|  | s "The deceit is in ourselves," replied Montres. or " We are misled by our interests, our takes are, palpable, we endeavor to fasten them upon others, The man who complains of atfalse friend, condemas himself; for no man ousht talse fricend, condemas himself; for no man ou hhtto give his friendship until he has real the heart as well as the face of his neighlor." Is that possible: | club house. <br> . lou are quite intimate with the younger Trucey, Frederick. Have you entire confidence in him: |
| :---: | :---: | :---: |
| Por ito nelistaphlimpatactio |  |  |
|  |  |  |
|  |  |  |
|  | The lines of age are ant more indelibly impressed, on the features af anan, than are thenth |  |
|  1 ans la asesp of yote. | tuire onily to be calmly scrutinized and imparanly weighed. <br> "But love"" |  |
| And ye phait knoy therea t sigg that vang now mor |  |  |
|  | "lore is the fragant, delicious thower which <br> passion engans on the evergreen Friendship", " iet ofentimes it spring uplinvolunt arialiy at a zlance." |  |
| had a aister foadly b,Tet <br> Io happy days goae) hery, <br> So clowds hisg oier hurt aky $\qquad$ | at a alance. <br> Tes, the lore of the tod, the iaiot, the madman. Who would harter wid soul fora kiss |  |
| So clowds latage'er lire nky What slater dear, w.at weit to vaeWhose pledge of tote was zise To lead her ea in flowery way Till rest was found is arav |  |  |
|  | The man of common sense will beware of stei stupendous folly: |  |
| But, ah i'so falreat heart lo ptor | and the clatter of caris and omnibusee in Broadway, clicked ithe conversation. Eentitemen pursuct their promenade, interching <br>  |  |
|  |  |  |
|  | ing, occasionally, a few woris on the ordinary Bofd street. Fredoriek Willoughby detained tis companion. |  |
|  | with me." stil the young man, iooking at his watch. "We shanll surprise <br>  |  |
|  |  |  |
|  | fontressor hesitatel. <br> Come with me." added Willoughby, earn- |  |
|  |  |  |
|  |  | Iter festures were beaming with a smile of triumph. The doclor was evidently puzvied ly the state of the game, and the young lady was slyly enjoying hisis discomtitatre. Yet the pre- |
|  | "You are in the way of making new acquaintance, added the traveler, with a grave smile. "sand you will not perhapss regret the | slyly enjoying his discombtitare. Yet the prefixed her laughing blue eyes upon the silverel temples of her fatier, wa< nn expression of re |
|  |  |  |
|  | quaintance, added the traveler, with a grave mile $u$ sni gon will not perhaps regret the introduction which I shall give ron. | temples of her futher, wax an expression of reapectrul tenderness. |
|  | The prediction of Fredenck wrilloughty, in fect. She had been summoned to the bed.-wide-Kins-so Mrs. Weston, the housekeeper. inform- |  |
|  |  |  |
|  | kins-so Mrs. Weston, the housekeeper. informcol the young man-and the period of her, return wis extremely uncertain. |  |
|  |  | tractive, In the simphicitity of her dres, the grnce of her autitule, and the tender, triumphanintelilectual expression of her countenance. tipon the pearth, near her, lay a |
|  | The tea-table, however, was standing in the center of the tea room, with its plensant bever-aze, and palpable dellicseles; and a presidiog. age, and palpable delicacles, and a presdidiog.divinity, in the shape of Mrs. Weston, the hous- |  |
|  |  |  |
|  | divinity, in the shape of Mrs Weston, the hous. Keever. An hour was passed ins the quiet en- foyment of the evening meal, and a cursory glance at the newspapers. | Itpon the pearth, near her, hy a beautiful |
|  | The approach of darkness remindel Montres- <br> sor of his engagememt for the evening. <br> "Dr. Eyerard is a man of profound and curi- | The chessatable stond at the distance of three or four feet froma center-table on which was burning a magniticent astral hanp. It is a check-mate, Helen, <br> "It is a check-mate, Helen," saht Doctor |
|  |  |  |
|  | ous learning, observed will freen mature of his eaggagement, " and beeides, he has a daughter. " $\Lambda$ hint, my dear sir,", said Willougby, laugh. | dued tone, ns her glance rested upon the ventle men who had just entered the apartment. Doctor Everaird roise from the chess table and |
|  |  |  |
|  |  |  |
|  | ing. "that te should consult the minor, in ad. | Doctor Fiverard roise from the chess-table and advanced to meet his visitors. |
| WILFRED MONTRESSOR; OR, THE SECRET ORDER OF THE SEVEN. A BOMAYCE OF MYATEBY ASD CRIME. |  |  |
|  |  |  |
|  | er was Notred Tricey. T Tam ghat I have | seasonable relief ist the momernt of dearfact My lithe army or bishops, knights and pawns have |
|  |  |  |
|  |  | just been compelled to surrender their king to the enemy." |
|  | the person or willlite e pow, he continued addressing Winloughty: II camet to report the sequel of our advanturethis morning; but as you are engaged, 1 will | surveyed the condition of the game. <br> " Jour queen is lost, Doctor Everard," said |
|  |  | Hontretsor, "and the king withn one move of check-mate. You have seen surpprised by a very ingenious and forcible attack.' |
|  | this morning; but as you are defer it to another opportunity. "To-morrow, Tracey." $\qquad$ |  |
|  | senting a sealed package to the young man, | -Cates is my only recreation. Other gimes |
| Frederick Willoughby was walking slowly <br> 都 ot unfamiliar to his ear. |  |  |
|  |  |  |
|  | Willoughby carelessIy thrust the packnge.into he coat pocket. | In the tuctic, of the game, howerer, I am no |
|  | - Wiffed MIontressor and the young men lef the mansion of Strs. Willoughby, in company, | "Ps is my teacher," said Helen Everard, with a pleatants smile, "and takes more pride in myproteciency as a papil than in tis reputation asa |
|  | and proceeded toward Broadway convensing Broedway and Bond street, Alfred Tracey. sep. |  |
|  | arated from the other gentlemen, with an as. surance to Frederick Willoughby that he would call upon him in the morning. |  |
|  |  | game from the tomes of songieurYou will not pretend, Helen," said the doctor, pointing to the chess.board ach" ${ }^{4}$ |
|  | call upon him in the morning ${ }^{2}$. The presense of Alired rracey to the mind of Willoughby, and upon his dissppearance the |  |
|  | young man related the detalis of the affair to his companion, with entire trankuess. |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  | "The fellows were imposters and cheats." <br> " Both unquestiongbly." | swered, "bue hours of relaxation of some" of the most celebrated philosophers ind gtatesman of ancient and modern times Its origin is lost in |
|  |  |  |
|  | during f fowfzourt, with men soutterly detetitute |  |
|  | of principle, and degraded in chanacter." <br> tlem And yet," said stontresior, gravely, a gen- <br> tlemah who yisits a public gambiling house, must |  |
|  |  |  |
|  |  |  |
|  |  |  |
|  | cey, that they were Southern genilemen of the higheat standing and respectab 1 inty-but he was; undoubtedly, docelved by them, as well as ${ }^{\text {; }}$ |  |
|  | "Yen were introduced, them, by Alfred tra- <br> cey, to these adventures? ${ }^{\prime \prime}$ <br> " Have you met them at any time in the so- |  |
|  |  | tonishing variety ofthis comblestlons. A mise take of his antagonatht however amallanctappar-enty ticonsequental, was invariably fatsiAfter such an occurence, the spectator was some |
|  | Have <br> Have you met them at any time in the society of other gentlemen of your acquaint- <br> "I have known them but two or three days, |  |
|  |  |  |




 spirem elvess,
the Thin
The Britmin of Hiwiostan startlel me on



 ductions of nature ahd of art hare a spiritmal a
well $n$ a
material evistence.


 she replaci
Montreser.
NTe













 Milea percerant int elligence ing ithe enente gilide of
river, and the rust of a waterantio the maj
 with corr,and the loffy mountain burtened with


 and self appreceation !









 The doccord dreil witit much earnestues upon
the theoe of the ppritual fitercouri of human the theoey of the sprititul) fatercourse of bums
 the eitinerant lectures. on Animat Mal Manatyon,
soad Docer Sverard, "cannot be too
gererly de



 Montreser, - but I neter refuece the convic:oo TMy judgement Lo adequate testimoay:












## $\longdiv { \text { siaterineat on Athertum } }$

acretary ofthe Treasury, and at one time Gov. rediers as a innacier aids statesmani, hut ith tie family, of a genticman of this city now ia Wastington, he is revealed ia a new charactes. The language io warm, bat the extract is tutl
 charneter somewhat alarming, contining h:m y visitor, and have taken the opportunity
draw him out on subjects upon whith I wante and instruction. To day (Sunday finding hi:
yery much improved, though still confined
is iounge, I
 we are. Has the thought ever croged your
mina that death was an eternal sleepp
Heroo aron this elbow and gazed -at me for severa
minutes. That look Witn never be efficel from
ny memory whice life hats. ny memory whie life hasts. Whthout speaking,
he semed to say, have I for the list tea or welve years, been associating on terms of mor
or less intimacy with an idiot. I was ralying in my powera to oferan acceptabie apology
and take my hat and leave. fe motioned me to a seat, settled back on the lounge, eccanne aze.
imated beyond anything I had ever wituessed in him, so much so, that I became alarmedNee would caal agan." "No,", he exclaimed, $\mu$ immortal truth, you cannot leare this room un
til I have removed that doubt." He vised ever!
. conceivable afgument, except those I had pre
ionsly read and heird. I took no note of tim nd am wholly unabie to say whether he talk century I have lived, I have come in contac
with many men of great leanning and ability
 nilar with the ancleat classics as ue moat aed
complighed Profesoor. of the Britis clasica
-no Briton knows more. Dr. Lyman Beeher could not hold -a: saceessful controversy with
him on a disputed religious dogma. In all the
cieiences he has few equals and no superioss, \&C.

Arevolution giving the vote to womea
years of age is before the OHlolegislature.
 "Ideas," says Voltaire, "are wike beasds
Sten only get them. When they grow tu, and
women yever have any."

The Rev. J. D. Fulton, of Bostó, thinkz God
Nature, and common sense afe three powerful Nature, and common sense à
oppenents to female suffrage.
"Young man, do you belleve ia a fútuce "In course I duz, and what's more, I mesa
to enter. it as spon as Betsey gets -her things
ready."


## Facific 务epartment．

| 8x．．．．．．．．．．．．． |
| :---: |

To the Patrone of the Banner of Progress． now，that we find oorselves under the necessity of thus pablicly annoúncing that the Baxner
of Proerkess has gone Cown．For two years，we Cilied with ensparing energy to establish it upon
a permanient basis，but have signally failed．－ That there were legitimate circumstances that prodiceed the failure，is a fact well known＇to
maniy on the Pacific Cosst；but they are of that
character that $i s$ would be improper to discuss chancter that 5 would be improper to wiscuss
them here．Suffice it to say，that they were of
that nature，that placed them teyond our con． trol．When it became an inevitable fact that the Bazorer or Progaisss must cease，we conversed
with some of the most prominent＇spiritualists of
San Frincisco；and San Jose，and in accordance

 beat thing that could be done under the exist－
ing circumgtances，to supply the present want of Spirituanists on this Coost．
And as the recult of Brotber Jones kindness，
here we are，ready to make our beet bow tothe
Spiritualists of the Pacife slope，that wo have been accumstomed to viait weekly，for two years pest，though in a different dress．
Orr P．O．address for the next
Oar P．O．address for the next three months，
will be Grise Yalley，Calfiornis，where all arti－ cles designed for this department，also all sub－
scriptions for the paper should be addreseed． In offering the Journal． Prowbeormical Jotrasar，we feel that they are largely benefited by the change．The Jotr－
MAL is a paper twiee as large as the BANMER ov Proorzse，ant yet comes at a less price．Again，
tbe Jouisal is a well conducted paper，and one of the most philosophical published in the inter－ that are doing a great work in their own sphere，
buit when it comes to sound pallosophy and Searless discussion of the great and vital princi－
ples of the age in whici we live，the Jousi－ ines of the age in which we live，the Jovrexal
is unspassed．As its zame indicates，it is a obisacteristic that renders its adaptation so
complete to the wints of the people on thle cosst． not long since，gave a very sad and almost heart－riending wall，because their success w
poor in the mountain towns of California． cesarily be obvious to every one＇that has travel The inhabitants in the moountaitnous and mining
regions of California are s peculiorly bold ter regions of California are a peculiarly bold，fear－
lees and thoroughly investigating people．In their moral and religions investigations，they persue the same course as when prospecting
Placer diggings－they go downtit the bed rock would ever be a welcome puest．Mothadism
and Popular Theology in alf forms，recoil at the idea of being probed．Spiritualism on the other
hand，courts a thorougb，full and critical in－
veestigation of every part of ber glorious tem ple from sill to root．Poor Old Theology，we pity nff to the grave of oblivion as quick as possible，
and hide your weakness anid deformities there Enharmontee or the Social Relations．
The people are rapidly waking up at the pres of the social and manritige relations．The con stancy and rapidity with which divorces are pro－
cured，tell plainly twat＂something is rotten in
Denmark，＂and that it is time the matter wasit fended to，lest the whole of the fabrie shall go by
We hear the croaking cry of 隹e old fogies，
and conservaties everywhere，＂What are you going is do in the matter ？＂Our answer
in the brier is，make noman an indiefienual．Giv her the right of suffrage，the privilege to bel
make the laws whereby society is governed． Open，and welcome Ker to the various profes
sions and occupations of life wherey an ponest， and trituous livellibood may be obtained，so tha she need no longer sell herself to some man，fo
a home，gold and bread，of be driven te the oth Give her tho：right，and mak ber to seek an alliance with the man the loves in the marriage relation．For we would far sooner
trast her intaitions and refined affectional nat－ it controuled as it，generally has seen，by man＇s Again， ight to control her own peren her by law，the The will wexercise the functions of maternity，un lese you prefer to go on propagating lig
and patching over old sores，will pever do．The dam only stops the flow of the muddy，filthy wha－ Yers untir by is own ingereas streng，th，it barsts
the dam away and carries seaplation in its train． The patches only cover the old sores from sigh neath，
You m
build seccrelegn at the foundation，yo you mout purify the fountaln
if you would have pure mity if yoi would have pure waters flow there

But our heart bounds up with joy at certain
signas that madicate that the day of woman＇s dis－ the mother＇ses our racestall be mother＇s in Aggin，when we take a squarí look at a fach－ our heart sinks down almont into our boots，and

## it sea ages of th per don on on the sete， that wor mal tha tho tho hig tha

 do not mean that hat crown without a bonnel on the top of ber head，that immense bunch onthe back of her bead，called a wateffill，hat for that no female would ever ndmit they were worn tight；that lovely Grecian Bend，（that bat sweeps the mud and filth so nicely；then high，and nearly in the middle of the foot Now ladies，let us give－you a jew words on
sensible advice．You bave followed the fash－ ions of the French prostitutes long enough．－
You muist be American if you wish to be women Have some native pricic about you．Go to work
and invent a fashion for dress that shall be come ly，comfortable and healthy．Get a hat in place dler；cut ther sell the raga inside，to the rag pe hose long trails，in Bend out of doors：cut of bloomer costume；；knock off those high heels of that batlue whose vic
day of your Frespos．

Well－Wishing not Well Doing． asermon Doltvered by Henry ward Beerk
er，sunday Moralag，Jan vary 17th， 1869.
 You are familiar with the parable．
＂A certanin man had two soos ；and ineyard．He answered and taid，I will my uat atterward he repented and went．And he
came to the second，and sail likewise．And－be amsered and sai，I go，sir：nail went，not．
Whether of them／wain did the will of his fath The second son appears the most amiable an
first than the other，though he was worse．The
Irst son seems to have been one of who are rough extervally with a good heart in
wardly who ppeaks rudely，but mike it up in
activity anterwari．Their tongue is hand hasty perverse ；but their heart rebukes the rudeness of the tongue，andjrises up to repait by kindness
the rude utierance The scond son was one o
those compliant creatures who prowise every
thing and perform nothing．They hing and perform nothing．They are subject
of universas impresibility They feet the slight
est influence，and yield to it a certain way；bu only in ancertanin degrece，and that this thide of
iny profit．They never convert impressions to

 ame place at night as in the morning．The
quiver，but do notchange－forever moving，an
Corever stationary．
Sarge class of men，in very community，are drawn to the church，wi
areort his kind，and way be called well－wisher
oreligion to religion，but not well－doers in religion．
To utioh and to vollal are very aifferent thing，
There are a thousand mey who wish，whe there is one man that wills，Wiahing is put
faint stato or desire．Willing is a sute of the
reason，and of the affections，and of the will，in
and activity，to secure what one desires A man
may wish，and yet reject all the eteps and intru
ments by which that wish can be carried into
fiet

 generated sometimezfrom wishing；
seds become plants－by atotal change．Wish
ing，in its commoner form，is merely a passive
and state．Is ig susceptible of impressions．${ }^{\text {a }}$ Itissithe
faint reconniton or excellence，but without agg that which is liked．It Doing requires con．
centration of purpose．It puts the mind int
harness．It arouses the reason，the will performance follows．Wishing may take place
withoutany of these．It is hardly a desire even． it is but the ethadow，often，which desire casis
iupon a mans sool，There iis as much differene
petween wishing and doing as between likin between wishing and doing as between liking
ndi loving．Men like a great many folks；they
hoce but few，Doing has both hands and feet，
 Woul，in an active，energetic form，upon life．－
Wishing is amply that state in which life act
fecbly upon the soul．One is active，and the other is passive，And yet，often，well－wishing
passes anong men for disposition．Hen consid
Cor themselves，or are considered； well digposed persons，They ang said to be well
wishers toward their kind who never think abou heir kind；who never do any thing for their
kind．You can get nothing out of them，and
there is nothing in them：but then－they are Feeble，faintly
have not the power in them ted od ore much harm，
and that hase not will enough to do much ${ }^{\text {ghod }}$
but that hover，as a all their life long，wishing well to poople；an
they hink it as part of their disposition，$A$
lhey ane never moved any great uproar，
they never hate soundly and roundly they never hate soundly and ground uproar，as as they
keep themselves from many mitcicus forms licularly as they haye this estimony every dayy
that they wish well to meo hum
ever got one particle of benefit from all theing
 is not negative；is not simply the absence or
feeling githongh that goes in part to make up
a goo diaposeition ；but a real goo disposition
is an energetic and positive develop

 passes，Wishing requires no no effort aver which in pow－
It


 Bot he was a well．widher－he wighod them
well had wishod them well out of the housel？
It hloted at in another place：

Yet how can it be posible that any person
shoupld have succu a notion，when once one con－
templates the supreme and tremendous energy delineations of Christian character！What en
ergy there is in the sorrow that is required for sint．What a might in teuring ohe＇s self away
from courses that aro evil What ingures are
employed when languge ceases any fonger
be an expression of reality！How are they said to be＂dead＂that are not Christians！and ho
are they said to bo＂born sgain＂when they ar
Christians！What intense virtues and self deni
 and ofen are misinterpreted in the direction of
asceticism and the false notion of self－enial
nevertieles men must admit that the mora
qualities which require such if gurative languag
 Out of this mild deception respecting their
Wn character，comes also a mild self
 impressible，haring very little with which they
can resist the incursions of reason and the thrust
of moral truth，when men come under the infla－ ence of truth，when men come under the influ－
awakening power of ther tive stimine Silatitigng and are
almost moved to activity，their conscience is placated very soon with an unusual amount
well wishing．And they are ao amably dispos
edl－they are Anct
 well to God ithey wish well to themselves．－
And this at last semst them like an answer to
conscience．At any rate，it serves this purpose hat whereas the voice was，＂Repent noie，here
hey lee fall their well－wishes．As，a clond
hivery mist drops down over a ship，and shuts
and nchor and waits，so conscience，when it begin
in be troublous，shan shwn in the midst of this
silvery mist of well wishing．So that a well
wisher is one of those persons who wid fair Wear out the infuence of appeals of the Gosp，
in the enantury His temperment is one tha
asts beter nad ionger than

 Aftera time，well－wishers fall into a sort of hey like in others－of course，not in any power
年 speak of，but in a kind of midd form！That
itheir peculiar temperament，they say

 ormid with mildness，teccaus mind are have pe the
testimony in your heart that oo wish well
every thing，it does not foliow that you are Christian，or thint you are near becoming one
On the contrany，the presumptions are that
mere well wisher is far from true religion，far
from the kingtom of God，far from healt，
and far from sofety．For of the most positive cbaracter．It is a system
which ano not ee embraedd it it a lif which
can not be prosecuted，without great plenary can not be prosecuted，without great plenary
generic volitions and without an unintermittel
series of pecific clooices or wills． s，＂My son，give whe thine made of every man
the life of sentindulgence and of Relfishnce tr right for you to use all the powers of your pleasure，secking your own good either in your
person，or 1 istritutuively in your family or moree
distribotivel in your neighborhood，and for．
sake that tife of elther direct or madrect selfish．
 nd with all thy strength，and with all thy mind
Thy
nel This is the beginning of religion；；and who
can enter upon that state，so deep，so compre－
hensive，running down through liffo so continu
 nust enter by one of those throes that are lik
inthbethros．The soul cries out as the child in



And in the lower forms of moral life we are
at last enalede to act so．When we were chil－
dren－especially if we were under rigorous gov－ dren－especially if we were under rigorous gov－
ernment and were sensitive，and had more app
probativeness than conselentioustecs－we tod ies Because a child，when he is pressed down
ly a governmeet that he is afraid of，if he is
very sensitio to blame，andy et．very strong in
his desires，doees not dare tell the truth．Lying． his desires，does not dare tell the truth．Lyin
ppimarity，is gowardice in most childre－－
well－bred children；and the way in which w come to thicu Iorecs them into a lieas a kind o
refoge and hiding．ppace．And yet，after a litti）
while，as the child grows under instruction，and nore particularly as he comes to the develop
mentof his reason and moral feeling，and
he begins to act against the lower animan in
stinets such sas decatit and cunning ，he learns．
ell the truth though

get a whipping．But when he gets still farther
gp along hieline of mantood he is sasbomed of
ie And in respect to all the ordinary phases of life，，he in rearns oct tell the truath ordinary phathous think－
ing of thing to truth．It Decomes automatic．
It is only in professional matters that men feel chemselves called upon to lie or think yhem－
selves，at alil justivied in telling lies．They are
ficieilies，under such circumstances！A physi－
 in his position he has good and sufficient reason
or malifying；but in al the personalintecroousse
of men with one anotherthey，soon come tofthat even a thought or a consciuss voinion，to ted
the truth，and to be true．They have reduced
one department of their life，therfore，to an au－
tomatic condition． Then a child is young，he purioins natuatily，
for he has not learned the value op property．He
steals swectucas，and apples and candy，
nuts，and whatever he can．But at and the ro
 corns the deception，he has so grown away
from it．It is not hard for you and me to be
honest A man mighleave his money open to
meall day and all night I should not take it．




 old Queen Anne＇s muskets，that kills at the muz
de aod kicks at the breach，the reaction at one
nd be

 ularly as the outward sun rises upon their body，
They have subdued their life to that automatic
condition，and $1 t$ takes care of itself
No man gets everything in this hifo subidued
in an hour． For arsyou ho up you are still ap．
proaching higher and higher states，and the bat． de is ever renewed．New elements，new
pheres，and new combinations of them－brasd－
er，stronger
 course，is broadening，you，are perpetually go－
ng alopg to new realms，where there is to
new ter awhile，right action will become so habitial
with buthat we shal forget those thinga whict
are ebehind，and involuntarily press forward and Now，how can this hife，which is most tumult－
Nous，and most incetsant
 and pickings up again，and new attempts－ho
can such alife as this，mado up of the sario can such a life as this，made up of the sarion
citivity of every fficulty of he whol soul，
discharged by one of those children of the moon Why，I should as soon think of setting the
pin－fisho theriver to fight against the sgark
and crocodiles of the sea，as to set these mill
 Every cay a man who is a Christian takes up
his crose somewhere．I believe that men will

a man
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 Thomans usecros siting great gladiatorial foowz











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 bernyet in their pasion, at thousund daugh











## (Griginal Essays

## What is the Sunstance of the Huxan Soul?

 Reported la fall by C . R. Morgan, M . D .
.



 sense that perraades permeates and controls the
spiritual podyy The sease is feeling Then
says one, is there no language in the pplrit world Wys one, is there no language in the spirit worla
We answer, language is the necessary mechan-
ism of human condition, hee same as an instru ment is the necessary expreasion of a muscian
conception of basmony. In fll were musidians
equally, the conceptions of music would never require expression; so in a world where all
kindred minds are equag, the musicians perceive
one anothers melody and that is the harmony of
the spititual smere. When a friend that is only allied to yo
through sympathy or blood, has a thought; an
 ploged to convect that thought. You have the
some mental vibration, and this is the means o
communion, in the essential sporitual sense
 because you are encased in this body that
quires these avenues of information, when is said that you perceive one another's presence
by the sprtitual substanceot which your spiritu-
al friends are compoosed. sometimes when upow the street, you thing
of a friend, and upop turning the corner the the
firs person ono meet is the rriend you have
hought to . Now, if you hed stant that thought reached you, you would be
with your friend, instead of the Interval of fou
or five minutes being required to miecthis bold His thought ran out to queet you you you though
of your rifend and then in few moments he
person appeared. As the thash of light is quick
 plysical expression. It is so with every humati, In the spirit world, y is em
bodied doussess, It only, requirase a perceeptiongst though, an
a rastition of mind to produce and respohid.
Hence Hence, time and space, physical obstacles as
you undertand them, form no barriers to the
 limited by the physicall barriers. As the lighater
substances and gasses of the carth rise and the heavier ones remain near the earthe so the sul,
ther fluids out ot which the spiritual boly i
omposed is infinitely tighter than the mo composed is infinitely lighter than the mos
etherial maternal which science has yet dreamed
of, for the penetration of thooght. Hence,
spirit tay be wilh you though located millions
of miles of miles away. The thought is swifer than the
uttermost multiplitation of the velocity oflight
The etiought more subtile than the
tension of the finest part of electricicity, that was ver elicited from earthly mechanism. Thi
being the canse, you say, what then, are the o
upation its scenery, and location
1 sweep the heavehs with iny sight, and I fin
no angets there: I present the telecope, , an
I discover no inhabitants of angelic. worlds! course you do not. You do not see the air, ye
without it, your boultes would perish instanty,
You do not see electricity, except when it come

 spiritual sense. But let us cell at you that it is
this which constitutes the essential principle
of every sense which you possess. Therefore, the spirit world may be located
here within this room it may loe iocated dyy
the family fireside, which is, perthaps, the most dearly beloved part of the perparted the mos one. 1
may be located in the haunts of vice where the
brooding of the fettered soul has not yet tried
 instincitve
systems and pave the starround pathway to solar the
eclestial stellar regions. This spiritual world to celestial
the aura,
stance of
ual habit sance of your worla, and out or these, the spirit.
ual hatitations are composed. Every day and
every hour as you pass your tine in thought, that pastime mates its impression upon physice al substances that are around you, That phys.
leal impreesion is los in the midst of other
emotions; but it allo makes its spiritual fimpres. sion upon the peculiar spiritua, atmosphere
which surrounds you alo, when you throw of
Wis with just such a spiritual body as you have
Foven for yourselves out of your life deels and jusseciutions, and you enter a spiritual won lou
of the spirit of have created for youreves, oubstances with whics you or the spirit of the substances with which you
have come in coptact on earth. Atthough you
may build fine temples, and rear-magnificent may build fine temples, and rear- magnificent
abodes if you alo have not built spiritual tem
ples and reared abodes of thought; you find
 life.
Let us tell you that the world or mind
far more extensive than your material carth Let uar elil you that spirtith have enounh to to do
to correct the mistakes of their earth-life, or to
assist others to The first condition and occupation of spiritu-
al existence, is to ascertain the status of the al existence, is to ascertain the status of the
spirit itself, This requires sometimes, a very
long perifit
 domless when he arrives there, inasmuch as the Now this crownless king, has to,stay and
Work, and ascertain the difterence between.
opiritual and a temporal crown and when he
 crown must be traced by tho goden thoughts o
his own sul, he has enoght to do to get himpel
to work and make a crown which he may wear

 soul that
every fec
termine
cuplise to
But, termine the re
cuppes to itself,
But, says on
itself, to sunstrop whindich that
says one, "Do they persuet

























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SPEAKERS REGITERE.

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| No reasonable father we suppose, wouldfend such a fact, even in his own case. Hecould and would, at best, only excuse it. He |
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| Altami |
| Sometimes it" looks as thuugh the father werarif careless. He seems to have no twing |
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fecligio-Ebyilosophital Elournal

## citcaco, fzbsuaby 20,189 .

 OFFICEES, 66 E E8 DEARBORN ST., SA FLOOR.



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MARMONY, DISCORD, VIRTEE, VICE. In the number of the Joursal preceding thls barmony, and showed conclusively tat in the
grand procession of cartis children from the grand provession Re: cardis \& chiliren from the
cadit eo the grave, there wis no discord This ies may startie some of our readers as veing
deciciedly too radical for this disy and age of he world. The poition we then ussumed, we be seve :o be orrect; and in tis num
pose to farther elicidate our views.
In all ages of the world, the tidea has been en.
terained that there is no harmony in the works of Goo, especially among his chlldren, and insteed of attributing the cause thereof, to
Giod timself, fis chlldren hare been arrigued
 nomneed guilty of being an element of discord What! blame the effect, instead of the casse himt
produced it: Curse the edifice that tumbles Cown, instead of the incogppetent architect
Abuace man for his inticrent meanness, instead Abuse mant for his inherent meanness, instead
of the Firit Cause that produced him : Blame :he casse, If anything, instead of the eflect. This 2. the effect instead of the cuses; at the resolk, instead of the agencies that produced it, and in
beif amzement at the seeming disord that prevails in the buman fsemity, they are led to
 eympathy for him; to breathe forth in tremu-
vious tones, regrets st his interent depravity, and the tendency of his nature to sin; and at
the same timethey prise God for his wisdom, his manifild goodness, attributibg all power to him, and they will ontreat him to so use his in.
feence as to brtigg every humin being to a "knowledge of the truth."
Bosa! ! Sapreme toolishne
Resason, where art thon
Virtue, serene aod happy, nne of Gad's most Fahber tradcocet and vilified; ani though ber
 with supreme contempt, spat syon, is ber sister, and she lores her, recognizing that she, too, is a
jewel in that beautifal catket which God $h$ himself ceetent. Sbe does not scorn her-no, sie would
cout-sbe dare not. She loves her. Pure affec


 each other, and whyt Because to of harminy
Deifif eiemenk. Both are element on
ii the univese oo God. But man, seemingly, ie the universe or God. But man, seemingly,
knows more thap God. He woold blame the
effect, and bonor the cuase. But those whose interior perceptions have feen opened see the
encircling arms of affection around all tumaniBeavifullidea, a gee of gold in the stere-chouse ot mind is fower or
karden of the soul !
But would yoi say uast vice is as nolle andud atrective ss virtue? No, we would not, any
more than me would declare that the Indian in
tis birchen canoe Lis bircclen canoe skimming along on some
cryytal river, isas wise as Andrew Jackson Da. vis, We do say, however, that virtue is one
condition ; ivice another, both able in the sight of God, when he considers the
cause thas created both reppectively, ye. one not
 abie sas honesty.. We do not claim thas. Both
 come to the efect, and theen past judgenenent,ant

 o the pulsatiog waves of the great 1 , 1 x that
produce elements of life and fintelligence, and within them ieantunder current, like those in The ocean' or airy and they, in turn, yet more
spp if cially in the development of the human Then, bere in.a cause , ore everythiog; ,ind is
that cause man or God? Who formed the litte dew drop that nestes in the cup ot some tender cower? Who bresthed into the litite esed be
ceements of lifor Who gave the tiny fower to
varies variegated colors? Who made the tall mount
aini, the beatifil valley-everythin? The
Godelement, the Uakeen, of coourse: What, Gedenememet, ise voseen, of course: What,
then; but virtoe: what discond, but har:
mony? As we remarkeer hefore, elements of life
spring from a certain polat. 1 t is shis focal. intion, as it were, that produces life. The liyte need hent the Doifc element withtintit it is the
pulation of that whlch causes ito gerainate. There appeirs here to beas point in in tha dite.
 ired, nd makelt plaing to all thet vice miay be vir
toe, and Alicord, barmony; buit we propose
to elucidate the subijet, and make it sppear as
pioio as that the three angles of a trinagle are equivalent to two right angles.
Supposing you have inherited Scrofala from Your parents. The poisoned blood is in your
ystem, and nature, in her eflota to banish it therefrom,causes eriptionsto take place allo oree the body. Are you not to be respected as much
as the strong, healthy man : Who would dare as the strong, heal hhy man P. Whe would dar
decpise you on acount of certaln weentr ricitie your yystem manificests ? and, although your ap. pearapec is pol pleasing to the eye, the acute
nind would recognize the action of certain ele ments in your system, endeavoring to inaugurate
a more desirable condition. $A$ gain, suppose that Uhe paticont bas inherited from its parents certafí him, as it werc, to loead s licentions life. Is be mind is is a healthy state, or will you de.
spise him because of lus intarmonious condition. In the eyes or God, all are equally commenda hle-tbe sick add the healthy, whether the de dis
case be ooee ot booy or mind; for there is Within cach individual, an elixir, an aill.poten
element, hat nerer cases its action, untilitio brought in harmony with surroumding influcenc.
es : and, many tipes, that element, for it really exists, licads man to do some licentious ach as it Were, thus paving the way for more harruonions
relations. A-mere point, a Deifcelement. revolving in al
 striving for harmonious conditions, which could
not be obtained at once. First in planta, thien not be obtained at once. First in plants, tien
in animuls, and finally in, man, always striving to obtuin the desired result.
In licentlossess, we find an out-croping tion of that element-ob, no! but for the pur: posc ibereby of indecing certain conditions thit
would place if in hargonious relations scout
 Wish; ;sy " "anaticism run wilde" if you choose
still the Godelement in man will coostantly still the Godelemement man win will contantly
work for conditions suitable for tos nature, you ask, work for harmonious conditions, when yal is harmony in the Unirierse of God, Why
and
ay is stiving forit. This is plain. There caaqle mony $w$ dion element that is in perfect har mony with iteelf; and in this seeming strife, it
is only seeking to attala a condition that will pisceal the dimente of creation in their respect ing buat harmony.
Beautiful idea, glistenigg, with its own in
trinatic merit! no borowed light thows over it trinstic merit! no borrowed light throws over it
a mantle of lore and charity : It exists whthin itaelf, conscious of its own wondrous powers for it has analyzed all things, and found theren
the all potentelementat of God: If the flower in the insect, in man-every where, the God ele. mony manlfested in all its works, catclese but faint glimpse of creation.

## WhY PUBLISH BEECHEB'S SÉRMONS

 ons
months as per your offer in Baxxers or Lhaur. I will send numbers to friend thould $I$ he mase be attained. ? Lope to continue spasedscription wat fall rate; ; but or a poblication devoted to the spreading of
 Ward Becchier?

## Jamesburg, N. J. Jan, 2tih, 1809

Revainss: Our object in publighing Henry
 and promote. the cusse of liberal zeess and
principles.
from $\operatorname{Hr}$. Beecter's seemon - will receive benefil from the lectures we publish fromín our best trance mediums ; otbers will receive more ben.
 within its ample folds, all things in nature both When the spiritual and material planes of life. That is found in
nimal kingdoms.
 for the pimes then existing-for the then de
velopment of the human mind. The sme ot Old Theologg with all of its absurdities.- To.
day, there is a large class of minds who have never given a listening ear to any other
trine, and never will, uuleas it reaches thro gha an accrodited miniserer of
of relligion nceppitt, and build thereon.
Mer and women in all ages have sprung forth Aar in advance of the maseses or mind, and they
have bean leaders in retorm have been leaders in retorm. Bome have been
the authors ot newiphases or syatems of relig. Hen, and have gatherered around them devoted
ind
and Sollowers, all of whom were abbored, traduced,
reviled,
 old and popalar systemis- like Socratee, Jeaus or
 class or reformers
all of the principes adrocated by the exintreme midicale, sppreciate the truths thereof, and aro inspired top presint thbose truthe and principles in sucha garb and such a 1 Igbt that. tho most, vio.
lent opposers of the supposect heress, to lent opposers of the supposed beress, in a shorr
time become mot devout radicalk, ond
 Spiritaslista pave come up trom the ranks of
curch fellowbitp. Hundreds of thousands are
 Lhinking m
incrituly
net.
Ilis sermoas make Spiritiasists tuink ulso
They learn many good lessons by reading them They learn that our philisosoply, our literature, is ecing advocated and appreciated by the church
 but is to liberaliza, enlighten and make the
wortd better. Hecce, we pablish Henry Ware Iecher's sermons.
In conctusion, we frankly say, if there is
single soul deomominated a Spiritualist, who
wints manst, see Spiritualism harnessed into, wa confessions of faith, with rights of fellow ship depending upoa the votes or a compiliance vit Other power than our highest coocerptions rigbt, reason and common sense, he will not fini
in the Jocraxs, an advocate of that' which hi
henky ward beecheres sek-
In Jhis number of the Jovix.a, will be founc
one of Henry Ward Becher's praticial see one or Wenry Ward Becher's praticical set
mons. Whili M. Mr Beecter more particulart' pplies his reasoning to what is commonly calle may with great profit apply his remarks to thei wn every-day life matters.
How mach can be done for Spiritualism, by
positive will power. How nany thousands ar ominally-Spiritualists, but have no sill to tak he Reloro-PmLosopucal Jovixis, nor an er's to do so, but are so fearfoul that they shayl hey remain to companion, child or friend, that Whech in its very nature should command their IIghest respect, and their mos
op promulgate to the workd.
promulgate to the work
Such men add-women,
privata conversa
Spiritualism, but
would not for the world have Mrs: Grundy know a worl about it. They like to hear trance they have it known by their neighbors, that
they had the least respect for the lecture or med m through Whom it was given.
men" ot to day, ns well echers and the "fisher men centures past. They are the men who be ism, but the spirit of everliving truth that moves men's souls to actign Put on the armor
of eternal truth, and speak out foldly-self-re spect will beget respect for self - and our opin

## heciprocal pavors

 We Lave, and probably shall continue to pub-lisb, gratuitously, the names of all the speakers ot whon we have knowledge, together wit whenever requested. What favors do we get in eturn? Thisquestion, each speaker can an We do not belong to the complaining class We mean to be perfectly undependent irpub-
lishing the Joursas, but while thus independent, we mean to supply our subscribers with
he best paper published in America! Did wi he best paper published in America! Did we
say best! Yes, we said so. We will aim high and if we succeed, it will be by dint of enntun-
ued perseveraner; and in so saying, we mean disrespect to our worthy cotemporaries.
We simply mean to say that we have set put oo publish as good a paiper ns suteriat nutl, moved by spirit power, can prodnce, under existing
circumstances. Now, to the point.
We desire to eive the We desire to give the Relicto-Philosorme
L Jounal, an opportunlty to be tested ; there
 of our lecturers can procure us clubs of from
ten, to one humdroen and upwards, at every meeting they hold. Will they each consider need no other argument to convince them, that were a first-class spintual newspaper,circulate
and read in each town through the Unite
States, there would be a demand for lecturers in States, there would be a demand for lecturers in
soch towns, and a fitting compensation would
$\xrightarrow[\text { THE BANMER OP LIGMT. }]{\text { ungren }}$
tisement of William White \& Cound the adiver
which we respecfully call the attention of our which we
readers.
No better men, no more worthy company to
do business with, can be found, in or out of the ranks of Spiritualism. For over twelve years they have struggled to furnish Spiritualists with a first class newspaper, and reformatory books
-They have sunk money, and encountered opposition within, and out of the ranks of Spiritual ista, thast would have made fuint hearts give up
in despoir. With Brother Lather Colby at the head of the editorial department of the BANKER has becomese an indispensabble instloution of our

Their publishing house, with brotber Willam of the firm, good and strong to back him, is rap. idly gaining an envisblo, reputation-soon to be classed ames.
houses.

Con. D. M. Yox.
It gives us pleasure to acknowledge the fraternal call of our. Brother and co-worker in the
cause ot Spiritualisn, Col. Fox, editor of the resent Agy
Br. Fox is Prealdent of the American Assoct Organizationsand we beliove only second to Mr grese."

SCSIE M. JOHMSONAT KIBRARX
On sablath morning, the 7th inst., we had thg pleasure of hearing an address by this hady to with wrapped atcation by those present.-
Her synoposis of the Progress of Ideas, was Her synoposi
lucid and $\exp$ lucid and expressed in a clear; forcible style.
What subject more interesting than the above: Idèas are not inert, they possess a liv-
ing principle which ever keep them moving She alluded to Pythargors, Gallieo, and oth
ers, as entertaining ideas far in advance of th ers, as entertaining ideas fir in alvance of the
masses of the 抽 in which they lived, and in
eloguent langquge, depicted the condition eloquent langquge, depicted the condition of
those whose mpd are towcring and wio grasp
the grand truths of nature intaitively, as always being subject to persecution, and regarded as fanatics, and as being generally shuned by the
society that they so far ont-strip in all that.per society that
tains to life.

## Her views in regani $t o$ angularity of genius,

 or those who grusp great truths intuitively, wasindeed, pleasing, for this seeming angularity, was onl
within.
In the Progress of Idens, since the tirst jliwn
of creation, the great minds who conceived them ofreation, the great minds who conceived them
were offen regarded in no fivorable light, but were condemned to sulfer death, in
of the innovations that they anused. ither the good or bad, and it would be aetuate alter to consider their nature and general tendencies.
Her al eloquent, and wastrell calculated to do gond.Free love did not constitute'a license to sin, volate nature's divine haws, and trample und love" had Its barriers, and beyond them it must not go. Its nission was not to ruin, but to rear
noble, holy edifice where truth could reign sit prème, exérting its influence to promote the

The subject of het address in the evening was derived frmm the timely and eloquent remark
of Mrs Mills, in regari to the efforts of certain parties to proscribe Spiritualists and prevent inents about1o be inaugurated.
In her eyening address, she was, indeci, cloquent, giving utterance to ideas the practical
bearing of which, could be at once noticed. She honored the Catholics for their honesty. not concealing their hatred of Spiritualists
he knew where to fingl them. They did not ry to conceal their real intentions.
IIer allinion to the Unitarians as being "the
kirmish line" between the Catholics and Prot Thants, was ton true.
She lectures during the month and.

## THIEE MONTHS FOR TWENTY-FIVE

If eacti one of our friends would set themselves nt work for one day, they could induce trom
wenty to one hundred in every town, wo try the wenty to one hundred in every town, ro try the
Joursa. for three menths, at TwANTY-yIvE cents each; a large percent of whom would become permanent subscribers. Thlink of it
friends. How easy it would be to fill up your ranks and become strong, if the Retacio-Pain osormical, Jocrasal, was weekly placed in the
hands of fify or a huadred of your best think. If you wish to become strong, bend your enargies to the promulgution of the truths of nasses. 1 gool weekly newspaper, devoted the hat subject, widely circulated among the peo ples and lyceums. We matk bere, new and oll subscribers, firience use hours each, of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that

## BOOKSAND SHEET MUEIC

Any book or sheet music in the market, can prices, and which will be forwarded by mall on receipt of price, and the government postage whlch is theo cents for every fouryounces or
fractional part of four ounces, on pamphletsand our cents on each four ounces or fractional part Address S. S. Jones, No. 84 D.

## Chicago, III,



## Mrs. W. T. Stearns is engaged in the Mis. toonary work in Pennsylvania. She earnestly

 says:II do not beieve in kindling tires to let them.
die out. We must constantly add fuel to the
fames. From the spirit world we have every
encouragement and acheting all the encouragement, and accepting will things every
reach to inobler humantr,we reach the hearts
of the peopie. Thicago tf to hive thirty-two mile Miss Almedn Fowler's address, is Sextonville, and threw up her engagement in a consequene, Napoleon, to conciliate Italy, has advised the
Pope to renounce his claim A grand Lyceum Maspuerade is to be given,
by the First Chiidrent's Drogressive Lyceum of Boston, on Thurschy evening, February 11th-
It is anticipated that it will be one of the finest partes of the season.

A resolution has passel the Common Coun-
it of Chicago, to establish a South Side Park to be bounded by Lake Michigan and-Clark, Madison Ally is engaged to lecture e: Elkbert, Indiana.
by the sancium was eniivened, on Monday last, by the genial countenance of our friend, C.G. Foster, of the Journal. of Commerce, Kansss
City, Misouri. We are always glad to meet him. His soal is always foll of sunshine. Dr. Dake, the ifealer, late of Rochester, New
York, who, for a few months past, has been working such wondertul and truly astonishing cures by the aid of his Indian Gutdes-laying ence, on Monday of this week. God speed ting the safferiugs of the áflicted.

## 3 musemonts

Chitcago is brim full bf fun. or places of amusement. All the various places of amuse-
ment bave on the boards attractive plays and productions, and are all well patronized. Theatre Comique, at the corner or Clark and 8th jnst, is meeting with good success. They claim a Erst class company, and the largest in the world, and intend to make it an interesting and pleasant resor: of amusement for gentlemen
and ladies. They present a multitude of attracinees on Wedneedays and Saturdays.
The Ariloghap Mingtrels reappear at Libriy Hall, commenciog on Monday evening, Feb.

Sharpiey's Minstrels,at Wood's Muséum;open nst, with ects entertsinment on Monday, the 8 oh In addition to their own people, Harry Maca by, who some years ago played star engage ments inthis city, nssisted by Miss Lotue Estelle,
will appear in a series of English, Scotch and Therr prer is large and varied, and they who go to the Museum this week will un fuestionsbly ejjoya host of fun.
The great extravagazzs of "The Field of the og. Fe oold, was produced on Satúrday evencra House. $\&$ In fact so grealiwes the interest felt In the play that the house was literally overflowed, a prestige which is of no small account in the irst production of a pie
other overflowing house, and bas contion and to draw fall houses erery evening this week and destined to have an unpreceedented run. It is
unquestionably the greatest success of the sea. son by the managements C. D. Hess \& Co wric meeting of Heary VIII., King of England and Francis I, King of France, on the Field of the Cloth of Gold in the Valley of Ardreas in 1520, the incidents of which are unmercifully burlesqued and the lines filled with the most exThe The managemept have also filled the piece, apart from its intrinie
succession of novelties
The appearance of the Worrell Sistèrs at Mc

LIFES UNFOLDINGS.
WONDERS OF THE UNIVERSE
REVEALED TO MAN. By the Guardian Spirit of David Corless.
S. s. JONES S. S. JONES,

## 

 The Medlum, In his addreess to the publie says :The Medium (David Corles, of Huntley's Grox



 of man as t
In all the conditions of Lifes unfoldings there is



 zation \&e., the author says

 things pertinling thereto.
On page twenty-four the author treatsor "ithe
wiy mediums paint likensses, in the true order of Way medioms panct dike arts snd selecicet. the development or undert the genecial head of myj.
In part second,
teries Revealed, the anthortreats of "How Mankipd Manifest their preceence throngh Physical Bodies of
Medfums. How the writlog to done. How we in. Auence a Medlums to speak. The fullness of all
kinds of lang uage livestlgated. The ring feat avd :be carrying of
toom explained,"
"Man as a component of all elements demonstra-
ied. The Life element discussed. The beautiful :wis of equanimity unfolded. What Soal lis. The Unfordings of Light ind Life investigated: Do we
ever see a Spirit. A Guide to the Interlor Life or :the Souls Lifeanimatlog Principle"
This work is neatly got up and contsts of seven-
:y-three closely printed pages and we hestate not :y-three closely printed pages and we heistate not
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PLYMOUTH PVLPIT.
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| The undervigned beg levin to accompanyivg copy of Purxouti Pursoctil Pelert in the ouly Mrachers's surnent erruoni- the on gool paper, in book fura -ber prurration (the airertiecienate mored): and it it chopp-within thaertlon of the Prayer betwo mont opletitally probithle of 3 dicated, thas making a cuapplete moothic Chureh for exch Sumblay. Sol.1. Xo. 1 ef Presserth Pa vieces for the year. Kach sid nambler, beling one mernoen each the ererminnianteraze sixteen maiz <br>  <br> The price ise eightewnat per sing per halfy your. Sobberriptious maty <br>  vill regularly zerre eubernytio year ; 120 per hank yorr, ming tioe. Truating that jou miny bin tome rfiortin esteniliog thite me |
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## GREAT SPIRITUAL REMEDY <br> MRS. SPGNCHES

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## Eommunications; from the zunct ₹itt.

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## invocation.

Fen. Thb, 1864,
Oar Father and our God: Thou in whom
 and a alovet Thou that hath ever beek wind
every heart, crery soul in its slarkest hours of
 consolation to the bercared ones ion belind, and, also, zive to the new born spirit joys gh.
spenkablet . Thou that doth dwell in the clois


 Thece to took to one that posscses suach powen. come. Wo woild not ask for any special blose-
ing to rest upon any iminortal soul for Thoue ing tw rot upon any fing ench one of us would pritise Thee for aoy unfoldument in the
past. We would thank Thee tor all that we reeeive in the preseat, and with our hearts fall
of love and pratson we would ever book to Thee as the giver of all thingx, With the contioued
assurance of Thy presence, we will ever bless assurance orthe Thee, our Freathet.

QUESTIONS AND ANSWER
Is the common, formal prayer necessary or fler:
A. Just to far as it contributes'to his happ! nuch as it is always here, then there is no tore
ti. mekiss of mion
Q. Do wo answer the true ends of our earth.
life by obedience to all the fuppukes of our carthly being:
nay scem strange fat we do,but when we tak be that which is seemingly evil, yet another will from that which is evil, if possible. To us, there is no evil. We beliese that e
cry individaal nets as leat he eant, with
surroundings, and foi the unfoldent of surroundings, and fof the unfoldment of hi
interior nature, whether it be that which w all gooq or exil.
Q. Doos not the creation, or individeuliza
A. The individualization does not y yot, if it were possible to conceive of its creation,then we
migbt say that it would ; buts since that individu lized entity isa part of that great Deific princive, God, therefore it is, that we know of no tim our senser, upon the material plane of life, as we
ave ofen experienced, has an acute and pene have often experienced, has an acute and pene-
trating natural sense. It has Meen thorght that he laying of hhe forn-that form which we see
-away in the grave, was the last of ghe soul, or fo-principle animating the body; but as ther sthat principle with everything in nature-
spirit you do not see-solt ts we have an ex istence after the dissolution of the esteraal form
-that which had a begioning to your senses. And we would bave you bear in mind tha everything that has an existence apon the mas ertal plane of life, has its counterpart upon the plane, all that the panterial plane has.
The ides to your that we have to travel great dititance to come down or up, is, to us,a mistaken idea.
Q. Are you conscious of having any assist-
ance in answering these questlons
A. Indecd, I am conscious of the fact that I have aspistance from those around me, upon th
material plane; and I have the assiftance of material plane; and I have the assistance of
the innumerable beings upon the spiritua Q. Will you please explati how you derive A. From those upon the tuaterial plane we
obtain asestance from the harmony they pospies withinal themselves. From those typon the have inupressions from others, the same as you Q. D5 you ever feel that there may be a
question asked that you will not be able to an-
A. 1 never think of that. When the time comeserhat I have that quention asked, then I
shall say most empahitucally I cannot answer you see I shall answer every question that is given me, whether Lanswer it to suit the people or aherwise. (or a da notlilato to be possessed,
of a thing in the past, present, or future. We give
what we have, and you, by, your powerstr reasoning, shoold take that which is good, as whether it comes trog tho material or splritual plane, tako it and makke use of it. Probe everyists, as a body, to das, accepted all the ideas that
aro given, from the simple fict that sidsem.
 Q. Are spirits in the Splrit Land subject to great ability upon the spiritual plane of Hife the infoence and control of a Supreme Being.
or do they each do and- act Just accordfagly a. they feel?
A. Spirits
A. Spirits on the spiritual plane ary gov-
erned by a Supreme Being - yon choose to use the term, Supreme Being-precisely the samiaa worship the beautiful. They do not have that reverence for a God in hearen, as many have
upon the material piane of lif, because felling upon the material piane of life, because, feeling
that they have gained that bespen, and not see ing, as many havie expected to see, , hat being.
God, they are led to believe that $G$ od is a tiv. ing, ever-present, and to them, a Divine Spirit of life and beauty. It is not strupge that one
who has been brought up to belleve in 9 God. should ask, that qugstion. We bellere in whas
you call Got, but not an tadivdualized being is there stated thay ho made man after his owa
image; and that boing the case, he certainly would differ very mech in his appearance. for
you can handly find two men that look aike, or Q. Did yuntos read the statementent of Conkling in the Jocnsa, in refercane to - -eeing the apisit
of Fox, the founder of the Quaikers-l: so, do you
A. I have not read the statement, yet I
lieve that it is true to the one that wrote it.

The fact that it is true to him, would not makie
it true to you. because we want to see things for
truth of maet, so far as we can believe in the Q Mr matoumge
inate? I cannot answer. Now you can say you have
asked a question that even the spirits could not answer; then, you sec,
tight place. [Laughter.
pcestiox ar meyakl carth, carry their education with them to the
Spirit Land ; and do persoas who are ignorant Spirit Land; a and do persoas who are ignorant
upoa the carth remain igaorant still in the Spir
it ithand ; ord othey acquire knowicage there:-
A Well, my good brother, inasmuch as the spiritual plane of life is in no way inferior to
the carthily piane, so It must be that people wioo rial plane, must also retain that iftelligence npon the spiritual plane. If it were possible itual plane of life, what, think you, would be-
come of the millions of littie buds thas the material to the spiritual, plane: All the
adrantages that you have upoa she material we hare upon the spiritual, ten fid.
QCESTION my ME. MEEKIS.

## Q In reply to a question pat by me this ©ening, you syy it is rigat for us to follow out the strong impulsez of our natures. Do you

 cessive intoxicationy
A. We would naswer that by simply saying.
yex. As weunderstand that everything that is, is right, ss) a masa that drinks, is right. So all of individuals that paas through the greatest trials upon the material plane of life are the
trightest spirits upon the spiritual plane. Why? brightest spirits upon the spiritual plane. Why:
Because they have passed through a fir ey fur-
nace nace aed come out pure and bright. Through
soprow we learn to soprow we learn to have sympathy for others.
If our impulses are such that they lead us into
the lowest depths of depravity No two individaals have the same experience, any more than they look alike. That whtch
would be adapted to the unfoldment of oce would not be of another. And so it is. I each sonl be conteat with his owa unfoid-
meat; and if he, by the sorrows of others,
iearns wisdom, and learns to shun the place of evil, so for him, the sorrow of another is of great importance to him; therefore, they should haps, have never had the experience of the
temptation, and, consequently, know not how remptation, and, consequenuly, know not how
stroig they would be were they to be tempted,
their as would lead them into ningthing of the kind. Then again, it is no credit to them, that they hate not been under like circumstances or conditions. So we say agnin, whatever is, is right,
because it all tends to the untoldment of the soul, the great soul of all humanity.
QCsstios ay mil. vruscts.
Q. Chemiots on the material plane have anal.
yzec the physical organization of man, yzed the physical organization of man, and can
tell the component parts of the sam. Can ists on the spiritual plane, analyze the spirit, and tell the component parts thereot, and its powers
and capabilities ? A. We know of no one upon the spirituai or
material plane, that has the power of analyzing material plane, that has the power of analyzing
the spirit, the life-principle permeating eversthe spirit, the life-principle permeating every-
thing, not only the human soul but everything upon the material plane of life
Chemists come
rally, too-that because they can not find the ence atter permeates the body, there is no existchemist could analyze chemically this life principle in ererything, then he could tell exactly, its Q. qubetrox a
Q. Do. persons, like Napoleon of France,
Ceasar- of Rome, and the great Alexander of Greere, who exerclsed wondeffal power over same power in the spirit world :
hind, that pertain to the material plane. lett be be Bear in mind that it was the surroundings, the love of gain and power, that miade them act thus upon the material plane of Ife. Not having
anythieg wirich they could gatin, or add to thetr
and if so, do loliey not make it available of acts upoa that plane which redound to the good of
those yet remaining upon the material plane : any. greater upon the splritual planeof vife than position they have upon the material. And agatr, individuals upon the material plane or
life , not being conscious of their presence, w ife, not being conscions of their presence, w
do not think that they are affected a great deal bereby. That they will work to inspire and t but no more so lecause they oceupied that plane in life.
Q. Has not their experience upon the mate-
rial. plane of tife been of great value to them od is it not made a matter or utility upon the A. It must perience adds to their unfoldment. The idea,
that becauser influence and importance upon the materia
plane of tife, that therefote they pose plane of life, that therefore they posess greater
 a body, oflea get communications, purporting
to come from some great individual, supposel to pe, upon the materal plane of life. It is of
greater value to them, than one greatec value to them, than one coming from
some one that had not a distinguished characte upon the material plane of life: hence, you find
so many commurications purporting to from great individuals, so to speak.
Q. The individuals referred to must have posesesed great natural poweds for cont haveling
mes. Did they not carry those powers with them to the spirit world, and may they not- ex ercise them there in the control of men, both
upon the spiritual and materia! planes of life: they have any greater powers from the fact of theer position here. If we could see that they
had, most certhinly we would tell you so. We do not know that it necessarity follows that they had stronger positive will power, because of
their position, It was their surroundings that Q. Does Jesus of Nazareth oceapy a place or
position, higher than other men, fut the Spirit. World:
A. Higher, so far as intelligence is concernel than many spirits upon the spiritual plane, but not higher, that we know of, than a great many
others. Bear in mind, that when upoa the ma terial plane of life, he was a medium, and mspir-
ed to do as he did. Then, of necessity, he is not spired him to those aets of kindness and great niracies that he performed
Q. By whom, and by wiat, was he inspir)
edy. By spirits upon the spiritual phace of Jife
A. gun whlle upon the carth ; whe passed, the same as spirits must of necessity pass, from material
to spiritual things, The names, indivilualy,we 'Q. Was Jesus of Nazareti a better man than Socrates, Pythagoras, Confacius, and the long
list of others that are called heaithen philosoL. We betieve he was a better medium, more
susceptible to the power of spirits; bit as far as
the individual man was concerned, we to the individuan man wase of spirits; but as far as
know tbat he was better.





The Order of Eierual Progress has not and
never haddaty moro to do with Spiritualigm than
it had with Mecthod
 Itanitarian Society, similiar to the Odd Fellows
It is Od F Pllowsha improved and beautitiod
and adapted to the admission of man and adapted to the adnibsion or man an
woman -orall whore of good mornt chanacter
it has nothing whitever to do with the belief of its members, k is truc, three of the delegates
in whom that Convention reposed summecten fidence to place them in positiong of honor an
trust, were and are members of the Order. On
of that number is also a Mason atd a son or
T.

## R <br> ?



they cau in more than one direction?
The Order of Eternal Progress, of which he
speaks, was not organizel ly or for Spiritualists

believe. They may, be, and are, Episcopalians
Baptists, Prealyterians, Methodists, Christians
Jews and Spiritualists. The obijects of the Soci
Jews and Spiritualists. The objects of the Socí
ety are not to promulgate any system of belief
AI who compose it plecke themselves to ititro-

permited in the sanctuary, will forfecis its chat
ter and exclue it fron the Order. The object
of the Society are humanitariad, viz: The reco
nition of the equality of man and women in al
relations oflife to exten to her the same ad
vantages, bepe
vintages, beneitis and assistance that is pro
videl Ior men alone in the exclusively masculine
Societics : to visitit the sick, relieve the distressec
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phat the or
phan, care for and assist the widowi to pour
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God and the angels from the supremes sannctu
ary of hearen, will fend down their approving
smiles upon, Whilst secrosy is unnecessary
stiles upon, Whistst secresy is unnecessary,
and uudoubtedly would prove a cursect to any
splritu spiritualistic or religlo sociecy, such ss the Odd
ficiel), humantanin
Fellows or the Order of Eternal Progress it is Fellows or the Order of Eternal Progress, it is
the boond of their union, snd an essential ele
nient ment of their existence. And ifmenand women
of good moral clanacter irrespective of relig.
ious peculiartics of belief, choose to band to gether for the holiest, the, noblest, the garandes
purposes of life, the elevation of human charac
ter
 its benefits, or the charncter of the Society they
know nothing about, to denounce it as "priesi.
cran "
 and eternity, life, love, and even truth itself, ar
the embodiment of secresy of this Secret Or
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members, to aid them in members, to aidd them in sensons of adversity, to
enlighten their minds, enlarge the sphere o
their uesfulaness and fit them tor thio better dis
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 Wherazs, The organization of the advocate-
of the religion or spritualism means the pro-
mulgation of ita phenomena and philosophy and
Wrersas The present condition of this re
ligionsmovementdemands a systemof it lierancy
 medinely put into action.
Reroly
belt, That the several County Clrctes, o wbere no such societies exiss, the local organ
Sations be, and they are herely requested to
aise such sums is is practicable in their repect. ve localities, and pay the same to the Treasure: work. Adopted.
Adreses by IIs Horton:
The President madea few




## Truntiet Datarimañ.

## Send - ue a Leeturer Who le not Tinctared with sptritallism or Woman's Rights. We were creditably informed of a request made some time ago, yy the Lectare Commitice

 Lockport. N. Y., to the following effect. ToMr,
Esq, Boston, Mass, agent of Lect. Asso-Sir:-Send us Lecturers for our winter cousse
Wharenot tinctured with Spiritualism or Wo-
man's Rights.
 Verily, verily, we say unto you, young men,
you must take up with the Dimined Fois, as
lecturess, before your associaticn. Yoo must lecturess, before your associaticn. Yoa must
accept the hasks, for the corn goes with Spiritualism; and there is not today a progressive
mind, or rising man or woman in Anerica, tbas
is not tinctured with the just and boly elements is not tinctured with the just and holy elements
of Spiritualism and Woman's Rights. The The
finance account of every lecture committee in the United States, shows conclasirely that thpo lectures which were tinctured with Spiritualismf
and Women's Rights, wero paying lectures, and that the people come in crowds to hear them,
and ever will. Your old Fogy ts "played oat,",
Yon must accept the issue or put up with the You must acecpet the issue or jut up with the
"Damned Fook", Thate Boton azent is fully up

## Man'o Work vo. Godw Work. The following extract, we copy from tha: e littloghieot The Daanerle Adreetiver, Llirings "Rev. Dr. DuBois, of Big Fiatu, who has been holding protractect incetings at the Methodist Churech in this village, grive our etitiens spectwo days hast week. In this conoection, we could mention the ignificant fact that fourteen .  to the very serious question as to wha revival seasons were of God or man.

 Adectiker how yon atot D- DuBois, or he may call down the anger of his Goc, then nochyour type into ph, and then would your not be
in a pretty fixat the loot of the Hits-side Home. Adtertiker. Ioa reyuest your Deril to tell Dr
Dubois to call on Dr. Jackson of the Hill side Home, and take a course of Dr. Jackson's cold
water packing, and he will find it the best hold of, Try it, Dr. DaBois, and if you don't
find the fire reluced, the suiphurcus crustatioa
around you, dissoived; the hell wryhr you, ex.
tinguishel, then we will sield the point tinguished, then we will yield the point and confess that water cure eetablishments are not
the thing, and cefn't curc. hell-fire minister. effort! Fourtcen hundred times yot anemendous effort! Yourtcen hundred times yod have takeu
a soul up to God, and said, " Ged tere is a soul
from the shores of time. We waat you to put your seal of acceptance on hin or her." God takes the soul, looks at it, gives it a shake or
two, and throws it back on earth,saying, "What do you mean by bringing me up such trash as
this, mere rubbish and not fit for heaven or hell, and oply fit for revival meetings.
four hundrel presentations; a littic orer seven per cent. of your work accepted, a very poor
exhibit, Bro. DuBois. You are declared bank. rupt in the High- Court of Hegren, for your
works only pay seven per cent. on theinvestment in your current account with the bank of Atone-
ment, and there is no doubt whaterer, that four per cent, of your accepted paper-souls will be
protested and rejected at the expiration of six months, while ninety-five per cent of our Spirit
ual draft on Heaven's Bank of Progreas are ual draft on Heaven's Bank of Progreas are
paid at sight; and whenever one of our soul pré ed itself Into our numbers from the church, and in Heaven's accounts, known_to be an old deCall out your praying bands, Bro. DuBois,
continue to shake souls over hell, blow your horn in the streets, let the trumpet sound that
year of jubiliee, the Advertier will set you riggit, people to the Derill, in Danspille," being of mors importance than a year of your street preach.

## The Fire Tent or D. D. Home. Old and New Testament are boing repeated in our day and time, by spirits through mediums. No beckward sten theneri; a highes bravely on we ara rislag in chariots of celeatial fire, ani, The the earth/ will be beneath our out fpiritual feet. the God of the Jews, - is an other proof tha ham on the plapes, who wreatled with Jacob, son, who whowed his hinder fatber of Sam who accompanied the three Jews throogh the sions manilesting himself to mediams of $f^{\mathrm{b}}$ Let the work conitinue. Home wilh hls fire his revelatlons, Persons, $S_{\text {wau, }}$ Bryant wit hair healing powerp, the Davenports with thoi telling people all that they ever did, -are not

put into the ground, through our mediumas of
be age in which we live? The in which we live?
Thing we clip from Heman Natcris

Mr. Home then proceeded to the hearth, and,
breaking up the bick of burning coal with his
hands, placed a lump, the size of a very harge
orange, on the palm of his hand, asd then still
ond bands, place a lyump, the sime of a very large
orange, on the pulmo of his hand, and then, still
addressing the invisibie gueate, continved explain what was going on. Atter carrying henand, having gallowed each of um zo toest the in in
tense heat he put it back on the grat, and, to
farther satisfy pus thewed bis tand not even blackeenow, and, strange two tay emere
nodd a perfume, to which he called attention
tol After a moments pause, in which, evidently,
disusion was going on between the ivvisiles
themselves, Mr. IIome said eqhey still doubt
the pheoomenon; I must take anothetr lump of the phenomenon; I must take anotherr lunpo
burnog coal; they suy one side was black.
He then proceded to the hearth, and selected
be hotest incandescenat lump of coal, not पuite



 and, taking a small piece of coall, not thotrourghy
hot or glowing ssid, "Jus see panie has
hurt his hand the coal has blactiened the hand

- burnt his hand." Mr. Home now stepped up - to a side table,
upon which was phced a Clowers.and, and
polding his hand about eightecen inches to two
teet above the flowers, extractect the moisture and perfume, the finger.tips becoming bedewed
with large irops of pertumed liquid. Again,
speaking to the ppirits, he said. . Iou see this,
also, fan be done; ww can extract the petteme





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