## Biterury gepaxtment.

soan of are. Pomp letivered ty N. Frank whits at Gorcert Hath,ph Praid Malaos Prace, thy monument thatl thana
 Whe हieatelt ofe thy s gony mid teart


 Shat hervine-peart vilt patrititim trat, Charging streere wairiotrs had not dived to tread;


## To ver veloaselt from thit mia gidy mirt-

 Again hereretit tha tirisy peach to knool- Thio hasg bertragaby
Which ift on Fratc

Prog Migotel prancertion to mo



 Oter which thy Yranco with raverent hinds has raxad






## WILFRED MONTRESSOR:

the secret order of the seven A Buianoe of mystery and obime. BOON FIFTELOTHE APPONTTMENT. me art of cabolnan per GIAPTER XXXIV.
 ater thick along the walls of houses sand stores
on the eastern site o thine street. A capital sum-
ond diall lus was five edolock. santered into the
lreeterick Willughty Frederick Willoughty Bauntered into the
reaung wom of the Frankin. Hotel, mand ap
proachet a young man who mas turning over a
 been seekiug you",
"Ah! Willoughby" replied Alred Tracey,
extending one liand, while he continued to turn over the uewspapers with the other. "Have a Ioment's patience, and I will be at your service.
I mon trying to asectain the date of the Sultanas
 The young man inserted a memorandum of the date in the tablets or a mail morocco pock-
et book, which he drew from buis porket; and
then turnigg to Willoughty, eaid, cheerfully:

 No, Affred; I bave not wayered an instant nthe determination to which caame, after the
crapo we got in with those wrindlert, Harcourt
nid orme. I shail never again ivisit public mbinghouse I never agit visil a public
graty to learn that you have formed a sinitilar gamblingh
ingly to
respontion,"
II see
 Well, well-as you please. This has nothing
do with our present business."
 ner; and I muttered, two or three timeses, \#good he Miranda, rather than your humble eervant.
Buaines I hate he word,
"I employ it Tracey", majd the young man,

to me, the other day, of a converation, between
Mrs, Owen Tracey and yourself, on the subject " Animal Magnetis
"From wele general tenor of the conversation, impression that you were andious to secure a
favorable opportunity of beholding a series of experiments in the scienec of mespinisism."
"You are right, Willoughby, Ihave not on
ly stroug desire to behold the experiments ly a stroug desire to beehold the experiments, but,
also to be convinced of the truthof the science.,
i Why so? Have you turned your stitention "Why sot Have you turned your attention
 saduced to practice, in the
"By yourself orothers?
"My yselt,
,
"Myself, principally,"
"Ayd of what prsctical advantage would the
science of mesmerism be to you, even if conclus. science of mesmerism be to you, even it conclu
izely proved ${ }^{\prime \prime}$.
" should become a mesmerizer, at once."


"To witat purpose, then, would you apply your knowledge: "The conquese of the sex: said Alred
Tracey, coolly "Women are endowed with
Strens strong, syangythies, anden excitabe endewed nerver, Thith
truth of Animal Maonetism would place themi entirely at the mercy of cool, calculating, de-
termined men, thoroughy versed in its deep mysteriea":
Would you really peryert such astonishing powers to such base ends $\$$ " inquired Iredericic
Willunghty, with a slight degree of warmth in
his manner. Ahanner. is in love, as in politics!" replied
sitred Tracey.
A. IAn atrocious sentiment, Alfed; but I will
not quarel vith you an count of your yoe
trine, so long as you reftain from practicing
Them,"
Tracey laghed heartiy, and turned toward
his companion, with a glauce of phyquil mock"You are growing squamish, Wulionghb:- wek ago, my nonsense passed current with you:" "reek ago I mas only a boy," said Freder-
iek Willoughby, thoughtfully, Pausing a mo-$\%=-2$
 ful physician, residing near the Cniversity, has
at this time, ruder his medical charge, y youg
lady, of ner
lous temperament, laboring uuder
 initience on Animal Magnotism, anit, it seenis,
stccessfuly. Mr. Montressor has siready sen
some of the experiments of Doctor Everurd on thas patient, and he assures me that the phemona
ena apparently produced by the doctors manip ena apparenty produced by the docton's manip
ulatipns are truly tareting. This atternoon the
experim experiments will be repeated, at the hady's resi.
dence; and Mr. Montressor Has been authorized
 of his frients, Would you like to go",
"Yery much," replied Alfed Trucey, cousult
ing his watch. ing his watch.
"Mive oclock,"
"Mr.MITresson will meet us at the roms, o
New York Historical Society, within ten minutes", mach time wa be occuped in the
experiment: I have an engagement this tee
 Lyerard's patient t'
No. Mr. Montressor informs me that, she is
young handsome, asd intelligent. He will acongi hand us to her renidence,
"Well; ; we shall see for ourselves,
The young men mallor mourselves,
ing to each other only in detached seak sentences or moris, In a fer minutes they arrived at the
entrance of the Stuyresant Institute and
tussed entrance or the stuyresant Insutute, and passed
on to the rooms of the Ner York Historical
Society. Willfed Montressor Was awaiting thems Montressor and his companions were turning the corner of Prince street, Frederick
Willoghbybyadderesed the youngey Tracey.
isy the by Alfed "By the by, Alfred, a thought occurs to to at night "' Friday night!" said Tracey, thought"The night of my mother's nassembly, evening At At the termination of ary watk with
Misk Lehma, I sought you through all the
apat "I don't without success.
 one o oclock that I missed you.
"I dount renienber," he Batan
The heart of Alfred Tracey quailed before the
inquisilive glance of Willfred Miontressor. "Your absence was very provoking, fir I no mather. I yield the point of ca,"
you are not disposed to gratify me.
Willred Minatrésor paused in froit of the
residence of Miss Carolne Percy, and, to the


by her side carefully examining her pulse
Miss Percy glanced toward the door, Her
countenance changed perceptibly as sher. met the
astoniehnd, wondering look of her morning atenishan, wonaeriag look of her morning
risitor. She. atempted to rise, but Doetor Everard
laying his hand upon her shoulder, genuly de-
tained her.
 quiet. Tha excitement of her pulse is too great
slready. Nay," added he Doetor, after placing
his for
 within a minute. Compose yourself, my dear "You recollect, Mr. Montressir," consinued
Dotor Everard, ater a moment's
gentiemense who "he
 are friends of nate, Do not be alarmed-they
consent Init not sn , Miss Percy?
"Cortainly, Doctor.
"Thiey are animated by a laudable devire to
betold the emanitestation the gradul urfolding.
as it were, of the inward ppirtual itie, which it as it were, of the inward spiritual life, which it
is the provine or the science of animal magne-
tism to aceomplish. What stenm is in the natural wartd, the nagnetic influence is in in the
spiritual worid as nearly as a comparison can
pe instituted between plysical amd moral

 existence. The impatuous, irresistible steam car
seems tee proper antetypo a potent, control-
ling will,
In will. Doctor had risen from his eeat during
The progress of these remarks, and siowty trav-
rsed the apartment with his arms folded across
 At lengin Docior Wernad approached Miss
Percy, and seated himself before her. As on the previous day, in the preserce of
Wifred Mon ressar alone, here were exihited




 egarded the diversitied experiments of Doctor
"erard with intens interest,
Doctor, interpoid Wifred Montrssor, in




 Thesiers,
Everaxd
The Do

"Miss Percy, th y ou hear me?"
"Tes, Enetur."
hobe you ger

"If you desite it, Dotor";
Duewr Everard phaced the
cy in that of Aitred Tracey, and pressisd taed
genaly togetite
rThe Duetor
gravely, , powerful exercise of my will, Mr.
Tracey, the influence whith 1 possess over the
 ividness of your idess,will be the degree of hee
obedience, aud the force of her mppresionsby an exerclse of your will, induce e er to trave
with you to any locality which is strongly in presed you to any nuemtity which is strongly in more rivid und real the pigure in your owia
mind, the niwe sccurately will she portray it.

Miss Perey, bexct the young man.
" 1 near y,u, Mr. Traces, murn

## silegerer in tow tones. Traces, murnared the me whith you 0 , go home with me, and to tel

 the memony uil the imagnation.
"What at jou se, Sliss Percy?" inquire The tleever tossed her head, measily, duting











 the bed; hodds her tightly; very-rery-very,
thighty; the, blod ! the red vood gushes froun
houth! Not the slightest variation occurrel in the
monotonous whisprs of he teper, turing this
strange recital. Montressur, Willumghy, Everard, IItstened, motionless and slent.
The effet upon Alfrel Tratey was surpung



 to and to, like \& drupleen man. Freaerich
Willoughy canght him in his arims, and phet





|  | fis." <br> No eqehmetion, mo ingury, no what of en ment on the seme white ted just ratepred esumed the hasor |
| :---: | :---: |
|  |  |



Thin was a preter for to ath


respet and ham, bates we mave to mol
if uaderstandint then beter than


## Bitnce, "For whats ere pethent ge met

out to juder all thues that enos ubler thei abmg and shug th whlentubthe of the ac
The charch lest fel wand to do this ta

## perections oft unto death, have then

d, yet the sume pert, uder the phat of winin gaged in demouncing and persenting twee whi Gager from it
Our noble $\qquad$ yinspirel truth, when ic activad "Clenims to
 so much trom the persecuition of the church among themselves and others. Our religion and philosophy teach us, that mankina are governe
by motives, the origin of whici we cumut at ways trace. We believe most of the crime in tention. Men mud women do wrong, and only discover it to be so, after they buvedone it, of
They knew it before, they had not neasured the extent of the consequences, or seen $w$ what we heard
We heard of tro preachers in the s ciety on
Friends, who were "Traveliug in the minis ry," One of them was a placid, even teupered man, who sellom had unything to disturb the quiet, even tenur of his ways. The ohler wis
of masty, irritabe temperiment hines in a day, wotht eay and do thugs, which was ever ready to express deep regret. Upon mic occasion, the tiormer said, "Why, Jeremaah, "Ab, Benjumin," replied the other, "thice more devils in one day than thee has in all thy

Hex, wha brather or a sister is overtaken by a faut, how lithe to we hnow how much thay
have strugtid to avoid it; and seeing the failres, trow apt we we to pousce upon them as a vultre nym its prey,
We helieve that agreat amount of the crimes hose terribly fipree add suething denunc winch go forth from chareh and people everymere, wen when the soul, struggling with one this tuat for sume cold suspicion, instead Fheng promerly wocourased
Ahima word, is look upan a orother or sisters
 alvocate wrong, tht there is a beantiful lesHn that way given by the gente Nazarene-the which sems wrong, if we are moved by In thathes present the wong, whont judging Fenoumbit the individuals. By this means (rugelng stet to overeme evil; and in this, we shat
life.

The work tefore Us.
Whesme faret in mie of his sermons, do-
 he tont of the tempe, sud its great brawny
ars, the thid thed by its side extended to
such, sait he, is a type of humanity in the durehts today. Should he rise ub, the roof We have no controvesy with the churches;
the huve with igurance and error wherever tran ace are the only evils that exist in te world, and showiedge ss the divine spiore,
ant jutso far us uny clurch or instituion, die-
 we extel the ripht hand of fellowship to all

But if charen can olly dand by builing Wo bat uch am women wio remain in it hiul as , the torth fron hie spirit world to true men moded womaherd, and there ste thousand Fowe the thed whe are thing this, fully conWe che chases in the cumer Allet ensers tive, who preter to sit cruching
in the cruches, thit the late light that reaches heth, clored by the rinbow hucs of is stained
wint ws, who boust that their belief dates haver the sacene hithers, and whose fars are progresave ida.
tapuly increasing, who are more or less in fat of butiering down the walls of sect, and linting humnity to a higher plane; these mould tont-
ter the ereeds to the winds, but their actions are very chen impulsive; they require the encoun agement and direction of the third class, which is the least namerous. This consists of the pioners, the trae reformers, the John the Baption cryng ail along the whierness of life, to make
struigut the patbs, for the coming of ney truths We cin see these classes, but we do not see th individutls who compose them; it is for the God in every one, who is continually repeatiug he haguage as they walk in the garden, in the thou ?" And theirs to ans, Adam where an selves. Let there be no shriaking from th fuchner, no more deciaration that "The wo man thou gavest me, tempted me," but with a am, I," ready for suy work that my hands may find to do, waiting only to see clearly the path oraly.
E\# Auy business ss move respectable than Thats sels termed by the panifit thy hanang havound
puble resorta murdering time and hin oru rep utution,
Tite
Tae Knights of St. Crispin, s secret or derof shoemaker

2acific 盆epactament.
$\qquad$




 Girei. with esto the foot of yonder moontain sal
 satio, the face divine. Notise, nor its nas begias
even here. Yonder comes sunt-worn and wesry
Gravelor ; his strength ie well nigk exkausted; he
 ovor tuagi mountain,
Fortid from that spring there Itows antite etream

 ger growth, mighty forest trees arise in their loty


 The gueen and warving arass grows beatifiny
where feeds the spighty deer, the beautifuly wherse feeds the spithhtyy deer, thie beautifuly and by, tho stream reaches the habitation of lua.

 yet muld all the noike anit din when it leapt from
 gor th bears apon its bosom, a nations pride and
giony. Re prond steamer alides over it hither

 beast. Now come to my open arms, snd searah
sil my hidden depthe, for the treasures that lie
there, which humsi oyes hath never behela, they there, which human eyes hath uever behela, they
\&un are thine, for thy remard. men Hifr. Gaze down upon the fteo of the infant
cilid. Well may we cailit the face divine-fino-
 tions of intelifigence, fits lititie cets of play fulinems represent the moss and flowers by the thy ytream,
But as it grows up to manhood, its wsen are the
ditite of family town, connty, state and nation, until at last, he sita in the chair of state, and holai
 to well nigh finished. Let us stand by the ocean
of eternity, and listen to its welcome: "Well
 over many things, Go sonkeh in my hidder
depthe, says Eternity, for all the things that hie there which human eyes hath never behela, the
altare thine and thy reward.
The pen of an angel would fall to describe the
 Mister Hand Divina has dashice those exquiste
pictures of immotial life Nature is, ingeed,
graud old teacher, and all her lecsens are replete



 of mankind, as the mother that gave him birth.
Madax exama asroxis
 street. In our estimation ahe is the best clairvoy-
ant that wrever connalted, especinily, in giving
testo of a prophetic cliaracter. test of a prophette character.
TThe evove items came to
but mere unfortunately mith as applitabie at a cattain timo ha tho past.- Ead.
joubsaL.

Tes, it is a wonder nideed that a member of the
 been a lover of tho trath, or else he did not have
tho fear of the religious and eecular press before Ho rule, to set down all cates of finsminty as eaused






## ©he gnstrum.

 INFIDELITY on Sundey Evening,
There is no freedom without truth; , no com.
prehension of truth without kzonledze. All
are seekers anter truth




 hifeprinciple was active in tie body, when the
If man had fail faith in tie immortality of
the sull or more than faith-a knotletge of its existence with its power of progress to trasp
the restities of higher spheres, and unod be-
neath brosier and mora
 the means made use ot by the immortal spirit.
For he woutd understand tull well that the in-
habitat of the cky which lay before him, had
nut passed from itt telation with the habitant of the clay which lay betore him, had
but passed from tis relation with the lite to
assume a higher relation in another worldsphere. The class ot people who recognize communion
betwiecen the hinger and lower spheres of life,
between embodid add disembodied inteligence,
 Lass siven, bringing out throught these investiga-
tions, the evidence of thing, made men infodsls
then we rejoce that mankind are growing inf: If turic. Luning away from those forms of relig.
ious fith which have not sustained the sorrow-






 which Jesss talked, when he came to present
these in contradisstiction to the teachingofno
ses, me made himeelf an infidel tothe doctrines of
 kindness. prineiple of infadelity are only herala-
ers of somedthit more subhme and grand to
and dignity of his nanhood arra denies the existence
of prixciples in older forms, as being the lighest
to ping to mect thi d demands of the human heast
he is an infidel to thit of the oldentime. He is
isavio to a savio to the wants oi the people in his age,
and this time for
depths of the present, those grango ant fromithe the giorious peptas
pracipes which nature or God through nature
has designed should meet the wants of the presIf, therefore, because we deny the assocition
or asfimilation with all forms and sects or rellg.



 dering them of their centratizing aitractives,
to bo taken up and organizd into other frms
The immortality of fank, then, is that beautifil

 solved, leaving the immortal elothed upon witha
spiritual body, which is adapted to thi want
and neesesitis

 autumn time und the emmortal man moves on on
another thper of life, snd Lus be great truth
of immoral existence is opened,pate afler page,
 this progrees
of knowledg
AB Boon as












 given in
here.
He hin
his imm
But for






 be clianged from time to time, in every seven
years, yet, nemory remains unchayed, and
unchangable. A man may say, perbaps, il
lave foent
 ers of the spirit act upon his interior nature, and,
mirrrored becore the conciious recognition of
that inidividatity are written every cet every
experience, every thought, and every sentiment





 One is infidel to the othier. The Catholic church
is innidel to the Protetant lelureh. The Prot
eftant church, snd clurithes are infiels to the
C

 ppward,
We have wolked the earthas you are e valking


 Long years have rolied beforeme,
Sinco thy hand was on my head,
Yett heerd thy voice, mear father,
Twas muslo to mine car!
 so shy, where art tou dorver alen?
Dol death show a sluaber,
hen why ahould mortals weep? Thy sont was warm with love;
And his voice was with the angela

Thy father ne'er mas buriel,
Twas hut his mortal dast; Hellives immortal, evor,
To meet the true and just. And when thow heardst hin eallivg,
hhere wnin io trumpet tono; No mortal remarroction,
Nor was he then aloue. For a holy band of angels
Were gathered near to blese and when thy thather ealled thee,
Tras to sootho thy wore distress heard my mother call me, Twas ine the e otee of childhood

## motherl nagel mother

 o, take mo to thy breast.And sing che tame seet Iullaby or oh, T an 80 weary
of the clilling tide of
ife 0 , father, mother, take met
heard her calling, celliog, And my clitiden ung sing osfily,
thank Goa, weer going to meet ! so tho holy hand mere calling,
tho vithenses of peace;
And my immortal nature Began thus to increase. night, and joy, and love,
nd I left the mortal caskrot. And we who eomo thus spemking,
Angouncling to the eonil ist onnard povers forever
nit the thies of llac the nd wo give you knowledge, knomedge,
nd the truth that makes yon free, Tou are trising from your bondage
To ind Eternity To When the truth of God is is flear: yor, And the angels sather aronnd yon
With their words of lore and ehecr.
Then death is swallowed up,
And victory shonts no more The mortal dorells no mo more;
Ais nors op,
Aiser herecofore. Ho takes the book of Matrono
God's BMle,written trü, nid reade his ifite Immortal. And finds it notung new:
 And the gioom passeth sway- of The tarir of hexten are shininge.



Original Cysays.

## 

ed th
the
fore
inerl
er, the etraggle grew fiercer and fiereer, until in a
wall of agony, and a baptism of blod the nation"as born into treedom.
Have wo not $a$ parallel to this in the relligionsof an offended God, in the future state, and eren tho
only terns upon which they enn be ollowed evili
ending anfoldment.
The Protestant atempts to stand between the
two, compromieing with the Papist, by admittigg

 of fath ind practice, He ofters to compromise
with the progresive siritualist, by deanjing the



 of the worla, and rose miraeulously from the grave, and then institute a church ns an instrument for
man's redemption; wo cannot saceessfully deny,
the legitimato deduction of the papist, that inas.
 ble chrrch to expound it. Beenure, our resson beigs
natural and fllible, wo are of neeesity, incapable. of underatanditg a mpermatural,and nfallible book
without mirnenlons, or at leat extrancons aid. Hence the nocensity of the eliurch and priesthooc:-
Bat in the elear lisht of the groat fruth that in.
opiration is natural-native,to the human sonl, we aro rolievel from all these perplexiek dificultiee
Basking in the pure sum-1ight of this divine eftal kence, we behold sulmmerring cown from the pop.
vilons spherec of light above, spirtual impremsons. upon peopis of all ages and climen necording to
their degrees of receptivit, regard lees of race or nationallty. In.alted with this "duvine emmatuz,",
the intaltive and receptivo sonl of Brama breathed Corth pootic and fantatic plterances far up in the
imaginative regions of the Indus; Mobses, with Infoxi: from Mount Sinnt; Fille the prophetle nature of
Zorosster was ilted to suci diky heights, that even from the remote and barbhrons age in which
he lived, he conld look forward to the the when
humanity would be hermenized on earth, and fool triumph arer evil, ti tho spheres.
It tirised the restiess spirit of Radhat to make Then breoding over the langaihbing millions of
China, ft toichod the charitabio soul of Confu cius, and filed his It masdo jous of Kazareth mhile suffering a era-
el martyrdon, pray for those who had persecuted and deppltefully nsed him. Then swooping down,
dite a torrent of living light upon tho arid deserts

 heiphtif of middom and phllosophy. Tt has made
man avi womes in all s.es and climes yearn for,
 that the very gates of heaven are open to the th-
habitum ts of the earth. Then feelig that this ofs. vimo ingpiration Is impartially bequeathed to all of
earth's yewning milliona, how can we regard otherwise than as enemles those tho e laim a monopo.
If its henents, which both the Catholic and The Catholises (as indicated in the Popers eneyelical letters), are determined to use all thetr
mighty power and infuence to thek the grovith tienlarary In thens in reiligion and even in politices, par-
states; and are anxionty Waiting an opporthnity to coalesee with any con-
eervative, or retrogreasive politices party that will give them even the Blighteet chance to prasp the
reins of civl power. Get ns read the eflgno of the
times and reeff proeent condetions do not fndicate
 nitrammeled treedom, and the gobetween Protect-
int, shouting freedom here, and slavery there:




 realureet.
 action an me thylease Thae wrote thing is a mat



## The guts and Scimest.



 lowing deestiptioe


 sterm cant th
 are animuls.







 to
IThy thit
It sems
















 from the indipestible remains jutst in the amame
wel that it flowed around the orignal morWe have in this creature, theu, eltang without
a stomact, moving without muvcese and without




 proyide ofther pecait.




















## vermont fembs

Dean founxah,-Tor nearly four months, I strong-minded sons and daughters of the Green
Houtainstute.
 ciampions, in proportion to the population,
than in any other state of the union. Laborigg han in any other state of the union. Laboring
among these noble souls, I am often reminded of the sharp reply that a Vermont lady once er, who saecringly asked the question, "What
io you raise up in your state beside sprice guna"" when the answered, "Sit, we raiss mean;"
ani I can add, eomen, too. Though I love her dear, brave children, her confess, on a cocunt of the long wiaters and decp
gnowe and biting frosts, hat I think Senator Douglas was about right when Ee baid, "Vermont is a good state to move frem,"-atheast for
a hrge part of the gear. But how delightul,
Low grand and romanic it is here in the nouth of summer," when her moutains an lilis lift up their headis to the sisy, erowned with
the glory sad majesy of verdant freests, ana vilid in the deany aplendors of a sut hay
atmosphere of ceep greet, vhtret has ever char-
cterized their beaty, and gives them tue nane of the "Greca Hountwin."
Vermont homes are fill

 in every patt of the country. I am unableto
ecall all their rames. Miss Aclias Spragas recal all their ramer, Miss Aclisa Sprague,
the gifted and beautitu, who wore herselt ons gone to live with the angcls, was a mative of this
tate. Mre. Townsend Hoadiey, Mrs. Netie Temple Brighum, Mrs. Notton, Mrs, Abbie Tau-
ner, Mra. Wolcott, Mrs. Pratt, Mrs. Manchester, Mrg, Stevens, the two Mrs, Browns, Austin E. den, Dr. Dutton and Mra. Best, are but a part forn among the mountins of Vermont, and liere
boble shers whe received their irst inspirations of divine truth,
and a commission from on high to "go into all ture." To this list I may add aloo, the natues of Brother Jones of the Relicio.PmLosoprical Jocnali, and Father Baker of the Wisconsin
Spranuanst, who were both, I believe, Green Asutain boyg."
As might be expected in a tata where so mrought out, Spiritualism is ip a flourishing condi tion. The friends hold regular Quarterly Conventions in different parts of the state, besides an Annual Convention. I have hal the pleasure
of aiteniang two of these Quarterly Conventions since I have been in the state, one at Bridgelargely attended, and the utmost harmony of sentiment and p
several sessions
They have a state Organization, but as yet no state Missionary at work. They will come to this soon, though there is no pressing necessity
for such labor on account of the state being so well canvassed by home speakers and nediums. Newmen Weeks, of Ruthand, the President of our Providence National Convention, is at the
head of the State Organzation, and is zealous in getting the local and state societies in working ordet
I have
nu everywhere large audiences of earnest bo Levers and anxious inquirers have greeted me, and I cilcocerer the people of this State are no rangers to the Rumiar-Pratosophical Jous With this general view of the good cause Yermont, I leave your many readers, promising n my next to give them "Items" of a more Hardwick, Vt, March 15, 1869

Lotter from $\mathbf{w m}$, Andermon. Planchette is doing wonders. Two men have turned and told us they were murdered, and who killed them, and where their bodies are hid (sunk in the river). We communictite with all our relations in spirit-lite, and for the informa-
tion of the public, I would nay mamy there is always oneor more who cin
make Planchette communicate from the Spiritmake $\begin{aligned} & \text { mand. } \\ & \text { L. } \\ & \text { Lind }\end{aligned}$
Louityille, Kentucky, April 26th, 1009.

Tricte Erom Che Eeqult.

















 Froum vuici it appears very ecitiont, that sr.







Whea mur teeque haw th haself, and

 tor sustanining prediding st lectures:
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 ways wheses it, pay Mis. Wabibwher sien the exten, of our priviegge in the mater of
fectures."
 and the day is bot far distan when we an eni
and joy monitay vists from wints that can enter-
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Hildebrind and a Mrs. chlis. The (exner is attending mecical vectures in a Puthatelphia college, , piat will probaty graituat at the cese | shangle hera as ans, |
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| her abuniant suceess |

A good public eset medium wound be well

Sannas Cty, Mo, April nith, 1369
meettuz or the Mimpuri state Assotiation
Th Stat Association of Spiritialigty or Mis-
souri vill hold thefr second Auntal Ateting in the e ity of st. Louis,on the send and 23 rd days of May next, at whict time and piace all the
nssocititions in the State and persons friendy to the cosus of Spiritualim, ara cordially invited befire the Assoceiatiou,umonng whiche will bet that of securing the liburs of Misisionatien. Spenk licited to sttead. The friends of our cance throughout the United Stutes are also invited to be will us.
Correppoudenco may be addressed to Henry
 reet corner L. .s. Meloy, Espo, Secretary Stite Association, Kingteon, Calwell Co. Mro
Kingston,Calwell Co.Mo, April 2 2na,, 1869.

A turkey oock, on farm where we ouce

 ten nurkeys, and gitrittea with
hen yard in perfeet delight.
Mr. T. W. Robingan isprovoingly clevert
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 Ontoage, XAY 15,1869





howion and sinssation. Nevertheless, it still moves" These wer
mode of Gallieo, -noble soul,-whea $h$
 The Yad coimpellet him to ren
\&reth. YYé it still moves, no the whblie renuricition he made.
Whereer we may direct our stemtios, we and ceageless activity in the vatious depantment, mat
of gavure. Not an stom, however manl, but geemo imbued yith hite,and sometimes we thini
me can see intelligenee manifested in the varl ous inanemate objects that surround us. Cease
Reas activity seems to be an inherent quality on matare, for we observe it an the two motions of
sho earth, diurnal axd annual, in the revolutions of the planets, it the urogress of coniets in their
ecceatric oflite, and in the revolutions of our solkr gystem around a central sun, located some-wheme-astronomers say-in the Pleaides, thus
formang a more extesslve aystem, and then that moviug on artuad a stll more magnificent censre, revealing on a grander scale, the wonderful mechanisio of the universe of God. Thus we see us. The earth,to the senses, seems to be stationwoiderfiul rapidity. We lookat the tone, appa reetiy a lifeless nass, yet that united with the idity throughout. space. Knowing, then, that zothing is stationary; but that the whole univeres of God is in constant motion, we can learn a les. son therefrom that will open some of the hidden
reeesses of nature's work. This motion of the universe-how graud

 mites away among the stars, inhaling the
breatio of our siffer planets; basking in the gen iol warmth of a conet; drinking in from the
inspiring ecenes around us, thoughts from the izspiring seenes around us, thoughts inom inded, -this circulating in the veins of the universe, an times, seemingly touchiag the central
feeling fiow within us, the pulsations of angels. Stuch sebsations we admire. Our mind absorb,
sponge-ike, the beauties of creation-in fact, w see mothing but beauty, harmony and love in al lopss wedded together in harronious action, and But in this article, it was not our intention t. bit to biow the wonderful activity that prevails taroughout nature. In all objects, then, we rec-
ogaze an inherent quality, motion; but allow us here to remark that we do not believe in abstract and in so doing, he regarled it in an an astract,
quality, which is absurd. There is no low tint goveras matter-it goveras itself. The matter ien the prine-itiple of independent sovereiguty. law independent of matter, or impregnated wi earth is a law unto itself, and you can, if you choose, call that law gravitation or nyything
else. It is absurd to suppose a law exists indeeige. . is absur of matter, controlling it, it is equally
pendent on is that controls its movements or shapes its Recoge grand whole. particle ot matter is a law unto itself, we prepare our minds to receive still grander traths. Motion, thien, pervades all space, The whe creaion move on with ceaseless activity; the comets ting speed, - bile above,- around,- everywhere, - the myriads of living creatures pay tribthe to the great First Cause, in songs of joy. Not only is nature constanily - oxceedinglyl eensitive. -Tlie Sensitive plant Fill fold ite leaver, itis tiny stalk will droop, its expression of green will become more light,when ever you touch it, or jar the ground around iol enter roote In this particular chate, we tif whata teuthed or disturbed in its quiet repose, by the rudeness of man. No less senstive were the forees that produced this litte plant, when dit. tused throughout all nature. The Judean Rose the Sensitive plant, for it seemens to possess an intuitive intelligence, and manifests the same in various ways, Whenever it blooms in a goil not adopitd to receive its offepring-its seeds-
tee how wonderful the expedient it adopts. Eee how wonderfal the expedient it adopts.
Fitst,itlonsens one fibril,then another,until only Fistst, liossens one fibril,then another, untilonly
One remains in the eoil to give it sustenance, scemugly watching for a favorable gale to take a trip to some fiirer region, where it can find a soil adepted to the wants ff ite seed, and then it
will stop, and its litle fibrils will again pierce Will stop, and tits litte fibrils will again peerce
the grotad, where it will remain and deposit its Yassing along on the gentle breeze, it
looks like a fuiry, and it fiever ceases its onward

Tight until it finds a place zdapted to its wants.
Mlatu bedered that plants had a soul. When a tay plant loosens its hold in the soil, fibril le gate, to a mare genial cline-pilgrimilikemanifestations of its peculiar power, and acpuawedge here is sometaing within it-same eads it to pursue the course pointed out.
We have pointed out to you the constant $m$. tion of every molicule of matter thinoughout
space, and whether or not the same is imbued space, and whether or not the same is imbued
with sensation, is a nooted question. Certain
. hases or developmenis of hat sill canse the Sensitive plant to droop; the most careful touch will cause it to fold itsting leaves,and seemingly
weep with sorrow ; while the Jduen Rose, an vecp with sorrow ; while the Judeni Rose, ay
Eastera production, when not liling its present habitation, tike a boid pioneer, "pails stakes,"
ne seeks more congenial climes. something besides sengation is manifested by this.
The nest wonderful manifestation of sansitiveness is exbibited in the Resurrection plant.
This was firstnoticed by Mr. Deck, to whom it This was first noticed by inc. Deck, to whom in aturaly ascribed thereto, marvolous poweri Now, apparently a withered plant, a litte water
iIl cunse it to disclece a beautiful blossom,after will canse it to discleag a beatuifal blossom,attor
which it seemg to exaibit its pecular powers by opening its buds. Then, im a feve moments,
 ais speration cin be repatel a thousand time Inow, ning that same results protuced, matter, would tt not be well to ascribe sensa.
on thereto also. As we can not in all cases de ect motion,
Many of the ancient phitosophers entettained
a 1 ea of a soul diftused throughout all nature eidea of a soul dimsed aroughout al nature often exhibitititelf, yet it did nevertheless exist The fores of nature can not impart what they ot posescss sensation,could they impart the earue ranseendent quality to any flower or plant?
Possessing sensution in man or animals, do they not possess the eame diffised througiout all nignot poses
ture:
Man h
Man has been too apt todeny the existence of that which does not come under his own obser
ntion. Better deny nothing; better believe thing,-tban deny a truth, or helievs an erron
Knowing full well that man is an eplome . the universe,- we know that he posesses
nothing that is nit found Lhercin. Naare's freces-all of them-not one left ont-are ontrduced by centra lization or foealizaion, This esemblanee, ifmy, toits present condition. Fors mighty arial car,shaking hands with its sister
dinets, obeying the gentle admonitions of the planets, obeying the gente admonans an it travels off among the stars,and breathes the pure air of the world of space, it seems to enjoy its mission by moving on its censeless
course. The torces of the earth were once in asce--diftased,-and noiv concentrated or focal ces within man are. difused throughout sul monious action; or in other words are focalized and great results flow therefrom. In man, they possess only their own native power, no ing
nore,nothing less, If sensitive in man,they posess it throughout all nature, for by no process
can they impart what they do not possess themselves. Thus step by step,new beauties in creation ar movements of the vast universe-worlds.are created-worlds destroyeu-sadness here, joy
there, yet in ail this we teel nothing but the
putbe thrills of the great Central Hent putee thitils of the great Central Heart,and we recognize the untold grandeur in all the
spread out in the infinite realon of space.

## WHAT WB KNOURABO

From a recent London lotter, which has lust made its appearance in the Tribune of this city, we learn that a committee of the Dialectical
Society, are investigating the phenomena of Society, are investigating the phenomena o
Spiritualisn, Prominently among its members is Mr. H. Atkinson, who, the writer claims, is puthing the Spiritualists into quite a flutter and commotion-that he is the same person, who
made the Davenport Brothers indignant by suggesting that th thout the wrist, sealed, bo that at the least

From all this it would seem that this Atkinson is a very oflicious personage, and calcolate ducing an exeitement upon the subject of Spirit ualism. writer farther assetts that william How-
The when it proteste shat nusalism, who has a prejudice vestigate agatan frilure of seores of inquiring commitiees during the last twenty year-meaning thei condennation of it after exsmination-is due
to the fact that they were dentitute of the "per o the fact that they were dentitute of the "per
ceptive faculties" neesesary for; he xemearch. ceptive friculties " necessary for, he xemearch.
The writer then sums up his cise atter the following tyly:
"Here is a nice argument for a new fitith ,
If fresh ideas or customs had been explaine If fresh ideas or customs had been exphaine
ony to those whe were predisped to hem,
wonder where Chuistendom would be? Spirit woince seems agreater humbuy than ever whe
unlism this io the way it is dotended by almost the enily
literary nan it can bofat of on this side of the Allantic."
The parties responible for this letter, tos pre masy and if conclusions, shand they will seek for the truth, that
 morisl, been seouted and battled sgainst, and
overy inch of ground digputed in their progres
by the world of christendom; and wherever
credit is due, it should te awarded; but it can or what masses currently fir christianity. Furthermore it is not an unreasouable investigation of Spiritualiam, shionla be, if not well informed, at least favorably disposed to wards Spiritualign. For the purpose of inves ngating any subject withon tinink of nominating committee man who was destitute of sill sciknown to be hostile towardst the subject he
called upon to investigate and report unon Mr. Howitl's obe the unreasonableness conrage this committee of Euglishmen, or in
fact any other committee or individual, from at tempting to ninravel the ereming mysteries that surroumb Spiritualism ; but wouid rather invite
and stimulate reesarch into philosophy.
But it will not be claimed by any reasosabio unprejudiced mind that the conclusions of any can minutely understand the cause and effect of Spiritualigm. And ifits oldest devotees
tin, what may be expected of novices? We kuow that to many the evidences of the Spirle
ual phenomena is as well eatabluched in thelr minds as is the existeuce of the clement of elec ticity. But notwilhstanding we talk plibly of
electricty, who is there that can enalyze it give it s proporions? In attempting to auswer ness and ignorance, and the most compreheneive mind will feel it ing and handing of physical or tangilio bodtee and instruments, and report their convictions at the causes; but to attempt to explatin those
carses and elucidate he connections and relation of media with the causes and effects thereef, is
a vast work, and one that beloggs to the more mature years of Modern Spiritualism, Atere tain path, the philosopher of Spinitualisn,
discovers many objects of interest-riev truths, which awaken nert interest in a fathomless How ilite the simplicity of the child it seens, herefore, for the inexperienced to attempt to
solve the vexing question of Spiritualism, when it oldest philosophers and devotees are daily
notplased at the occurrence of new facts and nouplused at th
phenomena.

## 

In the Citrellar of a late date, we find under
the heat of "Lome Tals," the tollowing from H. Nogeg, the princysi man of the Oneide
Comanuity, of which Lhe Grretar is the wellIt argan. aqualy well known that under the lead or Noyes, the
"I want to Linow more about Clurist than the
Bibie tells me. We have there four nurratives or him that we ean sit donn and reqd in hatit a
day. Hese naratives do no give perhuys
thousandth part of tie mighty worth num dedt


 ielt and thought wud said dud did, during thote
thirty jears ot which we huve no record betore
his maniestation; and in the second place,
 siid and did, during that time which is covered
by the Gosels, nd in the hird place, wrant
to know all that he was engaged in tetween the time of his resurrectiou and asceinsion. We
get glimpses of ham during toose otryy days, but
they are momentary and far apart. He was
 want to know wLat he was engaged in al
thoughthe times of the Primitive Carch, when
 to the isiand or Patmosi) It is very evident that
on was just as busy all that time as wheu he
has visule, zad what he was about was just his
was interesting. We have no reagon to doubt that
his word sand deeds were growing in interest
through all tuat time until the Second Coming


 unrecorded if we could see and unuerataud them
woull be just as interesting as anything which
 Neither do we think intercourse with the spir
of Jeeus or other spirts "impossible." But it Brother Noyes or any one else desires inter course with the spirit world-with Jesus or any
other spirit, and would accept of a suggestion from us, we should recommend them to lay aside heir pride, and with meekness and humbleness Chearipray the Great rather of sprick,throug
his minitering angels, to grant them that help that their spiritual needs require. But the heir hearte only to Christ, may often finu i enanted alone by a spirit of selfrighteoughens
giving of the eecret felt prayer: "I thank Thee, oh God, that 1 am not as other men; $m$ holy angel or only begotten Son.:
It requires much selfexamination and discl pline, after a thorough examination and under standing of these beautitul heaven-born pringighteousuest. We chould each and all remem

## alvation,

With a willing mind and a sot heart, there-
fore, if we would he ted safely through the mazes

Iy Jesus Christ, but of quatilitions of other re-
deened spiris, who continually lave their souls in the waters of wisdom,and ask thist "Thy will
not miue be done"; feeling the truth that "Thiou


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of theee weuld.ve stiover
of this hind io "played," and the people are hope


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## HEMLEK, TME SPIRIT ARTISTS

 After $\boldsymbol{A}$ louk and tedious trial in the cily of NewYork, on the charge of fraudulently obtaining money, under the pretense or taking the likenesse
of deeased persons, has been acquitte. On the sixth page of the JovRsML wind fong taken from the New York SUN. In this trial, the venerable Judge Edmonds was


We are often netian to exchange with pa-
 Whine the elthor oi the piper dessing to to

 An not tion tue e tithor of any paper calling change: Oliterrise those atsing an exclange
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PEN AND SUISsois.
Law trash-other people.
Bar gold-Fees to counsel.
Throne-A sent-on a eecesam.
The bread.ofiluness-loaing
Perfect integrity and properiy cooked weef Who belong to the "Airet set"-Lariy chick
$\qquad$ What lady" "sets the fashion ?"- 1 lady com. Where would you look for a carse race of Which feels worst, an eilitor orer-bored or How was the ark propelled ?-By an oar (a Koah.)
What
What sort of tadies resemble Pocahontas:-
Which requires he most conrage, to feud of fiuling dew (due
Why is a haigry boy loukingata dimier
iike a wild horse? He would be ali the better ${ }^{\text {with}}$

## SMแsements

 cessfulat Crosb's Opera Houne, than was ex-
pected. Crowded houses antended their extibitions. They remin during tho present week,
which will give those a cliun co to winess their performancea who have not yet had the privil Crowded houres have gathered to withess simse
 This week the piay will be "East Lynne," which would probabby yold the boards durimg
hie entire week to large honese ; but "Oliver
 $t$ niswer a gencral
Cern as Nancy Sikes
Mr. Frank S. Chanfran, 8 comedisu wio is at
 varied repertoire, begins an engagement here on
Monday, the 10th of May; he brnggs with him a new. plyy, writter for him by De Walden play the celebrated Lydia Thompson burlequie roupe some time during the summer months. This troupe, with "Ixion," "The Forty
Thieves," and one or two other burlesques has Thieves," "nd ono or two other burresques has
been playing at Niblo's Garden, New York, for several months, to crowded houses, and their
season here will be a success asa matior of cours.
At
comedy or "Surr" Has. been zo bandsonely mounted and dressed, , hid so well played here
during the past week that it has grown steadilly

 more delighted than before.
 week, Virginia Germon commences an engage
mentyas leading laut, which line she bas sut mented for many years, she is highly spoken
 ils "ma "Married Lift" "ary be substituted.-
"The Octoron" will be brought out on Mon-
$\frac{\text { SPECLAL NOTICOSS. }}{\text { a new opming mor hombs. }}$ Outceaider, who are interesten to own thiti own ,ot overiok the ativertisencent of the enterprising
 that can be reacied in thirty minutes from the Doirt house, for a fou pence, with all the comfort
 Crowded Lorse cars,in good weather, and instead whien they nosineeat oride. Our friend and brother, J. W. Pree, Gqu., former-


 ness from being the paltry art of thacer moner getuing. He for reeatiy came to Chisego se his closs
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We show our faith in the properis to wileh wo
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nospole.

 Dr. S. McPride, W. Cleveland, and Mrs P. J. CLEVEIAND,



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roove, inside proent in


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Plab mas PLANCETTE SONG.




## SPIRITUALISM.


#### Abstract

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## DR. WM. CLARK'S MAGNETIC REMEDIES. <br> Jeanuie Waterman Oanforth, <br> Tonie and Strengthening Powders; Catarrh and Dyspepsia Remedy Vegetable Anti-Bilions Pills. Vegetable Syrup; 

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An Exporiont of the sptritual Philosophy of
the Nineteenth Century.


SPIRITUAL, REFORM,
miscellameous publeations.
IHESPIRITUAL HARP
 Children's $\underset{\text { Br }}{\operatorname{sy}}$ Progressive Lyeceum Manual,


A LYRIC OF THE SUMMER-LAND, Picture of the Spirit Home



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## MRS, A. M. ROBINBOT,  nite warli. <br>  

## invocation.

Sgipit ef light spirit offratht Spint of wisdignar sud Spirit oflove at this hour, and in
all tmee, we would crave Thy blesing, Thy nateditul and ever blesed care. Wo would
 sloo in all didadows 29 well as in sanshnne-in ill ilisappointments to which
Mnfitit Parent, are enblect.
Dpon every plane of lit, sorrocr unbiaden
 of cur suals is for perfect
guestions and answhrs Q. What posibic object can spitits have in A. What possible object hasa mother in de.
 They are attracted by the innocent bud, and see-

 ally develop into beaut
hiod. This is their
As there ere many whose parents have not
the least care, or control over their children, ,hese need more egpecililly the matchtola and the ten.
 of them in this life, and not only in this one,but
they are among the first to greet them when They enter upon the second plane of lire-the
spiritual one-where, to the ner boorn spirit everything is a s strange as it is at it it entrance
uppit the material plane oflite. You will agree with me in this thata long tried friend, one that
 you mey never feel tine. one to gives, word whiger peace when the storm is howling with What pesible opject can spifits have in de.
 tending upon them.
Q. Isist not poesible that the time will come Mhen hiv people of this earth will weocme so spiritualired that there will be no physical deanil emerge into the ppirtual?
A. We would sey that so long as the physioto the material plane, just solong will it be nectuary for the diegoulution of that foim in order ${ }^{\text {have }} \mathrm{P}$

What there will be in the fature, and at to re we don't claim to have the power to tell. That individuals can become so tamiliar with the
gipitual life while yet upon the material the there may no death enaue to them, but simply change, that we do kuow; but we cannot con eive of the time when thing shall become barmonious that the material form will not bo necebsary lar before, that form being necessary for the covering of the apirit, in order for it to lecome individualized, upon earth, then it mus though different cenanges untit the sinitit can
no longer rest in it-then it will pass from the material to the giritual plane of life. Everything in nature ig beautiful. Nothing

aione beautifal than the human form, and yet | how litt |
| :---: |
| syear it |

FROM NETTIE TO HER MOTHER. Mother, the desk ne of your heart Mother, the tiesire of your heart is to know
more of that life, to dray nearer unto it and leare of tist revealinge/ and as with you, so of teathers, the world degires to know, yolomentarily at least, and with an intense longing, to gaze through the misty veil of the fature, and be of
the coming life,-know of a surcty whither we the coming life, -know of a surety whither we
sre tending. To know and give expremion to ske tening. This thought, they cannot; the deffittion of their soul's desire belongs to us to give. To plsce be fore them in a concise, lucid explanation, the sarnest desite of soul, varied sccording to each-
one's expresion, belongs to individual lcommun Gunc's
son.
This is why our coning back may prove a
teasing to the world. All want to know of themselyes whelher it is a reality or not, that mind disembodiod, retains an exact remem-
brance of the earth-life, whether wo in our changed relationihip to earth, can and do rewember our hem experienco, sne so on ; or whether we commence the journey ovar saliziry mo widely different in to bo mere crenturem of Chought, oblivious of our tint entate. Theeno are
natural quericn; but reflection would anslyes namare intricate questions than these. Setting mide all corrolhorative tentimony which the hent
renty your's emmunicutions have unfolded

matrec, brounght to thes standardo of reason, ,ike plantad y yan exitience in all ot its featureb ber
 worn, exiting, but pot thinkigs; wiad itaer


 aspontaneous athation betriee the nee ele | $\substack{\text { perisene } \\ \text { fis maxa. }}$ |
| :--- |

The cirysulie, the worn out body, is but the carcass or ortall of that was, now yon more, bu phosis you mappose to ehut out trom the mind in its plebian or earth-life, and hore the quention comes up and pointedy so in some minds-pos-
sibly thua it may be with man. But did you ever stop to reflect upon this one coincidence As the butterfly properly neiber does the worm its rorlook up and imagine itself a batterfy. Ah here is the secret. You have the inherent de-
sire-expect-look forward-know that you are to become something wiker and better, and if
you kave the power of refection look forward yot have the power of reflection look forwar
in the same ratio you could look back, and know from whence you gprung.
Man once
Man once materialized had grown into sen
tient powera, cannot deterionate. The earnest desire which impels soul to look forward, it something more than the instinctive preservid
faculty, which enables worm life to build its cell-prison for metamorphosis change.
 look forward-but as it goes onjin its disciplin
here, its natural history, rise and origin is taught if for obvious There Is an inherent vitality in all minds this is growth in coul life.
As the tree puts fris eads each year, becoming moreand more lovely in its rapid growth,
man unfolds as he travels on in daily experience. There is life-thought in man that no other organism possesses to the extent that he does, and when we measure man's capacity for enjoyment
it neggive sorrow or nuhappiness, there is Its negative sorrow or nulappiness, there is in
deep meaning which nust carry you forward in Man was given to the atthiument of highes -nds than he arrives unto here; and it is bu rational to suppone that a way has been proviaend or attainment of that oblect; viz, the fulWe would unfold truth from the most trivial circumstances of earth's progressive history, be that makes life's whole
Gradually we came to you, availed ourcelves
of the firat response of soul unto soul, or your thoughis to ours, to open this communication omproverement to yop, and thus it may be with ndividual life every where,-mme recen. Nature's beautifur communing are franght with lessons of wisdom every where. Learn, then, from nature, the great book of God's revellinge to mam-
kind. , Mother, we cluster around you, all unconscious of it as you are in its real banuty, and ant
the cartain from your brow prtially mometimes and reveal much that is loving, pure, beautiful, but never to the extent, we most earneatly de-
sire and fondly hope for; but have patienceThe warm rayt of sanshine open not the delicate petals of the flower you love, all at once,
but gradually, slowly the warmth penetrates through to interior, which causes it to expand into full, bebutiful bloom,--sad $\frac{1}{}$ with you,
dear mother,we came and in quiet accent of tove drev nearrer and nearer unto you, until now,we
can speak more plainly of the soul-ife, ite delicate workings, \&c.
cate workings, \&c.
Yes, we cone, and daily, ve see rapid im. provement in your clearer perceptions of truth,
ings,
Suffer us still to move and in the way best suited to our coming. Repress not the magnet-
fic current when you feel it leading your thoughts ic current when you lieel impression piven, and it will gently encourage you forward. In the sof
hours of twilight when all nature is hashed, and hours of twilight when all nature is hnshed, and
miñd becomes calm and quiet,--then it is that we can draw very near anto yon, and speak in
low gentle tonea of spirit experience. Is it too much to ask that you center your thoughts upon us, and the magnetic currentis at once opened,
line of communication commenced between line of communication commenced betwee Kommunion need but little preparation for tel egraphte ingpitation, but in the majority of cas. es, they emphatically do, and all the aids tha can be rendered ue became abortive anless the
will be under our perfect control. All thing will be under our perfect control. All thing lese than the rest.
An entire willinglens only, or aimilarity of de sire on
Dear mother, the active cares of life almon crash out from your sonl, the dipposition,
look to apiritual emanation for that infux look to spiritual emanation for that infux o
good, which should be the fountain to whic all can go for intercommunion of soul with soul, and thereby receive nouribiment, and sastian ing influences, tom
Conla thin line of opiritual communion be ken opon and alweyn fa working ordor, to uso tech.
nical terms, the mother's unfailing source of nical torms, the mothor to thining legitimaste, in termal supply, and bo haced.

that 1 t is an well-means of great rejoicing to the translated, and encuuragement tendered to The fond doting mother could be taught to the change, hut exchanged its rough beautios The childte purits.
The children of tender years open their eyes aga, and know no home but this, never desiring more love or tenderness than here received but are linked stlll with their earthiy pareats afections, and take note of hacir double bessing m could be poured into every aching heart
this no comforting assurance? Apply the this no comforting assurance? Apply
remedy, and the healing art will be found effeccous in every instauce. This is what spirit
communiou should effect, and doea bring about wherever
the heart.
We did not come at this time to give a learnWa disquisition, embodying intricate subjects, but ogive a few roul readings like unto such bal-
samic properties as we wore just now referring o, magnetic impression, our mind thoughts to
our mind, and as we have answered the moth er's appealof your heart, anconsciously rellecting back from your soul to mine, glong the same work is done.
By way of explanation, mother, to others as
well as you, I will add that we seldom do our work alone $\boldsymbol{i}$ helping hands are nlways reedy to
ssist ua, and in this instance, the most prominent aid which
Uncle Henry.
He is much with you, and through him we He is much with you, and wo could alone.
control you much better than wh from ne with
Prease receive this as coming Piease recelve
oving affection.
"Born into spirit 1ife many long yeara ago, when a
[London Correapondence of the N. Y. Times.]
At this moment, next tothe Spiritualist contro-






 every way reliav, ben conidenierly wiven me
whose names have bee
not only

 ment upon the wall, and lying on the thoor, to
the extent of eiglt, or nine mehes and then
shortenden



 al occisions taken a inrge live nonas Irona a coa
fire, hel ire, held it in his hand, and laid it in the hand
of other promovs withont even the emell of fire
or thesensation of hient being percelved by them










May 15, 1869.

 xhe

GEVIDENCE IS IRERESISTABLE. Thin foluming we take foom the New York
 evitence in prof of finitualiza, The change in savor of the trath of immottality, and the
pover of spirits to commune with and manifest themerslves to friends in earth life, in multifa-
riouse ways, is surprising, even to the most sanrious ways, is surprising, even to the most san-
guine Spirtuaulit. Those, Spiritualists who have been so ready to. denounce mediums for
physical manifestations in dark circes, becaute contrary to any known law, will dality fiad new
nuts to crack, which may in time shake their nuts to crack, which may in time shake thei

Prom tho Nor Yofk san,
Spirit Photecraphs.
Readers of rrie sex may perhapshave noticed
in yesterday morning's spaper a telagraphic item
 Davis-had been geatiy excited over some re
markabie specimeno of what $i s$ called ppiritua photographing; that is the photographing o
ilenenseq of eqparted pinits not exach from
ife but from their present spiritual embodiments. iff, but from their present spiritual embaciment
It being aded that these photgraphs were
aken at an establishment on Brogiway, in thii taken atan establishment on Broadway, in thin
citiv. The SuN, ever on the alert for hew and
interesting intelligeace, lot no time in seanding
a reporier to find out whether there was any
 decided to print it in full, though
asa matter of news wid
the theonies of the winititulitsts.
 What the spiritual of jawerry in Bostone oone
ofop for the zale of
important part of her bueiness was the weaving









 nethor oi communicating with mortals on earth.
Following up the discovery Mr. Mumier exeri-
mented turther, and from that time to this has been engager in takd frim thess ghostly pictures,
with remarkable sacess. For the present he has
wis.


Wiat The Picterse ate cuke,
Mr. Mumper has preerved a hundred or so of The more remarikable phatographs taken, and
or reporter saw and examined them. They all
present likenesses of living persons, which look in
 at one side or the livimg
only a head, sometime $a$ head and somoulders,
and sometimes the fill leng th of another person,
 been sent for
night time.







 in the nextis an dienty hade lasaing on a chais




















## Mr. Kumer ays hat ha rally balioges hie













THE BIochraphy of satan; on A
 botronless pit, keys of hell,


$A^{\text {stelan key }}$


 $\xrightarrow{A \text { NDREWF JaC }}$

T He privgiplis or Nature as Dis


Manomin.

$$
\begin{aligned}
& \text { THE GREAT REBELLION } \\
& \text { myron coloniry. }
\end{aligned}
$$

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\begin{aligned}
& \text { LIGEUM MANUAL }
\end{aligned}
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\text { Chtenge. } 11 .
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| Paiminime Jult, 1808 |
| :---: |






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 Aleeps soundly overy night. Eke Byys it is the ene
 Entis Jaxes, of Fraikford, Plko Connty, sfinourl

 cured
dorsa."
 Dr. Brzicr-Dear Sire Wo tuink soor Powaers the Eved C Che have accomplthiodmort tor ny wife thac eho

 Thio next miorying 1 eommenced giving hithont tho Neztlogpassel a lareze atomach Worm, and poer abted nind thi
 Ealem, mi, Xarch ted, 1186
 cans niy danghter was ticen with Jinna Ferer, with pain in the sididand bat Cough, wo nle had not liak
down for 1 no day








 dentituto or tho sonte or tmoll, and rory hard be produced, wus all tho singo to her. But one half: box
vegzave, Powders did tho



 pepnta, Indigestion, Flatulence, Fornus, Buppress













(tuantiza ntanaturui.
















What do yen say, bir"' turning to the man,
it is true; but you have spread it on pretigy Elicks.". The medium walked slowly through the enee, Wethiag behtod the parties, he said: "There
 fhesd of the woman, and the elild peeks over int



 The woman awsivercd and sald: "1 have lost a fered intensely before she ded, and 1 lost a ehild
bever cen montho vers sely" tween the wedium's view af the ate of the ehald bad the wonants swowletge of the nge.
Beventh. The mediun went fogm thes parties

indzmatlon of the Janga, nad at elovem yearn of
 you tell us The man answered; "I am from Rleblield, ohio
and ell this man has told me is truc. At oloven yearto of age, I was thrown froma biay colt, and hart Lin the manner eprectifed.
Eighth. He went to





 many yearsaryon fellor is tiead or alive. It was Thee are bat few of the wonderfal test, eonand out of nineteen persing read mad fortry-ive
teste given, the medium proved all buit two to bo srae, and that,toD, by the parties pointed out, nad
ail turought the evening, he llustrated and demonsarea tanit was spirituthas gave him hls inforNow, M. Eattor, as minlltors and now maper and on earth, from Moses or Teaneesse, to Jeff. Davis of Misisissppi, from the old red sand stone to
the Alluviai, and from the allurial to the far off comet in bpaee, I ask you to tell me whe this phe
noracai is, and how the medium does these thinge and is th not wise tounderstand their uature?
At the concluston of the seance, or whaterer it
 evening, Aprif 17th, ho would girge sennee for the
benent of fhe Spiritual Lgeemm (yirary, in hyceWill ho elergy answer?

In bef, John W. Haghes was execeuted in cleveShe chiveches mored heatven and earth to to aceom-
 Dr 19, Lale etrect, witted him, sent him books sud vere atteutively read, and digested, prodacing the
desired results, and Dr. Haghes died a spiritnalle desired results, and Dr. Hughes died a Spitituallit,
flin of love towards all men, forgiving thoce who murdered him legally.
 medinm ih Chicago, mithos, sfter his axecation.

"Sow, Igo to tho Sunmer Lation,
Where the spitts are ever blest.

To vroitess the the suil 's eppati.

With $a$ epiritual zest,
As they are freed fron all rantal care:
Yet each Is nlloted to tend
To thi wants of his seeking friends
To nssist, to guide, and. to bead
Their will to the Father's great end
To worslip in truth and in patitit foreverer,
e will mon meet igain.
Your fincere friend
Johe w. Mroues.

in hinown that it ts man, neth ner may ho contend
with him that to mightier than he".
 power. I cannot wossily confer a favor if in my
when with your. Under the conditions the medium
 may tometime find fome one else I can control
when $t$ pathe a coustion antiable. It is my inten-
 where I cond neter conmit
Idid not diserve to be hing. The information yoin gave me was of treat bene
itt to me, vut you will all find things here different
and
 ject fo any critent.
I am very thantift that ruia not fall inho the sunds or suce. Thod as the ministers who came f thicir rrains
One of the greatect beantiea of
pople Hive true to themselves.
The abare was written sometime Heariss. his execution, aud must be bratime sabsesquent to
Eday. But when we consider it rom the Brother Eday. Bnt when re consider if from the Splritual
tand point, it speaks volumes, and gires Brother
Eday a soil as hit hire in the Spirit Land and bhat minister of the gospel enn bring the hand riting of a redecmed sinner from the Ner Jera-
alem, as proof of the soult happiness and as thetr hire for work done on earth?
On Monday evening

 Mriks to Mr .- and holde out his hand. deseribed him minutely, even to his clothes. I know him.",
"There is more jay in heaven over ono sinner How are yon, fust ment Your works speak How are yon, Just men Your Morks spank
 uqun th the spint
The preater the
 Why is a man sailing up the Tipres like one
puthy his father Into a sack? (He is going to
Bag dad

## 



A glass bottle was blown in Scolland,
NOTIOE OF HEETINGS.







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 Tity mime mix

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DAVISON'S THORNLESS BLAEK GAP RASPBERRY,


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