## Eiteraxy $\quad$ fepartatent.



## WILFRED MONTRESSOR

the secret order of the seven. A BOMAYOE OF MYBTEBX AKD OBIME.

## BOOK ELFTH-THE APPOINTMENT

## ant op canoung prac

 CHAPTER XXXIV.




"Ahl w

 Tin







 Well wein- wou plate run her nothing















your romitat pappow, blon, would you apply



 Winlogiblit. witha sight degie of yarmuth in













 og githmect
 minutew muen time inl be ocerpicid in the
 Eytrod hationtro acowany wa to ber retibend.







 apartments without success."
"I dontit remeraber. An asignation, perbaps"
It was ander midnigh between twelve and
and
 The heart of Alfred Tracey quailed before
inquisitive glance of Wulfred Montressor
 you are not disposed to gratify me."
Will
Mred
Montresor paised in front of the






 "Yoot recollet, Mr, Monteear,", conitured


Cortalys, Dinat
 Thit itere of thei itward pirifualille, which






俍













 MAs.D.Detur" ${ }^{5}$









## alepery, in Iow inem

## Yke itiv

 He wive y wo mo min Aliced Traee you mon Silo Percy ${ }^{4}$ " inguired

 entin yith anowe whios hat. berery wide bitu



##       <br> $\qquad$ <br>  <br> incressed, mofy a etiort to nubdeut the calm the convulkiy <br> bloou from the munut, entirely overeame him <br>  <br> Willoughby caught him in his arms, and place him on a vieant ottoman, Tli hay for e fera minution <br> The sleeper nether movel, nor spoke fart in <br>  <br>  <br>  <br> - zghibutelphin atpartment




niaing the panty fythe clureh, is asively
gaged in denouncing and perzecting thee wl
Our nobll "Lacoln gare ufferaice to a grand-ly inspired frutb, when Le adrind "Climing to
all ; malice toward none." $\Delta$ beautiful epirithis! We wist Epiritualists who have, sufferedso much from, the persecation of the church,
could learn the great lesson, anid precich itcould cearn the great lesson, and preich it
among themiselves and others. Our religion andphilosophy teach us, that mankind are governed
by motives, the origiu of which we cannot always trace. We believe most of the cime inthe world, ls commitiel without any detinite mtention. Seo and women do wrong, and oniyIf they knew it b. fore, they bad not gexasuredit would leal).We heard of two preachers in the s eciety of
Fricnds, who were "Truveliog in the ministry." One of thien was a placid, even tempered
mann, who seldom bad auy thing, to distarb theman, who seldompland auy thing to disturb the
quiet, even ténor ot his ways The ener winof a hasty êcjable temperament, and many
ondmade him first very unhapppy, aud for which, heans ever ready to express deep regret. UponIne occasion, the forauer sald, "Wby, Jerem tabb,
"Ab, Benjamin,"don't know anything sbout it. I bave overcome
more devils in one day than thee has in all thy

When a brother or a sister is overtaken by fant, how little do we know how much they
have struggied to avold it; and seeing the failvilure uph its we to poubce upod bem as a We believe that a great amount of the crimita
that alound in the wordd todny, ariee from linse terribly fierce and sesthing denunciations, which go forth from church and people every
whiere, even when the soul, . Strugkling with mptation, has only tailed and would not have done tis, A kind wroperly eneouraged.

## fught have ensbled it to gain a stronger hold

 cornty within and around it. We do not mean Lit tion that is without sin cist the firs wilech seems wrang, if we are moved by hindness present the wrino withem, an individuals--By this means hall ever lind the triumphe of a true and bolyThe Work Betore ve.
Tievolore Parker iu one of his sermons, de cribes an ancent temple, in which there was
ill ssol tatue of a mm so immense that as itsat croucting, its massixe held reached to
the root of the lemple, and its great brawny

Suech, said he, is a type of humanity in the hutches to day. should he rise up, the roof Wronht be brokentotn.
We have no controversy with the churches yud, for these afe the only evils that exist in we worh, and ksowledge 18 the divire savior,
aud jurtso far as any church or iostitution, dis. eth etror and foworatee by prosentiug true se estent the rizht hand of feilowsthip 10 all

But ifs chureti can oilly stand iry builling bos that mich and womea who remin in it, Ithat its dyys fre alitubierel, for the invitation and woakn, te hiec up in their digotity, manhi over the had who sre thoing this, fally connals of the creed-bound
 the chucthos, nsd tiee hatle light that reache thinte, colored by the tainhow hues offits stained
wincowe, wioo loast that their belief dates atsong the saoecticthert, and whose fears aro
of innovationata intidelity, as they term all There is nuothef and a larger cypidiy increasing, who üre more or less in faro of batering down the wails of acet, and lining bumanity to a higher plave; these mould scak very ofien impulase; they require the encour agement and direction of the third class, whlch in the least numerous. This consists of the plon rymige trae reformers, the John the Baptist, atruight the paithe, wilderness of Hile, to make We cin see prese hore coming of new truth individuals who compose them; it is for the God in every one, who is contlinually repeating the language as they walk in the garden, in the cuol of the day of reticction, "Adam where ath sitves. Let there be no shininking from the questioner, no more declaration that "The wo man thou givess me, tempted.me," bat with e. orma and sevoted spirit, let every one asy, "Here
$\mathrm{am}, \mathrm{I}$, " ready for soy work that my hande may fiad to do, waiting only to see elearly the path .

[^0]Focific 召epartment． $\frac{\pi}{2}$





 blod．


 ppring，nad Alakes his rasing thitst from the oool聯客总薄




 | palat． |
| :---: |
| tore． |
| O． |



 and by，the stream reachee the habliatlon of hu．
mana kind，and buasy
tomas， clitue are reared all along the banks．Its pritoned








 cence，beanty，trust，arfeetlon and consadiog lorei

 the roles of the gorefnmeet，tnd guiles the N．





 grath atility



 labors，the angel worliy will not fill



 sucecos．

## He taveled more extoonivily，benee lasaseen

 cooro harrathips thas any other femalo leeturer on





The 2 ostrum．

INFIDELIT

There is no freedom without truth；no com．
prehension of truth without knomiedge．Al
are seekers afier truth，consequently ail are are seckers after truth，consequently ail are
striving to obtain knowijedge．The grent truth
for which man teeks today is the immortality of the soul．Avd as we look the races oer，eg．
animing the quality of minds in that direction， pereeiving the influences of education upon tue
indnd，we find the mases indidel to the existeen
of the sin

 mysterious inner power of life，they stand weep－
ing beside the cold，HIfcecess，pulecess form，
strugeling with themselves to obtain one ray of struggling with themselvecs to obtain one ray of
hope that has lighted tp thecir mind when the
lifeprinciple was sactive in the body． lifeprincippe wasactive in the body．
If man hud fail faith in the tmmortality of
the soul，or more than falth -A knotdedge of its


 babitant of the clay which lay before hilin，had
but passed from its relation with the life to
assume a highie：relation in another world－ sphere． The class ot people who recognize communion
betireen the ．if gier and lower spleres of life
bectreen embodied and disembodicd intelligence
 has given，bringing out through the se investiga
tions，the ericence of thing，made men infidel．
then we rejolice that mankind are growing inn： If by turning away from those forms of relig．
ious fith which have not sustofned the sorrow－ ing ones in their deepest hours of trial，to read
Gods eternal cripurat revelations from na
tures divine Bible，learning from there，that mans immortal nature is that princeple which
developes mater into form nad use it as a
means of manifestation for a certain period of




 though they persecuted him，to love his neigh
bor as himalf，turn one cheek Fhen the other
has been tmitten，and all those beautiful thoughta has been smitten，and all those beautiful thoughts
which Jesus talked when he came to preene
thee in contradientoction to the teachlngs ofMo
 Moses，apd the professing celristians of to．day
are intidels with him in the sime house，so far
ant they carry out theee prinelples of love and
and Kindo thes．
Solinoiple of tandelity are only herald
ers of something more subbinee and grand to
come ；and when a man today rises up in the



Fathec， 1 heard thee eall me，
And jot thou hast been dead
Long years have rolled before me，
Sloce thy hasd was on my head； Yet theard thy roliee，deen father，
Twas masto to mino ear！

Father， 1 hoard wheo call $m e, ~$
Asd ft givesmy
Say，say，where art thon dmellias No 1 death is is ol $A$ slumber，
When thoo heard thy fatber calling，
Thy soul whan warm milh loyo； And his rolce was with the adgela
Who congregate above．

## 

 He lives Immortas），everr，To meet the trae and jast． And when thoo heardst hlm ealling，
Thero was no trumpet tome： No mortal resurroction，
Nor mas he then alone． For a holy band of angets
Were gathered near to blews And when thy father ealled thee，
＇Twas to soothe thy wored ditross． I heard my mother cell mo，
How meet tho angelic atrala Twas $\mu \mathrm{ke}$ thg tolee of chllat
That marmarg Dack agalo． O，mother！angel mother！
0, take me to thy breast． And oing the asme nweet fullaby Of tho chilling thide of ufe：
b，father，mother，take mo

Theard hef calling，calling， And my chlldren alnging tofity．
Thinak God，we＇er golng to meet So the lioly band wero calling．
The witheases of peace： And my immortil natare In thenhess，trath and miad
In llght，and joy，and love． In light，and joy，and love，
And I len the mortal caskot，
To Joln the host above． And we who eome thus speakling．
Announelng to the pont Fill tho thes of $\mu \mathrm{fe}$ that roll． And wo give you knowiedge，knowiedge，
And the trath that mikes you free， You are riking from your bondage
To find Bternity To And Bterilty Tou will fod that heazen ts in you，
When the trath of God lo clear ； And the angolds gather around you
With hair worde of love and eheor． Then denth is swallowigh ap，
And victory shouts po more The mortal dwellis and libbors on，


Origital Essays．

 Was born into treedom．
Have wo not a parallel io this in the rellgions
world，where mo discorer an organitedecectesisen－
 oplritual poison and soul．Whtherlig indicences
throughost all the carth，denylpg the right of pri－
rate Judgement，and cialming the etupendous pro－ rogative of dictatitng to all people，what they misath
beliere ardp prectice，II order to placate the wrath
of an offended God，In the futare otate and even the only terms upon which they san be ollowed civin and religherically oppoted to thio manimeoth and
Dismet the opirthanal phlllosophy，laboring earnestly to
strike the shackles of lavery from every cred．

 Hbly inspired，and is thereforo，man＇s nillmate rnle
of falth and practle．He offers to comprombec

 mon sense，haro ely tho Bible，the mot birth of Josus，and that ho performed actaal imlra－
eles durlag his Iffe and died as s seerifice tor the slips of tho worla，and rove mirsecalosis y from the grave，
and then insitute $s$ char reh os an lostroment for the legitlmato dedueflion of the paplat，that inss．
much as God has given the world an Infalible enment and salvatlon of sinnere，organlze ap fiffall． natural and fallible，mo aro of neceessity，Incapstbe
of undertandigg a sapernatural，and Infallible book Hence the necesulty of the ehurch and prieethood．
Bat in the elear light of the greast truth that in

 apon peoplo of all agos and cllmes secording to
thelr defreses of receptivity，regard leme of mace or nationallity．In－silled with thlo＂dirino ematios＂，＂
the Intoltive and receptive soni of Brama breatised forth poetle and fantastle atteranees far up to the imagtastive reglons of the Inday；Moeses，witur foteri－ ble sterrness，thandered tho ten commandmonts
from Monat．Slint；Whllo the prophetle nataro of even fron the remote and barbaross age fo whleh he ilred，be coild lookforwird to tho the when
humantity woild bo harmentived en earth，ahd good IV atirred the restless spirlh，of Badha to make
mnovetloes apon the Brampinteal eyotem of casto
 and inled hit whole
of the Golden Rale．
It mado Jougs of Noarareth whlo anfering a era．
el martyrdom，pray for those who had persecated
and deppitefally need him：Then and
 Allah and his propbet．
15 insplred the ssdhearted swedenborg to pro
 man and women In all ages and ellmes yeam for，
and belleio In fmmortality；and now In theso lat
 thabltauta of the earth．Then reelng that thls of － viso Inoplatation to impartisilly bequeathed to all of
eartho yearniog millilins，how can wo regard oth－ Iy of tis benefits，whlek both tho Catholle and



 such a pesalt．Wo hase the papplst denylpg all re－
＂ifglons Iberty，against the Spprituallist demanding
 ant，shoating freedom here，and slavery thero
neeording to the popular current，and as the eoz
teet becomies latemallied bet



 cestand wifrethem to our roodidit to tink


©he grts and Sxientes.
 Tho ondab it one of those singular formo ot





















 groait thick whe tormer surinks and grows







 , yous


 Wo have in this creature, then, eation yilito





 Santy' Protemor Huxies in his lecturas mom



## New hethod er Plla miviving.














itis Ambergit broun in ini inationo of


## ermont feemes. arimpofilleke

Deall Jomani.- For nearly foar monthe, bave been epeating among the large-bearted, Mountain State.
In this "Switzerland of America, political
and religious liberty find-mure frienjs and champions, in proportion to the population, among these noble souls, I am often reminded of the sharp reply that in Vermout lady once er, who sneeringly asked the question, "What gum ?" when she answered, "Sir, we raís nom Thd I can sdd, women, too. majeatio 1 han har, brave children, her confess, on account of the long winters and deep Douglas was about right when he said, mont is a good bitate to move frem,"-at least for
Lirge part of the year. But how delightful, Low grand and roumantic it is here in the "leafy hils lift up their heeds to the sty, crowned with the glory and majesty of verlant forests, and
veiled iu the doemyy acterized their beaty greeth, which gives the or the "Green hiountains,
Yermont homes are 6 il
very phase of indluence, num that thit then awskening their sirititual fecaltice ? This state than any other in the union. They are'at work in every part of the country. 1 am unable t
recall all their names. Misa Achen Sprague the gifted and beautital, who wore herselt our
in the service of our divine philosoping, and has gone todive with the angcls, was a native of this
tate. Mra. Townsend Hoadiey Mry Temple Brighan, Mrs. Norton, Mrs. Albie TanMre. Stevens, the two Mrs, Browns, Austin E. Siminone, Dean Clark, J. L. Potter, E. B. 1\%Mden, Dr. Dutton and Mra. Bent, are but a part born among the morntains of Vermont.and here received their ilrat inspirations of divine truth, the world and preach the gospel to every crea ture." To this list I may add atso, the names of
Brother Jones of the Relooo-Pmosormica Jounan, and Father Baker of the Wisconain Sprarroalist,
Mountain boys."
As might be expected in a ntate wherc an
roany mediuns and spritual teachers toany medlums and spiritual teachers have been
broughtout, Spiritualism is in a flourishing conditon. The friends hold regular Quarterly Convencons in different parts of the state, bealdes an of attending two of these Quarterly Consentions since I have been in the ctate, ore-at Bridge-
water, aud the other at Middlebury; both were largely attended, and the utimose harmony of several ecssions.
They bave a State Organization, but as yet no
State Missionary at work. They will this mizsionary at, work. They will come to
this though there is no pressing necesaity for such labor on account of the state being so well canvassed by home speakers and mediuma our Providenco Nstional Convention, is at $j$ be in getting the local and atate nocieties in working order.
I have espoken in nearly all parts of the state, and everywhere large andiences of carneat be-
lievers and anxious inquirers have greeted me, and I atscover the people of thts State are no
strangers to the Rxitoro-Pifiosopmeal Jownral, or its merita and growing usefaliness With this general view of the good cause in
Vermont, I leave your many readere, promlaipg in my pext to give them "Items" of a more Hardwick, Vt., March 15, 1809.
etter from $\mathbf{W}$ m. Anderson.
ente ia doing, wondera. Two men have
Planchette ia doing, wonderg. Two men have turied and, told pa they were murdered, and who killed them, and where their bodies are hid (sunk in the river). We communicate with all our relations in ispirit-life, and for the informa-
tion of the public, I would say that in every familly there is always onefor more who can
make Planchettio communicate from the Splrit
Iand WK AxDRM
Loulartlle, Kentucky, April 204h, 1068.

## Toites from Che Exaple.



1 suppose you would not object to hear some
hing of the btafus of Spiritualimin here. There but, like the phiffosophy itelf, they are jet in a emt to bruck controi by the infantik orpaniza
tion bere, or any other, perthass. It is afl rignt

## When a mand becomes a haw th humelt, amil


formatory people elaim the right of priva'e ejodg
ment in matters of conseience and religion, so long will it be difficult to keep up organizations
tor sustaining preaching or lectures. V. Wilsnn has made severnl risits here, and al wo wacks here during the wioter, nul that is
be extent of our privileze in the

Every day or week brinas it light some new
divocate of our beautifui avocate of our beautifi philosoplyy among us
nd the day is not far distant when we can enjoy montaly visits from minds that enn enter-
tain and edify us. Indeed, there are bat few
 withrisat prisent; amd I have juss hearl of two Hildebrand añid a Mrs. Elis. The former in attending medical lectures in a Philadelphin
collcge, and will probably graluate it the chose of the present year, when she will hang out het her abundant succers. A gooil public test medium woold be well
subthined and do murh good here for' a week or

| subtained and do mueh good here for' a week or two. <br> C. A. F. <br> Kansas City, Mo, April 13ib, 1860. | urlige, Mata, <br> Mre. A. P. Browh, St. Juhnablury Ceater, Vi. <br> Mira. 11. Y. M. Browe. 1. O. Drawer SOS6, Catoagu, 11. . <br> Mra. II Y. Jay Bullens, 251 Weat 1\%h atreet, New York. <br> Mra, Nalile J C. Hrfikism, Klea Orove, Oolerain, Mas. <br> Mra. M. A. Q. Mrypn. Addrégs, Weel Mandolph, Vh. <br> Addle La Dallon. Addresm Maukato, Xlist, <br> Win. Bryas. ALdrese bux 35, Canulen' F. O, Mich. |
| :---: | :---: |
| tug or the Mineourl state Aveothation of Spiritanilista. | M. C. Bent, Isoplratlutal apreker. Addrees, Alruetid, Wic. <br> J. II. Plckford, Charteavieg, Massachinsethe. |
| The State Associstion of Spirituatists of Mis- | Jolan Corm Mrs. ©. B. |
| ri will hold thelr second Aunual Meeting in |  |
| e city of St. Loulson thr 23ad and 23rd days | , |
| May next, at which time and pinco all the ociations in the State and permons friendly |  |
| the cause of Spiritualiem,are cordislly invited |  |
| e present,ass matters of importance will come |  |
| fore the Associntion,among which will bet that | . |
| securing the labars of Missionaries. Speak | Mrs. Dr. |
| ers, both ladies and gentlemen, are carnestly so- |  |
| Hicited to sttend. The triends of our cause | Albert E. Oarpeoter. Addrene Eare of Banner of LIMAL, Boatos, Mens. |
| throughout the United States are also inv |  |
| to be with us. Correspondenco may be iddrtssed to Henry |  |
| Correspoudenco may be addressed to Heary | Mine Liasle Doten. Aqdreen Farliog, of Tremostatreet, |
| Staff, Esq,Prenident State Association, Sonthweat corner of 3 rd and Pine Streeta, St. Louis | Hoarg J. Dofyen. Permanentindarios, Cardio |
| Mo., or to L. S. MoLoy, Esq.; Secretary State | Andremer Jacke |
|  |  |
| Kingston, Calwell Ca. Mo., Aprill 22nd. 1800. |  |
| $\cdots$ '. $\rightarrow$ - | $\begin{gathered} \text { nell } \\ \text { cal } \end{gathered}$ |
| turkey | Miliei Almedh E. Fontier. AdSreen, Sextontill Whe |
| nest of egge, and sa | r. T oe |
| bnetoregg, and |  |
| arcely lesive the nest for' food. He hatched. |  |
| arcely leave the nest for' food. He hatched. turkeys, and strutied with them round the | $\underline{x}-$ |
| n - yard in perfect delight. <br> Mr. T. W. Robineon is provoalingly of | michmood ind. <br> Dhers De Force Oonfog, will lectare in the Fiato of Noricie till forthar notion, Permanat adidrem. Treanre Oits. |
| 隹es |  |
| ey all just mless being perfect. $\Delta$ play entit- | Dr. L. P. Origes. |
|  |  |
|  | Mn. Jolletio Yeav, adiren |
|  |  |
|  |  |
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She last number of the Saturdny Review
Sakes merry over the baic grammar and chirnice



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Weligio: Žyilosophial \%ournal OFFICE S, SBE SD DEARBORN ST., \&A FLOOR. sELEIO-PMILOSOPRICL PUBLISHIGE ASSOCITITON.



## motion and shesation.

"Nevertheless", it still moveg." These whre retired from the presence of pontifical oflicers,
who thad coimpelled him to reitounce a grand
thit "Yes, it atill moves," notwithstanding truth. "Yes, it still moves," notwithstanding Whe public renunciation he made.
Wheiever we mas direct our atiention, wo
find ceaseless activity in tie various departments
of nature. Not an atom, however small, but of nature. Not an atom, however small, but
seems imbusd with lite, and sonnetimes we think we can sce intelligence manifested in the vart
ous inanimale ebjects that surfound us. Crase
ass Jess activity seems to be an inhierent quality of
matter, for we obscrve 4 in thic two motions of
the earth, diurnal and annual, in the revolutions of the planets, in the vrogress of comets in their eccentric ortits, and in the revolutions of our forming a more cxtersive rystem; and then thas moviLg un arounds astill noore maguifcent cen-
tre, revealing on a grander tre, revealing, on a grander ecale, the wonderfial
mechanism of the uniyerse if God. Thus we see
that motion secms to prevail every where around that motion seems to prevail every where around
us. The earth,to the senses, seems to de atation. arf, althnugh it is moving on its course with
wonderful rapidity, We look at'the atone, appawonderful rapidity, We look ar lhe stone, appa-

rently a liteless pass, yet that uvited with the | grand while, |
| :--- |
| idity throughout space. Knowing, then, that | nothing is stationary, but that the.wbole universe

of God is in constant motion, we can learn a lceson therefrom that will open some of the hidden
recesses of nature's work. This motion of the univers-how grand!
Paskengers on a trainaround the sun-how mag. nifcent the thought1 Truvelers in fhe blue
vault of the ethereal regions-how strange the sensation that comes over us like a pleasant
dream I Now bere-now there-millions of milles away among the atars, inhaling the
breath of our sister planets; basking in the genial warmth of a comet; drinking in from the inspiring seenes arousd us, thoughts from the
Great Fountain of all thought - Grand indeed times,seemingly touching the Central Heart,and feeling tlow within us, the pulsations of angels. sponge-like,the beauties of creation-in fact, we see nothing bat beauty, hisrmany and love in all
the manifestations of Delty. We behold all the manifestations of Deity. We behold all them.
But in this article, it, was not our intention to
denonitrate the harmonious action of all laws demonatrate the harmonious action of all laws
but to show the wonderful setivity that prevails throughout nature. In all objecte, then, we rec-
ogniza on inherent quality, motion ; but allow us
uero a remark that laws. Newton discovered the law of gravitation, quality, which is absurd. There is no law that
governs matter-it governs itself. The matter Is the law-it is a law unto itself, and operates
on the principle of independent sovereigaty. A on the principle of independent sovereiguty.
law independent of inatiter, or impreguated
it that governs or controls it-there ia not. earth is a law unto itself, and you can, if you choose, call that law gravitation or anything
else. It is absurd to suppose a law exists independent of matter, controlling it; it is equally
absurd to say there is a law imprognated with it that controls its movements or shapes its en as one grach whole.
Recognizin_ ilis graid fach, that each body or particleot matter is a law yuto itsell, we prepare oar minds is receive still grander traths.
Motion, then, pervades all sppace. The whole universe is alive ; the ponderous wheels of crea-
tion move on with censeless sctivity; the comets of heaven are traveling through space with un.
tiring speed, - mile above, - around, - every-
where, - the myriads ofliving creatures pay trib. Where,- the myriads of Civing creatures pay the to theat Firat Cause, in songs of joy. Not only is nature constantly in motion, but
in eome cases where our knowledge extends,she orceedinglyl eensitive. The Sersitive plant
will fold its learee, ite tiny stalk will droop, its expreasion of green will become more-light,when
ever you toned it or jar tho ground around fits
 a litile plant magio-likesshrink withlni itself when rudeness of man. No less sensitive were the forees that produced this little plark), when dif.
fused throughout all nature. The Judean Rose tused throughout all nature. The Judean Rose
even ranks higher in the scale of existence than the Seasitive plant, for it seems ifo posesess an in-
tuitive intelligence, and manifesta the same in tuitive intelligence, and manifests the same in
various ways. Whenever 0 Dilooms in a soil
 one remalins in the eill to give it auntionanly seemingly watching for a favorable gale to take soll adapted to the wents of there it can ind a Pasiog along on the gentle breezere, it.
looks like a fairy,and it never ceases its onward


 manifetationiad of of the pecouliar poever, and ac

We hare pointede out to you the contant tho
 with senstion, is a a ooneded question. Certain
phases or derelopmentor or matrer weem to bo

 Eastern production, when not liking its presen habitation, like a bold pioneer, "pulls stakes,"
and seeks more coivgenial climes. something The next wonderful manifestation of aen uveness is oxtibited in the Resurrection plant
This was first noticed by Mr. Deck, to whom it was given by an Arab,who had found it growing naturally ascribei thereto, Now,apparenuly a withered plant, a litle water
will canse it to disclicse a beautifal blossom,aftor which it seems to exbibit its peculiar powers y opening its buds. Tben, in a few moments,
ibegins to wilf; the blossom to close, and soon rothiug, seemingly, but a lifelcss stalk. This speration ean be repected a thousa,
or wore, and the samie results produced. Knowing that motion is an inherent quality of matter, would it not be well to ascribe senss-
ton thereto also. As we can not in all cases de, toon thereto also. As we can not in all cases de.
tect motion, of courso,in all cases, we cannot d

## ect zensatiop, Many of the

Many of the apcient philosopbers entertained and although to the natural sebses, it did no ofen exhibit itself, yet it did nevertheless. exist The forces of nature can not inpart what they
do not possess within themselves. If they do do not possess within theimselves. If they do
not possecss sensation, could they impart the same
in ranseendent quality to any tlower or plant not possess the same diffused througuout all na not poss
ture:
Man
that whi
that whas been too apt todeny the existence of ation. Better deny nothing; better bellev Knowing full well that man is an epitome Knowing fall well that man is an epitome nothing thal 1 ner fores of them-not one left out-ar centred or tocalized in man. Great results are
produced by centra lization or focalization. This produced by centra lization or focalization. This
arth when in a nebulous state, bore but litte seemblance, if any,toits present condition. No a mighty arial car,shaking bands with its sister
planets, obeying the gentle admonitions of the
sun ns it travels off the pure air of the world of space, it seems to enjoy its mission by moving on its ceaseles
course. The torces of the carth were once in påce,--diffased, -and now concentrated or tocal. ces within man are diftused throughout all space; in him they are wedded fogether is bar and great results flow therefrom. In man, they
and posses only-Lheir own nsive power; nothing more,nothing less. If sensitive in man, they pos
sess it -throughout all nature, for by no process ean they impart what they do not possers them-
Thus step by step,new beauties in creation are disclosej to our view. We behold no jars in the
moveménts of the vast universe-worlds are created-worlde destroyed-ssdness here, Joy
there, yet in all this wo feel nothing but the pulse-tlurills of the great Central Heart, and we
recognize the untold grandeur in all te worke repread out in the infinite realm of apgee.

## WHAT WB KNOWHBODT IPIRITUAK

 From a recent London lotter, which has Jusimade its appearance in the Tribune of this city we learn that a committeo of the Dialectica Society, are investigating the phenomena of is Mr. HI. Alkinson, who, the writer claims, putting the Spirtualists into quite a fluter and
 gesting that they should be bound by the thin neat thread and bave bands of silver paper
about the wrist, sealed, so that at the leas attempt to escape, the miaterial would then give Wrom all this it would seem that this quikin san is a very ofllelous personage, and calculated
to do much good, by being instrumental in producing an exc uallsm. The writer farther asserts that William Howvestigate Spiritualism, who has a prejudice againstitit: for the particular reason, that the total fallure of scores of inquiring committees
during the last twenty years-meaning their during the laat twenty years-meaning their
condemnation of is after examination-is due to the fact that they were deatitute of the "per ceptive friter then sums up his case alter the fol lowing style:
If Here is a nice argument for a new faith 1-
Ifeah ideas or cuastoms had been explained only to those who wero predisposed to them, I
wonder where Christendom would be? Bpirit Walism seems a greater humbug than ever when
uhis is the way 11 id delended by almoat the only
thiterary man it can boast of on this aide of the
The parties responsible for this letter, its premines and conclasions, ahould be aware, and
may bee if they will seek for the truth, that
a freeh ideas or cuatoms," baye from time Immee

 not be maintained that it iadue to the cbur
or wbat passes currently for clifistianity. Furthermure it is not an unreas onable quirement that a committee appointed for the
investigation of Spiritualiam, should be, if no wards Spiritualism. Far the purpose of inves tigating any subject. .ithin the resims of science no sane person would even think of nominating
committee msu Who was destitutd of all sci entific knowledge ; and much less so, if he was
known to be hostile towards the subject ho was called upon to investigate asd report upon. We Mr. Howitt's objections. Yet we would not dis courage this committice of Englishmen, or in
fact any other committee or Individunl, from at tempting to unravel the seeming mysteries thai and stimulate research into ius phenomens and philosophy.
But it will not be clalmed by any reasonable unprejediced mind that the conclusions of any can minutely understand the cause and eflect of Spirituallsm. And ifits oldeat devotecs tail in
this, what may be expected of novices : We know that to many the evidences of the Spirit ual phenomena is as well eatablushed to thectr
minds as is the exiatcuce of the element of elecelectr. But notwithatuading we taik glibly o give its proportions? In attempting to answer
such interrogatories we but display our wcakness and ignor
mind will feel
A cumnittee may examine the raps, the moving and handling of physical or tangible bodite
and instruments, and -report theig convictives of the causes ; but to attempt to explata those
causes and elucidate fle councections and relation of media with the causes and effects thereogn is
vist work, snd one that belongs to the more mature years of Moderna piritualism. At every
step, like the traveler on his step, like the traveler oo his meanderiug moun-
tain pati, the philosopher of Spiritualism, which awaken new interest in a fathomess Howect.
How like the simplicity of the child it seems,
therefore, for the inexperienced to sttempt to solve the vexing question of Spiritualism, when nomplused as the occurrence of new facts and

## WANTSTO KNOW NORE DHOUT

In the Cirreular of a late date, we lind und
the head of "Hotie Talk," the tollowing fron
the head of "Hoche Talk," the tollowing fron
Mr. Noyes, the princial man of the Oneidh
Community, of which the Cirreular is the well-
nown organ.
It is also equally well known that under the
gad of Noges, the Comnunity has pitted itselt
"I want to know moro about Christ than then
"I want to know norg about Christ than the
Bible wells me. We hare there four narnutive
o him that we can sil fown und read in half






want to Know what he was engas about in al al
through the times of the Primitive Church, when




 nrecorded, if we could see and understand them,
would bos as inkerestigg as uny

us." Cirist is yeaning munifed theme to
Neither do we think intereourse with, the epir-
it of Jesus or other spirits "impossible". But
it Brother Noyes or any one else deaires inter course with the spirit woild-with Jesus or any
other apirit, and would actept of a suggeation rom us,we should recommend them to lay asld of hearh pray the Great Father of spirite, through his ministering angels, to grant them that belp who in their gilf-donceited oxaltation open beir bearle only to Christ, may ofen fiut it giving off the secret felt prayer:, "I thank
Thee, oh God, that I am not as other men; $;$ my heart is worthy of the ubiding, place of thy mosi holy angel or only begottén Son.
It requires much selfexamination and digec pline, after a thorough examination and under
starding of these beautiful heaven-born principles, to escape the shoals and quickeands of self fighteousness. We should each and all remem alvation.
With a willing mind and a sott heart, there-
re, if we would be led safely tirough she mazes
ore,if we would be led safely tirough she maze

PORTRAITS AND SCBNES FROMCTHE
In
themen
As
by
en ju
artisi
ant
we wi
ment,
proof
given,
git given,true to

Aner a lougk and tedious trial Is the clty of New
Yorks, on the charge of fraudulently ottaining
 taken frestlog aceount of has process and dologs,
In thlo trinl, the venerk 8us.
Ia
examined for the defence, giving the following ro




## PEN AND SCISSORS

Low trash-Other people.
False delicacy - Mock tur
Throne- $A$ seat-on a sec-sal
The bread of idlencse-loafing
Perket integrity and properiy cooked beef
Who belong to the "firth set"-Eariy chick
What men "eet up" the latest?-Compositors
What lave "
What lady "sets the fashion :" -A lady com. ${ }^{4}$ Where would you look for a coarse race men !--On a race course
Which feels woget, an editor over-bored or
How was the ark propelled :- By an oar
What sort of ladics resemble Pocahontas?-
Which requircs the most courage, to feud of What time do debtors dislike?--The time of
falling dew (due). Why is a hungry boy looking at a dinner
like a wild horse? He would be all the better
with a bit ha with a bit in his mouth.

## Gutusments

J. Grat's Opera Bouffe has been more suoceasful at Crosby's Opera Houno, than was ex. petitions. They remaln during the protect wcek,
bithen which will give those a chan co to witness their
performancea who bave not yet had the privil, ege.
6 Crowded houses have gathered to witness Mise
Lucille Western, in "Enst Lyane," "The Chlld Stealer," and other "Enathar Lyne," "The Child
is a ppecialty it Min which she is a specialty, at M'Vicker's Theatre.
This week the play will be "East Lyinne,"
which would probably hold the boards vuinug the entire week ito large houses ; but "Ohiver Twist, will also have a night or two, in order
to answer a general demand to sec Miss Wes.
tern as Nancy Sikes. ern as Nancy Sikes.
Mr. Frank S. Cbanfrau, a comedlan who is al ways popular, and who always has a large and
varied repirtoire, begins an engagement here on
Monday, the 10th of May; he brlngs with bila Monday, the 10th of May; he brlngs with
new play, written for him by De Walden The management have made arrangeme play the celebrated Lydia Thompson burleeque troupe some time during the summer montha
This troupe, with "Irion," "The" Forty
Thieves," and one or two other burlesques has Thleves," and one or two other burlesguess has
been playing at Niblo's Garden, Now York, Ior several months, to crowded houses, and their
season here will be a sutcceess as a matter of
course.

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and convenlence afforded by steam cats, instead a
and wanting an hour or two aday amid the annōyance
of ciowded horte cars, in good weather, avd liovead of corowded horte eare, in good weatace, and hintend
of being comipelled to tradge through the mad of being comipellied 10 tradge lirough he mad
when they noosveed thide.
Oar friend and brother, J. W. Yree, Enc., formerIy of Ricelmond, Jodians, is A member of Mis Arm Uhe masinificent spiritual Hell, whick tit to coat
sek, 00 , no Xr. Yree ls of thore surceatal bosloes men whote
open and liberal hande do so mach to redeem bast. nbes from belag the paltry artof theer mozey getcn .oome, and our friends will doubtices Aod hili orat the firse of thowe who derike larigo and libWe thow our falth in the properiy to which wo Give our fiend a call hat Yo, 8, Major Moek, cor sour investinents.
Portralte and scenee from the Ianer Litre.




 Ha spirit Photegraybs.
Thioe Fiet






 proptite the tame to their piepert place, in the balts of
vorbifi.







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Picture of the Spirit Home



## Gommunications from the grinct gitt.



## invocation.

Spirit of light spirit oftreth1 Spinit of wion
domi and Spirit of lorel at thic hour, and in all time, We would crave Thy Desing, Thy
wateofful and ever ble
 moment of our existence. We would Ieel Thy
preence in the valley and on the mountain topp aloo, in all shadows ss well à in sunshne-In Infonite Parenten, are sabbect. Indinio Parenke, are sublect,
Upon ever plope of lite,
Ando its place in out bears ; of our soouls is tor perteet thd get the deare d praite unto Thee.

## CUESTIONS AND ANSWERS.

 Q What posible object can votiog her time and energies inceasantly to hee Thilie upon earth. So with guarditan spirits--
They are attracted by the fonocent bud, snd see-
 proper conditions shrough which it will gradually develep into besuteo
bood. This st their care
Ah leatere are many whose parento have not need more cepeciolly the matcobral and the ten. der love of guardise spirits. They takercharge
of them In thiol iffe, and not only in this one, but they aro omong the arrat oo greet them when
they enter upon the scocord plane of the spiritant one-where, to the new-bora spirit every thing is as atrange as it is at tite entrance
upon the material place oflite. You will agree wilh me in this; that $s$ long-tried friend, one that
 yoo may never feel alone. One Lo give a word
ofencoungement when all eema dark. One to
whiperer peace when the atorm is howiling with${ }_{\text {What }}$ What posesible object can pilrits have In de.
votung thest itme voting their time to morrals . We answer that
their sole object to the happlicese of their charges as well a their own exjoyment, while thus at rending upon them,
Q. Isit not poamble that the time will come
when the people of this earth will become so spiritunciline dhat there mall be no phytcoald deasib I mean that by progreasior
emerge into the pirtual
 Al forn is necessery for the binth of the spirit in.
 have perfect uee of ita foccullea upon the etpriti have.

What there wilt be in the fature, and at so re-
mote a period as that time mast of necesaty be, we don't claim to have the power to tell. That
individuals can become no familiar with the individuals can become so familiar with the
appritual life while yet opon the material, that change, that we do know ; but we connot conseive of the time when thinge alhall beosme so
barmonlous that the material form will not bo necesary for the birth of the apirit upon earth.
As we stated before, that form belng necessary for the covering of the aplrit, In order for it to through different changee uatil the spirit can
no looger rest in it-then it will pase from the material to the spiritual plane of life
Everything in nature is beautifal. Nothing
more beautifal than the buman form, and yet more beautifal than the buman form, and yet
how lithle prised and appreclated by thove who

matared, brought to the standard of reason, like matared, brought to the atindard of reason, like
unto man' sevelopment, that he could be sup.
planted by an existence in all ot its features be neath present organism? You say of the gate pillar, its form changes from the groveling
worm, existing, but not thinkling; winds fiteel worm, existing, but not thinkling; winds fite
into its crrysils shroud, dies : that is, changes bration, - the brilliant buttertly. The change
erat a good illusiration of birth lato spiritual Hfe,-
a spontaneous attraction between the new element it is fitted to enjoy, leade the libersted
prisoner at once to mourit on its airy wing and prisoner
fly away.
The ch
carcass or thell of whern out body, is but the resurrected unto new life. But the metamorphosis you suppose to shat out trom the mind of butterfly all knowledge of what it has been comes up and polntedy so in some minds-posever stop to rellect upon this one coincidence? As the butterify properly never looks back upon its worm-like condition, neither does the worm
ever look up and Imagline liself a butterfly. Aht here is the secret. You have the inberent de sire-expect-look forward-know that you anc
to become somethlag wiser and better, and if
you baye the power of reflection look forward in the same ratio you could look bsck, and know from whence you aprung.
Man once materialized and $g$
tient-powors, cannot deteriorate. The earnest desire which impels sool to look forward, it
something more than the instinctive preserving somethligg more than the instinctive preserving
faculty; which erables worth life to build its aculty, which crables worm hife t.
The foffant looks not bsck; peither does it mere, its natural history, rise and origin laught it for obvious reasons, elsewhere explain
There is an inherent vitality in all minds which should be brought out to
this is growth in soul life. Ing more and more levely in its rapid growth,so
There is life thought in man that no other or
 Its negative sorrow or onhappiness, there is deep meaning which rusut carry you forward in Yan was given to the attainment of higber onds than he arrives unto here; and it is bu rational to suppose that a way has been provid and or attainment of that object; viz., the ful 11 ment of man's earneat deeires on earth.
We would ircumatances of earth's progressive history, bethat makes life's whole
Gradusilly we came to yon, avalied oursclves thoughts to ours, to open this communication mprovement to you, snd thus it may be wid individual life everywhere,-the receptive mind growa larger by apirit communion. Nature's
beautifity communlag are franght with lessons of wisdom everywhere. Iearn, then, from naRom
Mother, ve claster around yon, all unconthe cortain from your brow parially sometimes
and reveal much that is loving, pare, beautifal but never to tho extent, we most carneatly de-
sire and fondly hope for; but bave patience,The warm rify of anal but gradually, slowly the warmth penetrate sto foll, besutifol sloom, -and dear mother,we came and in quilet accent of iov drew nearer and nearer unto you, until now,we
can speak more plainly of the zoul-life, its dellate workinge, \&c.
Yes, wo come, and daily, we see rapld im$\rightarrow$ deeper inaight finto soult inner reveal. Loga, suited $o$ our coming. Repress not the magnet.
icurrent when yoo feel 1 l leadiag your thought. ous, but listen to the Impreeston given, and will gently encourage you forward. In the son mind becomes calm and quiet,- then it is that we can draw very near unto you, and speak in
low gentle tones of spirit experienoe. Is it too much to sak that you center your thoughts upon
us, and the magnetic current is at once opened, as, and the magnetic current is at once opened, a

Yinds pocullarly sdapted to partake of spir egrapble inspliation, but in the majority of cas es, they emphatically do, and all the alds tha will be under our perfect control. All thinge are governed by le
leis than the reat
An entiro williggloes oniy; or almillarity of de sire on
ively.
.
.
Dear mother, the active cares of life almon crash out from your soall, the dleppoattion,
look to spiritual emanatlon for that infax of gook to spiritual emanation for that infax
 iog infuences, to
los incldent to all.

## Could this lime of aplititasl communion be kep

 Open and always la working ordar, to use tech-nloal torps, the mother's unatiling source of
comfort would be to come to thas logitimate, in. comfort
termal aup
Beten
and

## sob the the the fee the tho for




 ing more love or tenderness than here received
pat are linked stil with their earthly parents affections, and take note of their double blessing:
and In all things, the soothing, comforting balsam could be poured into every aching beart
Is this no comforting assurance? Apply the remedy, and the healing art will be found effica-
clous in every instance. Thla is clous in every instance. This is what spirit
communlon should effect, and does bring about wherever
We did not come at thls thine to give a learnd disquistithn, embodying intricate subjecta, bui to give a few zoul readings like unto such bal-
samic properties as we were just now referring your mind, and as we have answered the mots er's appeal of your heart, unconscioualy reflect-
ing back from your soul to mine, along the ssme g back 1 rom your soul to mine, along the ssme
nysterious telegraphic splitual current-my work is done.
By way of e
By way of explanation, mother, to others ae
well as you, I will add thast we estlom do work alone ; helping hands are always ready ent aid which I bave recelved, as usual has been He is much with you, and through him we
control you much better than we could alone. control you much beter than we could alone.
Please receive this as coming from me with Your daughter,
Nzrrie
"Born into apirit lite many long ytara ago,
when a fragile,delcate bud, but just furmed into




THEEVIDENOE IS IRRESISTABLE. The followiog, we take from the New York
Sun, of Feb. 26th, 1869 . The secular press forced to, yield to the constantly cumulating evidence in proof of Spirttualism. The.chang power of spirits to commune with abd manifest fious ways, is surprising, even to the most sai guine Spiritualist. Those Splitualists wh
haye been so ready to denounce mediums for contrary to any known law, will dailly find new nuts to crack, which may in time shake the spers
Readers of muz suy may perhaps have potio
in
yeteterday morning'
 markable specimens of whit is called spiritu ptotographing: that is the photographing or
ilikenemses of ceparted spirts not exacly from
life,but from their present spiritual embodimenta It being added that these photegraphe wer
taken at ane establishmet on Broadwy, in thi
city. The SUX, ever on the alert for new and city. The SUX, ever on the alert for new and
interesting intelligence, loot no time in sending a reporter to find out whether there was any
thing inthe matter worth publishing. He cann
back with such a remarkable story that we have ack with such a remarkablo story that we has
decidect to prith it in fall, though we do sing simp
as a matter of news, and without endorsing

Higrory op Tre Woxder.
About eight years ago a young lacly, who was
what the spiritualisis call a "medium,



 the diffculty, the hidy mide the acquaintanc
of Mr. W. M. Mumler then a silver engraver in
a leading silver maufacturing establishment in
 photographing room, engaged in experimentip
thought he woul try tatina a picture, snd
having got a chair into theright fous, attempt

 method of communicatugn wiuh mortals on earth
Following up the divacorery, MIT. Humler exper
mented furtiver, and from that time to this hat been engaged in takiog these ghoostly picture
with remarkabie scees. For the present he ha established himself at the gallery of Mr. W. W.
Biver, 60 OP Broad way, where our reporter,
enmpiny with sn eminent. photographer of city, whom we shall call Brown, grad aner gentlemay
Who Wus formely a leading bunner and stock
broker on Wall street, visited him yesterday
 the more remarkabje photograpbs taken, an
our reporter saw and exanine them. They al
present likeneses of iving persong, which loo exactly as ordinary pbotographs do, belogg, in
deed, taten in tere regular way. But belind, o only a head, sometimes a head and shomeulimers
and sometimes tho fall hength of another person
rather indistinct rather indistinct and shadowy but stillin man man
cases clearly enough defined for a likenese to

mimareable atpriliencea One of the most remarkabie of these etrango
plecess of wark is a pleture taken for thorex lost a wife to whom he was tenderly attache be


## 



hial, however, thls fgure disappeared, and the
head of Nan unknown chidd came Instedd
Koother picture showin our reporter is that o
well

One particularty touching pleture was tarken
for mother who not long ago, lost a darlln
boy.


At a spiritual sacnce that evening, a moessge
was received, purportiog to be trom the chfic
tuat mentioned to tho effoct.that if his futhe




$\mathrm{C}_{\text {by tbatiof }}$




 Thiotecond picure has alady plinnsiuipg on
 exproesion. This is said to be a likeness of a
sprit sister of Mr. J. J. Ewer, as she .ooked
Whet wasted by consumption. The father of
the The deesased fally recognusted the likeness, as of
the rets of the family. Tn whe next is an alderly lady, losning on a chas












 Mr. Mumler bay that he really bellieves the
pictures are produced by doparted spirits who
.
 uitive in the their image.


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T HE PRINCIPLES OF NATURE-AS DIS


the giefat rebellion

Hioc, S123: Poonse, 16 conte:
Lerum manuals.

Ting Midigit pratiri An ingit urs. M. J. WLegoxson.

Memoranda of persons, places
 ANDREW J_CKSON DAVIS,




A RRIVAL AND DEPARTURE


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 Mat mation





DR. WM. CLARF
Soirit Magnetic $\underset{\text { Syrup }}{ }$ Vegetadie Syrup




Spirit Magnetic Vegetable Pul monary and Bronchial Syrup

 Spirit Magnetic Vegetable Nervine Syrup.
his spirit magnetic vegetable STREUP








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Spirit Magnetic Anti-Bilious Su gar-coated Vegetable Pills





Spirit Magnetic Vegetable Cathartic Pills

Spirit Magnotic Vegetable Tonic and Strengthening Powders.

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