

| 43,00 Per rear in advavce. $]$ |
| :---: |

## Eiteraty Acpartment.



WILFRED MONTRESSOR; THE SECRET ORDER OF THE, SEVEN.

A Romance of myetery axd crime.

## EOOK THIRD.THE ARREST.

 CHAPTER XXIV.of the burg bary. monning sueceelec the night Mrs, Williays had ben entrely uneonscious
 around the anartment. Thelf to to stive and gaze
ing near her led-side in the same position as ond
$\mid$
$\substack{\text { not } \\ \text { nid } \\ \text { ind } \\ \text { ind }}$
























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 continued. in the adjoining chainber were start-
the byys in the Jed from their slumbers by their mother's sereams
ent timity aproached the coor the apart-
ment, which was standing ajar. on peeping
and ment, which was standing aigr on peeping
through the crevies andlbelotaing strange wo
man near the bed side, they retired from the



CHICAGO, MARCH $6,1860$.




## 

































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 bited dy un unet pimer insite-- the eliesing
















 shelf


 collesion an thelr part, and 1 an etrally cent
vincel that young Frankie Gumel is not in impositer:- I Im yours

An Exetung senie
An excitiv seene arce oocerred at Alca-






Gubitit Depretmont.
senen 3. winace.






Bu, M. Gizant

 Torthey of ort ourcial spport, The gentemant


 Fall: ofile is 410 , Karnes stret, San Franciso.

| Ise ine |
| :---: |
| of the |
| ofe an |

Antioch.
of the Ean Joaquin river nean its itesouth bant its existence it hrsa gever been Somelow, since
 en Old School Congregationatist preacher came
amons them. Things weation swimningly for among theme the prospect wis so fair Eor builuing that they would builid a temple for their God in
which to worship him. Query : Had their (God to sleep out of donss over night in Antioch until
In Rovearber, we received an invitation to
visit the place, and give them somie lectures on Spiritualisim. We gave three lectures, and then
wended our way to somervill village lying in the foot-hills a around Mount
Disble. Thinking that gy und gone for good, the Rev. Spirifulisn, and gave notice accordingly, that
ne would oto so on the nest Suuday. Word was brought to us of what was to transpiret, and we
thountilisn was to be killed we wought ilke o be petegnt end se how the hine
vas to pe tecomplished. so we made it in our way to be preene on wa a tame attiin, and
ten to his discourse, If was a weak brain, Mr. Woods is a very gool man, but there is no danger of his sething the "woods" on fire with his
intellectual efforts, I was greatly amused at could quote one passage from the Woun of God,
hat was of more value than all the savinge of philitophers that ever hived," And what pas-
sage do you think it was: Nothing but the vas indebted to the great Chinese philospher Are the Orthodox clergy as ignorant, indeed, as they appear, orare they dishonest:
If ignorant as titey appear, they are oljects of We gave quite a number of lectures in the
place, the result of which is best made known by a remark of one. of Mr Woods members.
He said, "It was tow bad tor the Devil to send him here just at this time. We can't yaise the Have to sleep out of doors orer night a while longer.

dyspensid. They would naturally become mel-
ancholly and low spirted. They looked upon their sutheringasa dispensation of Providence,
which they must endeavor to be resigued to and bear wth all the elristan fortitude imagin-
able. kind of second nature to them, so that they
would almost cease to eomplain. By and by they would beeme astonished at their patience
under the chastening hand of God, and begin to versation with their favorite pastor would give them occasion to confrm their faith, and they
would comply with his invilation to unite witi But shortly atter, along comes some good physiofogist, who readily cures thent of their
dyspepsia, and lo: to their astonismeyt, when
their dyspensia stept ont,ticir relition went ont with it.
They are in a sad dilemma now ; they do not hey did not have any religina, least they. should a hypocrite, theyput on
become one in reality.
But this demeaning mankind in their relation Their Creator, all grows nut of the false idea pay. We take the ground that we do not owe
God anything ; and it is fortunate that we do not, for we have nothing to pay with, Gence,
if we are indebted to Gol, we must remain in a state of bankruptey to all eternity, unless Goi
should do wrat he never yet has done, namely: Enact a general bankrupt law whereby we may
may escape. How it can be made out that we owe God anything, is more than we can divine.
We never made any bargain with Him, nop
have we ever been consulted by Himim with regard to our interests.
He never asked us whether we would be born of Peter and Marinda, or Joshua and Corinda,
hut sent us into the world with just such a contitution as Peter and Marinda could give. He ings of Marinda, while we were in a state of sions should 多 indeliily stamped upon our gard to our surroundings in infancy, nor our childhood, young-manhood, or more advanced
ears; but He has foreedus along by an unmistakable power, on the stream of time, to ye knocked whithersoever they would. We have had off from us by this process, but some yet reme and we expect they will in time be removed his work will cease until we tecome shaped nd fashioned
lect's desigus.
But when the square or the Matter shall be hall become a well wrought stone in that spiritual temple that shall rise like
our God forever aud ever.
But on the other hand, Godowes us all. that nd we need not have the least fears but what the indeltedness will be promptly met. Thave
long since quit telling God what a bungler He y good, christiane frends to to the tom to
$\rightarrow \rightarrow+$
Is it possible that we live in a christian land
and such villiath at the liead of those chureches which claim to be christian? Has not the
darkest of those days passed away which admit deeds to mean and contemptible for day every reteeming quality which sthould place still in our utter disgust and condemnation, we The deed is thist to the animal. $A$ very excellent nembe of this place, in good and regular standing, one Who had adways freely supported the church,
and by sadoing had helped to support its pastor,
to lazy to work. He was confidei, hits honor
would not suffer ly expressing himself in this mle would, like the fair exotic, wither and die transplanted in his breast.
Grass Valley, Californa

## Original Cssays

Sorron Jouman:-The following lines ar Loird myeon a Amiriteanise.





 Beibrateretion pespled earli

 Its glance diate ocer all to me, bes,
While sun is quenched or systen breaks,
Fixed in its

## $-$

## The Weati Penalty Examine

A true system of human government still re
mains an unsolved problem. What code of le
islation
 pher a proper solution of this problem, opin
tone-
veugefullaws should be repealed $;$ all haws which take away humain yife all laws inconsistent
with Christian principe, and a mider and con-
seouently more cetsain punistment. sibstitut seguentyy more certain pu ot
the practical advantages of
experience fully demontrat
The peral codes of nations form the enost im portant branch or legislation, yeit they most im
het darkest and saddest
 lond marks have been whanted, to gost carefin the
rights of property. The legistator has favared
the selfish rapacty for unjust power, instead o listening to the voice of
the dictates of humanity.
An eminent writer has said: "When the
rights of human nature are not respected, those rocent as well as the gy destroyed, Theye stifered the
or rack mad the torture , beencxasosed to wild beasts
and nalted to the cross, with other modes eaual
If shocking to decency and humanity. By the laws of England, in hie eighte no lentury
clipping an Euglish sliling was no les that
high treason. The heart of the ofender was torn from his body while in his death agonies.
nan then burned. And this was a law of Engs
hand and for centuries, Stealing a fowl, or breaking
land a cherry tree, and a hundred other trivial
dowal offenses, were punishable with death. Well
minht the angels weap at such fantastic tricks
before high heaven.

$$
\begin{aligned}
& \text { before high heaven. } \\
& \text { But thanks to tuth }
\end{aligned}
$$

anity, such aggravated systems of injustice are veing numbered among the things that were cution for opinion's sake, can no longer be en
forecd The right to worship God according to
the dictate kings nor priests are infalible, ant capital pun-
isment isbiment islosing confidence and.power. Tlus, constant innovations buve been going
on, undermining the fonndations of tyranical power, until, in most countries, the punishmen
of death lia been restricted to a few of the
greatest crimes, and in some instances, ts total tholition has, becone a practicicl tace. These
examples, and those furgite ly history, like
Enshes oflight in the tong night of human errors fashes of light in the long night of human errors,
afford proofs of a better and more just systen of
laws than has ever befen modeled from the ofd But whence came this pretended right of gov-
roments io intict teath as a penalty On one side we have the answer: IIoses taught this
doctrine, therefore it sanctioned by divine au-
thority thority; and on the other, that God, by precept
and example, has denied to society, an well ast
he individual, tie right to take human life the individual, the right to take human hre-
hence its exercis is but untration und repated
murder. The Mosaic code, and the covenant murder The Mosaic conde, and the covenant
of Noah, Has always been a frite resor for
he advocates of blood. Driven from every other cotades, of they are sure to intrenect then-
selves amid the types and traditionsofu system
that has long sibce passed away. It is the ready weapon long sh the political and spiritual despot
what ever used in every age to opose the great
heforn has ever used in eyery age to oppose the great
reforms and moral improvements of the world.
From the same source, and with quyal propiety,
mimat even slavery ind intemperance be justi.

## might fied. The

Which we will not diseuss, was the designed for or a peculiar, peeple, under peculiar rication to any
and has no referece nor apicite
ater nation or people, except sucrpparts as the

 Moses said hate your enemies. Christ ssid Iove
hem. The llun on Moses ithe law of man. The
law of Christ is the law ot God, The divine
 revelation, universal is it its application, ng proz
viso was annexed to ti when it was given, and
is needs


 act, the ond sas revem of mod by his every word that will give last-
ing peace and happiness to mankind Wy veaceand happiness to mankina est any on
When God set m mark upon Cain lo
hould kill him, a mosi significant example w

 ces











 single instance where it has proved necessary to
murder by law, and we wil name a thousad
innocent victims to this blody Moloct of wickedness. If the example is so neecssary for the
prevention of erime, why have public execotions
been abolished in Wngand and nearl every
ceivilizd
 Men are learaing a a ligher course of octing.
There have been instaces of murder som ifter gallows,
 farther resort to private ones, A punishment
cannot be necessary which fosters a propensity
for crime. We should not forget that the object of pun-
shment is to preent rime and reform the
crimina. The latter ofject is never attained by apital punishme. How effective the formee
has proved, let histor answer. Inas thaen ob-
served in China that, in proportion to the fre



 he "conversed with one hundred and sixty:sev-
en convict under sentence of eatho one hun-
dicel and sisty-fou of whom had scitnessel preOn the authority of Digtorus siculus and
Herodotus,
in death panishments wre enforced In Egypt, for a period of cifty yecrs. Stated
kind or tabor were substited with success for
he death penalty. By the Porcian tuw, it was the death penalty. By the Porcian law, it was
enacted that on citizen of Tome sinuld be pan-
ished with death. This law was in force during the most dearishing period of the commonwealth, and was conidered so just and beneticial
by he homan popid, that Cicert in the height
of his fame was sent into exile for its violation In this period," Writes Bliackstone, "the repub
 Russia, a pericd of twenty-five years, the death
penalty was not inficted From that time to
The peresent it has ven seldom exercised, and the gresent it has veen seldom exercised, and
Russia is one of the countries in which the least
number of crimes are conimitted, In Belgium,
and
 and when executions began to decline, marder
deelined in atout the same ratio. This experi.
ment of atolition in Belgium is now sail to he

 of a century, and at one time the prisons of the
Grand Duchy wert enirely enpty It may
asked why, at a later period, the punishment
 by a forerign conqueror. It excited the envy of
Napoleon, and by the code of Levpold was whol.
ished. But today capital punsiment in
only a stranger to the laws of Tuscany, but it is only a stranger to the laws ot Tuscany, but it
abolished hroughout the whote Fingdom
Italy. In a word, all history, experience an


 Not only is it agianst the tachangs of true
reilition but it is incompatible wititevery prin-
ciple of good government. It is the manin trunk
from which spriugs all the branches of evil in from which spriugs alithe branches of evil in
criminal juriprudecee.
in itser ellicienghtened Thantion is our insing contidence
 of the courts are executed by the Government.
In Prussig nearly nine tenths of the penalties
were commuted
ending with 186aring a period of five years ending with isg,
In Austria there was about the same propor
tion intun years ending with t8i, and at the
present time the.death penalty is virtually abol. present timy
shhed.
In Portu
for twenty
prisonment
$\qquad$ the lamer ending with 1863 and sis years
the liter ending with $186 t^{\text {ninety }}$ per vent, of
the semitences to death were comumed,and quite
recent


 Capital punishtment has been peaty y abolishe
by many of the cantons of Switzerlanit
In England for many years past the exeer










 one has been tried and puaished mo anscordanc
with their provisions. We are not of that num
 us from future rebellions, or stay in a single in
stace the hand of the assassin. But we io he
lieve in lieve in $a$ system of laws suficiently mild the
there may alwaps bo a certainy in their ezect
tion. All laws which are not enforced impair more
or less the emtience of others Experience mas
tought that the law tor the punisiment of Irea sn is impracticable,
Ithas rot been enforced. The moral seans of the community is against
it. It has not and mever will prevent meg from commiting treason to their country. Let it
therefore, be blotted out from our statute hooks
and a alaw more mild and practicable substitutei Which will give us,as a people, bettel guaranties
for future satety and protection. With all ou
Christion iree press ; ina word, with all our pretension to good government and an elevated hamanity,
tue unequal and uniust egysition cor the pub.
ishment of trime in the Enited States has beer

 lin tiat, in the State of Pennsylvania, oniy
one crime was punihanbe with death; whine
the State Nof North Carolina there were twenty
three. This is only an instance ofthe nithe











 the number of population per in in other states
where the gallows is sitl in vogue.
Are not such facts as these sutict vince any candid reasoning man that this coitc
of barkarimm should be swept away. There are
a thousan intance to prove that exeutions
instead of peventing crime foster it and ere.
 The atternetive ofdeath by hanging wasppe.
sented the tury in the case ofcole for the mur
der of Miscock and between the two evils the



##  <br> 

 mesifin

RELIGIO-PHILOSOPHICAL JOURNAL


WY W. Wh Bowa, nome wer

To resume where we left of, All mings are
 of sature; but it is not so engy to always find
tze thire part. in win concede the existence of maxd and begly; but how mayy thousands there are who deny the exstence of spirit; and
claim that mind is only an effect, like the blaze of a cande or the tidk of a tlocts. With all reasons: Th.y call body, cause,
fect, or a result of organization.
 onsequently, indestructible. sad They are of necessity criven to the de-
zial of the existence of a God, or Gous; and Hence, clame that man is the highest entelli-
fence. All of tiese propositions I am calle upon tifferenee between us is this; they, hegia a te wrong end to reason, and conseguently reyo reason from cause to effect; but the trath is, wich we never reach. In answer to the firs simply refer the reader to my first articte and If simpy reatenini therein is not sufficient for the
ofjector, in is useless to waste words with surh objector, it is useless to waste words with such ing one, forthe they principles.
And in reppy to objection second and third,
1 will ask: What right have we to set limits w nature a and say to the Infite God," Nar-
row yoursif cown to our tinite senses, or we deny your existences" What night have we to wi that pertains to this little world of ours, is the sum total of matter? And that there is not in God's vast universe a cendition of matter,
aye: millions of conditions of matter, so abso tately separatea or disconnected from our mat
ter as to be imponderable to us, and yet in reali ty te far more ponderable and real, less subject have we to say that a drop of water does not contain myriads of living things and intelligent,
even, simply tecause we cannot see them with even, simply becase do we know that the vast oceans ot space with its myriads of worlds floatare not the waters and rocks and earth of some monster world embracing anl, and that we are
not animalcule in its waters? And that other beings inhabit its waters all unknown, and undreamed of by us-Gods nor times look in upen our daily life, all unknown to us, and whisper a thought which changes our
whole He, - mates us sometting elese. Or who for pastime let the hurricane loose, or unchains
the dogs of war, or pestilence at will. I say it is folly for us to assert that these things are so or to deny their existence. Let things and ac-
ing, deny nothing, but prove oll the with our
cept that which is in harmony cept that which which of necessity we must. Now, her is the evidence. Look, reader, abroad upo
earth and behold the finger-marks of an intell gence more than human. Look in the petals of every opening flower, upon the form of every
worm or insect that crawls or flies, and ask yourself, is this the work of man? And you at a condition of power wherein he is capable
of forming worlds and clothng them with life, then he will be no longer man, We remembe when we wert knee, but we no recollection of ou nursing days, and yet thase days and an the ence, as any that have transpired since; and existence dawned for snything. Gur mothers remember the pratting infiant of other days and not see lim for forty years; and she sees not a trace of her darling there. If we-could them side by side the mother would ssvear they were two individuals, Is not the child destroyed, up and absorbed in the man? And what reason have we for saying when we lose sigh remain man? Infancy is swallowed up in child hood, childhood in youth, youth in manhood manhood in old age, and old age in death Here we have the visible six of the stered seyen. so much for individuality, and identity whici
are talked so largely about in these days are taked so largely about in these days of
progressive ideas. As to the destructibility on matter, there are two ways of viewing this subjact.ter is being annihilhted every momegnt
mata matter is being annihilited every moment.
Subject t lump of coal to leat, and it soon ceas-

[^0]es to be coal; to us the coal is annililited. But
in the alsplute, there is no such thing as ann:in the alssinte, there is no such thing as ann!
hithitom, becuse in the atosolute, there are no
things, only one Infinite thing ; and the material things, only one Infinite thing; and the material
things of earth are no more or less than, the Hadowy projections of the master psycholo gist of the universe; and man is a walking som-
nambulist. That there are two principles in existence, I readily admit, that in, they exist to us and for us; but in realty, there is only one
mrincile, and which is the cause of the other. Attraction is the couse of repulion, for mate Love is the canse of hate ; sympathy is the couse Love is the catse of hate ; syfupathy is the cause
of averios. Atraction, Iove and sympathy are one, and the only pinciple in existence, Gual
is ant, inteligence is his son, fre his spiti, and Hite his body-and cannot be destroyed; but the
vasibe means by which the mandifests himself ate
 el on its eternal vayage, and grows as it jour-
neys, being in difterent boxes or luties from one
pore to another: and as one wears
 builds, Hist, mineral; then vegetable, then,
animal: din then, in the frrst sage of the nexs
degree, as man. What he wil be in the next

 ney , yon have not yet built your future home;
you stim belong to, and will for ages, perbais, ou still belong to, and will for ages, perbapis
cevolve in the narrow realms of mater and enserna:? Answer, The same mat resides in
all tiae lower orders, viz: The conselousness Now, the consciousness of vegetation, animal and man is identically the same, differiug only
in ceegree. Plants are sensitive, which is only Anotuer nanse for sensation or conscionsnes and nan higher stin; and the case of the
difference of degrees is the qutlity of the mutter It which the conscious-principle is mprisoned.
Some animais have no consciousness of tanger
intil intil admanished of tos presence by tecling;
File man whose organization is of such sug rior quality that he becomes conscions of danger
long before it linocks at hes dor: and yet, it is lung before it maneck at has door: and yet, it
through the sane medium, feeling, that each ome th rupart with external things, is
his soul germ rises in the sale of tueng, it is continually enlarging its sphere, becoming more
nd more conscions, more and more sensitu which more consclous, more and more sensthe,
whit if feels cyery throu of the grelitgence,
mation heart of nature or God. Aud here let mesay, visitle forms of nature, toe here it the hey to be inner temple wherein sits in dazaling the he mystery of mysteries, the regal soul, for
nath buil its own louse, and arocording to consciousness hath adorned and decoratel habitation; and its house bears some analogy a the house from whence it has but recenty manner of motion and expression of men, to sy, God is a pincinte Tell me, philosophets! What is a principle? nd what do we know of it, only as it embodies isself and takes form. Love is a principles but
what wnuld we know of it if it never toak to nd individualized itself in actions and deeds among men? All priticiples must emboly themselves and become visibe to man to be known at
ul. And when men call God a principle, and deny him individuality and personality, it loo o me like trying to annihilute Deity, an existence or out of it; and that all others are so onyy in the seeming; and that fire, Hit, and
intelligence is that triuge God or Intinite aria ciple, , - to so, knowing that it cannot be suclose are not things. How do you know they are not things? One thing is certain, they are not matter, and yet are something. For in these three (which are inseparable and therefore.one,
does all power and consciousness reside; and ble to define God, in our own minds so as to
five him form and individuality, yet we may learn of him by studying the books which he has written with his own finger, and spread
out before us, on ail sides, and find whole ser. mons in a snow flake, and volumes in a ros

## Tiniteg from Iht zedyte.

Brongen Jones:-Some hime ago, I addressed letter with one dollar inclosed and sealed let-
er, to Mrs. E. A. Clatin for answer according to the ndvertisenient in the Joonshl, which I have never heard from. I also addressed anoth-
er note to her, to hear from her about it ; still I got no answer. Now, it appears to me there is something wrong about it, for I was sure Idi-
rected my leters according to the adfertisement. If there is no such person, and if there is, it would be well to ascertain shout her responsi-
bility, in order that others may not bedisappointed by the advertisement, which should be course, as well as the reputation of the alveri-

| $\begin{array}{l}\text { course, } \\ \text { ser. } \\ \text { Please }\end{array}$ |
| :--- |

Pleased with the lively tone of the Jocrival am sincerely thy friend and fraterial broth
in the cause of humanity and progression. eedsburg, Sauk Conity, Wis. Eebo 2nd, 1849 Remanks:-The person referred to will take by Mrs, E. A. Claflin, we shanl advise our readrrs; if not, they will govern themselves accord-agly-use their own judgment.

Oux Childxen.



## GTRLE white hily




mime

 mim
mintime



Mow Monkessare Taken th Darkour.























 expecting of course that the chiflu would return
to toie house after playing ife mon monems.



## hi








 trace of fer was found, there was hope, sted




## whe she the

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 legs, and heebithe thear

 ■eygiopmosopmea pusulitime asgechmon,








 they win be compelled to answer wh, hefiere
liey can te ushered int fue reaims of ininite In this, then, is the grast mistake of the wrifron man,
The piby it the ninginical romanimation is a pati, or parcel

 part or the ininity of mater, so nust every
part if munts womderall make-up, bea part of
 veing a part of one quality of that intanity, we
tare a right to conclude, that lie is $a$ putt of
 ne fainite: An spapk fiom the throne of the
Wetoov in humble motoration before the thought: Cond is love, anch hatrathmits to this creatures
its thvine essence. It ghters eveywhere I
 of, so it has in the prostitute, but fit is there.
Think not, then, you suin, jou pions prefender. you praying christin, that any are lost, or that
aif of Gual's divine qualities are concentrated in sence of the "Gimp is love" gilsens fleautituly hough only sen by angel's eves, nind the lay
 be washed away, anilts hear enly brilliancy wih
ndeed Je visibe, even to your eyes Man then oes not stane, in the reviation of a solbect to God, the Infinite, but as a part and parcel of
him, oving no athegiace but to the fodelement of his nature; worshiphar no Goionly by
कheying the promptings within. Sheying the promptings withit,
ITEnce, the mateinalist will say, we have yoi,
The plyysical organizatiou, a part of the infinity of matter, loses in thise course of time tit idenitity,
and rewurns to and returs to that hom whence it sprung and
then what reason have you to suppose that the idee previling in Iudia will aot prove true that
Che inteligent principle will finally be atsorbed by Bram, and that, too, lose its demitity? The best reasons, ny trient, iat the whith. We le-
sire to make our way elear, to drive sire to make our way elear, to drive away the
milsts of figoxance that may hang our it olvexists throughout all cternity orgenization can le dissiputel hut mot destroyad; thenains as matter still, in whatever shape or condition it may be in. The intelligent pranciple, a part of our make-up, can mot be disipa-
ted, कor, if it could, there, woald be an infinite number of hite intelligences, as it were, result-
ing thetefiom, which would be absird phosphorus of our system;-is' phosphorus whether in the plysical organization or the
decaying trunk of a tree. Mind is a something decaying trunk of a tree. Mind is a something
taking from the infinity of mint, a part of it, yet in one sense distinct from it, and which can never be reabsoried by it, and, why? Which can

natural and the Inevitaile outgromthot fre and
felf reghatug institutions in the Roman cation


 A feiv weeks since, if there hat but been a
precent lite ehe one veerred to in Aubuy,
Pishop Dugen woud have found himeelf hen. ded hin the stane way by the devotees in this city, or his interference, and intolerance towards fraty to the will of the parishioners. Thus the Roman catholis in the sand ooves to be tickled America ss to bo runed by Cathotics, their own atet gyv the lie of the utterance, and ever will
mait the whote institution shal only be hinown
 The aranging of our list of trin subserthers,
has been a wout of great 1 abor, ani molitte annoynuct to out frends and ourselves, It be-
cime nccessiny to call to our ad severa tent raty cleris, to do the wort requive, and then
it was so ful of errors that time onty conld We coud not mix this class of subscribens With our reguler mail, that is done on the ma-
chtae, as it costs about tpeatsfoce cents cach, to
irrange tor so toing, consenuenty we had to arrage for so
Sy tem wha required to arold errors. It took
ime to bring that systen into operation; Lence great ceal of confasion, th the mortitication We regret that any such mistakes should have
ocrared, and really believe that everything is
wo ssotenutic now that til will get heir paners promptly. To those who have net got theirpa-
pers Hegulaty, we will nake anents by epm-
mencing the time as ate as when they to hetin How reguly, teaving it to cell sallecriber
sith or her own tine.
 made amends.
TH
 Tho lave not becona amtuinted with its merits,
to any address for tive montls, on receipt of anty:fpe cents. It is only the copst of the blank he hope of permanenty widening the circulaton of one of the best likeral newspapers in the He wait crop of, fron tweaty to tre hunCnited States and the Dominon. Who will helpt Let every one why receives this number,
use their intluence with their neightors to tiat end, and the work can be done in one week's
inue. Hear us, friends, and we will put our hands deqg thto oue popiets aind supply the ma-
terial aid, to to the worts well unil aid shall come fronat those whos shall be inspired by the grod qualities of th
manent stbseribers.

The above named gentleman is one of the diest, and best test mediums for communion vith yeceased friends, ha the world. There is
ota mediam living, who has heen instrumental in cenverting more skeptics to the truth of
spint communion, then Mr. conlfa. He inorms us that he will risit this city, the fore
patt of March. We adviee all who tesire to est the trathfuness of spixitualism, from the on viting him, white here. He is a medium hat almost any spitit can controi,
On Mr. Conklin's arrival, we shall mention


WHLSONS MOVEMENTS.
 This win ationt his many friends along the andian oppotunity to tear him on wed day Dir whe him at once. Ohis, during March.

## LHELRAL COMNGAITY

Al persons desiring to aid or unite in torming
Progressive Community, in a miadede state on a Progressive Community, in a miadde State or
latiude, resembing in its social and Industrial conomy, the Oneida Conmunity, but luberit are refuested to aditess, E. F. Doyd, Minneap bus,
MHSS A. HARTHAN, THE HEALER. We are informed that the above named lady now yesiding at Ia North-St. Pauls St, Roches
er, New York, is a healing medium of

WABMENSBLEG, Mo
Br. IIT. Hush, writing from the above namde place, says call whey would be pleased to have

Anex. Hoent, of Rutiand, Ohio, informs us that a pood
that place.
R.S. Bry, west Latayette, Ohio, desires $\longrightarrow \longrightarrow$.
Tenyyson has left his former pubinshers, Mox on \& Co, and airngeel with Messrs. Straban to
pubigh his poenvin ftuture.

Bes Boos man Everiv nopx - The new illys. rated edition of Websters Dictionary, contain-
ng taree thousant engruyng
 dispensable to the well-regulated home, reading. coom, Hiblary, and plyce of business.-Golden

## GEOLOGDCALSERVEY OF ILL

The third rolume of Ceology and Paleonta: has heen taid upon
an especial notice.
Prof. Worthen Las associated with him, Prof The first chipterot flis volume treats of coa: Miwene, or Lowar Carboniferous Limestone,
and is a sulfect or great interest to tia , reades, and of vast maportance to tie state of Himois.In this chapter mistakes lieretofore made, aro
corpected, and much that herctofore was areThewn, is broyght to lighit.
The engraings in the volime, hastrative of the fasils foumd in the different parts of the
state are beartithly exected and manifest tate are beanitilly executed and hanifesf goot
taste mad skill on the pat of designers and engravers.
That he right piace, is yearly becoming more an his able manarement as state Geologist farmetand land hwuer will be able scientifcally, to determine the nature of the soil and the mint is no longer a sealect book, Ier pages are we
writen up aud are leing of science; and such med are

## Bmuscments

The Word Sistes close their engagement a: Week, Their sucessfil version of ofteadachy
Opea, the Grant Duchess, is to te the grant Aut on Monday March ist, Mrs.
ers will hagin her Hirs engagement in this city
Hss Howers ho nee the
 hagauge, ind her tecent brimant success in Cas:
fornal win make Chicuso people curions to se

Al he operamouse the wonuerful extrave gabsa, "the thed of the clothof God," is the
grand
eserd leding attraction; drawing full houses every night am at the saturday atternoot tions hron time to time by the managemeat con
stiettes one of the leadiag attractive features He play. O . duced some startling new leatures. Anpose
others, the management will introduce the won
dertoi " 'Jan Fish', whio, dertal "Man Fish," rhio, [if a man,] or which
if a fish,? eate, driws, smokes and pertorms maany extrontinary feats under water, in : mammoth glass aquarium placed on the stage.
on Monday erening Harry Crisp took a be: oft at Aiken's Dearborn Theatre. Ihary is one tifed their appreciation of his dramatic ta: ientuy a most stbbstantial beneit., On Theshay
evening the ers ult, Charles Read's "Whitelies" was prodaced, and kept upon the baard
throughout the week, except Thursay evening
when Mr. Marsh, the treasurer yod of wene:t On Monday evenng, March 1st, will be pr.
duced Mr Aiken's specialty,the "Ticket-of Leave Man," which always draws a full house.
Sharpley's Minstrels have left the museun to:
visit to Peoria and otier provincal towns. And the Maseum is given up to Mr. Harry Me Carthy and Miss Lotie Lstelle, who will give,
thoougi character entertanment as giren lig him in London.
The attraction at the Theatre Comique 60
this week is a Mr. Edwin Rupert, who give the Lingard style of entertainment, with "(Gas"
Jinks," the "Charning Toung Lady" ete.

## 

## Chicaronerer enjoyed better sleighing tha:

 General Dis will resigu the Ministry of Frame pext month.
## John C. Brec

Dr, iP P.Cavjes has been lecturing to the fors E. V. Wilson is to tecture in Clevelama at Mrs $I$, withe this month. Onarga, Milinois, Wuring June engage to speats in Mrs. Laura Cuppr is lecturin Inss. Laura Cuppy is lecturing at Hechanic,
Institet Hall, San Francisco, during the preseat winter.
He wo leacon Hare says that often people fancy is Christianity is only becoming when the fac Ciristianity is only becoming worlal. General Rosecrans breakfasted with Presi-
dent Juare\% and dined with the chief oftcer a the City of Mexico on New Xear's day
Miss Anna Swan, the Nova Scotia Glantes,
extibited for years at Barnum's Museum, has gone to England to call on the Queen, Mriss wan is twenty-one years old and nine feet high Hobert Date Owen will deliver an addres
at the celebration of the semi-cencemuialaniver: at the celebration of the semi-cencoumialaniver
sary of the founding of Od Fellowship, which say or the founding of Odd Fellowship, whici
will take place at Indianapolis in April next. Mrs, Waisbrooker lias beenlecturing in Kias sas Cty, Missouri, Wyandotte, Topeka and
other points in Kansas. At Topekn she hoped to get the ears of the legislators of Kansas oa Vitor Mus women.
Vitor hugos new work is said to surpass
ayy offlis writings for the past decate.

| The Pope has given a divinity can toltever gad Dr. Storr, Dar General of the Yew Yom Diourse. |  |
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## SPIRT LIKENESSE


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 invocation. Eienal and innuathle entindine, infe, within and zound we sec Thive wikt rpan every










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gecsstions And answers. tian winat prove hare
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 titis yot neecesary for us to give evo these, quon the materiai plane of life, that are con.
paious of the eftet ant the evidence hey have
reecived. For instance: When the father or

 hearss and
nadresscl.
The most scientite mirds that you have ppon
 from the spipituar plane of filte, and every time.
they are lost they can not atribute it to any other source than uat winch 'it purports to to
come-ffrom-and tuat is spirits. We must say inat we know on no individual but what toves
to hear from those that have pastid on to the

 thabe, and lyas laid its form down in the earth,
tund asik her if she would not ilike to hear from
 whien he has lost the companion of his bosom,
and and him if he would not like to hear her
spaik again. He will tell you, yes, and so oo Theak the wife, take the fathere ;take friends,
and they will tell yon, yes, let me hear from
 reeb.
thoughts, many, many times, they will call 1 punn
 live for theily own individual happinesss. part with a person's mind and get communiWhio axe present being gware of ity
A. We answer that they could.
Q. Whe andw ser that they conid. Iirembodied spirit?
2. Would the principhe be the same by whicit the cantrol was obtained?

A. It would not be the eame dlairvogant worn get possem.inn of the thought gipitit geta control and' preesents the thought | ghinit gets |
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| themeselves. |

Q. What gool will it do for pirits to come nack zand cantrol a medium? I cain not tee any
good that Saul derived from Samuelt comin good that Saul eivived from Samuel's coming
back, on would it have cone any good for
 What is your opinion upon the subject?

RELIGIO-PHILOSOPHICAL JOURNAL.
A. What tooud can they do by coming bert




 they are surronded hy spirits, and thas re
strain theif from doing whit sealle evil acts
There are two thingz-that are certanly of great good to humanty, to say nothing of
lation of hearing from such friends.
The mediums that are midide ase of to convey
 that it is an influence and a power forecign to
ther own, and gires them ideas that they ynew
then not of, and shows to tiem us well as others, that
there is ifie anter death
 -this fact that he lives after, i, change from the

 And, agan, het every sous upon the earth be
conscips of the fact tuat the spritual plaze of life is around them, that.every thing that they
tio is seen ly their friendo

 so what gond can they do? We can syy it is a
worlo of good Let every one snow that their life while upon the material plane is net bloted
from existence and that they can ever see that life, and it will be to them one continued life and they will be hapy. There is no (eari,
When we think of Gou seeing us, of his telling
 going to tell of tit To the Curistian mind, it is
simply the judgenen of God pronounced upon
 knose what the deirest triend that they ever had
kpon eairth, is standing by, and they will be jast sheen not approve, as they woidi, were they
there in the material form. These things they can do,nd we might say as we suid beforere it is
imposibible to tell the umont of foci that we
Q. Alady of ny act wainturen was left, sert

which may aid ter in securing her rights ?
will

 they siould pursue
A. We should certainy say yhatitis, yet if
they da not it toes mot ollow that those friends
have not lave not a degire, that they are not anxious to
sid them, but may not ne abbe to do soo for varions rensons.
$\sim$ spints of any whin lived on the earth so long
ago st the cirrstian era? If not, low oid are

same sort on ochristians, and we welieve that noll are orristians in theiy way; yet we must syy
that we are not personally acquaisted with the Nidest christans, neither can we say how odid in vidual may be what you call old in exyerience, and yet therr years are feew. an, Auge the sine, Panits of T Washing Noton, John Bunany or all of them, uceesily to sinits in' ${ }^{3}$ plane; and have you any direct intellifenceq of
their
thesent existence bisides what we, ourA. Itives havein the earth-lifit shank say that I has
my.individaal self.
 Q. Wha stand in the greater favor with the Spirit W
est fool
any the honest fool but so forarazued, intelligence is is concerned, inteliect, we might eay that it was
he rome. Each tuand in a position essential the rogue ELici
to theit naturea ; and as we know of no oue that is a rogue, any more than to act out theire
intorn natue, becuse of thei surrounding,
weshola ne should wot sey they a
as you would term them.
as you would term them.
rights then there is no wrong, but it is ant
A. No two ary alike, and what is peeming wroms to one, may not seem wrong to another.
There ate no two liat require the game experience for their unfloldment; and it an individual seeing that which is to him wrong, and avoids
ithe is aveiding wlat was rizht to another bit it, he ie is avedidin
wrong to him.
Q Will this earth almays cantinue to be home and abiding place of luman beings?
A. When your say human beifige those pertetining to the material plane of life-We beliceve it is thought by many, that the tiine would cone when indididuals would become so piritual that there would be no change physic.
aily, rrom the material to the aily, from the material to thespinitual pane of
life; but juist mol long as it it is necessary for the material organism to clothe the spiritual in the first place; then we can see no time that the
material organism will become so spiritual that
there will be no change from the material to the spiritual life. In all time past, that weare con-
scious of, there is is ifed law governing in regard
 chaures, and,
unchangeable.
 maturity, aud decomposition, and disinterration,
may it not joa a fuct that this earti will thinaly

 sjond to the spiritual part of man -wiich hives
after the dissolution of the physical form -even
 hatitats maly
A. Pray we can axy, may it not ; bat we can Q. Is there only yirtue in? ment-in obedi-
 is considered wirong:
A. We cannot say


 there is any grate virtue attiched to it. W
know of nothing that is absplitely wrong, a
 zis designeil to be sof and as the is the great dee
signer of all thing, believing that he is just,
 alway
tion
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 tion or iot, we should not say that it would, be
canse teryybing clances.

## I cane here to mighithinimis.

 charge of this circle. And it is to ansser a fewt
questions of her whio was my wite. She would Know, ifI, to day and every day, am conscions of
her trobbes, of her soress, of her tuils and if to do to teil her of the teise course to tor whe tor
ter happinessand the tapiness of her chidren



 seems to be so fearfuly tangled, so firmiy knit
tee together, that I realy dont't know how to tell you to act. But I will say this-that by the
law of kindness you can accomplish a great deal by the law of furce or unkindness, you will ac-
conplish but litue. And you as you loved me, as yout studted my happiness, love and treat
kindy our children. When you would be in \#luericed by others to treat them otherwise, lee
your thought turn to me. Think, as near as is possibie for you to think, what 1 would do, if
had stayed with you. There is $n 6$ had stayed with you: There is no
you have but what is my sorow.
When they would treat you otherwise than me, talk to them of me, of what I would do,and of what I would saty. Everything has went
wrong with you seemngly, since my death. wrong with you semangy, sinee my death-
When Ilookk beck and think how very young you was. how inexperienca, how with you
knew of tie artes of life, while $I$ was wity you and how carefili I was that you shoold not know
of them, I, in part, Blame myself. And it had known that $I$ should ine taken away thom youx
so soon, how very different I would have done, so soon, how very difterent $I$ would have done
different to you and different to our children--
in But let me say to you sa 1 said before, treat them
kindy $y$ and try Try to keep the tamily cord of love and sympa thy strongly kiitted together, and let every day
instead of making it wenker and weeker instead of making it weaker and meaker, make
it tronger. I know you aretemptee sometimes to leare everything, and put an end to your
earthly life and ocme to me. I have seen you many, many times, with that idee firculy fixed upon your mind. You did not see just how you
would do it, yet, jou thought jou heoryint would do it, yee, you thought you certainly
would. But fif huve any power lett withinge I shail cettainly exerecise that pawer to keep you from committing any such,tomemerash hete,or tak-
ing any succh terrible step. Let me say to you, that ing any such terrible step. Let me say to you, that
were you here wilh me, upoo this plane of life, were you here wilh me, upor this plane of fire,
that all tuat I could do, and ant that your friends and my triends could, would not make you hap py, because you would see so much that you
might have done had you staid with them. Then again withessing the sorrow of our childrentheir lonely condition - left in, to them, an un
teiliug worlu, with neither father or mother, to ceilig worra, ,ith neither fither or mother, to
care for them, you would wish over and over
 think "iff yonly had had dtrength and not have
tuike that rask step, how flad I would be," so
 leare your cares behind you, do not think that
the changring from the life you now live to the one where Iam would give you perfect happiness. Think of this-that you are their mother. Were it not for fou, perrhaps, they would not
have had an exittence upon the earth, and if it it have had an exitetence upon the earth, and if it
was just to give them that existence; it is also just to help them tom tive out hee beeti of that ilife or that existence that they can, and that it is theirs to live white upon carth. It seems as
though you have ties to bind you to your yres though jo
ent ife.
You wouldakow if fertain thìns grieve me.
As I have said before, there is nothing thit
 you, there is no one that can tell you juat what you shonld do, as your own soul can tell you.
When you think ofme, yout think of how truly thereflyou, and liow youl lovedree. As I would have kept tour family together, so must you try to keep them ail together Let them feel, that
although their father was taken from them, and yoi, yet you will try tofill the place
of both father and nother, Aet upon ther love nature, and I ani sure that you will do betterShow them this, let them sce it, as I know that
you will, for yourself, and then as you value my you will, for yourself, and then as you value my
happiness, or as you did value it, and as you do happiness, or as you did value it, and as you do
now, keep them together. Their father, and he that was your hushand onee if not now, will ever have the same love and the watchful care,
hain he had while upon the earth for you. I will try to come again, time atone can tell
whether I shall suceecel or, not. You always
calted me Willan, called me Will
willgive now.

I woul RDWIN Corwn.
 as the Noitt pole is from the South. Such a They only convey the dides to pessons upon earth that we sulter all the sulferings of our thiends on
eath. Now, I for myself, would a greatdeal
rather go so far away that I would not know rather go so fur away that I would not know hey suffer I am naturally selfish myself ferings upon myseef. It think Thave enough of ny own, and if I carried my own that was all I
coild do, or cared todo. Sensitive persons cin could do, or cared to do. Sensitive persons can
ge to works, like that one pver there (pointing
o a gentleman present) and be the most wretcha person in the world, by allowing thenselves orenter into the sorrows of ether people. Now this one that has just gone has triea
do shis. He works himselfup into such a fee hat my arms now tresible with secha feve has produced. My arms now actually trex̉mbleo
thelieve thatif any body would lay their hand apon ryy arm, they would find that it actually trembles, Just lay your hand unon ny arm
and see if it don't (To a lady.) I never did are from the time I was twenty-four years that, I lid not lelieve there was any devil. I
did not believe in either. I believed that if a werson lived right on the best they cond, that how I know I was mistaten
m's arm feel as though it was your own arm that trembled. A. I don't know of atyy medium, I know
of myclf. You don't dontit me, do you: [I: ere controlling a medium] A. I realize that I have got some hody elso's
hody, because I don't havea body now; but I
 Q. The influence that you falt upon taking
possession of the medium, was it the result of the tecling of the spirit who had just left? A. My dear sir, I am not one of that class that purpose. As soon as I can get rid of this
feeling I will be off Whatever suestions you ave to ask, you can ask of those
Now, my dear brother, Trueman L. Corwin,
ou said, time atha again, that if I, your brother Edwin, that beligved the same as you now beeve, but who had passed throught death, could in such a way that you might know that it was your brother, that you would believe in an ex-
istence after death, andalso of spirits to manifest hemselves to their friends and others upon earth. Now, if I should not say another word, only have been here and seen me, you would have leen convinced of my itentity. I did not be-
lieve, and you believed, that from the fact that I ould not find anything upon earth, but what had a beginning, and the fact that it had a benere was no existence after death. Knowing hat, we could not see why it was, if there was a supreme Being governing everything, the neessity of a material birth for the purpose of esued existence through all time. But that was our course of reasoning. We thought, and you think now, that it was good reasoning, and we
watched closely, and scrutinized every thing as watched closely, and scrutinized every thing as hing on earth to convince me of life after any thing to convince you. I now know, for my own mdividual self, that I do exist. How I
exist, by what power I have an existence, I do ot know any more
There was not tea minutes ates, that $I$ lost perfect conseiousisness at the hime ing that you said, every thing that was pas ng around me for three hours, that you though vell as you did, but I had not the power of speaing. Then, when I was what you called ead, when I passed through that change, there was a kind of dizzy, Fhirling sensation, such as you have experienced, and 1 had esperienced
before. Yet I didnot lose myself. Every thing reened to whirl right around, and around, not,tit reemed to me, to exceed five minutes, before ound myself individualized, and possessed of a rim corresponding to the one I had just left,and lef, and knew that it was my body. If Thad lost nyself for any length of time as many have done-for I have stood by and witnessed the change of a great many since that time, ifI had
losit myself, as some have that have passed hirough death untolife, or from earth to heaven, or from material things to spiritual things, call
it what you will-that the past las been im-
pressed up
know not
had the have followed right along with me and ofme ; and shepticism that was characteristic of me ; anc now, my brother, Itell you jist as
eleanly, uust as distinctly as ever Iut tence in my life, that I did not lose myselffor one single mompnt. I was conscious, but cond
not take perfect cognizanee of thirgs round me nottake perfect coguizanee of thingsaround me,
trom the fact that every thing was whirling with sucli rapidity, and I scemed to stand in the centre, but as that whiring ceased, then it wa
that was nyself perfectly. Seeing my bod as I suid before, I knew, of course, that it was,
myself, and I knew that it must be the change of death, Eays: "Yes Ed y you too, have passed the change
calied death, and now find yourself an indivit uallzed betig bpon this, that we call the spmit
ual plane of fife. Sow, to convince you that I saw just whiat every preparation that you made to lay ny boily
away; and while our mother and our uearess fhiends said," Let us put every thing new upon
that body," you said, "No, what is the difler ence; it is going to dust. Let us put on the game that we have, may be as natural as possible.
Now you axithose very worts. If I had not
heard then, I snould ant I heard them, I should not' know it. But I whal
there, and I heard you and I saw wha -that that was all that you would ever see of
me. carih, and it will he all you will ever bee of mo ton. Wpon hearing and reading somewhat of
what hasbeen said of the reterning of spirits back and tell you said that if I would come lieve. Now all that yous, sked and more, too, are pretty well acquainted with, and I dean are pretty well acquainted with, and I desire
that you shouk go to her. Say nothing of wint there and tell her that curiosiy dome ime, but go
thelled you to go, and then just so suze as yon ro, jus
so sure $I$ will he there, and just so sureI will tell you more,a great deal more thar I have toid the spirit that went away, the feling was tervi ble, and Ifelt as though I could not go on; and
I felt as though I did not care whether I sidid what have said now, or net. I idd not care be-
fore. When first came here, it was the worss was worse than any I had beforc I died. Now
my good friends, that is all. Let me sec- 47,13 my brother will know what it meat Ido, and mye, everyboly, and when it is yours, to pass mom death unto life may your sufferings he zo owa individuality any more than 1 dial mysels.
I am very much oliged to you indeel for your am very mulh ohiged to you indeed, for you:
kindmess in keeping stil, and for your attention, alse for your kinduess in noting what I have
said.

Selentifice Princilples,

Theyare the basis of natural laws, and myst
understood and fixed in the mind; ther there can be no trouble in giving up thin ; then precore
nat ancient times, were little versed in the sciences their knowledge had no solid basis; it was
founded on myths, to them not understood, becanse, their vision of accountability was so, pro
scribed, so narrowed down to earth 1 ife spirit intuitions were feble outb y ing factions, for power and glory on earth.
But as bloodshed and crime run riot, a satiated feeling and disgust crept into the hearts of na and soughtyeans from heaven, to own cruelty uess of their atrocities. The blinduess of suphe energies, that no poer but an arvitrary presentation of God's justice and wrath, could that was going on in the dynarties of Eunrope,
haid succor sud suppori from the ecclesiastic church of Rome, and hence their disregard of evangelical teachings.
They were in prosperous and unlimited con assumption and power on earth. The Jewish dispensation was a still more aucient date of despotic Government; they were clanish, barberous, their inklings of Gods kingdon were gained
from traditionary lore of skeptical authority The Jewish nations werg infidel in theory and practice, therefore, Christs teachings and and negations of self had no beauty of character for themf. They wanted power to maintain their
despotic sway, and bring other nations to their shrine of Worship, and thus, you see, Christ was sought ah earthy king and savior, a power on
which to build itheir Papal glory. The further back historic revelation brings us, the more we will see ofinharmony and strife, despotism and
crime, a lavish expenditure of blood vish fear of usurpation, and God's wrath poured out through the church. The church has ever on earth, has ever had its delegates of honor, its prerogative assumption of rights, and its peri-
lous by-ways of sanersition ad maintainanice of right, only through creed has ever been her office, and up to the present time, her stattates keep sacred their laws. But by
some means, there is a drawing away of force,



















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$T$ he phinciples of Nature as dis-


## M ${ }^{\text {a nomin, }}$

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 Mron conar. toevm mañulas.

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## 

## angelis came to we hor

 wean amatit yint them, the their home in in the sumune rand

 Our notiter had einiterea much for mopthis be
 wish the patience of trie Spiritualist, and with body without a strugste, catuly and peactilly
entering into her spitual hite. She pasedi entering futo her spituad life. She passed
over the siver in company with thnse who had preceded her. On Thusiay, the 21st, we no-
ticed 2 change in her, and caw that she was pressed for breath, and Mary her laughter, said,
"Mohler, I feet that you are to leave us." "Mohier, I fect that you
"Do you?" she eaid.

She spote this socalmy, and her woids wer so full of peace, tud with a swet smile on her
fice she suia, playfulls, "Myyue I am not go-
 she heid he: cose wher and kisselher many times, saying, "Darling, daring child, why do
zou rish to keep me lere to sutfer? I am will ige to go or stay, "Not my will, but Thine be
Boie, "n we heard her say many times. She thas contimued sitting in her chair through the
day. She oflen asked for snitit counsel andaadday. She ofien asked for snitit counsel andad-
vice, and messages were sent her through Planvice, and messages were sent her through Plan-
cueti and other ways. The angels spoke unto
 made very hapy.
Late in the day, she said she would lay down once more, and did so. Her mind was lear, her
voiee fall and strong, taking much with us, voiee fial kindy strong, to ally and thus she contimued through the night.
A litte while - Aherere she passed away, she asked to have her head turneid to the West.
This was done, then tiee end was at hand. Mary then took her in her arms, and the angels told
us to sing; and Mary,Surah,and Dora, daughter, ond granduaghers, with eyes flled with teazs,
sang the "Deautifal hiver," until she was over sing the " H
When face limy she letit us, we scarcely knew Whent her, when Sample said, "Mryry, lay her Wo, sat Mary, "sing once nore.,
We cominuee singing when nother's lips moved once mate as though trying to speatiand. angel.
No strauger's hands were allowe to touch
hat form Hary, Sarah and Dorid dressed her her form. Mary, Sarah and Dora, dressed her sion, for the angets were pre
yot inke notise and confusion.
Sunday came, a bright and beautfild day, indic-
ative of her cheerful nature, and beatiful spirit hife. We phacel her form in a beautiful casLet, and the casket on two frames by the sitie of
the Piano, and those sweet singers, Mr. and Mrs. Willis, of Eigin, and Mra and Mrs, Spaulding, of singers on this octasion.
By her request, het oh minster, Fatier Mc Uninu chared, were called to officiate at her to
neral. Hary callet Mr. T. to mer side, and handed hin the sefections mate for the singing,
suying to bim, Mother wished as to meet Mis time, not to mourn for her, tot rather to the Spirit World. She chargat us over and
over, not to mourn, bis to reviee that her sufleringe were over." M . Te recived he spirtual songs, reat. ing the tist piece, (our Mother," sinitual
Harb, voth page, which vas played and sung profuand aftention, all standing, tor it was " ${ }^{\text {oun }}$ Molier," and her savorite sons, Mr. T. said,
"I prill read one more song as very appropriate on this cecasion," and read with fine af
fect, from the "Spuritual Harp," She crossed Rect, from the "Sprituat Harp, she crossed
the shining Miver; after which, Mr. T. made
a fev remarik to regard to the sublime beauty of these sougs, and how appropriate they were on this occasion.
Father Mc Chessaney made a short and beantifal prayer, af,er which the "choir sang "The
Beautiful River," with great eflect. Many were overeosne by its gentle strains.
Mr. T. then read a few choice selections from cellentremarks, speaking of her great love foriter Priends and enemies; of her pure life, her pa suffering without murmuring, and that it had done him good through the two manths pre ceding her departure for her tuture home. He
called ont attention to her wisi that we siould seioice incteal of mourn ond that to him, fiew of her great suffering, it did seem meet to rejoice. He then referred to her joining the loved ones gone on before her, and of her antic ipating meeting them, and that in his own opinthem, and that there were recognition of friends anid relations in heaven.
-Shell wroknowi sang with fine effeqt, the song the congregnow esch other there," atter which, the congregation which was large, passed by
leer; many weeping as they bid her loved face durewell, and then, we kised her good hye. Then came her oldest friends and carried her endenly to the family burying ground, followed by her calldren, and grandchildren, and a long

 anl and ant eft
not of sorrow.
she has pronised to come back, athl she whi, pearls of wisdom taind words of cheer.
${ }^{13}$; but thy spintit is, and may we live as thon hast lived, a pure hfe, and in outhast moments
as thou resteth feartes, firm, loving, cheerful, and as thou resteth fearicess,firm, loving, elieertia, and
williag to go hence, and then may we say with thee, "Thy will, not mine be done.",
Mother was eight Mother was eighty-1
Twenty-seven days ots,
We thank thee, and bess thee, tear mother, and will remomber thy loving word of counsel
in thy last monents, until we neet thee arain, "Beyond the rolling river:"
Slie has left
She has left a large circle of relatives and in consideration of her greatis age and mure ife, we do not mourn her going away from us; twit we shall miss her tery much.

Passedto spirititic,

- Dr. J. Gates, of liochester, New Tour, passel
on from the shores of time to his lome in the Sumer Land, ros Sunday, Jonuary Hom, at eleven
 The Doctor was of the Thompsonian Schiool
of Medicine, and well known through Central and Western Yew Yorr. He was an able and and for a long time a minister of the clurrel called Christian. Becoming dissatistied with deir contractel views, he left them and becgme with the Fox girs,' he was appointed one of a committee to examine and report on the phenomena, as an Infidel. He proved the girls to be genuine mediams, and to use his own words,
"After a thorough and critical mrestigation, renorted: Remarkable phenomena, intelligent, and outside of any collusion with the gisir itualist, and passed away in the full possession of the facts of demonstrable immortanyt a
short time before he died, he called his friends anort time before he chied, he called his riend
anl relatives to his bed side, slaking hands with them, biding them g odd bye, saying, " Do not mourn for me.?
Detroit and were made by Dr. A. G. Murray, of Detroit, and sister Mary Parkhunt, of Boches-
er. And then the following lines writen Doctor a short time before his denth, were "To die, we never die in fact. It simply is a change from the casket of clay in which we are
packed. Like the Butterty, we range, anil pass Srom flower to lhwer, and rise to higher planes,
never to wetuite in time with our bpiles on

Glory, glory, hallelajaht Lee us join and sing. Oer the grave weve
For us, leath has no sting. out from the shores or time, May we meet him Gone from Mis late residence, b6 senaca street, Buttalo, Joseph $A$. Bridge, agee aftyone years.
Ee left in joy, on Thurstay, it turo $0^{\circ}$ clock, ir Te left in joy, on Thusiday, at two $0^{\circ}$ clocis, ${ }^{2}$.
u., Ianuary 14th, ser. fie was a twe man, a good husband and hind his mind and the enjogment of our glorions gospel.
Just
and mother becioning him to come. Calling bis companion and clildren to him, he said, " see, they are waiting for me, Then turning his
eyes up to his wite, he sid, wNow poo will let Me go, whl you net."
Tes, dating," criel the wepias wite. - re
menine uswhen you are Then with a gentie pressure of the hand, and his eves and let his form, his home on the shores of tume, to dwell in the Stumer Latid,
On Saturday, the 16 h ., we committed his On Saturday, the 16th, we conmitted his harthy hody to the bosom or Hother Earth, and
his spirit forn was present and greeted, us in Joy, from his new lome in the Summer Land,
Words of cieer were splen ly the writer house full of friends who came to pay their last respects to the good man, and we say:
Brother, remember us when in the summer
Land THE TDEA OF worsmi ReACtIIn a faluly Expreessed
ideas and sentiments upon the fint the following of worship: The sentiment is so much in unison with our
thoughts and feelings that we offer it to our readers without further comment:
 As the ivy clings to the oak, as the teidrin tions of the iuman soul go gourt to How in whom
we twe nd breathe.



 which our Father ry, the relligion oped.
All nature is in continual devotio
 our Father's great working worlds all is industry,
motion, aetvity, work. There is nothing sity
 The worsling of the its great source,
Tvine phee wor crini of the Civine, you can to n
incense and oblatione. Pure worshis is sweet arce of the higher bending down and assisting
the lower to toscend. Faith without such work
is dead and valueless. is ded and andueles,
inthairsist the alticted, fatherless and the widow



 Chev. A. T. Fighback. tornariy a pomine



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