of this form of faith there is commonly no lack. Human nature is a means that God has prepared for the accomplishment of his ends, to show his love to men. The existence of the race must have been known to God millions of years ago. In the human spirit is the

means to accomplish the divine purpose of God. The lower degree of development comes before the higher. We are born babies, and from that pulpy mass of humanity the perfect man and woman grows. As it is with man, so it is with the race; this is indispensible—the lower must come before the higher. The baby of the man comes one thousand years before the man of letters and philosophy. In creating mankind, God made human nature as he intended it to be: so the present is as it was intended to be, and the past has been as it was intended to be. God's motive of love applies to man-stealing, murder, and all crime.

Fuith in God, then, is confidence in the nature of man, in his history and his destination. If storms and earthquakes break not God's designs, how can a Cosar or a Cataline? Has God made the soul, and not provided for its demands? I know but little of the spirit-world, and am not anxious to know more, till I find it; but there must be the best means possible for almighty power to act-for all mankind to know his love ..... All the world of matter is for a preparation for that world, and that is consummating a faith in the infinite God. His motive is love his purpose is welfare, and all means must be adequate. If we have this for our faith, we do not seek to change the motive or purpose of God by prayer or persuasion, or by applying external means. He who has most faith in God, is most contented with his lot not he who cries "Holy, holy," and asks God to convert sinners.

A cartman; with his cart stuck in mud, put one shoulder to the wheel, and called on Hercules to help him lift it out. It was his own effort that raised the wheel; it would have been the same without a call upon Hercules. Men call on God to abolish sin and crime. In this is no faith in God-there is faith in honest labor. The blacksmith does not call on God to light his fire, to blow his bellows, to make his nails, and drive them. No tailcress asks God to take a stitch, or make a button-hole for her; they have faith in the means, not in the ends without the means. If God will not drive a blacksmith's nail, or make a button-hôle for the tailoress, he will not controvert or change his laws: Young men and young women, and men and women who are not young, let us take the appropriate means that God has put in our hands, and, with faith in God, we shall wish for and look for a more wise, more just, more loving religion than that of the past. It will not come by praying, by going to church, by calling on angels, the Holy Ghost, or asking for miracles. God's means of grace, fit to accomplish our ends of glory, are our common duties of life, and depend upon it, he who uses these means, has most confiSERVICES AT THE MÉLODEON.

perhaps, no event in human life so important as that pires of the world shall be thine." But the voice which is termed marriage. Childhood has its joys, came forth from the divinity of his nature, "Get and its bright imaginings; and when we become thee behind me, Satan!" He preferred to walk the men and women, we look backward to it as the period of our intensest happiness. Children look for prints in which myriads should follow after him. ward to manhood, as the ultimation of all that is noble and beautiful. Yet man never attains his de. man, overlooking Christ the principle and divinity; velopment till he has reached the point where the they stick to the letter rather than to the spirit, and positive and negative elements of his being are equally depend as much on a personal devil as a personal and harmoniously blended. He never reaches the God. Take away either, and their religion falls; greatest of earthly happiness until he blends his question the existence of either, and it calls you a sympathies and feelings with a woman who can lean

upon him for strength, and repay him with her love. Man possesses emotions, tastes, desires, and passions, as well as the higher attributes of wisdom and and the same spirit which prompts them to ask will love. When these elements are, properly united un- lead them to trace the chain of human passions back der these two principles-positive and negative-he approaches towards the standard of the perfect man : and when his feelings find a reciprocation in another soul, he becomes married to that soul. The form, what authority do we turn from evil, when God has the ceremony, is nothing in the eye of God. We do not pretend to say that man needs not the form which corresponds to marriage, but that the cere- never need fear a darker spirit than his own, or a mony is not the marriage -- only the outer recognition worse enemy than those who wear a mortal form. of it.

edge. He is the recipient of these great, noble truths, the temper of the soul is tried, and out of it comes which have come down to him through all ages. He the pure substance, while the dross is melted and has the great reservoir of all past knowledge to draw | purged away. from, and, knowing how much he has done, will im- Great men lived before the time of Jesus Christ, pel him onward still.

his laws, how can we say the world is degraded, or other tempted to do evil. lose our faith in humarity? In all ages of the world We say man is as perfect as he can be in his own have been mediators between mankind and a higher sphere. He has always embodied the two naturesdone.

makes plain to him that which has seemed mysteri. remember that the world is to be made purer by his ous and strange before. Reason is the mediator be- life. tween love and wisdom, and is the Christ who goes forth on the deep rolling sea of passion, and says, Peace! to its angry waves. Passions are drawn from the world below, and have their missions to will-when all mankind shall cast out the devilfulfill. God, who doeth all things well, placed them within us for a wise purpose. They are to the spir- earth redeemed, and more than ever before, lords of itual nature of man what the animal is to man him | creation. Then murders and crimes, which he comself, and God loves the animal relatively as much as mits in his mistaken condition, will be no more, and he does mon. Without these passions we should not man's mighty will will hold all his passion in check. be the human beings we are.

God has laid out for man a great, noble mission. the function God has given him. The man who condemns this great truth of the nineteenth century, At the conclusion of both lectures, relevant quesmerely because he cannot comprehend it, should be tions were received from the audience, and satisfacled forth to view its beauties, and taught of the bless- torily answered by the medium. ings it gives.

The man governed by wisdom sees beauty every where; when he is acted on by the lower passions, he says there is no day, because he is in darkness. From the plane of religion men see no good off their separáte planes.

Cold and brilliant the scholar may be, and puffed up with knowledge; but of what use is knowledge. unless permeated with the spirit of love? What is science good for, unless it teaches men to live better? or, what is the wise mau's example worth, unless he is good, as well as wise?

We pronounce the inharmony and evil on earth ural marriage; we would have the child grow up in porary or otherwise, is alas, too true; but it is as health, and thus prepared to gain a natural religion, yet too early to decide on the merits of the case, and be governed by natural attractions. Many may or to prophecy with certainty as to the final result. conceive a horror at untural attractions, their minds picture them as impure; but nature is one with That it was an ill-assorted marriage, by reason of God-and God is never impure. Things are ren dered impure only by the world's conception of them. " With the pure all things are pure."

Who, to day, is to creet a code of morals for mankind to be judged by? A hundred years hence, you will look back to the nineteenth century, and wonder that the world was so barbarous then. We can sympathise with those who are dragged down by unhappy conditions, but we cannot pity them-for if we pity, we would say God had made all wrong. We leave pity for those who look back on the past, and murmur at the providence of God-for those who believe in special providences—as we do not. God holds us all in his hand, and we know that in time the full developement of man will lead him to look upon all knowledge in the light of wisdom, and all affection and emotion in the light of love; and reason with these shall go hand in hand onward through the future, and shall call upon all the passions of man : Come forth, and lay yourselves upon the altar, and submit yourselves to my rule.

written by Mrs. Uriah Clark.

and the malignant spirit of the time of Jesus?"

be treated according to the opinions of the controlling to serious dangers, as it sensibly lays him open to power, however they might differ from that com | impure as well as pure spiritual influxes; in the monly entertained. We do not recognize the exis- same manner that all on the physical plane are open tence of an individual devil. Such a being is spoken to influences both impure and pure. It is also true of only as a personation, to embody the idea of an | that Spiritualism, in a certain sense, opens the door, evil influence. We cannot recognize the existence of unless carefully guarded, to great and reprehensible such a being, outside of the character of man. God freedom of action; inasmuch as it breaks down the created no being except for goodness-whatever is barriers of wealth and caste, and places its disciples contrary, is not from God. But man may create -or aims to do so-on a platform of common brofrom his mind, conceptions of beings beyond the therhood. The first appeal of Spiritualism is to a range of universe; and he has so conceived the ex- man's loves. It arouses them to action, and blds istence of a devil; and this idea so strongly perme- him expand them for the benefit of mankind-to ates the minds of men, that they, to add dignity to love others as himself, and do good to all. The state that creation, conceive him as having fellen from of mind and condition of intercourse, which this

degree, according to the piane upon which man lived dangers which require the pure, or would be pure, to when he represented them. What wender that, after be ever on their guard-but no more so than does Adam was placed in the garden of Eden, temptation the like state of sympathetic feeling, as exhibited in should whisper to him-"Thou art lord of all, and a religious revival. The dangers here are the same, shalt not surely die!" We accept the story of the and the abuse the same. But neither in the one devil in the case of Job as figurative language. God case nor the other is this abuse to be charged to the said, violated law must bring punishment as its quickening of the heart; nor to Presbyterians or effect, and the spirit of violated law tempted the Baptists as a body, or Spiritualists as a body. Let servant of God to ourse his master, and die. But, each man bear his own sin, and he that is without though tempted, he is represented as remaining sin, amuse himself with casting stones. I doubt if faithful, and so conquering the temptation, and the Herald can be ranked in this category. finally he goes forth, rejoicing.

The evil spirit of the later time was ambition- failure. If it supposed that the object of the conven-

love of worldly honor-which whispered in the car Sunday afternoon Mrs. Henderson said: There is, of Christ, "Fall down and worship me, and the emearth humbly, doing his work well, and leaving foot-

> Christians have based their religion on Jesus the blasphemer.

> When men learn their true relationship with God, they will ask, "Whence came this idea of a devil?" to the origin of the idea.

> If God has sent forth the dovil to tempt man, why do we resist him ?-why not let God prevail? By sent it forth as a missionary to carry out his purpose? Surely there is an inconsistency here. Man

Temptation has done its mission, and has still a The present time is man's highest point in knowl- noble mission to accomplish. It is the fire in which

who believed they were controlled by good and evil If God is good, and governs the world according to spirits-by one influenced to do good, and by the

si here, and these mediums have been necessary to one low and animal, and the other actuated by the the progress of mankind. We see their works in voice of God. The good always conquers when he ages past, and we bless them for what they have obeys the voice which speaks from his soul. If he has partaken of the tree of knowledge, it is for him Reason is that quality in man's nature which to go out to till the earth. He must be faithful, and

Old theology has wrapped its own shrond around itself, and mankind is learning to dislike its corruption. We pray for the time to come-for come it the inconsistencies of their nature-and walk the We know that man is growing better, day by day, as new truth comes to him, to expand his soul. We and never shall he rest. Thoughts shall well up in care not whence truth comes--whether through the his soul, through all eternity. He who condemns a church, or to those who cannot be bound to creed man for possessing an impulsive nature, condemns and dogma; we will receive it, and ask mankind to receive it, too. Our good Father looks upon all alike.

### Correspondence.

LETTER FROM NEW YORK.

The New York Press and Mrs. Hutch-Its abuse of Spiritualism-The Tribune and the Utics Convention -Discussion at the Conference-War against the In-

New York, Sept. 18, 1859.

MESSRS. Eprrons-The Tribune, Herald, Post, etc., have commented very freely, for the last few days, on the alleged separation of Mrs. Cora L. V. Hatch from her husband. That there is a separation, teml advise the public to wait for further developments. disparity of age as well as temper, few, I presume, have ever doubted; but that the parties ought to separate on account of such disparity, does not by any means necessarily follow. As the general rule, I am satisfied that parties who suspect they are mismatched, or unmistakably find themselves so, will be able to extract more happiness and good from lifemore growth to themselves, to fit them for the future, and to do more good in the world, by crucifying selfishness, conforming to their circumstances, and making the best of them, with all forbearance and love, than they can possibly do by violently separating the bonds which they voluntarily assumed and solemnly promised before God and man to respect. If, by hasty or inconsiderate action we err, we should bear the inevitable consequences with patienceknowing that time, if we are true to ourselves, will cure all our ills.

But however this may be, it is certain that Spirit-

unlists do not all descrie the vile epithets heaped on them by the Herald. I believe few do. Because a small tail of free-lovers is endeavoring to attack In the evening, Dr. Gardner read from the Spirit itself to our skirts, it authorizes no one to pronounce Jual Clarion, an article on the "Soul's Destiny," us all no better than Church street. Though forty mediums have separated, or are wanting to separate, The following question was submitted by Mr. E. from their wedded partners, there remain thousands V. Wilson, of the Fountain House, and made the sub- of Spiritualists living happily with their companions, ject of the evening's lecture; "What is the relation as happily and circumspectly as can be found among ship between the serpent of Adam, the devil of Job, any other people, and many of them much more happily than before they became Spiritualists. It The medium said that the subject presented must is true that development as a medium exposes one heaven, and as no mean antagonist of the great God engenders, is greatly liable to abuse. Though far nearer heaven than the world's common state of self-These conceptions of an evil being differ only in ish exclusiveness, it is beset with temptations and

The Tribune considers the Utica convention a

the poor, in that point of view, doubtless, it was a ling ever so many men, women and children, and failure. But if its purpose, as I have supposed, was subjugating all that may remain alive. Where is the more enlarged and important one of an inter- the humanity, the glory, or the profit of all this? change of views on the question of the world's evils, Who doubts that one million, spent in offices of peace, and their remedy, then it cannot be considered a would go further than ten or twenty millions squanfailure. Many deep-thinking, ardent, honest men dered on soldiers and cannon? Besides, who is to there spoke out their opinions freely, and those opin- bear the sin? The President and his immediate adions will go before the world, and stir up thought in visers? Perhaps so: but are the people willing to a thousand channels, which else had not been reached. All this helps on the " good time coming," for when the masses have been brought to think, the next thing in order is to act. Fear naught from the tares and the chaff inseparable from a free platform. The threshing-machine and fanning-mill will clear them from the wheat, and all will come right and pure in the end. But I could wish that some well-disposed speech-makers on the reform side, would ride their hobbies a little more decorously. What is the use of a man's running the head-square against a stone wall, merely for the sake of what he may consider smart words ?\_Possibly the popular idea taught the child, that God made him, is not a lie, though Mr. Henry C. Wright declares it is; and possibly though God may prove to be the Father of our spirits, we may still be responsible as a race and as individuals, for our disorderly physical and moral condition. That our improvement in these respects rests mainly with ourselves, I agree with Mr. Wright, but not as to the policy of outraging public sentiment. or as to the correctness of his prior allegation. A father does not make his child, in any proper sense as we use language, any more than a man who throws a stone and knocks a diamond out of a rock, makes a diamond; or the farmer who plants a tains a right philosophy. "Her Grace, the Drumseed, makes a tree. In all these cases we are simply mer's Daughter," "The German Legend of Dr. agents. Thought is a necessary precedent to form- Faustis," "Miss Wimple's Hoop," The Whirliging to every separate individualization; for we hold that of Time," and "The Old Well," are witching stories. no two things are alike, and thought must have de "The Birds of the Garden and Orchard," The termined the difference-and in the production of a Language of the Sea," and "The Dot and Line Telechild, our intelligence as manufacturers or makers, graph," will repay an attentive perusal. Dr. Holmes has as little to do as it has in the shaping of the is as happy as usual at the "Breakfast Table." As crystal, or determining the species of the tree. Mr. a monthly this magazine stands at the head of Amer-W., who claims to make his children, cannot even Scan publications, and has already won a name, and determine whether his child shall be a son or a a place in the hearts of the people. daughter, or, indeed, whether he may become a parent at all or not. All this rests with a higher power; Mr. W. would probably say, with Nature; I say, with Miss Rosa T. Amedey will speak at West Marsh-God; and I add that no infant can be born on the field, Thursday, Sept. 23d; Westford, Sunday, Sept. earth, or conceived, until God the Common Father of 26th. mankind, sends down the spirit which is to inhabit and give it life. '

The Conference last evening was well attended and spirited. The question for discussion was, What is evidence that spirits communicate? Dr. Gray thought nothing could be regarded as positive proof, except such manifestations as are clearly beyond the reach of mortals. He rested himself on the simple raps. There were sound and intelligence, from an unknown source, which all the science and learning of the world was unable to explain away. This in--a spirit. This is proof, positive, irrefragible.

by the hour-even for five consecutive hours, with a Banner. clear, distinct utterance, so that there was no more

Dr. Redman is now giving two select public circles week-on Tuesday and Thursday evenings-at his rooms on Fourth Avenue; and Dr. Orton related two or three little incidents which occurred at the Thursflags, and waving an English flag in her hand. No, the test was received was a lady, and consequently one could explain the mystery. The spirit was asked can know nothing of the subject. The test is this: if she was English, and answered that she was not I requested the grip of a master mason, which

Again, Dr. R. said an old gray-haired, bald-headed doubt of the presence of spiritual power and influman who was rolling a ball, globular body, across the ence. If you think this worth anything, use it. floor, and that he took out of it a small, round substance, like an acorn, and biting it, pronounced it bitter. This spirit soon announced himself as Gall, the great phrenologist, who said he had been enleavoring to symbolize his name to the medium, by representing a head, and tasting of a gall-nut.

But the most remarkable relation, perhaps, was made by the Rev. Mr. Benning. This gentleman stated that a certain friend of his was in the habit of appearing tangibly before him. He had seen him in the dark and in the light, had shaken-hands with him, and conversed with him by the hour. A few nights ago he went to bed, and experienced, to him. an entirely new phase of manifestation. His room was suddenly lighted up, and he found himself in the presence of a large number of his spirit friends. He asked the friend referred to, who was present, why spirits always came to him in their earth-forms, even to their old and familiar clothes. The oply was that they might the bettor identify themelves, and avoid startling those before whom they appeared. Mr. B. requested him to show himself in his spiritual or heavenly garb. The spirit at first declined, but on being pressed, suddenly the whole too glorious for description. Having enjoyed his suspicture which he recognized as a portrait of his de- are characteristic of him. ceased child. "Is my son so beautiful as that?" he exclaimed. Instantly the spirit of his little son popped" out from behind the cauvass, as much as to say, Compare and judge for yourself.

'I see that Gen. Harney has received his final inship, even should they succeed in carrying fire, fam- great proof of spirit intercourse,

tion was to raise a thousand bushels of potatoes for | ine and pestilence among the Indians, and in slay. have their business thus conducted? I think not: and I think they will make a sectous noise about it.

ADVERTISERS.

Advertisers must excuse us for omitting their advertisements this week. So rauch matter has crowded upon us-all having present interest-that we felt obliged to do so.

OUR SITTINGS RESUMED.

We have resumed our sittings for messages, and any skeptic, opponent of Spiritualism, or friend, who desires to satisfy himself that they-are received as we declare they are, can have access to our sittings. As we admit only a limited number each day, those who wish to attend will oblige us by making application at our office.

ATLANTIC MONTHLY FOR OCTOBER. . This deservedly popular magazine has been received. Its contents as usual are rich and varied, furnishing an intellectual repast for those who like

solid food. "The New World and the New Man," is a paper eminently suggestive, liberal in its tone, and con-

MOVEMENTS OF MEDIUMS.

Miss Munson will speak at New Bedford on Sunday, Sopt. 26th; Quincy, Oct. 10th, and Cambridgeport, Oct. 17th.

Mrs. A. M. Henderson will lecture in Portland the three first Sundays in October, and will answer calls to speak in that vicinity week evenings during that time. Address, during September, at the Fountain

Mrs. Fannie Burbank Felton will lectures in Hartford the five Sundays of October, and will receive telligence we discover to be human intelligence, calls to lecture in that vicinity on week evenings of We see no form, and hence the inevitable conclu- that month. Those wishing her services subsequentsion that the individual in whom the intelligence re. ly, can address Willard Barnes Felton, care of Rufus sides, is on a different plane of being from ourselves Read, Providence, R. I., until September 26th-after which, care of Asa H. Rogers, Hartford, Conn. 1

Several novel and interesting facts were also given! Prof. J. L. D. Otis will speak as follows: - Sept. in proof. Mr. Partridge gave an account of Mr. 26th, at Cambridgeport, Mass.; Oct. 3d, at Lawrence, -, a prominent gentleman of Madison County, Mass.; Oct. 4th, at Dover, N. H.; Oct. 5th, at Great N. Y., and a member and deacon of the Methodist Falls, N. H.; Oct. 6th, at Rochester, N. H.; Oct. 7th, at church. The surprising feature of these phenomena. Exeter, N. H.; Oct. 10th, at Stoddard, N. H.; Oct. 17th. is, that communications are there made in a natural, at Waltham, Mass.; Oct. 23d and 24th, at Fitchburg. audible voice-audible to every one who may take the Mass.; Oct. 31st, at Sutton, N. II.; November 21st trouble to hear them. The speaking spirit purports and 28th, at Portland, Me. He will answer calls to to be a son of Mr. E-, recently deceased, and he lecture at any other time, as his school has, for the has discoursed to them of the beauties of his new present term, passed in other hands. Address him homo, and on moral, religious and scientific subjects, at Lowell. He will receive subscriptions for the

### Facts and Cests.

FAYETTEVILLE, N. Y.

Messas. Enrions-In your paper, which lies before me, I see a request for tests, however small. I send day evening's circle. Dr. R. saw the spirit of a lady you one, which may to you appear unimportant standing between two gentlemen, dressed in English but to me is conclusive. The medium through whom

At length she wrote her first name with her finger was given; I then asked the name of the spirit, n the flag she held in her hand, which the medium which was also given. I then said, "If this is the announced to be Jane. One of the gentlemen referred spirit of ---, give me the grip of an Entered Apto, then said that explained it. She was a friend of prentice," which was given. I then said, to confirm his by the name of Jane English. This the spirit the whole, "will you give me the grip of a Fellow affirmed with great marks of pleasure, and immediately given. The pecudiately the gentleman was so strongly taken hold of liarity of giving the grips, the putting the hand out by some invisible power under the table, that he of sight of the company, together with other peculiarisprung from his seat with evident marks of alarm. ties known only to Masons, satisfied me beyond a

1. A. S.

TO THE PUBLIC.

Having been the recipient of a cure from the laying on of hands by R. B. Newton, healing medium, of this place, and feeling that it were ungenerous to withhold the facts even from an incredulous public, I take pleasure in stating that, aside from an alarming general derangement of my system, threatening dissolution if not relieved, I had a diseased hip for several years, which had defied tried medical remedies, and was forcing me into the sorrowful condition of a cripple; also, an increasing fever sore, of fearful dimension, upon my ancle; and an abcess in my jaw, which discharged profusely, as well as neuraligia and general rigidity of muscle and limbs. All of these have been relieved by the laying on of hands, in so marked a manner as to leave me not only free from pain, but so far restored as to enable me to perform gymnastic exercises, which have been quite impossible for years past. FELIX THOMAS. Sanatoga Springs, August, 1858.

MESSAGE VERIFIED.

In No. 23, of this volume, Timothy Fletcher's comscene vanished, and Mr. B. found himself in total munication was published. He turns out to have darkness. This however lasted but a moment. Im been a workman in the old Patriot office-foreman mediately another and more beautiful light filled the or pressman, it is not known which. He died beapartment, and his friend stood before him in a form tween thirty and forty years ago. Other statements made are coproborated, and one who knew him, says pense for a moment, the spirit held out before him a that many of the expressions in the communication

GRIP OF MASONIO ORDER.

We were accompanied by a friend to one of our sittings, who is a mason. In conversation with Dr. Kittredge, we noticed our friend started, and asked structions for the war which our government pro- what had occurred to cause it. He explained that poses to wage against the Oregon Indians. Ho is to Dr. K. had, through the medium, made himself have three thousand troops-large numbers of whom known to him as a brother mason. Our friend, who will doubtless perish by the tomahawk and hard was a skeptic at the time, regarded this fact as a

The Busy Wolorld.

CONTENTS OF THIS NUMBER -" Alamontade " is becoming intensely interesting, and, this week, partakes somewhat of the tragic. Squire's "lines to the Connecticut," on the first page, have the genuine ring in them. On the second page is commenced another chapter from the "Experience of an Old Nurse"-a taking series. Following it, are a story and a sketch, well worth reading. Of pactry-"The Spirit Lives," considering the circumstances of its production, is a wonderful effort, and " Crossing the Brook," is a, sweet, heart coined extract. The fourth and fifth pages are before the render's eyes, and speak for themselves. Four columns more of messages are on the sixth page, and an interesting communication, given to a Baltimore circle. On page seven is an article from Dr. Hatch, which, at the present time, will be engerly read. " Reason and Intuition." " Plain Truths," and "Marringe and Divorce," are philosophical; and an "Appeal for Proof" is commended to the attention of readers in the town mentioned. Page eight contains an interesting record of Miss Munson's mediumship, and a report of the pieme at Abington, by Dr. Child.

ARTICLES LEFT OVER .-- We have in type the following named articles which were prepared for this week's paper, but are unavoidated left out:--Letter from Warren Chase, on the "Utica Convention;" "Cora L. V. Hatch and her husband;" Letters from W. B. Felton, Dr. Newcomb, A. C. Robinson, E. V. Wilson, Cincinnati, New Brunswick, N. J., etc., as well as other miscellaneous matter.

Two Panconcens.-From different parts of the, same column we cut the two following extracts from the Boston Traveller-a paper of exquisite religious sensibility. The first is from the report of the Utica Convention - which is unpopular among religionists: "A strong tone of free-loveism is perceptible in

thing, smells stronger of filth than the Rutland con-The next is concerning a gathering which has the ipproval of the religious world:

all the speeches thus far, and the convention, if any-

" Among the attractions of a camp-meeting at Redling, Ct., was a fat girl, yet in her teens, weighing 600 pounds, and dressed in bloomers, with low-neck dress, and bare arms. A good many people saw a great deal of her, and report her fair to behold.

A very pretty little paper is the "Hesperian," which is published in Sin Francisco, and comes to us every fortnight. It is edited by Mrs, F. H. Day, and is an ornament to the literature of the Pacific

A CHANGE FOR PRINTERS IN KANSAS, -" Freedom's Champion," printed in Atchison City, Kansas, didn't come to us last week, and the present number contains the following apology :- "No paper was issued from the Champion office last week, owing to the sickness of two of outcompositors."

A New Paren.-We have received the "Signal," a paper published in Buffalo, to advocate the election of Gerrit Smith to the governorship of New York. It is a neatly printed sheet, and its leaders have the stamp of genius and integrity.

Jerrold went to a party, at which a Mr. Pepper had assembled all his friends. Jerrold said to his host, on entering the room, " My dear Mr. Pepper, how glad you must be to see all your friends mus-

Goon.-One of the best inscriptions at a recent cable celebration in New York State, was that in relation to the engineer who contrived the paying out apparatus-" Don't forget Everett, who shutfled off the immortal coil."

Girls sometimes put their lips out poutingly, because they are angry, and sometimes because their lips are disposed to meet yours half way.

### OBITUARIES.

In Portsmouth, N. H., September, 10th, the spirit of Willia B. White, oldest child of Capt. William II. and Enga Ann White, left the earthly form, aged time years and two months. His disease was lookjaw, and his death very sudden, and un-rey-ceted. He was a man'ly point-sing, and affectionate little fellow; and these who loved bim, know that the hind of his young life has not been thus early blighted, but only transplanted to a more general chane. The mother, in time hef-great sufficient has been soothed and sestamed by that knowledge which is not faith. But a few hours chapted be-fore she was permutted to be head non-clothed in minoritality, and to recarge that ner nugeto had could and had returned to igner to reasize making magnetizing et and and man pentruled to its mother's resonal. Sympachizing decay with our softow-ling friends, we would yet repose that to torem no dark, one cr-tain gloom langs over the face of the loved, not lost. And we would ask, in carnest cander, all reasoning minds, what the misty theologies and opinious of the churches can offer in such hours to computisate for the clear light and carred assertance that dwells in the mind of the Spiritualist? 1. G. Davis. L. G. DAVIS.

In Toledo, Ohio, on the 4th inst., Henrietta Cleaveland, wife of N. W. Daniels, Esq., aged twenty years,

N. W. Daniels, Esq., aged twenty years,

"Yes! she will wake again,
Although her snowy hints are motionless,
And shent those sweet lips
Once breathing choquence and love.
Her downy eyes are closed;
And on their his, whose texture fine
Scarce hides tree dark blue orbs beneath,
The haby sleep is pillowed;
Her golden treasowande
The boson's standags teide. The bosom's stainless pride. Curing like tendrils of the parasite, Around a marble column." "She is not dead, but sleepeth."

ANSWERS TO CORRESPONDENTS. [Letters not answered by mail, will be attended to lu this.

H. E. R., Springfield, Mo,-Your letter in reference to Rutland, will be attended to in our next. That was a Fuce not a Spiritualist convention; the resolutions were not PASSED—only debated, and Spiritualists will not endorse all that was said and done there. That is a singular letter published in the Missouri Republican, and will be endorsed or upheld by but few Spiritualists-very few.

SERVETUS,-No harm intended on either side-none done. No occasion for bile-none whatever. We cannot exactly see as you do, but we have no disposition to find fault with

### Special Notices.

MADAME DU BOYCE, MESMERIC CLAIRFOYANT PRYSI-CIAN, from New York City, who has been so successful in the treatment of all diseases, especially of the Eye and Ear, is at the American House, Hanover street, Boston. The afflicted are invited to call. 3mjy 31 .

### NOTICES OF MEETINGS.

SUNDAY SERVICES IN BOSTON .- Mrs. Anna H. Hendorson will speak, under spirit-influence, at the Melodeon, Washington street, Boston, on Sunday next, at 3 and 7 1-2 o'clocks P. M. Admission ten cents. MEETINGS AT No. 14 BROWFIELD STREET.-A CIRCLE for

trance-speaking, &c., is held every Sunday morning, at 10 1-2 o'olock; also at 3 o'clock, P. M. D. F. Goddard, regular speaker. Admission 5 conts.

Alerinos in Chriska, on Sundays, morning and evening-t Guild Hall, Windisimmet street. D. F. Goddand, reg-

at Guild Hall, Windishunet street. D. F. Goddand, regular speaker. Seats free.

Lawnence.—The Spiritualists of Lawrence hold regular modlings on the Sabbath, forenoon and afternoon, at Law-

LOWELL.—The Spiritualists of this city hold regular moet ings on Bundays, formoon and afternoon, in Well's Hall-Speaking, by mediums and others,

HISTS TO THE RESPER .- Under this head we shall publish so, he communications as may be given use through the ins-damiship of Miss J. H. CONANT, whose services are engaged exchanged for the Bancar of Light. They are specker while sto is in what is usually denominated "The Transa state." the exact language best g written down by us.

They are not published on account of literary ment but as ests of spirit communion to those friends to whom they are

We hope to show that spirits carry the characteristics of We note testion that beyond, and do away with the errone-gage-ten that they are mything more than result between Borbeiteve the public should see the spirit world as it is should learn that there is earling well as good in it, and not expect that purity alone shall flow from spirits to on this. We ask the reader to receive no destroic poliforth by spirif, in these coloring that does not complete with his reason. Each expresses so much of truth as he perceives—no mote. E. It can speak of his own point; in with trith, while he gives opinions merely, reletive to it, nes not experienced.

The Spirit governing those man lessarious does not preg to defend the first bearing those man lessarious does not preg to defend to the control of the control of the control of the control. Per-

#### MESSAGES TO BE PUBLISHED.

We wish the friends of Spiritualism, when they read a measage which they can verify, to write us to that effect. We desire simply to state, as soon after problemation as practica-He, that we have resolved assurvings of its truth, without mentioning the name of the party who has written us. Do not wait for some one else to write us, but take the labor upon your own shoulders. Thus you will enable us to place additional productors the public.

Mannenacja o weers are parter.

John Woo Feridge, David Walker, Mary Certis, Capt. Win-lar win Jake Leanard, Mary Atai, Marden, Charles Cunnings, Lean John Dow, John D. W. Davits, Atomytooks, Herain Locke, flex. In Judyon, Michael Conzults-Moore Tator, "To a circle at Washington."

#### John Baker.

They used to tell me when I lived on earth there was a time for everything; and as I dwell in a place where we are not subject to time, I hardly know how I shall make my friend perfectly understand me; nevertheless, I will do the best I can.

Some of my friends on earth have become interested in this new light, and have been fooled, and made fools of themselves; and they ask me to come and tell them why they have not realized their expectations. They have called for me a number of times, but I have not been able to come till now. They are many miles from there, and are strangers to you all. They have called for me to give them polyice, but I cannot say I can suit them. If people are foolish enough to built castles in the air, and

trust to them, they must sell of rait.

Some individual spirit at party of spirits, have been to my friends, and to it can if they should do certain things, they shou i receive a reward. Now they have trusted to nothing, and will receive nothing. You have no business to go to spirit life to ascertain how you shall make money-the dross of earth-gold. Some people can learn only by experience, and it is better for them to buy it.

They may say, hard as ever, when they read this; well, so I am -I have not changed, and am still an enemy to all folly. My a tvice is, obey the dictates of your own reason, and believe no spirit who tells you to go here and there seeking for gold. If one tells you he is Christ, and bids you go forth to gain the treasure of earth, believe him not, for he is an impostor.

comes a fool-a toy to be played with. My friends have laid down their reason, and have been on the foolish side of Spiritualism; and they had better take up their reason, and come over to the wisdom side, they had better drop their pick, and not go forth sigging for earthly treasures.

I don't know much about speaking through mediums. I have heard others speak; but if I speak too fast, check me, for I don't understand this ming very well.

It is really amusing, and yet we feel sad, to look upon such things, and to see mortals following after what?-un ignis fitious-a jack-o' lanteru-going out after what is entirely beyond reach.

My friends have called for me, and I must give what is reason to them-if they don't like it, they need not call for me again. I was born in Northfield, Vermont-lived till I was fifty five years of age-have been dead something like seventeen years. I died away from home-in a place in the western part of New York, called Utica. I suppose it is necessary for me to give you these things, in order to satisfy my friends that I am the one I claim to be. I used to be John Baker-that is the name I suppose shall be known by. Now if my dear friends should happen to take it into their heads to follow my advice, and want me, they can call for me again. If they choose to follow after some foolish spirit, I have no objection. If they choose to tarry in such a

school, it is not my fault. l was never a member of a church—was never bound to any religion; perhaps it is as well for me as if I had. I don't see but that one sect is as good as another. The infidel and the Christian both have to lay down their errors when they get here, and both travel on to good.

I had one friend with me when I was sick, who called in a minister, and he asked me if I didn't regret not belonging to some church. I told him no; I thought God would take care of me-and I have seen no reason to regret it. Heaven 1 have found to be everywhere where man is happy—on earth if you please to make it so. Hell I have found to be where man is unhappy-and I find it here, too.

My friends had better tell that class of spirits, or that individual spirit, that they have been fooled loug enough, and that they or he had better go some-

If I can I will come and tell a man how he can be made happy; but I'm not going to come to tell people how to heap up riches. I approve of every man having enough for comfort, but I'm very much afraid that those who have more, will be much short of Heaven when they get here.

My friends want to know what induced me tomake such a disposition of my property. I had but little, and I disposed of it to suit myself, and I do not feel disposed to come here and tell all about the past. I am perfectly satisfied with the disposal of my property, and I have no desire that any body clse should be satisfied. I have said enough to provo to my friends that I am what I used to be, and if they like it, well and good-if not, they need not call for me again. I see you have others waiting, and I will go. July 19.

### Michael Brady.

My name was Michael Brady. When I was seven years old I left home in Areland. I've got a sister and two brothers and a great many cousins in America. Father and mother are dead—long since, dead. I was thirty-one when I died. I 've been dead most one year. I can't see what the - these things are for. Do you know such a place as Red Dog in California? . Well, that's where I died. If you do n't believe there is such a place, ask somebody who has been there. It's quite a place there; here, it would be no place. I've been in San Francisco-worked there, in Sacramento, in the mountains, and all round. I expect they want to know, what I left. I died with some kind of a fever-took cold-had no care, so I dled. Do my folks want to know what I -left? Tell them not much, for when one is sick there, it costs something to get anybody to be with you, and nobody wants to die alone.

Two of my friends live in Boston-one of them lives in Cambridge. I went to Franklin Street Church, in Boston, when I was here; when I was in Cambridge I went to the church on the hill. It puzzles me to know what 's true or what aint. I do n't know whether I'm in purgatory or have got prayed out. I know I was dead, for I haw my body, and I could n't use it, and they told me I was dead. My mother says to me—" Michael, you go to earth—they want you there." I said—"I don't want to go there who wants me?" "No matter, my son, go; you are wanted." So I came here and saw two old men, who

wish myself in possession of the body of this wo out, until the latter gave out and left. The spirit man, and then I found myself here. I began to get frightened, but after a while I got over it, seeing it's

Oh, yes, I'm pretty happy-only sometimes I gets blue-not knowing where I am to go-whether I Our dear friends who dwell on earth are sometimes am to go out of purgatory, or am to go home; but yery much surprised, or say they are, at our mode then I'm satisfied with this place. Perhaps some of of proceeding, manner of reasoning—surprised at the folks at the Red Dog would like to hear from me. the opinions we give in regard to earth and spirit-I do n't know whether I am in heaven or hell, or life. Now we are equally surprised to see with what Bishop who was in Ireland in my father's time - the past-to'opinions set up years ago, founded upon name, James Haggerty-and he tells me there's no past facts, which have nothing to do with the present.

the Catholic religion is true or false—lagge not found rather than accept ours.

The book that is field sacred by so many thousands

W. E. C.

made alive."

will inform my dear friends that the subject demands fail to do in the present order of things. more time than I can here command. It is one that But I come to day to answer a certain question few who dwell upon earth can fully comprehend propounded to me. I suppose I have spoken upon Almost every individual dwelling in mortality, has that passage of Scripture they ask me to explain, his own peculiar preconceived hotious in regard to perhaps five hundred times, and the friends who will

strongly webled to able opinions—strongly bound to my friends. ...
the church, with its did errors and its truths. It is When John uttered these words, he did so in referwell—the church has done much in drawing pau ence to Christ. He might as well have said then that near to his tiod. Yet, can we say that we find per Christ had existed from the beginning. Shall we it covered by bigotry, self-righteousness, and other wax equal to the father?

vils. But, to my subject. My friends have understood it as I cannot under- beginning-should have no end. My dear friends stand it. Perhaps 1 may have formed air opinion suppose that John meant to convey the idea that on the subject in years past; if I have, I shall in. Christ had existed in boddy form from all eternity, form the friends I have changed—that I see as I and would to all eternity exist in that form? Now could not then see.

to decay. Adam died; he lived, moved, had a being friends to understand me as setting Christ down as on earth, and therefrom passed to it to mingle with an impostor. I believe that Christ was a perfect the dust of the valley. And the spirit-where did man-probably the most perfect that ever lived, or it go? To find who gave it, say those who have ever will live, to manifest through a mortal organquestioned me; and this is very true. My friends ism; therefore he may well be called God. Wherever consider Christ as equal to the Father; that he was we find so much perfection, we may well worship-God - that he came to fulfill a mighty mission - that for there we find God. The word was the spirit he lived in a gross form of flesh to serve man.

of God have shone forth more perfectly in this that which was no better than bodies which move perfect man?

ave I - he that believeth not, shall be damned." All my dear friends sit down to read that book of books the sayings of Christ have a double meaning. He —that which has caused darkness to overshadow spoke, that the generation coming could understand thousands, and has given light to so many thousands hum. They who hved in his time did not understand -if they exercise their own reason, they cannot him; they could not understand him. He offered think the body of Christ was any better than forms them light from heaven-from his stand point, but which they see to day. Let them worship the spirit how could they understand him who was so much in of love and goodness, and when they have done that, advance of them?

commandment-love one another.

fully carry out the the principles he carried out, takes in that book-yet he can find enough in the shall live spiritually.

Shall they who carry out the principles of Christ and happiness. die? shall they fear death? No; they shall never. The time will come when the spirits who once

wise trespass upon his laws-these bodies are fash, the crooked paths straight-to unseal that, which tioned of elements that must decay; they exist in has been scaled to so many thousands. The work this state for so long a time, and then the spirit belongs to them—it was given into their hands many becomes free-free from a body of death, that one years ago-it is not finished, and they alone must spoke of, long ago.

truth-the same God that ruled the earth years ago rules now; the same Jesus who walked the earth, walks here to day; the body has gone to earth, as all bodies thust, but the spirit lives and imbues hu- body of Christ dwell there? All nature complains

truth. He is here to-lay, and they who seek may ist, to draw earth's children up to the fountain of find him, and hold secret communion with him, if they live out the principle he sought to engraft upon humanity. The wages of truth shall be eternal life. and the wages of sin shall be death -not of fire and brimstone, but a moral death. Oh, see to it that you live in Christ here to day, in your natural life; and They may not know me by the ideas I have expressed, as ye peruse the book called the Bible, pray to God but they are mine now, though not such as I once that he will give you light, that you may understand taught. it; and when it comes, see to it that you recognize it. And may the blessing of the God whom we serve be and abide with you all forever. July 19.

### Stubbornness and Malice.

After the spirit had obtained control, a person knocked at the door. He refused to let us admit him. The spirit said, when we urged him to let us admit one whom we had given permission to attend: Faith if he comes in I'll lick him.

We asked why he manifested such a feeling, and if he knew the person, and remarked that we could not will. I will prove what I have said is true by the

see him, but supposed we had invited him. Because I want to-that's why. If I don't know him. nobody don't. You don't see him, though-

that's because you have not got eyes like I have." I'm here to raise some sort of a muss-I don't know what. If you let him in I'll fight him, and then you'll have a worse muss than if I come alone. I thought I'd get here first, and be gone before he

come. Now I'll stay long enough to drive him away, then tell my own story, and let somebody else come. After waiting a few minutes, during which he seemed to be listening, he said:

Faith he's no idea of going-well, I'll wait here a bit. I've got the fight in me now, and feel as I did ten years agone. Give me the key, so I'll not find you letting him in. You'd call him good, but I have a grudge agin him a long time. No, I'll not let you let him in. Let him in and shake hands with him! Yes, I'd shake him. It might do for you Yankees to do it, but Mickeys don't do that. I was a good Catholic onco-I aint now.

A lady visitor spoke to the spirit, telling him she had come a long distance to see these manifestations, thers might speak.

Faith I came a long way, and want to spake, but have to fight to keep my post here. I can answer your questions, but I cannot tell my story, for I'd orget whether I was in Ireland or America. The lady asked him how he liked the spirit-land.

Faith I likes where I am well, only I meets a snag once in a while when I comes round this way.

seemed to be looking on, and i told them my story, medium for nearly an hour, the party outside being and they told me to put one hand on the head and as determined to come in, as the spirit to keep him

#### Elias Smith.

whether religion is true or false. I have seen a tenacity our dear friends will cling to doctrines of

Those who have the privilege of returning to earth, I can't use these bodies so well as I used to—they are daily being called up to solve something which is, are heavy, and I don't feel like taking them on.

Well, if my folks want me, I have come; if it's ask us, they have formed their opinion, and ask us the priest wants me, he must tell me what he wants, from sheer curiosity, to see what we will say, having and I will come and tell him. I do n't know whether previously determined to cling to their own opinion

A gentleman was present at this session, who who dwell upon earth is subject to much controversy, A gentleman was present at this session, who cross-questioned the spirit in reference to the locali-over and over by embodied and disembodled spirits, ties mentioned in California. Quite a dispute arese and each has formed opinions of such passage. Now us to what side of the river "lied Dog" was on, the it seems to us to be folly for our friends to call up spirit asserting its location differently from the one to explain certain passages of Scripture, when visitor. The spirit finally drew a map of the course foundation they have so long stood upon. If we reof the river, which was pronounced to be a correct fuse to come, they say it is because we cannot; if one by the gentleman, after it was presented to him, we do not please them, they say we are demons, and July 19. do not care to explain correctly the Scripture. We do come to aid them—to please tllem, if possible; we "As in Adam all die, so in Christ shall all be are finite beings, and although we are far beyond their point in wisdom, yet to their cars our words This passage from the so-called Holy Bible, has may be foolishness, because they fail to understand been sent unto me) with the request that I would us. We prefer to converse with these friends face to come to earth and speak upon it. At the outset, I face, for in this way we should say many things we will interpret the content of the

the teachings of Christ and his aporties. One class read this, may say I have changed, if this be me. of Christians will explain this passage in their pecu. Thanks be to God, I have changed. As the great

that way; a second, in theirs, and a third, in theirs, wheel of progression is turning, I have turned with and all seem to clash.

I am well aware that the dear friends who have word and the word was with God, and the word was called upon me to come here and give my ideas, are God. What is the meaning of this passage? say

fection there? No. Where we find one gem, we find eay from whence? Can we date the time that he

Charlet, or the principle which was Christ, had no I believe that John meant the principle-the germ-All men de-all these mortal bodies are subject the life-which was Christ. I do not wish my dear the everlasting principle of love and goodness-not God lives and moves, and has an existence in the body that belongs to death, and came forth from verything he hath made, especially man; and if the dust of the earth. In deifying Christ, ninehrist was a perfect man, why may not the spirit tenths of the Christian world have defined the bodyabout to-day. It was a mere temple for the spirit to Jesus saith, "He that believeth in me shall be dwell in, while in a material existence. Now when they have done their duty.

In this sense all shall live by Christ; by following My dear friends suppose that every line written his example, by taking up the cross, and bearing it; in the Bible is sacred, and that whoever should add all shall live by Christ, by carrying out the new one line, should receive eternal dumnation-that God the Eather-the Parent-would eternally punish one As in Adam all men die a natural death, so they of his children, who should add to or detract from who follow Christ by walking after him—striving to that book. Poor, frail man has made many mis-: life of Christ to mark out a sure foundation for eter-

receive the wages of sin, because they shall be with. | lived and moved in mortal form, who are said to have written that book, will return to earth, and when The great framer of the laws of nature can in no they do come, they will come with power to make noke of, long ago.

Sow if my dear friends will only throw off the but I tell my dear friends that, they into whose dark mantle of superstition that hangs like a pall hands that book was given, must finish their work, about them, they will have no need to ask of me and the light of wisdom and love must be thrown such a question. Oh, let them understand this upon that book, that he who runs may read and understand it.

The spirit-land is not a place where flesh, and blood, and bones can dwell; how, then, can the material of it. The glowing gems of life-of truth-of love, manity.

of it. The glowing gems of life-of truth-of love, lie who said, if I go, I come again, spoke the which dwelt in him, ever lived, and ever must ex-

everlasting wisdom-everlasting joy. I have finished my message to our friends, and will now depart, unless some one present desires to question me upon this subject.

They called me, when on earth, Old Elias Smith.

### B. Franklin.

Two mortals abiding in earth-life wish to be informed upon a certain subject. They wish me to tell them how they may successfully apply the electric current to the moving of ponderous bodies through space. That subtle current and power is now master of man-man must make it his servant to be benefited by it. Ere he can make it his servant, he must thoroughly understand it. There is no element existing in the material world, however subtle, but man may understand and make subservient to his words of Jesus Christ. He was said to have controlled the elements; even the winds and the waves were commanded to be still and they were controlled by him. And he has said, "Whatsoever I do yo may do also."—Therefore, seek to make yourselves acquainted with the various forces that go to make up the elementary world.

A few years ago there dwelt a mind in a mortal body, that was net content with seeing and hearing and knowing of the elements, but he wished to handle them-to control them. He made many experiments and the people laughed at him. But Pereverance, like a good angel, was constantly at his right hand, and when he failed to day, he tried again to morrow; and for many long, weary months he taxed his brain and all his spiritual power, for what?

to make himself master of what looked so grand, so beautiful. The present generation know what success he met with—they have been blessed by that individual spirit. Now there are minds on earth who have progressed as far beyond him as he was in those days. What, then, is the reason they do not go forth and make themselves masters of the elements? It is because they have not confidence in self. They reach forth for some other mind. Every and hoped he would tell his story, and leave, so that individul mind must go forth for wisdom upon its own resources. It is well for them to hear, but after they have heard let them go forth alone if they would be successful. Now, if that class of minds, who are so much interested in the matter, will only be guided by perseverance, they will succeed. They will make the mighty god of the elementary world man's servant. Instead of playing with terrific force in the clouds, it shall come down to earth and play like a little child. Oh, where do we find so much power as

grand, sublime, beautiful! But if the angel of perseverance is courted to the end, man shall succeed.

It is not our duty to return and tell our friends how they may make a successful application of the electrical force. We only say, persevere—if you fail to-day, work to morrow. That grand principle of Progress, which has guided you thus far, will stand by you to the last, and man shall yet conquer all elements, for he is the God of universes.

We would add, in conclusion, something like this Many millions of invisible ones who constantly to my earth-friends. I feel that I am blest in thus hover near earth, are always imparting some lightsome drop from the fountain of wisdom-and it is taking root in the minds of the multitude, and from that seed little shoots of Progress are being seen, and the wild elements that now terrify man, will move at his pleasure. It will be so, however strange it may appear to you. The edict has gone forth, and the car of, progress shall roll on, until the command is fulfilléd.

I Israel. The firmament showeth his handiwork; to dwell in. You have every description of scenery and shall not mortals-they who are at the right hand of Deity-grasp at the hidden things of the Father. Shall be not control them-shall be not be blessed by them? He will; and as fast as these you have so much left for you to discover. God. in minds, dwelling in mortal forms, are fitted to receive his almighty wisdom, knew it best that you should wisdom, it comes. Retain it and think for more, and have something to search out-some knowledge to acsurely that which you long to grasp shall not be denied you—that you wish to understand, shall be understood in due time.

Seek and find. Let every false step bring a lesson. Persevere, and we, and thousands of disembodied shining as if with all the jewels of heaven mines. It ones, shall have the pleasure of viewing you as you falls, it quivers dushes over rocks and pebbles. Now stand upon the pinnacle of glory, and crowned with July 21.

### C. Winne.

A spirit giving the above name manifested by entrancing the medium and using her test hand to write his name.

He afterwards wrote that some friends of his were sik," and that he had come to our circle for the the careless eye, has become the mighty river, dashpurpose of sending Dr. Kittredge to them. He had ing with swiftest flow over rocks of granite firmuess. gone, and left him in charge of the medium.

We regret not having taken down verbatim what vas written, for in connection with our New York correspondent's letter, published in No. 21, there is good test. In that letter he gives one of Winne's communications, and describes a visit he had paid to Boston medium which, from certain particulars connected with this, must have been the visit recorded above. This party was a negro. June 22.

#### James Powers.

There are a great many here, and nobody can speak good. I wish I could die -- i wish I was dead : umphant glory, the final victory, will lead you to the oh, I wish there was such a thing as death.

I was brought here that I might be benefited, and am more miserable thau ever. Oh, I am miserable. I tell you what it is, it is not just the thing to meet anybody you have murdered, and have him constantly upbraiding you for having sent him here before his time. It aint just the thing to have one tell- powering with the knowledge you have gained? Dear ng you of your sins all the time. If I had not been lrunk, I should not have done it. That's the devil of it. Oh, what's the reason folks can't die? Oh, that was a hard time for mc. My name was James Powers. I lived south of here—two or three hundred miles from here. It's bad business to kill a man. he devil into a man. I was bung at Washington. Some of my folks aint sure I committed the murder. come here. I tell you what it is, I'm miserable, The Sheriff's grandmother brought me here. She pitied me, and brought me. If ever he gets to be as before, and then the last I ever saw was him.

Pain! I'd think myself in heaven if I was in pain -got nothing to be pained for. I've got the horrors sick at my soul. I feel about the same as I did before I was hung.

Oh, I tell you if people on earth could feel as I feel there would be no rumsellers. Rum is the greatest curse man has. I'd squeese into a very small hole, f I could have the rumsellers here to tasto of this

There's a medium close home that I can talk tothe old lady took me there, and wanted me to speak, but I was afraid. She lives just across the river, in Georgetown. But when I came here, I saw the nigger come here, and that he got long well. I'm not lost one less favored than herself. For each good his friends, who were sick. When he left, the nigger wanted to speak, and the doctor handed him over to another old man who was here. Bye and by the doctor came back and told the nigger his child would not die, and the nigger was happy. [He alludes to

C. Winne, above.] Oh, can't I get my folks to go to that medium in Georgetown, so I can talk to them? My father had a family, and I belonged to it, and I suppose they are on earth now.

I wish I was as happy as that nigger-he's the happiest dog you ever see. Well, when you want me to go, say so. I guess then I'll go now. Good

### Lizzie Cass.

I have been here before to see you. My name was Lizzie Cass. Where's the guitar you promised to get me? Oh! I told you I would come, and I never lied. Oh, I'm so glad my father told me to come and say something; he told me to come here and tell where he was four days ago to day. If I did, he said he'd

certainly believe it was me.

My father was in New Orleans then, and he was at the house where I died, and he went there to get thou didst guide mo; friendless, and thou levelst some things that belonged to me. He felt very bad me; let mine be the sweet-task to guide thee o'er about it, and he thought if I could only come and tell

might tell you he did not believe; but he might believo it inside.

He is in New Orleans to day-not in the house where we used to live. Father is alone now. Do n't you wish you were where I am? Do you sing any? My father used to sing. Somebody fixes the medium that you shall do on earth, shall be a ray of heaven- and Ltak. They hold her, or something. Do n't light, guiding you to the blissful shores of immoryou know what I speak? I don't make her go to sleep-I can't mesnierizo her. I can't make her go, or come. I might if I was real smart, but I aint. Oh, there 's such a crowd here-you'd think you

was on the Levee when the boat started. They (spirits) are all mixed up with your folks. My father must believe now I've come and told him what he wanted. I want to go home, but there's nobody here to fix the medium, and I'm afraid to go.

Do n't you laugh at me so, I talk as well as I can. The company were much delighted with the simplicity, and child-like mode of expression of this little girl, and one told her we were smiling because we were pleased with her, and at her peculiar situation waiting for the guide of the circle, who had left her in charge of the medium.

Oh, if you laugh because you are well pleased I do n't care. I thought I was doing something wrong. Now I'll go-the old man has come who fixed her for me. I'll come again if you want to—do you want me? Then I'll come. Good bye. July 23.

SLEEP .- Women require more sleep than men, and farmers less than those engaged in any other occupation. Editors, reporters, printers, and telegraphic operators, need no sleep at all. Lawyers can sleep as much as they choose, and thus keep cut of mischief. Clergymen can sleep twenty-four, and put In this way he continued to keep possession of the in one little flash we see in the heavens? It is their parish to sleep once a week,

### MINUTES THROUGH THE DIAL.

BY FRANCIS H. SMITH.

Sir Humphry Davy announced himself, and continued :-

Once again, my friends, we meet to breathe together in sweet communion. Oh, the more than happiness I enjoy in thus imparting pure thoughts. finding a circle of intelligent and truth-accking minds. How glorious are the spheres of heaven! You, my friends, have a bright sphere also to abide in during your brief preparation for the world divine; but you are not sensible of its glories and beauties ... of the intelligence surrounding you, and of your great blessings. You live in a sphere which the poor, sin-Oh, the heavens declare the glory of the Lord God stricken creatures of hell would be more than happy -hill and dale, valley and mountain. Your scenery is often sublime; your advantages are numberless; quire. Oh, then, acquire knowledge while on earth, that you may have less to learn in beaven! Behold a stream of sparkling waters, each spray

> it seems a gain's stream. Who will regard this little flow of water, when beyond it roar oceans! Let us observe and see whereunto it leads. Sweetly and quietly it flows onward, seemingly calm as a summer's sky before the bursting of the fiery clouds shall rend the air. Follow me a little further, and then behold its change. The little stream, disregarded by and watering the lands of the thrifty husbandman. Onward still, a little further. Behold it now. There is no longer the streamlet or the river; but after forming magnificent cascade glowing beauty, and wildly roaring as the mignly Niagara, it falls, it leaps; but is not ended-merely increased to the mighty ocean, stretching far, far beyond. The little streamlet, the noble river, the mighty ocean !- the childhood, youth and manhood of a mighty mind.

> Stretch forth-seek not to avoid the rocks. Every rock over which you triumph gives greater victory to your onward flow. The mighty cataract, the last trimighty ocean of divine happiness, where rocks shall never more impede your onward path, and where all will be calm and happy to all eternity. Will your future be great as the ocean; calm at times, with the joyous feelings of truth discovered; at others, all o'erfriends, strive to lead the purer life; to water as many plants as you can find; and fear not, you shall yet reach the mighty ocean of a blissful eternity.

I once beheld a maiden, beautiful as the sky just breaking through the angry clouds of thunder. She any way, but it's worse to drink rum, for that sets wandered onward, seeking the truth, yet scarcely hoping to find it. A dreary ford encircled her on I'll own up—I did commit the murder—never did every side. The dark, towering pines searcely perown it up before. I was drunk-drunk. I've just mitted a ray of heaven truth to enlighten her dreary waked up-just hung-murdered. They told me to path-she was all alone. Suddenly there appeared before her a little child-it had lost its way. "Sweet babe of innocence," she sweetly said, "come with good as she is, he'll be happy. I saw him three me, and, if permitted, I will seek thy home, and leave times—about a week before I died—then a few hours thee not till I see thee safely housed." thee not till I see thee safely housed." &

She scarco had spoken, e'er she beheld a sparkling ray of light entering and resting upon a benten path. She followed on, guided by the ray; felt oft a longing to pursue her course alone; but persevered, ever resisting these temptations sore.

At last she found the little one's home-there gently left it, and turned to follow out her own destiny, still hoping to be guided by that one bright ray. - She turned-when lo! a thousand sparkling lights were there to illuminate her dreary path. Onward she went; each day, each hour, striving to aid some partial to niggers, but I was willing to go where he deed thus done, another ray was added, another light and been this time. He came after a doctor to go to did shine upon her path; and when, by her good works, herelights were sun; and moon, and stars, she looked, and there beheld a vision rare and beautiful.

> A streamlet of sparkling colors was before her: beyond it was the scene-a land all glistening and glowing in sunlight divine. Temples of gorgeous magnificence arose before her view. She listened: and heard sounds of such seraphic sweetness, that she scarcely dared to breathe.

> Looking still deeper, now she saw bright and clear. a band of angel spirits, holding in their hands seraph-harps, bound round with lily wreaths of Faith. and Love, and Purity. On these they played their love-toned melodies; calling in accents of lovo to their blessed sister to cross the stream of eternity, and dwell with them for evermore.

> . Eagerly she reached towards them, but could not see the means of crossing that bright stream; when, looking round, she saw beside her the child of innocence to whom she had done the first good deed.

"Sister mine," it gently said, "I was alone, and this stream. I was the first whom thou didst aid. this, he would believe. He thought it was very strange. This stream. I was the first whom thou didst aid. Father likes music, but he's queer; if you should therefore will it be my privilege to guide thee now." see him and ask him if he thought it was me, he Thus speaking, the stream divided, and a path, strewn with flowers, did open, through which they safely passed, and happily reached the seraph band, who awaited the loved one on that brilliant shore.

In like manner, my good friends, each good deed tality.

The lecture being ended, I said, "Is there a poet present?" The dial gave the name of "Themas Hood," and the following was spelled out :--

The angel of light was shining
And glowing above.

Hoping, fearing and striving
To labor with love
On the world below. Daring at last to enter The sphere of sin,
His light he there did centre,
Hoping to win A soul from woe. For a time, in valu he sought lile path to guido; His path with gloom was fraught, Both far and wide, And hope was gone.

Praying on high to be aided
In this work of love—

Hoping the spirit so wearied,
To guide above— To guide above— From Hades' zone, Love aided him with ardor Onward to go, His path became much broader. T was freed from woo:
He clean was made. He clean was made.
On either side supported
By Love and Light;
He upward is conducted,
By spirits bright
Who God obeyed.

And now in realms of blissful day,

As ever on he'll soar.

He dwells for evermore; With Love and Truth to light the way

### Correspondence.

OBSESSION OF EVIL SPIRITS.

I am much delighted to see that my ablo and worthy tion in relation to the possession or obsession of living secret, or, not generally understood, influence upon mortals by evil spirits. While I am pleased to ac. the inhabitants of the garth. Every mediumistic knowledge the vast good which I believo has arisen from intercourse with the inhabitants of the spirit and in the language of our Orthodox brethrenworld, and the many beautiful ideas which have "Hell is gaping to receive them." omanated from this source, yet I am not unaware their investigations, or the doctrines they receive.

and criticising their moral and domestic relations. no acute mind can fall to see that there is some are due to all; and above all else, if husband or wife cause most dreadful in its nature, at work some feels a growing discord towards each other, rest as-

I most deply deplore being under the painful no gladly would I cover every fault with the mantle of body. charity, and screen from mortal view the lamentable once witnessed, can never be erased from the tablets doctrines. In this way they sow the wildest disworld; but in this I see the evident desire for converts, more than the promulgation of truth. Tho and whirlpool which will be likely to wreok those who follow. If I err in publishing what I have to say, it will be by the stimulus of this motive.

but the philosophy of spiritual intercourse is but little multitudes are now carrying out their unprincipled understood; and I am well assured that those who and lustful desires with comparative impunity. The believe in this intercourse, have but very limited number are not few, especially in the spiritual conceptions of either the condition of spirits, or their ranks, who openly and arowedly sanction this constant and almost unlimited power to control and influence mortals in all their actions. It has been alienation, there are multitudes to pour in commusaid that each person has a good spirit and evil genius nications, dictated, both by their own polluted spirits to attend him through life. I believe that each has many, and that with the imperfections of human na ums for the influx of this condition are, indeed, nuture, the thousand temptations and inharmonious merous; and their unhallowed influence upon society conditions by which we are surrounded, the evil is is to be most deeply deplored. Let every practical much more likely, while in this sphere, to prevail. man and woman set their face against it, and ever Do not understand me to say that evil will finally frown upon its approach, holding to their hearts the triumph over good, but facts will warrant the conclusion that it bears at least a temporary sway. It is most insiduous in its character, and not unfrequently assumes the form of an angel of light, for purposes of deceit, malignity and revenge, and thus taking on the livery of heaven to accomplish its most tion will change, as each external condition may re-

I have been informed by those who have had the bitter experience, that we have entranced mediums a day, but continues year after year. .. It cannot be denied that the great mass of medi-

nium? Will good spirits set husband against wife, judgment, without the process of reasoning. and wife against husband; and for the love which once existed between them, substitute the vilest in | instinct and impulse, are one and the same thing. sults, and most bitter animosinies? Oh! no, my Spiritual impression, and inspiration, are one and friends, this comes not from that source, but from the same thing. The former belong to reason and those demons who are ever visiting the earth for the external faculties; the latter to intuition and purposes of moral ruin and desolation. In their the internal faculties. The latter faculties, in concunning they realize that there is no other way by nection with the former, reveal the philosophy of paywhich they can so effectually accomplish their un chametry and thought-reading; or mind reading happy design, as to pollute that fountainhead of soci- mind. oty, the conjugal relation. It is most deplorable to contemplate, that in this their influence is almost their only sure guide; these persons have small percepeverywhere manifest. Where neither husband nor live, but large reasoning faculties; others, again, wife are mediumistic, these evil ones will seize upon have large perceptive, but small reasoning faculties. some one who is, and who sustains an intimato rela- and, consequently, are seldom heard reasoning upon tion to the barmonial family, to sow the seeds of so- anything. But intuition is a beautiful fa ulty, and cial destruction, and thereby effect their purpose a very useful one, inasmuch as it penetrates where through the instrumentality of others. I believe reason cannot, and seeks out truth amid the confines that every liar, tattler and mischief-maker is a me- of external things, which reason cannot reach. Like dium of evil genii, and they are legions, constantly electricity, it passes through all intervening subgoing to and fro in the earth, seeking whose peace stances, until it reaches the object sought for. The and harmony they may destroy.

whose avowed object was revenge and destruction. No must be almost infallible. People should cultivate epithets or language was too malicious for them to intuition more, for it is one of the most useful faculuse; no remonstrance or admonition would appear ties of the human mind. Intuition dispels fear, and to have the least influence upon them; the medium buoys up hope, and strengthens faith and belief in would be strangled until she would turn purple; the any undertaking. Intuition reads the future, and lungs collapsed to a degree which would appear im. future events, by its own interior and internal powpossible and live; the brain so fortured, that hours ers. Reason judges of future events from present of the wildest delir wind would follow, and when they causes. As the cane aids the blind man in feeling had accomplished their present object, they would his way through the streets and alleys of a city, so utter a ha, ha! which, as it appeared to me, intuition may lead the spiritually blind through the would cause even the inhabitants of hell to shudder. I believe that these violent manifestations with the But reason must not be dethroned; it must always physical form of the mediums, is for the purpose of sit on the judgment-sent of intellect, with intuition subduing them to their control; and that, sooner or as its handmaid, Reason is the polar star to the later, while in apparently a normal condition, by a mind; its compass, intuition,-which guides the spiritual influx, they will manifest all the extremes mariner to the harbor of truth. Reason goes roundwhich were visible while in the trance. This will about ways to get at the truth; but intuition goes be found to be a fearful reality, and those medlums across lots, and takes the shortest cut. Reason goes who are thus afflicted, should let their desires go up the ladder, step by step, round by round; intuiforth for good and use, and send forth their prayers tion jumps at the topmost round at once, and there to the Infinite Father for his guidance and protec. waits till reason arrives. Reason plods its way tion. There is no other safety; and, without this, through the world en foot, or in slow stage-coaches; before they are aware, they may be brought into intuition travels on the wings of the wind, on telesuch subjection, that all desire for good will be removed, and they will plunge headlong in their downward course. The Scriptures say it is a fearful tuition gets it direct by telegraph from headquarters. thing to full into the hands of the living God, but to me it is infinitely more fearful to fall into the hands knows it to be true, for it has been there to see. of dovils!

If ever a sincere and heartfelt prayer has gone forth from my soul to God, it is that he will save us from these infernals. I know their power and influence, and ere long it will be made manifest to a far greater degree than at present. It is useless to cry friend, Adin Ballou, is on the right side of the quest Tenes and anterpression as they have this silent and person is in danger of the most direful consequences;

My carnest admonition to this class of persons that most dereful evil have also come upon those who is, that they watch every emotion of their hearts. are the mediums, and such as are not discreet in If there is any alienation of affection; any feelings of hatred, revenge, or malice, towards any of God's In looking over the vast multitude of Spiritualists, children; if they love to slander or listen to slander; if they withhold kindly words and acts which sured that it is not from God nor good angels, and should be avoided as we would avoid the pestilential crearly of saying what I feel that I must; and most minsmata which would destroy both soul and

All this soul-polluting "passional attraction" upon exhibitions which have, from time to time, been re- earth, which is so prevalent among a large class, is ported to me by witnesses whose words are not to be an inversion of the Divine order. Chastity, growing questioned, and which I, oh' many occasions, have out of conjugial attraction, is the way of the pure been compelled to witness. My soul stands appalled and good. Illicit loves, monthly or annual affinities, before the awful reality of the direful and saddening are inculcated by those who are in rapport with the scenes which no language can describe but which evil genii who attend on all who will receive their of memory. Our friends have deemed it expedient cords into the very heart-of-the-social relation, which that the unpleasant part should be kept from the radiates into every avenue of society. To such, marriage becomes a matter of temporary convenience, shorn of its sanctity, and to be absolved whencousequences are, that the inexperienced are not une ever other influences are brought to bear upon them. frequently engulfed in almost irreparable ruin, ere Outside attractions are fostered and nursed-claimthey are aware that they are to danger. Those who ing the sanction of angels, (devils) until the once travel over this uncertain sea, should have the moral happy domestic relation is destroyed, soon relapsing. courage to raise a warning light on every shoal, rock into indifference or hatred, and giving place to newer associations, soon to run the same disgraceful course.

This condition of things has already become so The phenomena of Spiritualism is well established, general, that it is looked upon with leniency; and course, and it will be found that in every domestic and from demons. The facts prove that the medisanctify of that holy command-"Thou shalt not B. F. HATCH, M. D. commit adultery."

New York, Sept. 8, 1858.

#### REASON AND INTUITION.

Reason and intuition are two distinct faculties of fiendish purpose; and their character or manifesfa the mind. Reason comprises the reflective organs causality and comparison, the thought-generating and reasoning powers of the mind. It imbibes knowledge by analysis and induction and looks to nature and natural causes for everything and every who will, before public audiences, discourse most clo- phenomenon of nature. Intuition comprises the secquently and beautifully upon the laws of love, har ling and perceptive faculties of the mind and arrives mony and kindness, whom, while in that condition, at truth, independent of the reasoning faculties. Inyou would almost think were angels from heaven; tuition is the internal force of the soul, or spirit, but who, when followed from the desk to the domes | which feels the truth in advance of reason. Intuitic relations show, by their lives the awful realities tion travels in advance of reason, as heat of fire. of the opposite extreme. Damnation, in all its horror, light of the sun, or lightning of the thunderis fully dealt out around the family altar; the vilest cloud; it throws out its feelers into the world of epithets and severest insults are heaped upon their causes, and transmits intelligence from the depths companion, and, in the hour of physical anguish, of genius to the summit of wisdom. It is the soul's not one consoling word is given - even a cup of water | telegraph, transmitting knowledge with the speed of would be withheld, if that would increase his suf- thought to the throne of reason. Many suppose ferings. This condition of things is not merely for that reason is the only safe and sure guide for man; where the perceptive faculties are larger than the reumistic persons of this country, both public and pri | tlective, intuition would be safer to follow than reavate, are wholly disqualified for the domestic relation; and where the reflective are larger than the tions of life. This is a startling fact, which should perceptive, reason would be the safer guide. Realead every rational Spiritualist to stop and consider son belongs to the material, visible world; intuition the cause. Is there anything in the communion with to the interior, invisible." Truth, obtained by intuiangels which will destroy the family relation, and tion, is felt by the soul, or spirit of the person; it turn a once happy home into a diabolical pandemo- strikes into the internal senses, and convinces the

Reason is positive-intuition is negative. Intuition.

Some people are continually harping on reason as judgment of a mind possessing large intuition, and Again, I have seen mediums entranced by spirits large reasoning faculties, aided by spirit-impression. alleys and byways of life, with an unerring precision. graphs, railroads, and express trains. Reason gets knowledge by hearsny, and second-hand reports; in-

New York, August 24, 1858.

Reason guesses at the truth of a thing, but intuition

PLAIN TRUTHS.

and belongs to all men. I speak not of the splutter- to reverse, a few mediums gravitate towards fortuneings of some trance, or maybe so trance mediums, telling, giving all necessary information about everyno way explainable to the ordinary observer, save in others realize the falsity of the Hudibrastic axiom the light of madness or nerve convulsion. This is thatbut the merest transition of the earthy to higher conditions, when the grub uneasily enough, prepares to be fledged forth Into some state which may while men stand agape, not testifying to known be prophecied comparatively as the butterfly. Pauc. facts, fearful of "bringing odium on the cause!" ity of ideas, with sometimes volubility of lan- Surely it were a sickly hot-house plant that could guage, not always the choicest; incoherency and not bear an airing. Let us trim off the dead leaves, flaring want of reason, together with mysterious and remove the fungi; the healthy stamen will yet shadowings-forth of some mental Vesuvius which, after much shaking and rumbling, ultimates as of tiful flowers that shall send out refreshing fragrance. old, in a full-grown-mouse; large promises and The harmonial philosophy that no wag sanctions scanty recokoning, while grave listeners with ap such aberrations, is made the scapegoat of needy proving smiles eagerly devour the broken fragments adventurers, and the broad wing of Spiritualism for want of more substantial intellectual hanquet. The inspiration that flows through a clear reason.

with faculties balanced and matured, is that which benefits humanity; not but that your convulsive and sleepy seers, with their legions of untamed devils, ancing all such. The difficulty will have to be met. may be of use-the fact of their being, indicates a sooner or later. Reason and right can stand the corresponding sphere of fitness. They serve as the ordeal, and those who love truth are called upon by ologic dogmas of the past, "to frighten babes withal." They will stand on the road of Progression as clear monuments of human absurdity, and imperfect physical and mental conformation. To your Godinspired man, the universe is a harmonious resting place, where he pauses to take breath and gain strength for more noble achievements in the future. The spiritualy-unfolded seeth most beautiful forms and designs, and breaths in the aroma of the Divine consciousness that exists alike (though in different degree) in all things .- while your undeveloped, realizing naught save pestilential miasmas, amid the general stagnation, frog-like croak most discordantly. Of what use were our new revelation, if it but open the gates of hell, and disclose most horristo visions? Naught is true save the beautiful! Back

then, ye expounders of a spiritual theology more dismal than that which hath proved the nightmare cloven-hoofed Beelzebub, we have the more metaphysic who may be it is true, "of the stuff" future angels would eat a dinner. are made of; but, until their incubation, are destined to inflict maladies on the children of men more potential than Pandora's box was capable of.

These things are perceptible, and though amid this freshing shade, affording as they do, rest to the they do not say-when an idea will obtain potency; ocean may entitle them to the designation.

harangues and haranguers, the whole body of these very many may be properly likened.

and woman, too, may hereafter become their own speaker-not so much for the missionary idea of mass? evangelizing your foreign beathen, or undeveloped neighbor, but for their own gratification. . "I am known for their much talking."

Patience is a virtue the dear people have not been lacking of-for theologic, and even spiritualistic di wear so good a cloak even as psychology. It seems vines, have ample evidence how multitudes have sat to me to be so very convenient, that it takes away elect."

being inflicted, like a wedge, wherever there was a practiced by all pure and moral intelligences throughtenuity, and spread as a spiritual strengthening chology, or any other ology, is endowed with a suffithough the world were only to be cured by sound. has no right to interfere with the marriage contract by oratorical flourish, and due embellishment of to alienate the affections of a married couple. Nor word painting-the combined nonsense of all relisthere a married couple who are so vastly ignorant, ligious bottled up for the benefit (or harm) of any as not to know that their affections are just as exdone, in many cases, naught but froth was the relafter marriage. If they know all this -which l sult. "Can such things be, and overcome us, like a think must be admitted - and still permit their summer cloud, without our special wonder?"

theme. A weak mortal may not take a glass of nately refusing to rein in their passions, and call beer, or suffer a boilily pang, save at the instance home their affections to the true and legitimate oband promptings of those "undeveloped" friends, who ject they once solemnly pledged themselves to love, are asserted to be like their old progenitors and at least till death. But if some of the present dayfather, "going about like roaring lions, seeking doctrines are true, man is nothing more than a mawhom they may devour." This might be alarming, chine, propelled by every changing circumstance, so had it not become ridiculous. "Dark spirits," from that if he errs, he is not responsible. If not he, general account, must evidently have more to do somebody must be responsible. Who is it?. It canwith mundane affairs than angelio intelligences. not be circumstance, and who will dure to charge the The truth is, that old Satan has been lugged in, God of love and goodness with it?—and beside, this head and shoulders, from ancient theologic specula- sort of reasoning argues very little in favor of the tions by those whose fear outrun their reason, and powers of man, the great rational, beautiful lord having divided and subdivided him, each part, by and top-stone of the wonderful structure of creation. careful nursing, becomes a full grown devil, giving lile had better stop boasting his pre-eminence above due credit to the source from wheuce he sprung, by the brute. What right has he to use his arguments inparalleled activity.

out price," for this day is eminently a commercial ory? and yet it is that set forth, and, I presume, one. The trade flourishes; "fluids are taken on," wished to be believed and practised, by certain genand thrown off, and none need be ailing for an hour, tlemen of New York—they who take the stand that provided they have the wherewith to purchase ex- there is no such thing as evil, either general or spe-

emption. Old astrologers, infected with the prevail-The principle of inspiration pervades all nation, ing mania, suddenly summersault into meditims, and with their apparent agony of physical contortions, thing. In the meantime, some are made whole,

Of being cheated, as to cheat.

be left, from whence will be unfolded rare and beaushelters many who care naught for its purity, save as it may minister to their advantage. True Spiritunlists owe it to themselves to free their beloved faith from imputations cast upon it, by discountenthe present state of things to move in the matter. HORACE B. DICK.

Philadelphia, August 13, 1858.

THE EVILS OF MARRIAGE AND DI-VORCE, AND THEIR REMEDY.

MESSIS. Epirons-1 read in a recent number of your paper a very excellent communication from the pen of Dr. Hatch, upon Marriage and Divorce. Let every Spiritualist discard free-love principles, and live up to the pure and rational standard, erected by Dr. Hatch, and I will venture to say that Spiritunlism will ere long sweep every obstacle before it, and that in less than five years from this date, there will be a complete revolution in morals. It is sheer folly for Spiritualists to think of ever gaining the victory over prejudice and superstition, so long as they number among their ranks men and women of ages; inasmuch as for one good, old-fashioned who avow, both by precept and example, that the marriage tie is of little or no account, and who as and intangible hordes of unfledged monstrosities; coolly and carelessly break up a family, as they Dr. Hatch seems to attribute these discarders of

matrimony to psychology. This, as far as it goes, may be true; I would, ligwever, go farther back still. There appears to me to be divers causes in lesert of inconsistency there is much sand-uscless operation for this unprecedented chaos in the marit may be for the present purposes-still the fer ringe life, and it is my opinion that the press-that tile spots remain, and are cherished for their re tremendous engine for good or for evil-is the mighty lever which has thus turned the world upside down. philosopher and the carnest tired of all nations that It has flooded the world with licentiousness, in the seek for truth outside of sectisms. The time will form of novels and romances, so draped and ornacome when speakers may be commended for what mented, so plausible and insinuating, that the youthful mind, ere it is aware, is imperceptibly imbued from its brevity; then our word-eliminators may, if with the impure principles of libertinism. Only a it so please them, (for aught the world will care) few weeks since I was in company with a young troop off, and in their own fashion become, as it lady, whose life and converse are spotless, but who were, each a small Demosthenes, so far as filling had read "Consucto," and was exceedingly lavish in their mouths with pebbles, and out-roaring old its praises; I marveled much, but finally concluded that the young lady in question was too pure-minded Groaning under word superfluity are the listen- and elevated in moral sentiment, to even discern ng public. Patient have they indeed been; yet, corruption through the brilliant and sparkling sowhen congregations shall turn sick even unto re- phistry of George Sand. This young lady, I prepletion, and declare their independence of lengthy sume, is one of the rare exceptions of the evil effects of novel influence. I mention this as a rare escape, inflictors—with their idea like a small current in a and to show with what art and tact a veil is thrown large cake, yet covering space from its very thin-ness and want of depth—shall vanish into thin air, or break up like foam bells on sea-waves-to which how very few young ladies are there in the world, whose moral characters would remain untainted, Humanity hath been fed upon spoon-victuals, but, under the influence of such works as this, and others thanks to the individualizing process, each man, ay, of that author, and of other French authors whose works are so eagerly sought for by the licentious

If the moral and virtuous of our land, would frown down attempts of publishers to issue such trash, by better than thou," will be in a measure forgotten, or refusing to purchase it, and by frowning down all possibly doubted. On an economical basis, much attempts to place it before the public, methinks the will be gained, and they who have a stock of sub- press would soon become parified, and at this day stantial ideas, may find a ready market for them, we should have fewer divorces, fewer murders, and provided they be not like the pharisees of all ages, fewer seduction cases to weep over. What think you, Mr. Editor?

But more; I am not willing that criminals should vaiting for the "droppings of the sanctuary," or their responsibility, which in defiance of all that the crumbs that might fall from the lips of the very Dr. Hallock has asserted, and may forever assert -is the only line of distinction between man and brute. Lectures and sermons have been borrowed, traded, and which, in defiance of atheism, libertinism, and and carried over the length and breadth of the land, all the isms in the universe, will be believed and suitable opening. Weary assemblages have borne out every sphere. No; I am not quite so lenient as sufferingly the repetition of the same discourse from the Dr. I believe that every man and woman in many expounders; one fact hammered into gold-leaf America, in this age of the world, in spite of psyplaster, has fallaciously been expected to draw un cient share of judgment to discern between right ortunate listeners up to high planes of being, as and wrong-at least, to understand that he or she A grain of wheat in a bushel of chaff," winnowed of another, or to say or do anything which may tend who would pay for the drawing thereof, which being clusively each others by right, as they were the day nflections to rove after-forbidden objects it must be Demoniac possession is now a favorite and fruitful because they will, or determine, to permit it, obstiin favor of this or that theory, when in fact, accord-Yet, in some respects, the Saturnian Age seems to ing to his own theory, men and women are but the have returned. Credit we statements of newspaper | mere tools of circumstance? If circumstance points advertisements-of wonderful cures to be performed, out the way and the seeming fitness of things, why. some of, which will be done, others doubtless not; this man may kill his neighbor in cold blood, with... a golden opportunity for afflicted humanity to be impunity—that man may reb his neighbor of his new made, for a "consideration" of the same metal; dear bosom companion, or this woman may take a miracles almost-wonderful as those of the "Naza- fancy to run off with that woman's husband, and rine,"-are testified to by competent witnesses; not forsooth, no harm done; "circumstances" shoulders to be repeated, however, "without money and with the responsibility. Is not this an aboutinable the-

cial-that there is nothing wrong-that all men are acting just right according to their best light.

To conclude; the evils of which Dr. Hatch so o justly complains, and upon-which he has penned such true and beautiful sentiments, might all be remedied by the right use of that glorious faculty bestowed upon every man and woman-rug will. It is the sole abuse of this which has caused all the evil with which the earth has been cursed.

Respectfully,

Muses Deal, VA., Aug. 23, 1858.

APPEAL FOR PROOF.

MESSES, EDITORS-In the BANNER, dated August 14 notice an article headed " Mrs. J. W Currier in Middleboro'." Now, some of the greatest objections brought against the so called spiritual manifestations, are that the manifestations which are most difficult to account for by objectors, are not often claimed to occur in public - and, when so claimed, the account only comes on the authority of some person whose character or address is seldom, if ever, known to the public; and hence, in these days of psychological impressions, it is not thought safe to believe so great wonders, on such "newspaper re ports," and on such and so few witnesses of each manifestation."

In the last part of the article above referred to, it is stated that Mrs. C. "stood upon a platform, and a table with a desk on it stood before her. While lecturing, she stepped back from the table, so that she was not within three feet of it, and, without physi, all touch or contact, before the faces and eyes of the whole audience, the table rose up three or four feet, turned over, and fell upon the floor."

This is stated as occurring in Middleboro', at an evening lecture, in the presence of about seven hundred persons. The article appears only on the responsibility of some unknown person, being signed only by "A. B. C.;" nor is the county or State men-

That manifestation, if true, is not only worthy of better proof to the public, but would seem capable, even yet, of being either satisfactorily proven or disproven. And us it must be plain to all, that relatbility of evidence is better than quantity, Leannot doubt that if the Boxnen will publish this suggestion, that either "A. B. C.," or somebody else, will make out a statement of the facts, and annex a certificate, to show that the majority of those who were present at the lecture probably believe that the table did rise without human contact or human contrivance. Let the certificate be signed by persons who give their post office address, and their "business," Let it contain a clause, to show that they think the manifestation was generally believed by the intelligent portion of all who were present. Let the nocount state the names (if any) of those who were present upon, or nearest the platform. Let an invitation be given to some minister of the place to disprove the statement if he can; and, if found necessary, let affidavits be taken, stating also whether it : appeared that it could have occurred by any contrivnace, or if, the persons who had most to do with the meeting were above the suspicion of the intelligent and best class of citizens present.

The undersigned hopes the BANNER will lead its aid in searching out the evidence concerning this account, as truth, and truth only, whatever it be, is the object of Yours truly, C. R. Enwants. Suspension Braison, N. V., Aug. 31.

IA, B. C. is our esteemed friend Dr. Child, who eard the story told by responsible persons, residents of Plymouth, near the town where the occurrence took place. It has been published in other papers, and has never been contradicted. Will some of the friends give us the required light?) -

HARVARD COLLEGE REPORT.

MESSES. Entrops. The patience of our friends here almost exhausted, in waiting for light through the promised "Report" of the Harvard sages. I trust that promise will not prove to have been a "stupendous delusion," incompatible with "the truthfulness of man," and remotely affecting "the purity of

Although Spiritualism is not, as some of its enemies hope, and perhaps think, "dying out," sectarian creeds are, since one of our friends, whose mother is r member of one of our Presbyterian churches, earns from her that a majority of the members thereof are believers in our soul-ravishing faith, and consequently free from the shackles of sectarianism, although not openly repudiating them. I doubt not the salutary leaven of the glorious new dispensation is achieving its mission in every "orthodox" (2) sharch in the Union, and that the astounding results will ere long be developed, to the dismay of narrowminded bigots and creed-worshipers. It has one advantage over any other system of faith that has ver been introduced to mankind, which must daily accelerate its progress without the possibility of reaction, viz.: that of retaining every convert it rains-since it is not mere belief that is acquired by he investigation of the spiritual phenomena, but absolute knowledge, which cannot subsequently be lost. To illustrate: having, by conversing with an individual, ascertained that he is capable of communicating his ideas to me, all the arguments that the ingenuity of man could devise, and all the bribes that interested men might offer as an inducement to livest my mind of this knowledge, received through my own senses, would be unavailing, as unavailing as the attempt to divest my spirit of immortality. So long as my spirit continues to exist, that demon. strated fact must likewise exist. Having in like manner ascertained, by a test communication, or otherwise, that one spirit has communicated its thoughts to me, I know, as well as I know my own name, that all spirits can, in one form or anothers communicate to mortals. I may subsequently become hostile to Spirituallsm, and denounce it unsparingly, but if I were willing to give millions of lollars to efface every positive knowledge of its reality, I could not do it. Our "ortholox" friends may therefore rest assured, that not so much as one of their number, who becomes a convert to Spiritualism, will backslide therefrom. A dreary prospect for them, truly; but there is no help for it. They cannot much longer keep the children of the loving Father in mental bondage, by a system of blasphemy which converts him into a disgusting and hideous idol-a being swayed by so degrading an impulse as that of wrath. Their doom is near athand. Their alturs to the "unknown God" must soon crumble. Him whom they "ignorautly worship," Spiritualism will ere long "declare unto" Yours, respectfully, them.

He who tells you the faults of others, intends to tell others of your faults.

NEW ORLEANS, Sept. 7, 1858.

### Distory of Alcdiums.

point of the Dan A. Berriebe, for the Bangrow Licht.]

NUMBER VIII.

#### MISS MARIETTA MUNSON.

The following account of Miss Munson's medium devel prient of I manifestations have been prepared by a mutter' file of the writer and Miss Munson. and is presented in full in his own language;

Miss Marson was born at Peterbore M. In June, 1827. Her organization is poshtiarly deficat; aimbof a cast to toy or spiritual development. Harly in life this manifested itsert in the form of natural Communitation, to which she was much subject until tweive or thirteen years of new Lais was somewhat modified for four to five years afterward while at school, and she well remembers low lessons which, when given her, seemed quite beyond her power, would on the morning after, without much if any study, become quite familiar, and be recited without difficulty.

During a portion of the time, she was placed under private tuition, on account of the delicate state of her health -- which seemed not sufficiently strong to bear the the exposure to which she was subject in a public school. While thus in a more quiet sphere there seemed to be a stronger spiritual influence about her, and her teacher in drawing and painting was often surprised, not only at the progress made By the pupil, but by apparent progress of the pictures without her action. The spirit friends of the . medium do not hesitate to take the credit to themselves, and we have no reason to doubt now, that they exercised the same power in this case, that they have since in many others.

For three or four years after leaving school, Miss M. was so situated in relation to another person, impressible like herself, as not to be conscious of any spiritual growth. The power seemed to have been neutralized and kept at rest, so far as she recollects, during the time. She was, however, losing strength under the trials to which she was subjected, and was occupied almost solely for some three years afterward in attempting to regain her lost health and spirits. c

In February, 1854, she had a severe attack of lung fover, which completely prostrated her already enfeebled system, and she lingered along until August without hope of recovery. It was at this time bat she became conscious of the unsatisfactory character of the teretings in relation to the future life, cupon which she felt that she was about to entern which had been given her in the Methodist church, of which she had become a member ten years before.

The fear of death was dreadful, and there was no Lope-no certainty to her mind, as to what would come after. The fever left her system in a verv weak and prostrate condition, so much so that con- place which was described to him. He was so exsumption of the lunes was much feared. In this condition she was induced to undertake a visit to a sulphur spring, for both her mental and physical benefit-there being no prospect whatever of recov-

After arriving at the spring, Miss Munson was attacked by a violent fit of coughing, which induced a centieman from New York, who heard her, to offer his services and attempt to relieve her by magnetism. In this he was successful, and she concluded to remain a longer time than was at first contemplated, in order to give him further opportunity to try his skill. He had himself been much benefited by visiting this spring, and recommended the waters so highly that she was induced to test their efficacy upon happy Triv

It was here that she was first introduced to Mrs. J. S. Adams-one of our first and best mediumsand it was in connection with her, that the medium-

It was promised her, through Mrs. Adams, that she should be restored to health-and it was claimed the hands of her spirit friends to aid them in their | and in her normal state, and has remarkable capacity | tions. So far as concerns the regeneration of the hearing aid of the gentleman already spoken of, and of her friend, Mrs. Adams-until October, she found herself much improved, and was able to return home the following spring.

period, she was subjected to the influence of under physical organism. veloped spirits, who seemed not so much inclined to do evil as to oppose growth. They would, however, at times become very much excited, and seemed almost demonical. She was also permitted to see spirits which appear to have been in a still lower condition. She describes them as an ocean of human beings, all red and black-none of the light from above shining there, but call dark and lurid. The effect of this influence was to produce the most intense mental anguish, not only with her but with Mrs. Adams, and the whole family.

She can now, however, look back upon this time of trial and suffering as being necessary and beneficial, and feel the truth of what Channing once said to her: "That it was hard to thank God for trial when the heart-is-filled with anguish; yet when in after life you go over the ground and find beautiful flowers springing up where the tears had fallen, you will feel grateful for their beauty, and their perfume will be wafted to others."

To-day, that promise is fulfilled, and the numbers who visit her, and through her have felt the nearness of their spirit friends, are gathering up the fruit of the seed thus sown, and in their turn giving

She could now, through Mrs. Adams, see that the spirit-world was real, and has from that time to this been able to behold the interior, both of animate and inanimate existences, and has thus been saved from the fanaticisms into which some have fallen. She has been shown constantly, that the kingdom of God is within, and that to-day man must find heaven there.

In March she returned to her home in the country, where, until her spirit friends could make her know their wishes and understand the wisdom of their teachings, she was controlled mechanically, and placed in favorable positions by much out-door

In this way they continued to operate upon her for six months, until there had been considerable expansion of the chest and lungs-one of which had been neptly wasted away, were restored to a comparatively healthy condition.

She was now told that she would be required to perform her part of the agreement under which she had been cured. But they, in the enjoyment of renewed health and a large circle of friends, had almost been forgotten, and she rebelled, until by an attack of typhoid fever, she was brought so near the

place, she complied, feeling that if she must submit mother to place her child under Miss M.'s charge, to become a public medium, she might as well com- she did so; and not only were the same facts elicited mence at once. But her spirit-friends had not so in regard to the disease and its manner of treatment, as she had been told she would.

A, the time, in compliance with spirit direction, she | She is now entirely well. I. V. Mansfield, No. 3 Winter street, Boston.

a note to his spirit-friends in relation to a lost child, vice, stands deservedly high. The spirit addressed not being present, another little one on earth, neither had he seen him in the as a public speaker, she is much liked. She presents afterwards said, "If he is in the water we cannot manner, making it appear, as it truly is, a reality, see him." Miss M., at this moment, without knowing and a reality more enduring than the things of the the circumstances, came from her room, and was requested to sit down and tell what she saw. She imsaid, "His body. The boy is drowned. He is lying who are similarly organized, that can have any just on his back with his hands up. Men are near his lidea of the trials and annoyances to which they are body, seeking for it, and will find it soon," This subject, and we should therefore adopt the general was late in the day, and upon being told, after com- rule, that in proportion to their impressibility and ing out of the trance, what she had seen, she said delicacy of condition, in just that proportion will she should not place great confidence in it, as she they be entitled to more careful and kind treatment was much fatigued, and quite unfit for making the than those of us who seek their aid, because we have search. In about two hours afterwards the gentle not their capacity. By doing thus, we shall not only man called at her house, and said the boy had been increase their comfort and happiness, but, at the found in the place and position exactly as described same time, promote our own interest.

In another instance a person who visited her by pecial appointment, for a medical examination, was told by her, immediately upon being entranced, that the money he supposed stolen from him the day before (which was quite a large sum) was accidentally dropped from his pocket, and would be found in a cited, that he horried away without waiting for his examination. He returned again in the afternoon, and said he had found his money through the information he had received from the medium in the morning.

These circumstances are inentioned simply to show the extent of her powers in this direction, and how they are often exercised incidentally, and without that he hoped Spiritualists would become more and any volition on her part. But she refuses alto more charitable towards one another, and towards gether to attempt, search for persons or property, and especially the latter; but she cannot control her and leave others to do the same. spirit-friends, and when they see it to be wise, they use her in this way.

She has passed through several stages of developgive all the manifestations that ordinarily occur, except those of a strong physical character. He organism is not sufficiently strong for these, and they have rarely been attempted through her. She sees and thoughts-he speaks well. He labors when and nverses readily with persons in the spurit-world, while in her normal condition. She has answered are acceptable to all. sealed letters satisfactorily; has been used often to that she should thereafter become an instrument in | read spirit telegraph messages; writes both in trance | the subject of Spiritualists' picnics and free convenwork for others. After remaining at the spring—and for making examinations of diseases, and prescribing in State organizations, or in any organizations. receiving the benefit of its waters, together with the the appropriate relicities. It is for this that she They are incapable of discovering, receiving and seems to be most admirably fitted, and her friends propagating new ideas. A new truth cannot enter in the higher life, who have watched over and aided ther thus far, are now inclined to have her devote with Mrs. A., in whose family she remained until ther energies mostly in that direction, feeling, as all may, that there can be no harmonious, mental or ignominy. Hence comes the necessity of pienics and Although much benefited, physically, during this affectional action, without first possessing a sound,

She now proposes to devote herself more exclusively to the cure of physical diseases; and, in order The work of reform is to regenerate ourselves, and to do this to the best advantage, she has, in connection with Mrs. II. P. Jenness-who has long been favorably known-taken the house No. 13 La Grange Place, Boston, where she can, when desirable, accommodate her patients with board, and pay personal attention to their treatment.

She has recently had a young girl placed under Rowcharge, who had been for a long time subjected to various kinds of medical treatment, without benefit. was suffering. The first examination by Miss Munson, gave a true diagnosis, and in three weeks the ecovery.

In another case (as a last resort,) she was asked suffering with an aggravated typhoid fever, and the love. This was the theme of the convention. disease had so far reduced the patient, that there was no hope of recovery. In her hands the child made the most garbled statements in relation to this immediasely began to improve, and in a few days hideousness, could not be worse represented. This showed clearly that it would be likely to recover. It was done beforehand, and the mob of Utica was has been constantly gaining in health since, and, called upon to put it down-peacefully if it could be, although obliged to contend with the deleterious in-but forcibly if necessary. And for what was all this? Simply for an effort on the part of philanfluence of drugs previously administered, is now doing well.

In a former number of the BAXNER, there may be generally, which could have come from none but a

An interesting child, seven years of age, who had seen under the treatment of a regular physician in | tell you not to believe a word they say. a neighboring city, for nearly three years, for a discuse which had reduced her to a mere skeleton, was,

spirit-world as to see the wisdom and power at work | under the charge of Miss Munson. The mother at there. She now joyfully consented to do the bidding first demurred; but at length consented that an exof those friends in the other life so much wiser than amination should be had, which was accordingly herself. During this illness she saw her own con- done. The spirit controlling the medium at the dition, internally, and prescribed appropriated reme- time, said the disease must be quickly removed, or dies for her disease-though she was much of the dissolution would speedily ensue. This was the first time unconscious of what was passing around her. intimation the mother had had that her hild's life In the following autumn the wited New York, was in danger; and, although auxious that another and spent one time in the family of the genteman physician should attend her, she was not quite prealready spoken of, who nided so much in effecting pared that an invisible one should take the case in her card at the spring. He was a Spiritualist and a hand. Her friend advised her to test the matter, and mediane, and first called her attention to the subject recommended her to visit Mrs. Little, (another healof Spiritualism. She was here told that, instead of ing medium) to ascertain if what had been told remaining in New York, as was her purpose, she through Miss Munson would be corroborated, and if should go to Boston. Desiring to visit the latter so, if the spirit (Dr. Fisher) would recommend the determined, and after long-continued effort to find as before, but the lady was informed that he (Fisher) some and establish herself, she was obliged to re- would be present, and consult with his brother turn home and remain until the February following, Physicians in the case. Accordingly the mother placed her daughter under Miss M.'s charge, although After a brief period she again came to this city, the family doctor objected. The chief cause of the and, during the time which has since clapsed, her disease has been entirely removed, and the child in powers as a medium have been satisfactorily tested, three weeks' time, gained seven pounds in weight.

ngaged a room in the same building with those of Instances such as these might be cited to any extent, if it were necessary, to show that the influence While here, a gentleman called for a sitting, but find, which acts through her organism is one which can ing her engaged, went to Mr. Mansfield and addressed be trusted, and that she, as a medium for such ser-

Miss Munson has recently, on many occasions, spirit answered, saying, that he could not find the been controlled by spirits to speak in public. And, spirit-world; but he thought he would be found. He the philosophy of Spiritualism in a clear and lucid material world.

In this connection, and in conclusion, we bespeak mediately described a boy as standing before her; but for her, and not only for her, but for all mediums, aid he took her to a wharf, and was pointing into the most careful and kind consideration on the part he water. Some one asked, "What is there?" She of those who require their services. It is only those

### Reports, Ac.

SPIRITUALISTS' PICNIC AT ABINGTON, Wednesday. September 15.

[Reported by Dr. Child.]

The number present was about five thousand. Dr. Gardner appeared on the platform, and after some introductory remarks, said that Henry C. Wright was present, and would speak in relation to the free reform conventions at which the public finger of scorn had been pointed, and upon which the public press had heaped their vituperations and venemous falsehoods in great abundance. He said all-would do for themselves the work of purification,

Dr. Gardner was loudly and unanimously called for to not as President for the day, but positively declined. Mr. Mansfield, Mr. Wilson and Mr. Young ment, and has been able, at one time and another, to also declined; and our good friend, Mr. Blood, of Lowell, was chosen, and acted well his part through the day. He governs by kindness-he governs well; he speaks simply, as he feels the natural flow of his where he is called, without reluctance, and his labors

Henry C. Wright said: I have something to say on any church, without producing disturbance If a new truth happens to come into a church, the "necessary steps" must be formally taken by that church to throw it out, and brand the bearer with conventions-such picnics as this, and such conventions as the Rutland and the Utica conventions.

The church teaches you to do God service, to work for his glory, and let your brother go to the devil.

do good to our brother. I attended the Rutland convention recommend you all-every one of you-to read the report; it is for sale by Bela Marsh, It speaks for itself; it is an index to mark the advancement of progressive ideas of the nineteenth century. They come from hearts that seek the good of humanity-that love and sympathize with the oppressed and down-trodden. The New York Herald, New York Times, and Boston Courier, and all the secular, Satan press, earicatured the precedings of this convention. This false posi-It was admitted by her best physician that he did tion of the press will be exposed. Horace Greeley has not even know what the disease was under which she already written private letters, stating that apologies were due for what his paper has said about the Rutland convention.

The Utica convention was called by A. J. Davis child was discharged in comparatively good health, and his wife Mary, the object of which was te disrequiring nothing but care to complete her entire cover the origin and cure of evil. The fundamental principle of this convention was the same as that taught by Jesus of Nazareth, viz.: to overcome evil with good-to conquer with love; the only conquest to visit a child, between two and three years of age, over hatred existing in the world shall be made by

> The entire press and pulpit of Utica had previously convention. Billingsgate and Five Points, in their thropic men and women to rule by love-to govern by

The discussions of the convention were earnest, found a letter from a distinguished gentleman in heart-felt, and deeply interesting. On Saturday New Hampshire, who upon applying to Miss M. for meeting-but they did not; humanity is too big, a sitting, was much surprised, to get not only an ex- now, to have a convention like this broken up by a amination of his physical condition, and a prescrip- mob. The Mayor of the city of Utica attended the tion for the disease under which he was suffering, meeting, and was pleased. He said to the members but a learned dissertation on the human organization of the convention, "You shall not be disturbed." His officers were present, subject to his command. On Saturday evening the mob again gathered, but erson well qualified to treat the subject. He was the Mayor was again there with his sheriffs and pothe more gratified, as the prescription contributed lice, and he said, "Fear nothing, there shall be or very much to improve his physical condition, so that |der." The sheriff stood up, and said, " Every man e is now rid of the disease with which he had been that produces the least disturbance, shall be immediately put into the lock up." The convention ended in peace. The vilest accounts of the convention have been published in Ution, Albany, and New York. I

Mrs. Mary F. Davis delivered a lecture on the power of woman; it was one of the most valuable, I over heard. Mr. A. J. Davis made two or three some two months since, visited by a Spiritualist, addresses, and they were to the point. Mr. A. E. who, on learning the facts of the case, recommended Newton made one of the finest addresses given at the to the child's mother that her daughter be placed convention. The addresses of the convention were

valuable. Could the world have then heard without riduals, then should think out and talk out themselves

demned. you, but they will love you for that in you which out, because of the past, or the conventional present. merits love. Wives, would you have your husbands Be true unto the God powers, so high and immenove, and your husbands will love with a free-love.

Mr. Cluer said: Until two hearts meet, sympano true earthly marriage. In the present day where prayer, freedom in thought, and freedom in the love of men, women, and freedom in the love of God and laws of man-which laws oppose Christ, nature, God and commen sense.

When a poor, miserable, ragged, hungry, suffering child, comes to me for relief, I trace that child back to its home, its government, its bringing up, its the bondage, that have grown out of human law. fallen upon the delicate tendrils of the poor little child's spirit, and all the sweets of real happiness The free-love of God, and nature, and iberty, is unknown to the child and its parents; human restraint, inharmony, the devil, and hell, is where free-love should be.

Mrs. Fanny Works, in a trance, offered a prayer; after which she made some remarks; then improwere here who could talk. Mr. Wilson asked him if vised the words and music of a few lines of poetry, he would say something about Spiritualism. which we regret our inability to present.

Mr. Robson said: I am an Englishman; in my country hardly anything is known of Spirltualism. n my visit to this country during the last few months, I have learned much in relation to the subject. The facts I have gathered I shall carry back as pearls of great value. The people of England are freedom and liberty to all, though some are black. Are such the practical effects of Spiritualism upon

Many voices in the congregation simultaneously and emphatically responded "Yes!" The President said, let there be a more general response from the thousand people, in one united voice, responded Yes!"

If Spiritualism does this it fills with my heart with joy, and I shall bear the happy intelligence to my countrymen.

Mr. Pardee, entranced, said-I think I intrepret

tright the gospel of this occasion, and of you here this day, as that of freedom. Cut loose, for a while, from the occupational business of daily life, catching the instincts of all things here around, and kissed by the untrainmeled winds, you feel to think and peak and act with freedom. But I would translate that freedom from this occasion into the body of all occasions, and enlarge thus the area and influence of it. Now, pext to purity, what is needed is-what? -freedom to think, and speak, and act. I know very well that unless a man can, he will not think, nor yet speak, nor act. But while these may be not be developed in all the capacity to think largely and freely, there yet lies latent that capacity in all; and peneath the electric touch of inspirations, so copiousy and richly failing now upon every land, that capacity—the God within—may come forth. In regard to thinks, or thoughts, permit me to remark, men hold that they manufacture them. Is it so? Let me tell what I think a thought is. In doing so I will try and define what is truth, and what is an idea. Truth is independent of man-existed before men or spirits. It is a multifaried expression of Deity-a something fixed and certain, and inde structible in its sphere; and facts are but the living, external expression of the inmost-the truth. But dependent upon men. For instance, a man conceives an idea—that is, he gets an impression of a truth, consciousness—all things, internal or external for sympathetic, instinctive connection with them. An dea is something larger, finer, more suggestive than a thought; it is oceanic, while thought is like a stream, many of which flow into the ocean. Many tions are but impressions. Now, as to free thought, shall break upon their ears in sweetest melody. the greatest foes thereof are fear and prejudice. Fear is a spiritual chill-a fever and ague attack, such as they take out West, which closes up and collapses a man. When he should be open to the reception of truth, he is shut up and closed. Should dislodge-the-load, and-open-and-purify-the-being, known. A fresh meal can then be taken. Now, if a man is Dr. Gardner stated that he, through various me-

strikes the olfactory consciousness. If, then, a man is closed up and collapsed through fear, or blocked up and choked with prujudice he cannot get free Dr. Gardner said that in the last three or four thinks-think largely, or with freedom. The preju- years, in connection with Spiritualism, he had passed dices of men are like big bull-dogs, keeping watch through storms of slander, calumny, and venomous at the gateway and portals of a man's mind, and vituperations that, for the wealth of the world, he will not let any one pass in; or, like hump-backed would not pass again. He said that through many monsters that sit the soul before as within, and keep mediums, much had been said to him about going to off all truth-visitors. But the sword of truth, now Europe, and he had a sure confidence that these pro red flaming and flashing through all the lands, as if phecies would be fulfilled. Ho had the sure interior held and weilded by the right hand of God, shall cut knowledge that he should go to Europe, and with the in twain and decapitate the monsters. And there mediums who should go with him, he would carry can be no free expression without free thought. Let Spiritualism to places where it was unknown. He

men be as free in one sense, to express as to think a had not a dollar to go with, but he knew it would be thought! It is true it is not wisdom, nor heavenly policy, for a man to say or talk all he thinks. A heavenly policy, the child of wisdom, is not a lever, the time, his efforts, and his money, was in like an earthly or selfish policy, to move one man the past, is in the present, and should be in the fuout of his place that another may get in it, but an ture, devoted to Spiritualism, above all things else. adaptation that recognizes the law of condition, and the circumstances of the hour. But yet, men do not elicited much praise, the directimentations of the hour blay of hear and projudice. But what is the Gospel of Other speakers occupied the platform, whose reto-day, or one of them? Is it not that of human marks we are unable to report.

and individual right? It is the age, we know, of individualization. Indi. well ended.

prejudice, all would have admired, and none con- -not fearing the man of politics, nor the man of pulpits, nor yet that other most influential and ven-The only fault charged upon the convention rests erable personage, with so vast and extensive expanon the sensual world's estimate of free live. What sion of crinoline, and with a power so omnipresent is free-love. The love of Christ for humanity, the —Madame Grundy. And let a man, too, act out him-love of God for his children—this is free-love. Hus-bands, would, you have your wives love you? If so, truth, a noble thought, as you would take by the then make yourselves loveable. They will not love throat and throatle a tender and pure young child; you because Paul or any body else tells them to love por, on the other hand, be fearful to talk out and net

love you truly, with a free, boly love? then make surable, within you, and which seek externalization yourselves true, kind, affectionate, and worthy such in the free, healthy, just act. In this connection, if you will permit me, I will answer a question propounded. What does Spiritualism propose to do? I thize, pass through trials and affliction, toil and answer, three things: first, to prove immortality; abor together, then sympathize and blend, there is secondly, to develope the God in man; and thirdly, to unfold and externalize and practicalize divine is the lady, who makes any pretensions to progres, and practical plans—such plans as take hold of sion, who is not a friend of freedom-freedom in every department of human life and activity. So. while the State is falling to pieces of its non-praying diseases, the church, becoming defunct through innature? In common sense, in all nature, in all the anity and marasmus, and the social life of us is aws of God, there is nothing to deprive man of breaking out with sores and smallpox, signs of the liberty—nothing anywhere to be found, except the corrupt elements that course through all its members. the angels, who look down from the battlements of the skies; and keep watch and guard over the progress of the race, are to unfold, and are unfolding, plans which they yet will effectuate, through prepared and disciplined agents in the body; and so give us a parentage, and what do I find? In all cases a want of freedom—a want of liberty. I find the shackles order, and healthful peace. Let men, then, aid in the work, by thinking, speaking, and acting with freedom, as becomes men, and as is meet they should do, because of the God within, and their destiny.

At this point the convention adjourned one hour. In the afternoon, Mr. Wright was called for by many volces from the audience. He said that he could talk forever, but he felt that many other people

He said: Yes. I do n't believe in immortality; I know it. The question is asked me, where are you going when you die; are you going up there? I answer, No! Are you going into the lowest depths of misery? Yes !- while one soul remains a sufferer there. My sympathy, my spirit shall be there. When I am a spirit, I am going to live here, on this very practical people; they ask for works. I want earth. It is my mission to make this planet my to carry back with me to Eugland a report of the paradisc. When I leave the body, I shall do just good that Spiritualism does; that it makes people what I am doing now. To go to the place where the better and wiser; that it leads men from vice and wicked cease from troubling, and the weary are at crime, to honesty and purity of life; that it brings rest, in my condition, and the condition of humanity, is where I do n't want to go. To go away from myself, and from this world, all full of undiscovered glory-truths which I am yet ignorant of, I have no desire to do. I have wants to be satisfied; and I want to work for a living. I love to be loved; I love to be petted; I have a work to do to make myself worthy to be loved. All want to be petted-lovedcongregation to Mr. Robson's question; and three to be cuddled in the bosom of everlasting love. The work of Spiritualism will unfold love; will make the hearts of men pure; will reform the domestic relations through which humanity will be redeemed.

Brother Robson, I brought you here to see a specimeu of spiritual picuic parties in New England. 1s. there anything bad? Is there anything wrong? Is not the response to your questions made visible in the actions and behavior of these people? These are the people scoffed at and reviled by the clergy and churches. And these people are a specimen of the great body of men and women in America, that are Spiritualists.

John Orvis said-All here are in some sense Spiritualists. Each one has convictions from his own point of view. We may differ in some things, but in one thing we all agree, viz: that in Spiritualism there is a power that shall make all things subject to its influence. A scorning, sneering world shall bow to it, sometime, in holy reverence and love. Through this influence humanity shall be regenerated, redeemed. To this power I am willing to dedicate my efforts and my life. We have not the whole truth on any one subject yet. There is no relation in life which Spiritualism will not regenerate.

Mr. Orvis distributed circulars and made some remarks on some new and practical commercial move ments which were now being made by a beneficent association of Spiritualists in Boston, the plan of which is from spirits, and the object of which is to relieve the suffering poor and restore greater financial equality among men. This project is worthy the attention of our spiritual friends. The office of this association is No. 9 Batterman's Block, Lincoln street Boston.

Miss Amedey, entranced, said-The mighty cause or its external living form and life—a fact. All of Truth is rolling on by the power of the Infinite. things magnetize, and put their impress upon man's I see smiling faces rising before my spirit eyes. of Truth is rolling on by the power of the Infinite. They rise up in multitudes, and as they rise, they he is related to the two planes. He has a certain shine-each one like the glorious sun. Thousands and millions are the notes sent forth by these hosts of holy angels. Are ye seeking for these notes they bring—these flowers of thought they weave in garlands for you? Millions of angels are around and thoughts may give a man what may justly be termed above you—they rejoice—they are singing the mighty an idea—something vast upon the internal, sweep—chorus of life, light and love. They bear to earth ing and comprehensive. A man, then, when he new thoughts, new life, new actions, and in the thinks or idealizes, but gives back a response to the truths they bear is found the seedlings of immorimpression made upon him by truth—by fact. He tality. These truths unfold the light of heaven, and does not dig thoughts from himself, as you would in this light the seeds of love spring forth and bear silver from the earth's bowels. Men differ in their fruit. The prisoner and the oppressed shall be set thoughts and ideas, as do their organisms. Concept free, and the music that bursts from angel-harps

Miss Amedey improvised a few lings of poetry, which were touching, pathetic and beautiful.

Mr. Wilson, of Toronto, Canada West, now proprietor of the Fountain House, Boston, gave an interesting account of his conversion to Spiritualism, not a man rather have pouring through the veins and also the cause of his removal from Canada to and arteries of his spiritual constitution the rich Boston, which was entirely under spirit direction blood-life of inspiration, of freedom, so as to be open and against his own will and judgment. We have ever to new truths? And prejudice is the stuffing not sufficient space in this report to give the deof the past—its error, and its misdirection. Why, tail of this history. It was full of the most extramen afflicted with prejudices, are blocked up, as ordinary tests, prophecies and their fulfillment. In rivers are, by slimy bars and sand banks, and the it was one very important fact revealed, viz: that stream cannot get through—such are like one who in every act of life exists the control of spirit power; has eaten too much corn and potatoes for the health- which fact to us is hidden, while to him, through ful digestion, and requires a spiritual system of his uncommon susceptibility to spirit-impressionspurgation, called the process of Spiritualization, to through himself and other mediums it was made

full of prejudice, he has no room in him to entertain diums, had been told of Mr. Wilson's coming to take new angel-visitors-truths. Why thoughts to be the Fountain House, all of which had proved true to anything, must be something-things or nothing the letter. These prophecies he had received at dif-They are in their spheres as substantial entities as ferent times, for the last three or four years past. are spirits. You cannot see electricity, nor the From these prophecies, and their fulfillment, he felt aroma of a flower; but both are substances, or they confident that spirits around and above us can and are nothing. When a man is impressed by a truth do control our lives in business, as well as in thoughtor fact, or receives such through transmission from Four years ago Mrs. Penbody, in a spiritual vision, another mind, a certain something and substance saw and described Mr. Wilson, and his present conlodges in the fine interstices and receptive vesicles nection with the Fountain House; and when he came of his brain, and there is digested, just as the sub-into her presence last July, without an introduction, stance—the very fine substance called an aroma—Mrs. P, said, "I have seen you before in a vision for

Dr. Gardner said that in the last three or four

H. E. Atwood-improvised verses, and sung, which

The pienic was well conceived, well performed, and