##  PHILOSOPHICAL

 Frdrowerver| Eiterary 吠epartment. |  |  |
| :---: | :---: | :---: |

 Tell mas what, and whirer is is Hearen; We which so muth is told, This claimed to be "The name of God" In mispee, the staris, 2bove; And fabed msstry, in its oree,
 And for the reet, a dismal like,
 Where eetuing itro of binn-
Press evere on then thene.
 ow'r and fore knowelegge,uarsstataned If this bh tree, what work or deed
 And doubly damp'd is be

 Thien mast we wait, in dread and fear,
 On some resurrection morring To raise un, tor thidese'sulumring Our boitese (\%) in tue ai
 Singuyy peams to pio
Or to perdition go.
 Oiris pions souls would nat be pained
II friends, to hell, were driven.. Those dearest friends-whose purest loeve
 Refoike from year to year?
This all ona Light ?-Xothing more stre
 Suchitis the way the stery tuns And parenss dole it it thetuiris sons As outs meter colts.


Durkness ike thin, which throws its pail
 Reasons Loilest ken. To chain down the Mar muorrat-
with tongine seul insite:
 This ore of mystrys most profana,
 In supperstitions night. But Light has broke the night away,
And e euubtubng ereedib grow tale;
 This iligh revealt-o, wondrons light;
 Sline on us-even here.
 The rays of wisadinam ; From noble deeds well done. And Heavin, reveated, Is everymbere
And Gouts in allt thing s fund And Gop's in ant things found
Where peace and darmony appear, Or ghow-will reigus around. Nopplace conthes termal mind
which permeates all ppace ;-
 All bearing farth His face. His miniaterint the ngel world-
Are bexuing low to earth, Bexring tovest banner, all unfuried,
showing the priceless worth

## 


The fems of thuyght, thi, fruits of love,
Are to us frely $\bar{y}$ Iven $;$ Are to us freely given;
And dwellers of the land abo And dvellers of the e hand above,
Conves thess gifte from Heavin. And with ther giths, new Heaynna arise,
As goodness erown the whole


Tis peace of mind we have to min,


WILFRED MONTRESSOR; THE SECRET ORDER OF THE SEVEN. A Bomanog or wystery and obime

## COOK कHIRD-THE ARBEST.

 chapter xxti:romd straet-tienetiti







 Frederick.",
followewicic bowed respectfully, and retired,





 dreams. The fatititue and anxiety of sicch 2 night
 conscious that her disease will eventually prove
fatant
Yinn were absent from homé the whole


"And yet ormy rearn hit teased me mith the intormation that he brought home an ond friend
to taike tea witit tene yesterday, Wilfred HIontres Bor, the traveller", "chood Mrse, Tracey, almost

party last week," sand The moter of Wilfed Montressor and my.
self were bosom friende.














 course by means of has own seekings and pays











 I Rread this leter, thy dear Mre Tracey, whio
Mrs. Tracey was anone.
Thie siquthot the thand
tressur aftected her strangely. Her hand trem










 and the tame of Zorall
is it t pride or mall
acter, that sealis smy inipst in il theners? "II canatit reveal the history ofmy conneosion


YYes-I, Wilfed Mourcesior, the man whom






 never to return uentit the wound of hy ypirit was "In the course of my wanderings, I visted


















 hrough the interpreter, to tell me the objicet of
heri $i$ ofrnes to D Damascus.







 Her met fears, her agon, startled me. I began
owrer in my resolution.










 Eil Baridi, were united ly me in tie holy band
of matrimony.
Jean swartz,
 The aluve is the truscript of a paper now





 cing to the memory of every littering word,
Every loving caress?











 oution was takeen.



 to introduco her fimmeditately intogaieyy,tosib)





 ahen present at your assently, Icompariedi in





 Corah the same evening Z ruat was smitter bo he will rest in a cenetery on the banks. of the


 shattered that boand me
desire of earthyy.afletion.

The return of Mri. Willoughy to the draw.
igg rome, was unperceived Mr Mrs. Trace, who
 the oftoman , Youst thonghtul, said Mrs, Wi Wuyhy witha smile, adderesing ber risitor-





 ment in lueve thers ane rareselw which centron the actions of




 Nation
dat.

## Thie valley of Doath

Eyghty miles northeast from Camp Cady, on


 xpert cimbers to ascend. Milis devovia af vege
tatin, ind hadow of tird or wild beast neerer


 Minnois and Misisuriri came south frimm sill Lath














IzF The recont judcicial decision in tho Me.
Carthy cuse, at Ne Haven, it intorestiog. 1 . a man nagleocto or refiumes to provide for hie to the Allmst Hoos to tabor for the support of
this hit wife and caliliten.

## 

The Future Life. What
 oreif at Larmonial Hall, Washington, D. Ge Before the nirst society
Spiltualsts, Hec. 6 th, 186 .








 Co Anide firion wis conseiousess, proois amount





































































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Firsidit the tetimony of the senes and thin






































 and

















 $\substack{\text { churctib } \\ \text { reificin} \\ \text { Then }}$

















登


site
































 anterea.




















 Before the planet Neptune was discovered,
the astronomers in the Old World were sayo To Tomake this plan complte, thiz geomethic ra-


 ted. So with the eye of fitubththe thy was cye- spir.
tuat ceie.ce, the eye of absolute certainty
ninds of the past have said








 astronomer who trumplited in the exercise of
mathemsical faith, you, too, shall triumph in
the Greaitstand byst of all, and divinest evidence,
is that which conest the limun spirit in its

 mos own utuition and cerramety, rests yppon th
mountain top of trath and says
 and bigotry.
Such, in brief, and only in brief, are the evio
Orcestem tull and of theo the fiture of the soul have not time in one brief hour, to discourse
upon.

And bows itit white locks on the etrava.

Nothing is loot, The dewy drep
Tremblige npon the leent mad flowez?
Exhaled by snashine and by att,
Bucombe $a$ new, $A$ potent powort

And blooms nipon the fiower ratr.





Twep roning the thowirend of their you now,
Olimbs onen bright word that bilds son come
Come back within this ray of trath,
Beceive the crown of eudlees power,
Original etssays.
Practient Holiglon.
DY D. P. BAXNRE. m.
There has always been.a time in the history
hirough some of its practical works to thoso
minds who were developed to ts peculiar plane
of action. Thms, the Chbrew's fuith, that he
heathen, met the approval of the spirit of selfigh
ho adopt pust peligion.
rom the Hebrews with the Apocalypticidea of
All th the subnission
sword.
The
The early Christian religion was based upon
genuine charity and goodness: and whle this
reature was retained a
ligious faith, amid all the persecution and op
nd became a power among men
It was only when it juined iteelf to the "sear-
let woman" of Babylon, and went whoring from
its frrst love, that ithont itk power for good and
became the Jailor of conccerice, the condemner
of reason, the propagator of ingoriane and the
bane of general goondess, charity sad love, the destrayer ot tocoili peace and domenetic virtue. Instuad now of being a protection and refage for the pare, freely imparting the healing influtheir bodies and instruct their mindas, it has be come a a shield to the weailhy erimininl, and
tramples upon the poor brother or siter viho counot sapport the extravagat gew:gaws of fashion, and pay liberally for pew rent and We do not write at this time, however, so
muxch with the view of surraigning the various religions for condewnation, st of drawing inter
ences ences from their sad departure from the prastical practical works of heatiung, harraonizieg and
 progressive minds and "spiritialistst to whom is
givee the glorious knowiedze of immorulity end thie high privilege of communing with the world oflife
Thine tine fias now fully arivived in the unfoldIngs of siritual truths and progressivie ideas,
for thoses wion have been the recipients of the for those wio have been the reeipients of the It is the seffsciness manifested in all the differeat forms of fuith, controling the actions of those professing to beliefe in them, that pro-
venst stem from accomplissing a greater good than they gectully wort out, But onow, while
the mighty host of those nöle spixt who here gone betore, have erossed the river to help us wha stith remain on this slare to. work out our

 escence of belief in what they present.
II, tuerelore, we weuld
we " Goul" and cor-workers with the angel world, th thun windy words or pharisee fitithe Spirtualise, to ible turusto, resting on us and heorge thi Ir is not tevough tutw me pexsesss organuzations inge burning thoughts and explain divine reallties. It is notenough that we have heen made
$t_{0}$ know that weare iumortal,-that we have to know that weare iumotal, that we have
realized, in part, our nearness to the spirit world,- -inat we mave venily seen the ladier
whieh Jecob saw, and have stoont its foot and teled sweet cunverse with those ascending and
descending. descending. Miore is required, and though. Samething nave,or must thecome, before we ean be complete
in or oun nutures and aceomplish our share in
the great work we still hacking We ansser: We must so order our lives as
to bccoine the worthy companious of those clevated iateliggences who hare. fond in us or-
 suthe they have caused us They mast nat only be inixrought into our inner bengs, but they must taso be worked out do this requires self culture and education. constant influence o t the truth s received, and ed. ueation to entale ns to understand our true're.
lations to surroundug nature-to mana. Clutbed upin with the mortal, and to the man
 ho so order our heses in ath Lhings si to carry
them out to the fall attiaiment of the opject proposed.
Phe age demanas workers, the cause points anta work. To eiucule mankind, in eanly or in
later Hite, word teaching and object teuchiug must be combined, if we would be stceeessuui in taught.- The beneatit, eleevate and said them in progk real pructical we pust be accompunied
with make mankind better, whereverer disptensela. science, as taught underthe controling infua
ences of theology, has nuerly reached the mate of its possible uetefuncess. Hospitals for rules of those $t$ win bructerers of efelfist arroryent and stupid bigoury, and hudreals, perhapp
thousumdis, are prematurely born into anoitier vorid on gecount of being subjeceled to these in. Now, let one of our mediums become sick hethrown under this dark shaulow, whose mag.
 eartuly huuse, we do not wonder tuati it often 3
 he wart is hospitals in all our large cities under the control of our best clairvoyant and healing medi mel world and wark hacmonously with the an sick to health and in conveying to them y knowl edge of the laws of health and life, to enable hem to retain it in the future.
We say clairvoysat and healing medums.Let us expiain a lutle. No one healer of th cations to reach every case in all the different temperaments and nervous conditions, aud few, fany, can tell exactly to what cases they are or are not adapted.
Therefore we would have different tempera ers, combined and directed by a developed and practical "clear-seer," in order to meet the wante of the different cases at once, and to sccomplish What no one of them could separately attain.
To us, this, in conneetion with the Children's
practicel work orthe age. It will not only yt.
ford an ayylum to the Iuvalid, where angel sym patuisers can reach them, but it will urofld, ed.
 or conveged in eolleges in the interest of theol ogy. And those galls tuached by angel finger those divine inspiritations that when once se motion will vibrate through every fibre of the breathing world.
To this object-
guides are steadity pointing me and directinn my attention to the broad West with its openg geneous hearts and progressive minits as the proper place to commence my labor.
To carry out the work to tit Till rary out the work to the fultest sucess wili require the eooperation and aid of our
friendis in that seetion, to whon we propose
 sitsnce. our plang are drawn by nber minds
than ours, and tice detais are simple. We pro. pose to raise $a$ capital by joint stock and doía-
tions, where all wio tions, where all who contribute, or their friends
lo ther order to io ed at any time to the full amount of the sum subseribed or contribtented; and when not so
called for, to be applied from time to relief of those unable to pay for care and trees ment, for atter it is once eetablished, the Insth. tution will become self paying and dividend-
paying to tiose stocke holders who desire that westments; while at the same within the limit of their meens.
In this great work we expect a response ftom ligion worked out; and our holy cause, that communion with the elerated intelligencies the angel world, addanced, until all mankind
strike anads with the heavenly throng a eroses the strike hands with the heaveonly throng across the of ppitituatizing the race.
 you, ther.
Brie, Penn, Jan, 1 sth, 1869.
tutou orthe \#irt Reforime spirtitualtits s



























## Gut Childen

| 4 A child 18 born; now take the germ and make it <br> of knowledge, enit tiuty, Let the dems <br> Inrioh <br> Eor soon the gith fing hand of ceath wilf breal'it <br> From ite weft item, of $1 H_{e}$, sndit whul lose <br> All power to charm, bat if that lovely fiower |
| :---: |

Taming the Little Wila Birc. No. 1

Last week the bnd eilitur of the Joursma had to take a lititle dorer from another paper fo take his paper. Now there is one Aunty the ores litue children dearly, and ste thinks the little ones that belong to the Joquxat: bhould
have s story of heirio own, sad not have to borLave a story of their own, snd not have to bor-
row of ayy ofher paper. Perrhaps sour parents
made an parpose for chiliden, and for suche ones
wew wil seeif there isnot something just ax good lett as for the favored ones. When I was a litite girl there often came to
our house an oli lady that we clildren colled our house an old lady that we children called
Gandy Benjamin, I suppose the name Gandy, was given her by some little prattler that conld not say. Grundma. Where she came from, or
where slie went from we dill not know. 1 sup pose she wasa noor old lady that had no home of her owǐi where she could sit down quiee and
happy,to think over her long lite, or rock her-
 She nowso whien she felt the need of eerectise
Shad relutives who det her stay with them, and who were kide to her, buti, all
that $I$ can remember is that she would come to our hoves atount twice a year, stay a fery daysg
 same way. And I remember tho, that she said
stie elifedto go whera there were good ititle chil lady; the strongest love of her ilie. had come back to her in her od age, to give her $a$ litte
happiness and make her heurt feel warm when all the worli was wodd and dead for her. Now
this was forty years ago, and I a litter singitig,

 Rowers in my hair just as she did then
Almonst every one who writes about or for iittie ehilidrein, seem to think that the pretilest and best ones have bright blue eyse and goliden
hait. Now I think that titule byys aud girls, with black or brown eyes, and black hair or
brown, with or without curs, are just as smart, and jus as good, and as pretty as the little bue eyeses are a little the emantest. I will leavemy
litule readers to settie that question for them selves by looking ioto their mirros, and among all their litile companions and play-mates and
see who are tiekindest, the pleastitest, and the the smantest. The bliee eyes and lizeen heads, or the black eyes sna bhack heads.
Gandy Benjumin's seyes and hair when she was only recall her as a small woman, thened nea

 the Quakers and Shaker ladies wear now. Her
and fice was pile and sad, gad her poor, fateel eyes
 Poor old lady, Ithiak her heirt was tull of so
 with telight by us all, and no sonner was she
ecurred and we weete sure of her, haid we, miny wo ititle eisters and myself, made thasto to gatil sally uat of repair, deliver them all over to her, slekness of each chlul, sipee she saw them last
sure that in some mysterious way she would sure that in some mysterious
make them just as good us new.
Children in those days did not have the privi make the most of what they did have. No pa pers . were made for them, and buta very fer
for tue older people And primers, as the
story book sor soll wre e eny serrece indeed. Bo we had to lonk to nates sand motherss to tell us stories.
So So when Gandy Benjemin came we had
feast that must answer tul she came aganu. I he storise, my sisters fared better thann I dii
Dear $G$ Gundy told a great many Fairy slotie Whach my litte sisters eenjoyed very mucc, but when at the end of ench s.ory the usual question
was asked by me, "Is it all trues; Gandy, eettuin
 was given, and $I$ found out that it was a story
unde out of nothing, juts to please litle inn made out of nothing, just tit please ilite inino
cent olilidren, $I$ was suspicious and indigusat.

 And now,my dear मithele fremens, I want the truest shori
day. Do the precious children know that they are would the litte black eyes, and buee eyes, like to have all they say or do, written down every night, and printed in'a paper, for other eyes to world, gnd so many people that tellim wicked and
 and about. religion, that we sometimes think
here is nothing good and true and pure left there is nothing good and true and pure leter in
this world, But there is is ;hd $I$ think there is nothing
child
A. gre
 The auntie that writes this story thinks that
 vaight chidrea to tell wrong stories, and quar were no anghty " big foiks", to set them the
example, and whoo oo not do their duty by the sxample, and who wo not do their duty by the
ilitionous, or treat hitem to atilimes with justice and kiddiess I Ido not think any dear child
wasever made any bofter, or happler, or more turthat, , sy teling them stories that do do onot con tain a possple truth, and which they must some-
time find out are wholly false. And I think all sach stories must pass away with the talee sto-
fies of Old Theology, and all other teaching ounded on wrong ideaspof God and man and th relation we bear to each other and the world.
So when a litte innocent elild stond So when a little innocent child stands br my side, or climbs mto my arms, and says to me, ".
want yout to tell me a story, please do, I will be Just as good, and just as still, if you will tell be
alitle story;" When I listen to the pleading


 my very heart aches. And I say, "Yes, dear
child, $I$ will tell you a story, and one that will

 You will come to a knawledege of these things
soon enough. 1 will spealk to ou of what youn
 tell yop Fairy stories as
Benjumin tond them to A few dyys ago I went tovisit the mother of
litue Efte. I found her pleading for alitte eiz rury bird, just like the one she lind that morning
 pour, wird for her dear child. It was more
buan a she was abhe to do, to get food and sheter
then than shie was able to di, to get food and sletelter
for herself and chilitren. And it eauseet her much griet and many tears to be obiliged to de-
ny her litte ones every indulugene and gratiscation, that owas so frefely bestoved upon their
playmates and companions. Paymates and companions.
Poorr Effés heurt wis
Paor Evite's heart was almost briken, sad I
thangit justa as ste didi, that it was too bad that some people and some chiliden hand so much maret than they eondd wee, and thaught notling
of wasting. and destroying that which would of wasting sand destroying that which would
give poor litite echildren anabuaudance and nake give par lilite e
them so hapy.
She soonc came to me, and one wonld think
to look upook her sad thece and tearfal eyes that she wopld neere smile again. With a few mag netie passes over the hair, face and heaving
busom the clonds cleared away from the sad
辛 lisam, the colods ceiareen away from the sad
fice the swift beating of the litto heart was
situed
 would glve her all the sympathy she neeced.
Aud when I told her that my own daughter, poor, sitk, feeble child, had many times askeet
fora cunary bird hads hed apparent lirdsthap of of being denied the faver, the felings: were at once enisisted And when
asked lies if she would dike to liear the story. how I had tamed ainte wild bird, with a nes
full of babiess without deprivinthem of their 1 lit erty that tiey loveso welli,nd hion hiappyit made my poof, sick clith to feed and watch them and
histen to their sweet songs, her fice brightendi up, and sle was her own cheerfal, happy self ugain, und asked with eagerness if if thogut
She condid ever tame a litue wild bixa?" Now as the story interesested Efife so nuuchand
has given her so muct to talik ana think abouts this give her so much to talk and think abount
this winter, I thought IWould trite it out and send it to the Jounsal, and see if our kind, good
sother Jonees yould print it for the litte 6ollks whose parentst take his paper.


Kiz Gibbon somemhere remarkst that man is Ute olly animil wiche can live and multiply every cuantry from the equator to the poley; ;an
tant te hev sems wappocit the nearest
our specieg in tuat privilege.

## SPEAKERS REGISTER.

## 






## 






Nuty






 st Chare, il.
 , itil Latres, st, bonoll, Mat
 Promane
$\qquad$ nat be putromedots
 niter nare.
ditere to tho pea matrem

## and <br>   

 and $x=2$ ficmemm
 wificiziz

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$\frac{1}{3-2 \pi}$
antazaman

 Raxixitiony;


 5 ximanizixit
为 anmen andinatiam
 $\operatorname{ram}_{2}$ $=4 x^{2}$ 1
 reximismu








## seligio-Ethilosophical blournal

 obionao. frbituaty 20, 86e.OFFICE $84,86,888$ DEARBORN ST, a $A$ FLOOR. RELGIO-PHLLOSOPHICA PublSHimg Associmition, - eror Arew of sumricion re Prenim


## 

THovaHt, its pegitám effect Tpae lawsorf God as manifiested through man in "tuidy. Lati, in one sense, may be defined, "A
sale of action" but the taws of God that are
 of action that trequires us to rotire to ted at tight and seek "baluy sleep" Gopit havs are enapullary, and cal
nieg by
nis shidren.
Confucius onice sand: "Man is A wo-fol
 that it it is impossible to resist them without both
anffering therefrom." His piews were correct. are at once transmitted to some estent fo the pityical organization. Frighten a mother bín
 arising from seiingethe disgusting animal, naturally seek the most delicate portion or the
buaman organism, and, probaby, if not exihustcel there, its action would he on intense as to to
cauce death. Esery act of our lite, whetiber good or bad; "eversy burst of passion, whether or thatit is concentrated to some extent on some
portion of the human organism. It can not be otherwis. In hatred and anger, look at th
 anee, and upon which dances a swet, joyons
happy smile, all aglow with the beauty and
 ery, look at the downcast eye, nervous fremor
zand anapoeruce of nutuan distrust for every
 manitested in variour ways. The reason for ail
this is obrious. Each thought is charged with an electro-element derived from that fron which

it originate, which acts upon the features, the | eye, the whale expression of the coontenance, |
| :--- |
| thee various parts of the bofy, producng certain | speech, or a fine dish of strawberries, produce spee effect that at onceacts so the salivaray glands,

while the thought of a loathomeme worm sends with lightening speed its electro clemient to the mauceatiog sengation. Thounghisa, reality; its effects are potent in their action, many times
eausing the most wonderful and startiling phenomena. When the colonies were frst declared
inderendent, an old man living in Phildadelphia wask killed by the eleetr eelement of the thought derived from the gond news. $A$ mother readsa
leter, bud news. She readdsa paragraph where it says
that her beloved mon wat raken dangerously
 from her chair senseless. The thoughts derived
trom that leter were chargea with a etrange, yet potent electro-element that acted vinlently on the blood, causing it to rush with feartul
vilonence to the head. Thou tht originates in a certan manner. Its origin depentat which originates, satations and
sime as that
finally distipates our own sstiem. A thought is. irret tormed, then sustatined for a shorrt time and ginally disipated in accordance with natural
lams. An image is formed on the retinn of the eye, the teectro-element arising therefrom trave
evaing the optic nerye, communcates with the ersing the optic nemee, ecmmuminatere $w$ it
mind, forming a similut image thereil. amekioan association of sphetituIn the thirty.eighth number of the Present Age, Co. Fos, the eiaror of seciation of Spirituas. ists, in conmenting upon an editorial in the
twenty fourth number of this Jocrisis headed "Where the money gres" "Ays:









 armel, we would sey that our vintormatity mil on T. Peters Esq, one of the first lideyers this city, and late Presilient of the "IMinois A
sociation of Spirtualist, His tatament tol spolation
lows:
 M. Brown had informed me that she was an
agent for the Amorican Assciation of Spiritual and and tath her compenastion was seeventy-five
oilus per month. This was the extent of $m$ a statement to you, rolhing more or less,
Jurrox $T$ Persen,"
That the lady he refers to is one of the eflicer fot te deniel, neither can it be succesesfuly donicad that tuny othier offerer of that association of as well reeeive a monthy compenstion of

If they, nor neither of them, do receive any compensation under any pret pree yhatever,
from the Ascociation, it it exsy to say so, on the eantrarg, if they appoint each other to places better than a poititial dodge, to deny that they receive compensation. Spiritualifts are calle
 of tis (fificers have the presumption to use their influence to oust members of tatate organizations
frou niembersinip unless theoh indivivualy con
 time that s.
money goes.
But enongh of this for this time. When we
cearn the fact tuat Mr. Peeters 'informant was mistaken; we will discuss other matters pertuifi hg to this same subject
close of this volume.
 bored incessanty, throwing our whole soul into
the enterprise; and $\mathbf{n o w}$ have the assurance and the enterpisies and now have the assuranee and
congratututory approval from the grat mass of ongraulatory approval from hae trat mas y of the Ameriean Union, that the JoursuI
of only a welome weekly visitor, but that neets the expectations and demands of the mos There is no paper in America that include among its readers a larger per eant. of the best
thinkers and men of scientific attinment, thant Moes the Joornal.
Spirtualimm, in its rery nature, is bised upon
 tuentis, if we teacha a truthtul sssiem of relig philsophy and sooum reason. To that work deroted.
With the next volume we shall, with the $e$ perience of the past, hipe to keep our readere doppied win the line of thought above indicated Th in the line of thought above indicated That we hope and sanguinely expect, all of devery reasonable way contribute to its sup port, we most unhesitatingly aiflrm. That they
will do it as a matter of justice and dleasure, we belleve.
That
That we have thus far met the expectations of our trial kubseribers, and that they will renew
beir subberintions on Lherr suskiptons at an early cay, for four
 roper gratitude.
One doltan trom
rs will give the chat one of our trial subserib Ans addition to the full time so for month rial stuberiturs? For reasons stated in our last numiter, we stall be pleased to have renewals as
coon as convenient, for a full year, a half year or on third of a year, as may be eonvenient to
the subscriber. That all will exert themselves or get their neighoors to try our papper, for three ono will be of great benefifto the Jocrixis and oo trie cuuse of truth.
For two weeks longer we shall keep our prop. sition open for trial subseribers as heretofire,
ot tiose who have not yet talken the paper, for weethfffive certs each,
smontsvilue.
An annymmous leter writer from the above
named place, affer rating and pufltug like $a$


 Jounval; interrogates us in
and he creed of Sppirtualists.
We have to inform the gentleman that a erreed We neither have nor wat one. The mission of Spiritualisefing part, is to pulyerize all contract igion of commons.sene., We would recomimend ent of Shortsrille, to be takee at trat in Home These lines from the pen of of our brother, J. H Powell, may
Spiritualism



##  <br>  <br> 

 on "during the montht of Jirarch
Mr. Wheeler oceupied the platiom last sun day. The morning lectiure was s general exposition of the eignaiticance or spisituatism. Spiritualism was in general the fact, frith,
and knowledge, of the spritual; in partieular, at nuce a fact,
phy and religion
First the phenomena, then observation knowledge; whech by classification beexum

 was a pereeption of the divinely good, true and
beautiful and an apprecition of our relation

 int the wordd." "The kingdam of Hearen
cometh not (merely) by observation, but ty as piration, by study, by reason, by contemplation by action. Spiritualism was the idea and phi
losophy required by the nation and time, by the age and worla!
In the evening lecture, the speaker said: The I Rome more
Thore not the church the less, but humanity norer Not less the ritual, the order, the bead
vof the institution; but more the truth! have no quarrel with the old; let the dead and
tying fest, it needs miore courage to meet $\ddagger$ live ion, than to kicis k idead jackesss The wosla
full of giant abises, reform is construetive more than destructive. Roon for the icono-
hast and foll kilert but we have no right to clast and fol. killer! but we have no right to
lear down the hovel, untill we builid the cotage Americans are Atheists. We lie on oir palfíy
 codman guns; our creed, hurrainer Grant
Authority is legitimate, men have been better for degmatism. Every gystem developg one
idea, the idea of Spiritualism is univernt harmony of sun and power. Tyranny is for slares,
 restrained by authority, not enough to mate em arrests attention, divertş from materialism, emmonstrates immortality; establighes the sigh Religion of Americans, is th be AMerican not
exatic! Ilininois Is strater than Judea, Chicano better than Jerusalem, Bostun more ehan Ath
nst God bept tois continent for the gran experiment of freedom, and hiere all the world

 ont of our atheistic materiaism, and become
united upoon Spirtualism, asthe Great $A$ merican united upon Spirtualism, as'the Great $A$ merican
Religion. Childievis progiegive hiorem We have always felt our duty as journalists,
to be in the direction of reform. Hence, we have from time t, time taken sides with institulions of a progressive character, and we treely humanity, commanids more of our sympathy and
coteem than the Clildren's Progresive Lyce A. J. Daxis by the agency of the dear invisihles, innuigurated, in the Children's Lyceem,
a movement which in its growth at crery stage proves a pa wer for good.
We look nuturull
tree of Spiritudem enough for fruits from the tree of sipitinalism, and by the fruits of sipititu-
ailist judre them. So bikewise, the froits of the young Lyeeum-tree; and it is
gratify ing to say that the fruits of the Last named tree are truyy yond
These reftections come to wa after witness. Ing the exceedingly unigue and well arranged
enterfainment, which came offat Library Hall in this city, on Tuesday evening the 9thinst It was a, great succeses in every senes, showing dren, well discipilined, can be exerocised to the ma uu delight and advancement the of memberd un progress.
The chidre
The cibitren were dressed for the ncesisinn, tastefuly, and in the tableux, which,by the way, the songs, duets etc, looked lovely. We do not propose to glve a critucism on the readers an iden of the great work in the feld of prorres which these Children's Lyceunts are
accomplishing; and to encourage ell offlers and arcomplishing; and to encourage all oflters and
cliilitrea, of all L Lecums, in improving every portunity to gain culture and realy prove themselves true to the principles which sbould gorern them.
$I t$ must
In must have cost an incalleclathe amount of la bor to drill the ehilaren and get tp the pro-
gramine in every particulur, which gratifee the large audience assembled on Tweeday evening to d h honor to the chilidren-God bless them! Weeculd well wisht that the suntainers of or-


Nonthing conld be more chaste or in better character with the deafthess motto, " $A$ child is the reppaitory if infnitite possibulties,"
tsinment at Library Hall, beautifilal evidence of how a fratt clase programme may be filled by members of the Lyceum, without the cont of a single dollar for forieng talent. In this we have
evidence thiat talent needs only draving out to be eeen, and the great adrantinge of Lyeeums over Sghbath Schoole fif that the former really
dran out the native talent of the ofildren, end deevelop them physically and sipititually, whilat
the latter "cramp, cribbin and confine "the

## young idee which is not perm yond Wem emark of orthodox.

Well done, Chieago Chiliren’s I coevel have fought a yod fight, and are making your caling and election sure. A little while and
your infuence shall be felt, asithe glorious radiance of the sun, warming the soul
come within your genial sphere.

## 

## Bro. Lyman C. Howe writing from Corry

 Pa, says: "I expect to have a disecussion in this pace in March, on the fullowing:Resedred. That Modera Spiritualism preted by spirits and Spiritualitst of to day in He further says, "I meit ibe
He futtuer says, "I want a concise, brief deil
nition of Molern Spiritulism from as mas leading Spiritiualists as 5 can get. I will give my own. Y Modern Spiritualisan is the key to the
door of Heaven, which when fully underthon door of Heayen, which when fully understood
and wisely applied, will ullock the mysteries of Godiness? 'real religion in natural law and develop a anowledge of the souls identity after
death of the body, ani enable us to receive in death of the body, ani enable us to receive in-
telligence and demonarration of immortality He sage " "plese ofive me yeur zefindition"
Our reply is, an we cean concelve of as having,
an existence in and upon all spheres of life, an existence in and upon all spherex of life,
must of neecesity be pervadea by ppiritit coneer
 ppirtalism is Lite and itis isues.
$\qquad$ Ee, syys, wing us from the above named
"We are enjoying a small season of Pentecost We bave had ad ariestes of circeles, held at private houses, in which $a$ deep interest is being mani-
feeted. Some clurght members have comi in madrough a medium cannot be gainsayed gud that Hrough
thay get
churches
Ifeef persuaded that circeles, juddicionsly and harmonionaly managed, are the stronget leveris
or the use of our spiritit friends in develping or the ese of our spirit riends min
hie masses into the sunlight of truth.
We hedin prospect the development of some should cur expectations be realized, you will
be adrised of it.

A. S. Hayward of your eity to day with Dr Boston, than whom a more genial, inteligeait and energetic wriker no one need expect to
find. He Bas been very sutcesssful in trating due sich here, and he is ever ready to show his
ruie colors,

## three mintis up witithe finst

With thas number of the Joussal, quite a number of our three monthis trial subscribers
term of thirter num
 they will get the first number of the new rol-
ume, and succeeding numbers complete. If fany
 writte for renewals and it shall be made rightit Thuse whine three moniths are $u p$, and to not
renew immediately, will be stricken from the list. We hope we shall not te compelled to discontinue a single paper that is now going to
lover truth Pemembe ww wil
newal for four months, at, for one dollar.

## J. H. powehl.

This gentleman, formerly editor of the Spir. prominenty before the Spiritualists of England and $\Delta$ merrea, is now in Chicago, reind to an.
swer calls Spiritual Siveiety of Terre Haute Indiana fo
 ell is aggin in the field, open for engagements. He lecurres on "Spiritualism in Enghan" " on
Sunday afternoon, at crosby's Music Hall in He leeures
Sunday af
this city.


## wilhe re wentworil

The above named youthat medium and lec
turer, may be addresedd during the month

We are happy to say that this young man has
every indication of soon being recogukerd a Sne of our very best mediums.
He has our heatt fell wis.
He has our heart-felt wishes for prosperits and 4 life of usefuluess, His simple, unasum
ing reheral of of his mediumistie experience made a deep and lasting impresion upon our made a
minds.
peters' musical monthiv.
Published at 198 Brodiway. Single ecpie
thity cents 83,00 per annum. The above named work is upon our table. The publlifere assure the pubic that they give, in one year,
muicic which would cost, at ordinary retail prit music which not
cest orty dolless.
Every lower of mubic will ao well to oubscribe for this valuable monthy.
hbady to Answie calls. Brother J. T. Rouse infirms us sthat he has cloeed his labors at Galesburg allinois, for the
preesat ; and willee to asy to his friends and the Spiritusilits of the Midale and Wetern states, that he is ready to make engagement with them for lectures, circlen or searces,
His uddress is Box 148 Galebburg amberty voun
Writes us from Fort Dodge, Iowa and in
forma as that he.will recive calls to tecture in thate cilty, and along the Dubuque and Stoux
City R. R. Addres him, care of $\mathbb{E}$ H. Grege

A nery society is at work at
A new sciety is at work at Holden, , Mo. It
just organized and is to to known as "The just organized and is to be known "s "The
Holden Spiritual Aspsciation." They bold errelese frequently at which they receive some soul. cheering communcations from the other side.
They are patienty awaiting their turn for a They are patiently awaiting their
course oflectures from E . W. Wilson.

Detroh grove winconsin
We have names of three months subseribers each week beasuse the Posto toltce Department inform us of the naime of the Post offlee where J. K. Shipley and E. C. Parker get their mail
matter and ollige.
onarga nutskry.
In another column will be found brother
Perkin's d 隹位sement under the above head.
ing The season of the year is at hand fort transplaxting trees, sharubery, vine \&e. Brother
Perkins is an honorahe man, and our triods ci nnot do beter than to correspoin with him for supplies.

## SORN CORTIN.

We take pleasure im adding to our speaker's Weare personally acquainted with Mr. Cor
Wonis Cor Win, and know him to be a man of fine abilities and rare inspirational powers,and we cheerfuly
recommend him to the triends of the cause everywhere.
mis, SARAMA. ROGEBS.
Brs, S. S. Chamberlain and J. W. Wohler of Princeton lowa, write us highly recommending
the above named medium and lecturer. the above named medium and lecturer.

HENRY C. WRIGHT.
The atbove named Brother, gave us a fraternal
call on Thursday, and informed us that his ad dress would be as follows:
Lotus, Ind, until the 6th of April, salem Ohio, from the 6th to the 20th.

## oA N SUPRLI.

We can supply those whose tral term of thre months has expired with the present issue, if they
rener inmediately. We have cut off alt that

## mes. M. उ. Wincoxson

We learn that the above named lecturer is to in/Mareb,

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uthe On page.twenty-four the author treatsor
wav mediums paint liensese,
tit the true order of Iu part seeond, under the general head of mys-

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This work it neatiy got up and coneltotsof seven-
-ltree closely printed pages and we hesttate not o say that it containe more originat thought upon maportant subjects, a few only of which we have
enumerated, than any other work of equal slize we have esen.
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 forthe and heering tant the hushand of our milk-woman, from a builditig, which injured d his ide, some year snd A hair
 bathed with hitt antit and water, by a healthy colorod wom-
an, and to tike the syrup internanlys. The result of which common istbrorer.
Hin wite, a deroted Cationt
 rowiect st. Therthy and he live in this place, No. 1 .
$\qquad$
To the Pubic.


 sulwauke, win

- Panoranin or wondern
 Yor uile at this offico,To Denters and Traders market, The tudic can fod money It itit.

her patient magicgome Beanty on tha Mountury
Bonaty in the vale.
Beanty in the Toropp treoss
Tmat bend before the gio






##    

 86. Louls, Mo, Nor, 120
## A Pleasang story.







 And diro en fopmaker, it st sticks to tho last p







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 wich ha coult not have siaid down duy or night Te tas




 Entis SAMEs, of Fraikioct, Pribe Conaty, Miscout, re









## 

 and ws thour.".






















## 

## 





## 7 (nvocation


 diom and truth every immortal soul. Werealzo in part, Thay power, and feel that everything is
 पisidorie all seming imperfections and discor-

 thases, are Thy works, ob,
Hight
Tet absere all these we find and realize the Geaxties with which Thiou hast surrounded ws-

 giciem froin the sonil that we are the obildren of
May we all realize

 soan"

## QUESTIONS AND Answers.

 e. It happiness and holizess posisle withA. "Suter litece ciliden to come unto me and forbid the








 Are not mang magicians
erful puysical mediums?
A. Ithould syy many were pwertul phy-




 human soul. When we take into consid-
ation the fuct of the tuture state of existenc--

 hove it is, that they would perform through and
organizn, ooult they fand one corresponding' to thelf own
Trogresp
Tesperience the only eertain abiding Progetes? There is nothing witich must of neeess.

 experience is ion idey for their tecte, for that
conden indival.
wnich is necessary for their unfotament. They
 gaination, required auch expienter
uninoliment, yet, , the same time, ther would



 everything has a casse and deverything hang an
effect. From that priticiple, right on through elect. From that principle, right on through
frem the lowest to the higent, you can only
exallum that it is one mightys ensuse; one grand grom the
rexulut! th
shen

WILLLAM HENRY NORTHROP. TMac friend formarding the two conmunicau
tions following, from Alibany, New York, will

 receive well sutiticician , communications
from spirite, for pubblication, but the name of the medium asd the fict of the communications being of genuine ppirtit origin, bbond be vouched
for yy own signature.]






1 persed firon the form anter an ithess of six
weeks which terminated in the dropss. 1 was weity-nine years of age.,
Ohl, my mocther dear, hours of sadness thoun hast sen, but bright and peaceftul is thy fature.
Angcels pure and hill tell me of the joys oft thy

 sweet harmiony. Hen blest dear mother, we
ail shant be Then chase the fullent tear tron
tren thy cheek, and let the knowledgaot these efer-
nal truths cheer thy onward patis with a firn and everlasting gatit, reach forth for more light
more widdom, and it surely will be given thee am ever your after
MARYL. GORDAN

 sent, next morning for the diector. He told her

 eeplied:
repied : $\begin{aligned} & \text { Why, is it posibibe doetor, for you to give } \\ & \text { my child up so sonn". }\end{aligned}$ "Yes, my friend, from the first 1 had my atact the patient witht such prostrating friry, that we seldom expect to suceced in saving
person attacked in this manner. 1 feel it m ) deaty to be frank with yoi, and if you wish
countil I ghall be happy to consult with who ever you may choos.". news, and was quite oxer.comem with griet: Bu sqon as he conld comppse himesif, he told dr he wanted everytying done that conla be, to
save his darling child ; Gut nothing could be done to save me. I was ealled from spritilife
and had to go. I Ima very happy now, and want

 beyound earth's arrows. Will you please sena
this to my fatier and mother. Wiliam Gordian

 land of love and harmony.

Yor tha Ryviciopmutuophice Journal.
temore Messages.
Whittemore Messagres.

Is it not plainy, written throughout the entire ly, the stars revolve around their center, the eiun
never cesses its light, nor the moon her beams, daylityht and darkesss succeed each other, the as sure aud eertain is the other. Why should the sun travel in his orbit more truty than man
the noblest work of God? Lnok about you; the sun shines as brigutly at the one time as at an
other,

 reigned, now all is dirkness. But di you doobt
the cerianty of his ren

 but one of the phases of atctal purifiction. So
we coult point out of yout that aill wrong doing
is the result of the negtative or imperfect condi-
${ }^{\text {tiont. }}$ Mankind has a mine of welth, within himself which yon cannot criuh out. Affeetriis bodily
character, you may, but not the enotl as the clouds of yonder tempest obstruct and


unharned \$
The human body clothed with materiality, the best fitud for heallty developinent of inner Iffe
bhand be eerefily
 Tho germination (for it is nothing more nor leess of the sullilite, goes on under rizht influences
glowly, therefore the more perfecty, during ion long life time and emerges not from the clay re.
ceptacle its
tods
 the body itsclose csvering unutiss, and leis the
toprit tre even as the tender seeding parts spirititfee even as the tender realling parts
saxnder the tough shell of its elose coninement and comes forth int light and rapid growth-
The body; the earth buritil place. of soul geminThe body, the earth buricl place of Bonl gemin-
ation; birth proper, remoral to second sphere.
 soil, eartuly body. Maturing herafter. But as the earth particles are no part to feed
formation, neither do we eee that evil beemes Tormation, nether nature only the conction
a phrt or man
which grow up around him. We say the plant
 ementic. Juat no, and so is man in the same senes part and purtion of dircumstaneess sur-
roundilig him, and as he breatheo of all these

Tarious conditions, to will he be bodily. Law
back of flaw crates, and firmed intobeing, thege by stage, it progresesth onward and onwari,Goid
gnly knowet where The diamond spark, in only knoweth whieref The diamone spark, in tact, or its beauty becomes dinumed by molds
 can find it out and restore it to its original
brighteess. An eternity is long enough toright ni wrongs and marrk perfetion upon all the works of God.
The frame the external phase, and deverelops only from that The inmer life is seldom brought to tight at all,
put bodily want, loodily comports,external hope and desires, filted as fir sa may be, the gratifica
tion of self, the one animating principle. The external properties of all bodies a. Eadily seen at ifrst presentation than the finer You will always find this to be so wherever Your examination may lead you
Witness $i t i n$
the e eegf, always lovely to look
 gail and deliceseaty beentutful, its tiny threads in Teriae as no weaver cain understand.
The inger mai of gpiititife is of - more del

 Iself tat idseolation on thay, having searce ac
 owy,gaseons in its natare as to put forth its feel
ers inevery
direction through the interstices or ody, that offer little or no objection, Thus it

 draws apon gpirit tor all these. The inaminate
form laving withdrawn or been withdrawn hat, that the body is only one of the conditionit of spiritit and contatins not the true life more
than the fleshy portions of leat. Unil after dissolution, the enotional lift ilives in the sensa.
tions, having litte or no semblances to human form, otherwise than as you see it, thereforer, whine dissolution commences, it has but to take
its flight and can do. Llis isistantaneously, or be its flght and can do. Lhis instantaneously, or be be
more slowly witdarami, as cirecumstances re. aitre. There is no such thing as confinement
of spitit when
 tion with the same certainty of success, that
lawis of gravitutoon lind all things to its center,
 gravitates to the pphereo of aetion, the best fitted
 avenues to its silcesesfit cultivation by mere
iormal growth. The pupit becomes not the thorough schololar by academician advantages unless 4 p purrut and follow out the privileges
of said institution The eptiosonger revers in

 would you give it ill the freebluess and vigor of matured, healthy advaneement, allow it the
privilege of seeking for itself knowledge in all Mie difierent, avenues of soul life.
Man is immate
properly cass in moldid of human organization.Perfection stamps only the progressed or or inimh.
 was sut formed in a nument of time, vut ac
cording to its size and powers of improvement,

Great changes, rapid improvement more plainly visible in the thort lived, transiory,
fleeting productions; but gradual, consequenty oning forcese of god.like $m$ min Verily, we see the feeble gpark of intelligenee
 Iving essence of the true enfolding powerrs on that the true germinatiog process beging, and
once tegun, 1 rapidly unfolds into the true bud Evowery $m$ spirt progression. Every man and womun has this natural for and could not come intolife without it. No more can you enter into another splere
of being withoutan enlargement of the proceesses of being withoutan enlargement of the processes
of spiritit function, more than you can become an
 without hie natura boay. The Eecond ppherefis anulog ofousto, or ilike unto the natura or irist bor body; insamuach as it was
created within, fashioned ditter, or evolved from embryotif condition, germ within germ encase Like the regetable production, fold afteit fold, boes its service, and falls amay refise mit
The most interior Epul or ilie essence, draws upon its surrounding for nutriment. It sub
tracts from its natural element nutrition, to
 hausta in due tuetimine, the outermosot, which ilike a dry husk or shiell is releaed from farther duty and parts or is withdrawn from opening forces
within, Euch erteo of development pussemes less

 is a healthy protectitgg coat to inner and savory
meat, Iift within life meat, ilif mition life
fest, and man it no whero oxempt froine to on
ward march, more thaz earh released
continuous aturactions and repulsions. Throughout infnite space, , of we m grosed action, but no where faliure
The child totering in it it frut feeble attempt © walk only reassures the littel thing that iteau such gifit within the capacity of the filit, the at empt would not have reached to the trial of arength, and so of goodneses, the sooll asks fo We live for eternity, and fave many worn ou coveringg to erelease the sonullife from, ere we
come into the light and full beauty of eternal Witness the word's histors an scientific lore and its various investigations asid in briaging to light its mantold changes an Wondrous revolutions,
Marked alterations go to prove that it is in
constant state of growth, has never arrived its maturity, but,through all the past ages ha been fitting itself for somethiug better. Each armation has improved upon all preeeeding it, y regular gradation. In a geological sense countless ages, and during all this lapse of time reparing a suitable place for man to dwell in Presuming such to be the case, does it not look
Hike anabsurdity that so short a space of time as nhe an absuraity that so shorta space oftime as
the three score years and ten, should fill out the mit of man's opportunities for improvement slaft of inquiry deep down throngh all stratas analysis. It proves here, if it proves manythicg, from so fir bask that we have no knowledge o its commenceinent, a preparatory home for its
highest intelligence man, that, accordug to the whe ainle of rellectionso shall he roon in the never ending future. And now if yoin can solve
he one problem with safety you may attempt The era
The era which establishes man a foothota with the countless ages which must have existed previous to his advent fere. Arguing from mencement neither do we see the end. Nhe germ or life principle comprises an intete germight
ior insidgent.
infole
Man is God's noblest work, and interioriy
dwells in close relationship to the Father, bein he sum-total of all previous formations, the ul timatum or highest product, the most integral
or culininating point toward which all things If then Greate life, so is Got the Divine faterum or The onie revolves around the other. Mar the vine essence the Great Central sum or most in The relative positio
ness or powers of action things show their causation and effect, the great miternal and its
antural offishoots. or center natural onhoows, or center and circumer ss productions, the earth and all its stores, the heavenly bodies and all that in them
roduct of the principle we call God Astuct of the principle we call God. solar luminary, so we say of man, that he is the Altimatum or natural preduct of heenvenly love, an in its heavenly track, so man has hisurd the an in its heavenly track,so man has his earthl self, and an eternal jourrey of progression to Il out intcontinued life and
Man is interiorly blessec inasmuch as he ha ively hiden problems. He rias but to clost the outer sensés snd open the inner door to soul, to arry on his inquiries. A rich mine of wealth Les imbedded there which your own explorations must bring to the suriace. The miterior
bre athings of soul are like ruths embedded in debris from out the way by successfal toil and Ashold you have found the hidenen treasure. As the world progresses, light has been thrown many a mystery, and will continue to unfold them as you journey along the earthly pilgrim-
age.

\section*{The Betleto Puluontan

## The Betleto Puluontan <br> Ror The Bellela-Philusophtcal Jonrnal.

 I would remark, that in all lands and in al ver has been among the people diversity of pinion, and withal a spirit of reverence, and workmanslip of their own hands, or of the formation of some object treated by the imagin-
ation; and in appealing to this object held in everence, there ever has been a class mos vietion of serving an object, from which they considered it possible to receive special guidance and protection; from which they invoked supe
rior favors, and from which they believed they ior favors, and from which they belleved they
received favor for their devotion; although maof these forms of worahip have required th offerings of humanan blood, exacting a saling fories of excruciting bodily torture; calling for the ob-
servence ot forms, and ceremonieg, rendered of the most repulivive and hideous nature. Yet have most repuisive and hideous nature. Yet the letter, their every decree, and the devout manner in which all the forms and ceremonies
of their religlon haxe been oberved by this of their religion have been oberved by this
portion of earfh's inhabtanta, is worthy of com mendation. The means made ave of; in propor-
tion to their knowiledge, has by degrees had the
desired effict of modifying, and rendering their
forms ot devotion less rigorous, juat in propor ion as the sunlight of true intelligence has ertilized by its genial rays the barren recesses of eivilization. In the same ratio, has their piritual condition improved and expanded into more calm and serene form of manifesting neficence. The more highly the condition of he haman miad becomes improved and refineit the more closely does it approach the spiritual plane of existence. The more pure and refined the fountain of intellectual intelligence becomes,
the nearer we approach the great reseryoir of 11 spiritual perfection, by which we are enabled commune with that higher order of intellience, and grasp those divine thoughts and asplations that emanate from the spirit of all per To the unprejublieed mind, does this chang most forcibly speak of the onward march of the spready as in olden time been heard wilderness and prepared the way for the recep lon of the new era, in man's spinitual transpor
astion. Xou can trace its camping grounds an long the slow, rugged meanderings of it 3 labo larmountable barriera, which have tequired slowly, but murely, has it plowed its way oyer he breakers, and turough the turbid waters ngry sea beneath, when threatened by foe Without, and fears within, the dove has setivin
d, bearing the Olive Brach by the star of hopestrengtheued by the voice of reason, she spreads her sadss unturls her bunner,
bearing the words Trutb, Reason and Justice as he nears our shore. We hear the soul cheering nusic of a Band who have tuned their voises in his messenger, laden with its living treight of ndured innumerable perile ury land and sea endured nnuecrable perils by hand and sea,
that they migt bear to the nation, tiding of
inestimable value ; tiditgs of the try land where we are to make our final home, and enjoy the
benefits of our labor, and receive the onefits of ours white here in advancine tevard religion, in inculcating true principles within
he hearts and muds of the people.
 Byron Reed, of Kokomo, Indiana, sends ws 2 ong
ist of sultseribers, accompanied by the tollowigg rrecting:
" Here is another Hist of the mapes of hungry
ouls, huagyy for the bead
 ition to be so situtated that you can do so nuel
goon, though undoubtelt, the position, fite that
 E. B. Tilen, writing from Prarie City, Iowa
 Isaac Paden writes
"Among your many correspondents, the Br. Drar he reason why he did not remitit sooner. He said

Wig would they have to wait, to ensure the fullure ofayy indulgent paper?",
Ithrow no rellections apon brother Draper; it
aty shoss the neecesility of prompt pay to sustain all steh enterprisess.
Ihere neclose $\$$, as my subscription expites the
and 2th of Pebruary, 1849
1 am corresponding with Joseph smath, the son
 he evidences of the itmonortality of man and mis fuTare existence. He takes the position that ail mod pafience which if produced by the power of th
air, and claims that the Vevil holds this pover
hence, all spinit communications are of the Devil. My, poition is, that, independent of the present
spirtual theory, the world is destitute of evidence of immortality and man's future exiktence, and that
fer religious world, according to his claims, are de
pendent upon the Devil for all the knowledge they Mre. W. Samson, of Hammonton, New Jersey IT have reeived slix coplies of of our paper, but,
oh, I was so disappointed! Two of number isx
teen. These were well enough, as they coutianed teen. These were well enough, as they coutianed
the sermon by $H$. W. Beeceer, on moral atinites the other four were number eighteen, god as
could bet , iut I wanted number nineteen, the ser-
mon delivered on sunday, November 29th, by


IST Or Rooks AND ENGRAVNGGS

Mavasuay























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Tigmbigiraphy or satan; or,
 bottouless fit, weys of hell,


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 avorw jackson datis Suializayitit
 andmew agegon davis.

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 CK AGES 50 OTantite Dhenatimeni

















 Hend

















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 and


> Anotherr ghost in onicago. A litte more than a year ago "the Ghost of
the Court House" was familiar to every of our city papers, both in the city and else-
where Since then, Cice where. Since then, Chieago has enjiyed a
comparative quiet from the denizens of the un seen or inner world; until quite recently they doings and rability to manfest in this city; we.cun only regard such well attested phenomena as actual spirit manifestations.
> In the sunday Yines of this city of Feb, 28th we glean the
thenticated faets
> The scene of excitement is in the vicinity of a Baptiet Chureh situated near the line of the northwestern limits of the citry, between the road and the Elton turpike The miter creating intense excitement in that neighbor hood, as the existence of the apparition is generally belicred in. The Times hearing of this,
dispatched a reporter to the scene of excitonent dispatebed a reporter to the scene or excitement sad obtaina terboum the tatements of a num
ber of parties who stoutly ayer that they have seen and heard the mysterious, shadowy disturb er of their neighborhood.
> Patrick Mungavan being out about $1 \mathrm{o}^{\circ} \mathrm{clock}$,
says: 1 saw what I thought was a man dresed in a s stroud. I thougtt he was going to fight. in a merou, I boldly walked up to him. When I got to him I shoyed out my fist, and tried to nothing, although I could mee it. I then was ny back, and I hurried from the spot, but the my back, and I hurried from'the spot, but the
Lord preerive us! the elladow keptallongside of

## 

 mill, I, Raw a form in white pass by y me.
 called her, but she did not notice ne until on me, and har faee was eovered with hair. I
then knew it was \& man, and I spoke to him. asking him if he was not anfraid of catching cold.
He did not reply, and I then went un close $t$ him, and was going to shake him, bint I could Koowing it then to be a ghost I grew afraid, and yan as fast as I could toward my house, bas
alongside of me ran the thing, whatever it was J. S. Kummins re
in, the morning, says:

I Equa form in white near the Baptist church approched it and asked what was the matte but no answer eame. Fearing it might be some
trick to rob or deceive me, I drew my revolver and went up to grasp it, but though I could see
it platinly, there was no sabstanice. Then I got scared and fired ny revolver four times at it,
he thing remained unhurt the thing remained unhiurt. The minng alariae What was the matter, when I told them what
had seen. Myself and some other'men the examined the ground to see if there were any
foot prints' but there was not a sign. The night Finally on
Finally on Wedneadsy night, the ath mif, a western railway was passing the church, the hought, upon the a hraman akearm. He at once ance rang the bell and whistled down breaks, and
succeeded in stopping the tran just before the
budy was reached The engineer then deace and was going to awaken the person but to his astónishment he could not find anything. Re-
turaing to his boì he saw the boly again on the track. Again he weat toward it but found of the brain or that he was dreaming, he returned to his engine; and pulling ppen the throttle
valve endeavored to start up. The engine would not move, and the train was detuined 10 minutes,
the ghosty form remaining on the track all time. Finally the freman sested himself on the
covcatcher, and when the cagine was in motion, it seemed to him as though the train was aetu-
ally passing over the body, allhough there was ally passing over the body, although there was
not the slightest raddtionan jar. tatements similar to the neighborhood make which may be given because of their standing
in the community and their aresion to thing frivolous. So terrifying is the ghost that threatened with desertion unless the "gobin

NOTICE OF MEETINGS





























Whant 2 WF



























































 $\mathbf{P}^{\text {eters \& }}$ \& frablina,
attorneys at law, smiovi. .prizzs




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