

## 



 ar Pxeerpers has gone down. For two years,we
 proincel the failure, is a fact well knownt too
fays on the Pacific Coast ; wut they are of that


When it hecimane an inevitable fact that the


 ing circumatances, to supply the present want
And asthe reanto of Brother Jones kininess,


 $\longrightarrow \longrightarrow$
Ino oferingto to our former patronsthe REuGIO Puicosirncety Joonsux, we feel that they
 Praoares, and yet cones stat less price, Again ci thionose philosophical publithed in the inter-
eas of Spiritualim. There are other papers but when it comes to sound philiosonnhy an frastess diecessision of the great and q titaly princi-
phes of the age in which we live, the Jocrisi is ansurpased. As its name indicates, it is a
philiosoppient paper; and it is this- peceliar somplete to the wats of the peaple on this The Episcopal Methodistina religions report
not logn since; zave a very sad and almost
thant trantrerending wailk because their success was sp essarily be obvious to everey one ofthat has travel能 the moutains at thoroughly as we have.

 Hence, to that class of people the Jorns.sit
would ever be a welcome guest. Methodspan
 hand, courts a thorouyh, funl and critical in-
vestigation of every part of her glorious tem ple vestigation of every, part of her glorious temple,
from sill to yoo.t Poor old Theology, we. pity


##  of the social and marriage reetations. The con Denmark, pand that it is itime the matter was at tue board We hear thi   make the laws wherebeby fociety is. governed. Open, and welcome her tot the varioss ppotes.   <br> $\qquad$ the marriage relation. For we would far sooner wratt her intuitions and refired affectional na- turet to govern the union of the sexes, than have it cantroule pazfons Absin Again, by all neans give he Tight tocontrol her own purson. <br>   <br> nand patenhing overolola bores, will pever do. The  tine cham away und carries degalation in its train, The patches only eover the ola sores from silitit  You mast begin at the foundation,ir you would from. <br> But our heart botude sp with joy at certain signt that indigate that the day of woman's dis enturallment tis at land that at no distant dhy the mot. diea. Aggain, when we take a square look at a fash 


 on the top of hier head, that immense bunch
the back of lue read, calleded $t$ waterall that size, outries the head itself. Then thoss corsiet that no female wond ever almit they, weer
worn titht that lovely Grecian Bena,; (that
 that sweeps the mud and dith so no nicely; then
those dear litto boots sth heels three inclie high,
that.
the Now ladies, let us give you a tew words of
sensilile advice. You lave followed the fasi lons of the Frenci prostitites long enough-
You must bo Americara if you wish to be women. Iave some native pride about you. Go to. Worrs ly, comfortable and healthy. Get ing ini in place
of that hateses crown ; throw away that waterIall or rather sell the rags inside, to the rag ped Mer; eut those corset stringsead burn the cor
ots; kek the Greisn Bend out of doors; utt off
 and stad square and strong, to meest the sho day of four Fremos,

## wenishing Dotig


 You are familiar with the parable. The firtst and said, Son, go work tod dy in in my



 per erese ;but their heart trebukes the rutianes





























 man of a good dityonta with benefience:




 ${ }^{\text {Bint }}$ He

















## 

 those persons whin havwell wishing senishilit

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 In tho geatues of this poper, und macoritity






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 $\substack{\text { yeter } \\ \text { nit } \\ \text { pid }}$,






















and inding tip atiniand and atampsishow






















$\underset{\substack{\text { ren } \\ \text { The } \\ \hline}}{ }$






 Noun



















 Thant to ay an thing taid about thouef fanutice
















In uadiding ging from Amherst to nhaee that





 mere well wishers. Many or you have more
power in your litte figger than they tave in
theri loins and yet you are led by them, and
are duunted by them




 his fater said to him, go to itorh, ynt, whe



















Original ©smays.
What is the Sustance of the Human Soul?































##  <br> Hivin          






























































Out Chidren.













































 troes cicroand, ,









## 




 A. . Whataut E. Eatio reat, Mcich.








chicag, ybrbiaky 20,1869 .



 84, Dearborin Street, OMicaso, mi.
(mAREORY, BIScord, virtee, vice. In tha nuaber of the Joursx. preceding thiss
 zade to the stave, there was nodeceom. This

 ove zo be conret; and in this numb
 ond instead of atstribituing the cause thereef, to God himimestr his children hape been arraigned bearare the tribunal of public opinion, and pro-
nouried gaity of being an element of discord. Whast blame the effect, instect of the canse e that owat instead of the incompetent arehitect ibuse mar for sis inherent meanees, instead Tithe yixts Ciase that produced yint Brime Bease funt orthe chiliten of earth; :zthey look Ethe effect, instead of the canse; at the resalt,
 Yympatity tor himi to breathe forth in treaur nd the tendienty of his nature to sin; ;nd at

 Tirtue, serene and hapiy, me of Goits most Fatizer tradiceed and vilifet; and though her ejese are brillant and her countenaipe all aglow
yith inuccence she has sense enough to know with inuocence, she kas sense, enought to know Tiah supreme contempt, spat upon, is her ister,

 on, insinite hier sister, Vice. Strange, bewide
 e, pure, angelic, noble; Vice,diseasese, unclean apd repulive-they meet and caress; they lave
tach other, and wiy? Beause both contain tre uriverse of Goid Eut man, seemingly tuows more than God. He would blame whe interior nerceptions have been opened, se the
encircuisg arms of affection around all humani-

paten of the soni!
But woild you say wat vice is as nalle and Atractive es vertuee No., we woind not, any
 tis We do say, however, that virtue is one
ondition ; viee another, both equally commendbie in the sight of God, when he considers the 3 invely, or beautiiup as the other. Yiee is not bie as honesty, We do not claim that, Both sre enditions produced by certain sauses, Ex-
anine the eause, trice it link by link, until you omes to the efiect, and then pass judgement, and jou can not trace the cuase ingin ts delicate uliestions, until yor come to the effects, just re main silient, and "Jugge not lest y ye be judgal.
The wort of or cause, how grand the theme! P the pulating wapes of the great $t$ sut that produce elements or life and $\mathbf{B i n t e l l i g e n c e , ~ a n d ~}$
wishin theie is an under current, like thost in hhe ofecen of air, sud thiy, in turn, tect more specififeel
faxsily.
Then, shere isa cause toreverything; , and i det drop that nestles in the cup or some tender
 asiegated eolors? Who made the tall niount todidelement, the Unsen, of course. What,
then, is vice, but pyitue; what diserd, vut harAs we zemarked hefore, olements of tite
 peed ans the Deifitc elemement within it; Tit is is the Thastion of that winich causes st to germinate.
 seeme somerthat diftcuit to attain the end de.
seeland makeit plain to all thet vice may bevir

## te elucidate the mabject, and make it appear as plain as that the three angles of a thangle are

 quivalent to two tight angles. Supposing you have intierited Scrofula fivenyour parents. The poisoned Hood is in your
 therefrom,eanses eruptionsto tate pace all over
the bods. Are you not to be respected as much
 daspise you on a cecount of certain cecentrititites
your system maniests? and, although pour ap. parance is in plpeasing to the eye, the acute
mind would recognize the action of certuin cle minenis in your system, endearoring toinuagurate a more desirable conition. A. Aain, suppose thail propensites that teend, that, druw, that compal
him, asit were, to leads lieentious life. Ig he not to
mina is in' a heantiay state, or will you de.


 urenght in hasmony with surroumding influenc. es; and, many times, that element, for it teally
exits, leads man to to some licentious act as it were, thu
reltains.
$\Delta$ mere point, 4 Deifuelement, revolving in ar
micst endiess cycles, finally assimalates from the surroundiugs, a man. In these cyces, it is onfy striving for harmonious einaititons, which coula
not be butained at once. First in plants, hen in animals, and finally in man, always striving toobtain the desired result.
In licentionsiess, we find an out-cropping
of the God elementin man, not or tor the gratificaof the God element in man, not tor the eratifica-
tion of thìt element- - oh not pose $i$ thereby of inducing certalic conditions that would prace it in harinonious velations, Scout
the idea as you many deem it bbsurd if your
 still the Godelement in man will constanty,
work' for eonditions suitable:sor its nature, vhether in the fied of vittue or viee. Howiv,
you asks, work for harmonious conditions, whe ail is harmony in the Universe of God. Whiy
say all is larmony when the Gadelementin man is striviug forit. This is plain. There cuilte odiscord to an element that is in per s only seeting to attaina a condition thit mill phacead the Ufreatst of creation in their respect.
ive places, and in so doing there can tie noth. ty yut hartiony.
Eeantiful liea, glistening with tis own in. a mantie of lore axd ciarity! It exsts within itesif, corscious of its own sondrous powers,
forit hass nalyedit al things, and found theren for it has analywed alif things, and found thereen
the all potenteremeat of Godt: In the llower, In theingect, in man-everywhere, the Godele mony mainilested in all its works, catclese but a faint glimpse of creation.
Why poblisi bertients gernons: Mr. Joxss:-Please send the Reutio-Pure
 Enclosed is twenty-five cents.
I will s
lat your object may be tutanel

 of 3 publication devoted to the spreading of
spiritual light, and the cause of liberal iden of principles, in publishing the sermons of Henry
Wari Becher? Jamesburg, N: J. Jan. 2teth, 1869
Rexskrs: Our object in publishing Henry Ward Beecher's sem ins in the Re sapmicai Jourxax, is to spread-spiritual light
and promote the cause of liberal ideas. and principles.
One class of thinkers wiil receive benceft
from Br. Becher's sermons more nedily from Br. Beecher's sernons more readily than
from the teetures we pubbish from out hest trance mediums; thers will recive more ben. eatit from the latter; hence, we publisit both.
spiritualim is all compreherive, and includes spirtualism is a.i comprohersive, and incudes
within is ample folds, all things in nature both upon the spinitual and material planes of life.
The clear thinker sees the use of every virety hhe ceiear tuinker sees the use of every variety
that is found in the mineral, wegetable, ind that is found in
animal tingoloms.
In Theology, we see that Iyythology was its
predecessor, and progenitor; and was well fited tor the times then existing tor the then de
to Old Theology with all of its and day, there is in lare e class of minds whios nesire siven a aistenims ear to any other doctrine, and never will, uless it reaches them
through an ancereited minister of their system hrough an accereitet minister of their sytem
of religion. As we find.the world, so we must aceeptit, and buila thereon.
Men and women in allages have sprung forth
far in nuvance of the masses of mind, and they have bee jeaders in ivefrm. Some have licen on, and late gathered around them devited 1on, and haye gathered around them devted
follower, all of whom were alhored, traduced, reviled, perseeutied and sometimes crucified as heritics, by the devotees of orthodoxy, or the
old and popular systems-
Iike
 chousands of lesser lights were. White another class of reformers like Mr Beccher, plainly see
alo the principles advocated by, the extreme radicals, appreciate the trutis thereof, and are
and nspired to present those trïths and principles in sucha garb and such a 4 ight, that the most vio-
tentopposers of the styposad heresy, in \& sloth timé become most tevout radicals, and support the very prinipipes they once condemuel. As an illustration, lundreds of thousands

chiers sermons are essentital assistants in that
direction. He makipes men and women think: thinking men and wemen become spiritualists,
His germons make Spixtualists think also.
 They learn tiat our phinsopply, our iterature, 1
being es; that sivititualism is lesigned to iverak down
partition walls and pulverize creeds that it in not teisignei to so sectarianiza eveen pirirtualists hut in to tibernize, enilighten and mate the
world better. Henco, we puisi Heny Wwi Beeclierst sernans.


 other power than our highest concentions or
right, reason and common sense, fe will not find in the Jo URYAL, in a
may so mumh desipe

## Henty wati wexcmers sire

In this numider of the Jovsxat, will be tound
one of Heny Ward Beeher's prctical ser mons While Mr. Beecher more particularly chistianity, spiritualists and other reformers may with yeat proft apply
own every. lay life maters.
How much can be done for Spititualism, by positive will power. How many thousand are are
nominaly Spiritalitst, wat have no oril to take
 givs to do so, but are so fearfult that they shal give ofiens to companion, child or friend, fhaz
tiles remain non:comittal, even upon a subicect Which in it its very nature esould command tieir
highest respect, and their most positive effort higluest respect, and their mos
to pronngate to the worla. tion, wish and hope well tor spitunvers would not for the wout have Mrss Grundy
know a word aboutit. They like to hear trance mediums speank, but not for the theor trance whuld they have it known by their neighbors, that
thry had the least respentitor the lecture or med Lum through whon it was given.
men" of to cody, as well us for the same class of

 spect will heget repeet or self and ywr opilin-

## aectriocal favors

Wish, lavave, and probzuty shall continue to pub
 whenever requestel. What favorsdo we set in swer for him or herseif
We do not belong to the complaining class
 ishing the Jourxak; but while tuss inderend-
ent, we mean to supply tur subtscriters with ent, we mean to supl| yur subseribers with
the vest paper pubuisped in America! Did we say besty. Yes, wesaid so. We wini lim hilige,
sand if we succeel, it will be by wint of contun. ued perseverance; and in sis saying, we mean
no distespect to our worthy cotemporaries. no disrespect to our worthy cotemporaries.
We
Winpmy mean to say that we have set tout by spirit power, can produce, under existing cincumstances. Now, th the point. We desire to give the Resicio-Pmosornc
AL Jocrinat, an opportunity to be tested ; there.

 ten, to one hundred and upwards, at every
meeting they hold. Will they each consider
 need no other argument to consince them, that
were a were a firitclelass spirtsual newspaper, ,irculated
and read in each town through the United States , there would be a demand for lecturess in
such towns, and a itting compensition would be ungruidingty made.

## che manneir of hight

In another column will be found the adver tisement of Willam Whitect Co, publishers, to
which we respeethlyy call the attention of our which we respectfluly call the attention of our
readers. No better men, no more worthy company to ranks of Spinitualism. For over twelve years,
they have struggled to furnish Spiritualists with they have struggled to furnish Spiritualists with
aftrof-chess newspuper, and reformatory books. They have sunk money, and encountered oppo: sition within, and out of the ranks of Spiritual ists, that wald have made faint hearts give up
in Tespir. With Erother Lather Colly at the in despait. With Erother Lather Colly at whe
head of the editorial department of the Raswer head of the editorial department of the Banser
Or Lharr, it has weekly gained friends until it eountry. $\quad$ and
Their publishing house, with brother Willam of the firm, good and strong to back him, is rap idly gining an enviable reputation-soon to be
classed among the first of American publshing classeet am
liones.?

## con, D. M, rox.

It gives us pleasure to ncknowledge the rat crnal call of our Brother and co-worker in the
cause ot Spititualism, Col. Fox editor of the Present age

## Br. Fox is Pre

ation of Spiritualist, and of the Michigan State Organizationand we believe only second to 3 r
M. B. Dyotim the seeret order of "Eternal Pro.
gress".

## SCSIE M. TOHNSONAT LIHRAFEX

On sabbath morning, the thi inst, we had on "The Progress of Ideas," She was listene Herth wraphed attention by those present. Lucia and expressed in a clear, forcible style. What subject motre interesting then
above? Ihens are not inert, they passess a ng pinciple which ever keep them moving.
She alluded to Pyythgora, Galies, and othmasses of the day in which they tivel, and in elofreent language, depicted the condition of those whose mind cre towecing and wha gras
the grand truths of nature intuitively, as elway fanaticy rend as beving generatly shureated by the society that th
tains to life.
Her views gu vegent to aggularity of genias or those who grasg great tryass intuitively, was
inteel, ploasing for this seeming angulanity,
was only an expresion of the efent truths was ondy
within.
of creation, the great minds whice cone irst dawn ere oficen regaried in no fatorable Hght, but of the innovitions that they carsei. Ideas wese the mottve power that accuater
either the good or had, and it wonld be well for cies to consider their nature anc general tenden
cit Her allusion to "free love" was timely and
 ore the most had its obrigation, "Fre love had its barriers, and beyond them it must
not go. Its mission was not to ruin, but to rear a nobe, holy edfice where trath coald reign sa-
preme, exerting its infuence to promote the The aubject of her adatess in the evening was
Terived from the timely and elognemfis Mrs Mills, in regard to the effionts of certail parties to prosectib. Spiritialhst, and preven
hem from beconigg a party to certain move ents aboutto be inaugurated Thent, miveng ug address, ste was, inteed, She honored the Catholics for their hones no not concealing their hatred of Spiritualists
she linew where to tind them. They did no Her to conceal their real intertions. Shimish line" between the Catholies and Prot stants, wis ton true.

HHEEE Mosihs FOR TWENTY-FIVE
Heack one of our riends wonlo set themselves wenty to one hindred in every town, to try the Jonrstu for thite menths, at wexry-rive coome permanent subseribers. Think of it riends. How easy it would be to fill up your osormest, Jowrsat was weekly placed in the
hands of fifty or a hudided of your best think
$\qquad$ gites to the promalgation of the truths of phasses. A cool wis branches among thi that subject, widely circulated among the peo wres and lyceums we ask our friends ever where, new and oil subseribers, to'give us a fe ours eacliy of their time, in presenting ou will guarantee to give you a weekly visitor, tha
all who receive wifl be proud to exhibit it.

## mooks andshicer músic

Any book or sheet masic in the market, can
be hai at this ofice, at the regular publisher pries, and which will he forwarded by mail on receipt of price, and the goverament postage,
which is tuo cents for every four ounces of vectionut part of four ounces, on pamphlets, and of fourounces, on bound booke. Chicago, II.

WDER HILL ON MESMERISM The above is the title of a nlew work just pub-
lished, which throws more light upon the sub ect of traneeand the porver of the positive ove the negative, be the same existingon the physical or spiritual planes of life, than any other book published, The same willb Address S. S. Jones, 81 pearborn street, Chitaga, in.

DR. D. C. DAKE, THE HEALER, Will be at Kalamazoo, Michigan, on the six of March to tie thistenth at in fattle-Creek Hichigan; at Marshall from the fifteenth to the wentieth ; and at
he month of March:

## CORREETIONS.

We urgently request those who fail to get
heir papers, to adviso us of the fact, that we may correct errors in mailing and send missing umbers.

The Soronke, been holding Hass Convention at Groshy's Music Holding Feb. 1 th and 12 th . We shall allude to it more

* Read the alvertisement, for saie cheap.


## eftenalanatyonal.

 Mrs W. T. steans is engaged in the Mis
 Chicage is to have thitty two mil Miss Almede Fomier's adates, is sextonvill Ttht, a Boston actress, swallowed e fishbone Napoleon, tr conciliate faly, has advesed He

## A grand Lycesman Hescuerade is to be given,

 Boston, 3 a Thusday evening, , تebraayy 11 h . It is anturysed that it wing be one of the finessprites of the season.

A resoluting hiss passed the Common Coun-
iof Ghicgo to estabigh S South Side Park,
o be bounded by Laike Michigan and Clanis and Thirt-fifth and Bighteenth streeto Si. Mailison
Oer sanctum was eniverea oster enial countenance of our friend, C. C. Foster, of the Joumal of Commerce, Kansss D. Dake, the Healer, late of Rochester, New Oris, who, for a feew monthis past, has been
vorking such wonderful and truly astonishing cures by the aid of his Indian Guldes hyying
on of hands-ghedened our sanctum hy hepres. ence, or Moniay of this arelek. God speed
Dr. Dake, and ull our healers, who are allevis. ing Dake, and nill our healers, who
ing the sufferings of the anticted.

## Suntameats.

chicago is brim full of fan or places of ment have on the boards attractive plays and
productions, and are 2 all well patronized. productions, and are all well patronized.
Theatre Comigue, at the corner of Clark and Monrse streets, which opened on Monday, the th inst, is mecting with good success. They the word, and intend to make it an interesting nd pieasant resort of amusement for gentlemen tons, Perormances every evening, and Mat.

The Arlington Minstrels reappear at Libre 5 y y, 1869.
Shappley's Minstrelsat Wood's Museum, opan. st, with a set of new and vivacious novelfies n addition to their own people, Harry Maca ments in this city, assisted by Miss Lotie Estell will appear in a series of English, Scotch and rish character pieces.
Thery programme is large and, varied, and
they who go to the Museum this week will un ,
The great extravaganza of "The Field of the
loth of Gold," was produced on Saturday evengg, Feb tht to a packed house, at Croshy's era Howse. In fact so great was the interest feets
in the play that the house wass iterally overilowed, prestige in ac small account in tho
On Turction of a piece
ther overflowing hous reproduced to an draw full houses every evening this week and is destined to have an unprecedented run. It is
enquestionably the greatest success of the seaon by the management, C. D. Hess \& Co. oric meeting of Henry VIII King of Ensland nd Francis L., King of France, on the Field of

LIFES UNFOLDINGS.
WONDERS OF THE UNIVERSE \}

Is the title of a nev work fresh from press.
By the Guardian Spirit of David Colless. S. S. JONES, , thos Printers The Medium, in his adaress to the publie says:
The Medium (1aryi Cores, of Hutitey's Grove



 man as


 Sbeing to Ruch the extent thas.
 ation \&c., the author say
 re of minor importance when taken in comparison
tith the urfoliment of Man's ergaizantion, and all
bings pertaining thereto
On page twenty forr the anthor treats of sthe
wap medums paint tibensses, in the trae order of
 anifest their presence through Physteal Bodies o
 the earrying of Musteal Intstruments ground the
com explained."
"Man as a componext of atl elements demonstraaws of equanimity unfolded. What Soud is. The
infeldings of Light and Life investigated. Do we ge Souls Litieanimating Priaciple
This work is reatiy got up and consists of sevensay thist it contains miore orighal thoagit uponi
anortant enbeets, $a$ fery only of which we have namerated, than any other woth of equal size we
ave feen. azo of his beok, wo have kiown him for nearly
Wenty yeare ; and ho is the list tmant that we bhoni athid philosophy and upon sucli oftruse sinbjects.
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tery Girl," "ine


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 cental food which is receivedinto and treasured up y their tery soolls; prodncing the most hapy re-
uits, in leading minds to a due appreciation of more mature qge
This series of oogs which we titwe entered apon
pubishing are designed for the youth everywhere, put of comsser their tone and phito sophyy wit com-


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## To u.s. Posmasmats

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## $\xrightarrow{\substack{2 \\ \text { asurem } \\ \hline}}$


LLL ESETE AYD LOAN BROKERS


## A Panorama W ONDERS

## GREAT SPIRITUAL REMEDY <br> MRS. SPWMCESS

## POEIMITVE

NEGATIVE POWDERS





 wzo pegiecs that to positive AND NEGATIVE POWDEESS havo curca his child of Cholera

 hemedy, the postrive gne nega-
Cive pownens, have ure



$\qquad$ vosktive ANB negative powneres











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 PGWDERSafe
THE GEATES FAMIY MEDICINE of the










RELIGIO-PHILOSOPHICAL JOURNAL
Fbbruary 20, 1869
entimunications. from the zuate zift.



## nyvocation.



## Questuans and answirs.

 Is the common, forral prayer neecesary or certer mach asi it is
after about it

## 




 call goon or evil the creation, or individuaizas-
\&. Does not the tion of tite
diesalationt

The individuauization does not, yot if it
posibite to conceiveof its ereation then we
 alized entity isa part of that great Deific prinici-
pie, Goo, therefore it it, ple, God, therefore et it is, that we know of no time
when it is created A An individuaved entity, to Our senses, upon the material plane of jifit, aswe
have ofen trating natural sense. It has been thought that
the laying of the form-that form which we see - away in the grave, was the last of the soul,,

 -that whieh had a begingung to your senses. eyerytingy that inas an existence upon the ma.
tertal plane of life, has its counterpart upon the spirtual plane. Tou will see ípon the spiritual phane, all that thi material plane has, The idea to you, that we have to travel foom
grean distance to come down or up, is, to us, a great distanc
mitataken itea.
 A. Indieci, am concsionsuns of the fact that I
have assistance from those around me, upon the
 plane. win you pieise explain haw yoit derive A. Frooin those upon the material plane we oblain assistance frion the harmppy they pos.
seas within themsolves. Froom those wion the

 question
swer?
Comes that I Lavee that question asked, then I
 you see I slank arister everyt quantion that is
 thing in the past, present, or tuture. We evive what we have, and yot, by your powers on
 Dinne, take it and make use of fit. Probe every thing as far as it its good for you. If fivirtualLsts, as a body, twday, accepted ant the ideas that
are given, from the simple fact that a dreme.
bodied spirit bringg them, I think really, they
would Eoon flud out chair miathke.
Questow sy monken.
spiris in the Spirit Land subect to The inituence and control of a Supreme Being
or do they cach do and act yust accordthgly as Ahey feet5.
A. Spirits on the spiritual phaue are gor-
erned by supreme Being-you choose to use
the term, Supreme Being-precisely the same as the term, Supreme Being-preeisely the same as
they are upon the material plane of life. They worship the beautiful. They do not have that
everence for a God in heaven, as napy higye reverence for a God ine of life, becaute, feeling
upat they materiga pained that hearen, and not
 ing, everpresent, and to them, a Divine Spirit who has been broteht up to believe in a God,
should als that question. We believe in what you call God, bat not an individualized being
ilke unto man, as is stated in the scripure. It image; sat that being the case he certainity
would difer wery mich in youla difice very mutci in his appeatance, sot
you can hadyly find two men that look alike, on you calke.

A. Thave not read the statement, yet it be
Here that it is true to the one that rrotet it,
The fact that it is trre to
it true to you, because re want to bee things for
ourselves; yet, so far as we can folleve in the truth of mankind, we can gay that
BY man samimge
Q. Wh what country dia the honey bee oriso
inate: I raly do not know. That is a question
I cannot answer. Now you car say you lave asked a question that even the spivits could not
answer; then, you see, you have fhe spirits in a answer; then, you see, you
tight phee. Luaughter,
Q. Do persons who are educate upon this eari, cany their education witu them to the
Sprit Land ;and do person who are ignorat
upon the earth remain ignorant still in the Spir. upon the earth remain ignoraut stllin the Spir-
it Land ; or io they acquire Enowledge there:
 the earthiy plaze, so it must be that peopte whic
have obtained their intelligene upon the matecial plane, must aiso retain that intelligence
uhon the smitua: phane. Ifit were possble that ginits could not he educated upon the spir-
tual phane oflife, what, think you, would heCome of the millons of hithe bud that pans from
he natestal to the sirituat plase: Al the

 nean hat it is is tight of of ame to to follow the in. cessive intoxications
A. We would answer that by simply saying,
yes. As we understand that everything that ig, fright, so a man that dinks, is right. so all of findividuals that, pass through the greatest trials upon the material plane of life are the Because théy have passed through a frey fur-
nace azd come out pure and bright. Throug sace aud come out pure sad bright, Through If our impulses are such that they lead us into
the lowest depths of depravity, that is for us No two individuals have the same experrence, any move than they look alke. That which
would be adapted to the unfodment'of one each soulgbe content with his so it is. Le each soarbe content with his own untid-
ment, and if he, by the sorrows of others,
leanns wisdom, and learns to shun the places of icarns wisdom, and learns to shun the places on
evil, so for him, the sorrow of another is great importance to him ; thereforc, they should haps, have never had the experience of the temptation, pud, consequently, know not how
strong. they fould be were they to be tempted their desiresg and their :mpulses not being stich
as would lead them into anything of the kind Th would lead them into anything of the kind
Then again, it is no credit to them, that they ditions. So we say again, whatever is, is cight,
because it altends to the untoldment of the soul, because it altends to the unto
the great soul of ail himanity

QUestion br mr. maxice
Q. Chemists on the material plane have and
yzed the plystical organization of man, and can ists on the spirttanl plane,analyze the spirit, and tell the component parts thereof, and its powers and capabilities?
A. We know
material plane, that no one upon the spirituai o the spirit, the luf-principle permeating ever thing, not ouly the human soulbut everythin upon the material plane oflife.
Chemists come to the conclusion-and natupirit that poce the body, there is no exist chemistcould analyze chemically this life princi-
pie in everything, then he could tell exactly, its powers and capabilitics
questron ny menget.
Casar of fome, and the great Alexander of the minds of men, whitie in this life, exercise the A. The powers of cone wit hind, the powtais of compulision are loft belove of gain and power, that made themact thus apou the material plane of life. Not laving
aypthing which they conid gain, or add to ther anything which they conld gain, or add to their
lappiness by such acts, therefore it is, that they

## upiritual plane of life

greai avility upon the spiritual plane of phice ; gral if so, do they not make it availaite of acts
and
unon upon that plame which redound to the gool of
those yet remaining upon the material plane A. Wet remaining upon the material plane any greater upon the spiritual planeof methe tha
thoy would bave been, had they not occupied the position they have upon the material. An
again, individuals upon the material pana again, individuals upon the material plane o
life, not bing conscious of their presence, ww do not thinkt that they are affected a great deal thereby. That they will work to inspire and to
impresspeople to deeds of goodness, we believe in life. riai plase of thee beeperience upon the nate nal pase of hite beenk of great value to them
and is not made a fatter' of tulity yuon the A. It must that because people occunfoldanent. The idea plane of ife, that therefore upon the material powers upon the spiritual plane, we to not find
to lie the fiet. The time will come when that to ve the hact. The time will coine when that
dea wil be haid aside. Spiritualists, to-day, as a tody, othen get communications, purporting
to come from some great individual, supposed to be, upon the materral plane of life. It is of
greater value to then, than one coming foom some ove that had not a disting dished character
upon the tat so many conmunications purporting to come froni great individualo, so to speak. possessed great natural powers for controlling
men. Did they not cary those powers with them to the spirit world, and may they not ex
ercise them there in the control of meń, botl upon the spritual and materiel planes of life : A. As we said before, we cannot see that
they hive any greater powers from the fact of
theer position here If we coutd see thet hadi, most certainly we woold tell you so. Wo
do not know that it necessarily follows that they and stronger positive will power, because of their position.' It was their surroundings that
lead them to do as they did dad
Q. Does Jesus of Nazareth occupy a place on

World: A. Highor, so far as inteligenccis concerneal
tian many sinits uppo the spiritual prane, but
zot ingher, that we know of, than a great many zot Ligher, that we know of, than a great many
oluers. Bear in mind, that when upon the material plane oflife, he was a medium, and nspir-
d to do as he did. Theu, of necessity he is not higher tn the spiritual plane than those that in-
spifeer him to those acts of tividues and great itracles that he performed.
O. By whon, pait by whe
A. By githit mpan the spintual phape ot 1 ic gun white upon the earth ; who passed,the same as spirits must of necessity pass, from naterial
to spiritual thing. The names, indivitualy,we 10 spiritua thing
Q. Was Jesus of Nazareth a better man than Socrates, Pytbagors, Confucius, and the long
list ofthers that are called heathen philoso-
phers?
 Q Where do those great philosophers, states-
ment, poett and writers, ce., derive theer powert
Is it dettred from the same source
 they been thius singularly favored above millions
of thers upon this earth Why are some so
superior, while othẹrs have not a a ound idea in their head? We siould reaily le sorry for an individ.
ual that lad not a sound ided in his head. We find some so constituted that they are not suscep.
titued to the infuecee of others; be it for that





 you ca
point,
ofhers.
rith National Conto
In an artice entited "Fifh Mational Conven.
tion, by John B. Woint", pubished in the Bar-
 ise of, and some mistatatements are also made.
Withy you prmissiñ, beg leate to correct some
of them, and to roply very brielt ton few points in that artiole. Tre evrons evidenty arise
from alack of knowledge upon the subject of
which your correspondent presumes to speak,
 ings or has forgoten that ins philiosophy enjoins
upon those who belteve in it in inetigation
and knowledge of what they attempt to de-
 secret ssciety in good standing, and, to my cer-
tain knowledge, nnows nothing whatever, either of the merits ordemerits, the origin, objects, sims
or constructon, of the one he condemns, He is, therearore, not competent to express an opinion
upan tha subect, Honor, integriy, hoonety,
charity, benevolence and truthfurumess are essen, charity, benevolence and truthtulaess are essen
tiat to worthy memberhip in the order he ig
noranty condemns, nand if he be possebed of those qualifications, he cound have acquired the
information necessary to an understanding of
 $\begin{array}{r}\text { tab } \\ \text { as } \\ \hline\end{array}$




 in whom that Convention reposed sumficient con
fidence to phace them in positions of honor mid
trist, were and are members of the Order. On

 dhe Peqce Society and of the Aboiltion Society
tither of which have as mueh to do with spirit
 and of the Odd Fellows; but would it be true to
say that the Aboiltion or the Pcace Socicties or
the Oad Fellows or Society for the Protection
of tod In of the Indian, were organized by or controlle
thic Convention, becauace some of the meenier
of those various societies have more than on

 good men and women, regaruless of whiat they
delieve They may be, and are. Episcopalians
 ety are not to promulgate any systen of bellief.
All who composit pledge themselves to intro
duce no religons or political debates or referen. dice no religious or political debates or refteren-
ces, involing or in any way intorfering with
the belief of tits members in tie Order; andif permitted in the sanctuary, will forfeit its char
ter and exclude it from the Order The objects
of the ter rad exclude it fron the Order. The object
of the Society are humantitarin, viz: The recog.
nition of he teuality or man and woman in all
relations of life ; to extend to hier the same ad relations of life ; to extend to her the same ad
vantages benefits and assistance thit is pro-
vided tor men alone in the exclusively masculine
Socito Societes; to visit the sidk, relieve the distressed
bary the dead, coltee feed and edicate the or
phan, care for and assist the widow to poir
he the oil of sympathy into the wounded heart of
the suffering to raise the fullen, and elevate
 is objecha and aims are such as no sensible man
or woman can condemm. They are stuct as
God and the anges, from the sureme sanctu-
ary of heaven will, send the strem ary of heaven, will send down their approving,
smiles uapo, Whist secres is anneessany,
and undoibtedy would prove a curse to any spiritualistic or religious organization, to a beene
ficil, humantarian societ, such as the odd
Fellows or the Order of Eternal Progres it is the bond of their union, and an essential cle
ment of their existence. And if menand women ment of their existence. And if menand women
of god moral charact, inrespecive of relig-
ious peculiarities of belief, esoose to band to gether for the hollest, the noblest, the grandest
purposes of life, the elevation of human charac

 and eternity life, love, and even truth itself, are
the enuodiment of sercesy If this Seret or-
der is interded to elevate the character of its
 charge of the duties of iffe, (and such, I Iafirm,
are tist objects and tendencies, what matiens it
to the world what legitimate and proper means
The are employed to accomplish such results? The
Order did not orginate in either of the Con
ventions but a body of tibera, progresive
people the Fourth National Conyention was Ventions but a a bady of ibberal, progressive
people, the Fourth National Conjention was
asked to to reommend the orgnization of a
Society analogous to the Odd Fellows, upon
und a broader and more liberal basis, compre-
hending in its mermership man and moman,
regardless of belief, embodying all that is gord
in those Societies which have precedded it, in those societies which have preceaded it
and ading theretothe imporements of the
present.
If $a$.



 if he wiu examine the ofticial reparss of the Con
Tention he will find that the Convention did
nothing but accent the renort and lay in thon



 partial and expensive in its methods of ciantity;
ind like all other serret societies, with huevir
fentivalis ly untre and inaqpops an ep with which
he is 50 , he is so protuse, I would gay they gre utteriy
without oundion ond unworthy of ontie.
Thesociety he thus maligns and misrepeens lis neither festivals nor lotteries, and is the
brodest, freest and most comprehensive society that has any system er orgauized metthods of con-
ducting its huniness an the face of this globe.
The "surmises" and assertions that persons are
urgei

 min

 $\pm 4=4$


 that new artictes wefe adopted yesterday.,
Mr hoot: I Irise to call the zenteleman
order, as a resolntion is before the Conver, The re
adeod
Tot prese not presenident ystad, Ts Brother Wood wa will read the xepor
of our amendments. We intend to get a

 thought.
He Fallawed by an address grom Miss
Suisie M Joinson. Subject: What is true IRe:
form: Song by Mr. Lee Invocation Wy Mrank Joon slessios:





 rise sulch sums as is practicabe to the Treasure
ive localities, and pay this same to the of this Assecintion, to be sacredly applied te
the employment of taborers in this mucti neede
 missionary work. Said: We shall not employ another one till those who have labored in the
past are paid ;and hope the people ot Michiga.
will not glow the fund to decine. The Comitte on Misiona
reported the indebtedness, whi
thing over Address by Mrs.
iect-The Philosop
it' was then anoucel

 with a spem thrit through Mrs. Reld responde Mris. Emma Martin then came forward unde
the intiuence of the spirit of Burns, and impro
vised a poen from the subejct before given.
"Tubai Cain." [Adjourned.
 therefore, The this Association in Conven.
Rios assed, That eded endorses the Lycenam movement,
 wherever elemed.
found Adopted.
Song by Mri
Address, by A. B. Whiting: "To what dc
allthse things tend?,
Mr. Mre Hungs was culled for by the afthence, and
responded with one of his electrifying speech-

 Mintion made for thanks to be tendered to
 The President tenders his thanks to the mem-
bers of the Convention.
to the Pre of inaniks was unimowly tendered
wand olker officers al the Association.
Invocation by Mrr, Dotylof Detrott, and the
Convention ajjourned Bine dit.


 bottomiess PIt, KEYS of hent,


$A^{\text {stellar key }}$
 andrew dackson pavis.



$T$ He Pingolples or Natude as dis
 Rice, tar y yatage mits.
Manomin,

| the great revellion <br> And to Minnestat Maxaceree my <br> myron coloney. <br>  <br> T. pcaum manuals. <br>  <br>  |
| :---: |
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MRS, M. J. MLCoxson.




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## SEWING MACHINES <br>  <br> Ten Dollars Less <br>    will hiy through otrangers. <br> $$
\begin{aligned} & \text { ones. } \\ & \text { DTawe ciez, } \\ & \text { Cricaso minois. } \end{aligned}
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& \text { culeager, ill. }
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 wet gent tere (Ant arthor Mich.

## Tankite datatimant.

##  Whe weic everitaby informed ot $a$ iequest     ism or Emuns initus <br>        Dite mants of the tines.

minemp work ve. Gode works











 sont Fourteen aundred tomes yoe have taken
sond, and said, "Got bere is a voul your geal of aceptance on him or her" Gold
akes the soul. looks at it, gives it a shake or
 nid only fit far revival meetings.
One hundred and ninety-two receive oat of
our hundree presentations; a litle over seven per cent. of your work accepted, a very por
cxhibit, Bro Dulios. You are deelered bintupt in the High Court of Heazen, for your works only pay seven per cent, on the invertment in your current account with the bank of Atone-
ment, and here is no doubt whaterer, that four protested and reifected at the expization of six nal draft on Heaven'a Bank of Progress are paid at sight; and whenever one of our soul pre entations are protested, it is one that has wormHenven'g accounts, known to be an old de

Call out your prayiag tande, Bro. DuBois continice to slake sonls over hell, blow your orn in the streets, let the trumpet sound the tee article in its columns, "What sends young peoploto the Devil, in Dansrille," being of more importance than a year of your street preachingor

## Tho Fire Tet or D. D, Home.

 Ond by one, the spirit test and parts of the ar day and time, by spirits through meded in teadily forward, the work goes bravely on no backward stev taken; "ligher still higher," ve are rising in chariots of celestial fire, andoon the earth will leebeneath our spiritual fect: The fire test of Bro. Home is an other proof that ams on the planes, who wrestled with Jacob, motalked with the mother and father of Sam, who slowed lie hinder parts to Moses, fory furmace, as well as on Jews through the ons manifesting himself to mediums of the Let the work continue. Home with his fire ests, Lewis with his flower teets, Davis with is revelations, Persons, Swan, Bryant with nutying feats, the writing without human hand carrying botles turough the air, and telling people all that they ever did,-are not
these the works of those whose bodies we saw

##   Mr. Home then procededel to the hearth, and,   



 next rinidive ey
Cyrns W. Field recently had a fall which in-
jured his spine so severy ato chase serions ap-
prehensions of fatal termination

## NOTICE OF MBETINGS

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