## Eiterary fepartment.

HEAVEN-"THE PROMESED LAND"
ell us what, and where is Heaven e- on' hearatated ft was 8

Tis claimed to.be "The name of God By Mim appointed the abodo
Of such as gain Miso love.And fabled myst'ry, in Its lore,
Gires few the chance to tread Those felds Elysian, evermore;
 Than "Distoal 8wamp" more drear:-
Where seething fire of trim-stone make Treyour oa the lim.

Trs alsed,-deereed, -and fore-ordained,-
Eleet for Joy, -or woe,-
thbls be true, what work or deed
Tha fixed in Hear'n-so
Who doubts it. Falth alone secures
The blesiog, - yet not falth-
Tis fore-ordained. Bat griece lasure
And grace lo as God say'th.
Then must we wail, in dread and fear
The call all mut, obey;
With pow'r and grad array,
W some resurrection morming
With trunipet-thrilling blare;
Our bodiks () la the alr;
That our soúls, from dreary slumber
May 'awake to thistor woc-

| Singhink pasims to pio |
| :--- |
| Or to perdition ${ }^{2} 0$ |

nd if their Ilckle God's ordalieed, CR pious souls would not be palned
If friends, to bell, were driven. Wose dearest friends-whose purest lor Be dooned to hell-and we, above
Rejoice froman year to year? this all our Likht ?--Nothing more sure
To guide us, evermore?Bolieve! Be saved !" Will this ecture
The lonked for, Heav'aly obore?Tach is the way the stery runs and parents dole it to Uhicir ;
$\qquad$ Gods' 'msat'rles to unfold :"
Gulp down the whale! then shout and slog The halr has nee er beea told". Darkness like dals, which throws to pality
Aroand the thones of mea Aroand the ehounce of tuea
Rew eeks for lawt to blad, and thrill Wiala dowa the Mas immontalWith longligg soul, thaste;
Aud eloosi the Heavenly porti And ciose the ilearenty portal
Aganathim in their hate. This lore ofmyat'ry most profound,
Hes kept mankliad from lyhtit Trom spe to age they've thus been bound In superatitlous olght.
But Light has broke the night awsy,
And cramb'llog creeds grow stale Abere's Joy aid kladness ga the day
Thys otripo of Thl $1 /$ ght revealo- 0 , wopdrous Light
The "Promleed Lavd" blat Joys, all radiant and bright,
Bbloe on uravenen here. The mlato of error Aee before
The rasy of widiomis suar ; And trut) grows mighter evermone
From poble deceds well dope. From poble deedss well done.
And $H$ dvin, reveiled, ts everywhera
And Gyd's in all thingo fouide Aind Gyd'o in all thingo fouind good-will relgos around. No placo conflpes eternal miled
Wbleth permeates al space :The Ilfe of all thongs fict hectr klod, All beariog forth Hila face, His mlolateren-the angel world Are bendlog low to earth, Bearing loveto priceless worth

| Of the treasures of "Promised Land," <br> Ereely offered to all; <br> of the Heaven at our command, <br> Whence richest blessings fall: <br> The gems of thought; the fruits of love, Are to us freely given ; <br> And dwellers of the land above, Convey these gifts from Ileav'n. <br> And with their gifts, new Heav'ns arise, As goodness crownh the whole With inspirations from the skies; Out-born from nature's soul. <br> Tis peace of mind we have to win, Aod Heav'n at last is found. <br> Look down! look up! look out ! look in! And Heav'n is all aroand. |
| :---: |
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|  |  |

WILFRED MONTRESSOR; THE SECRET ORDER OF THE SEVEEN. $\triangle$ bomasoz of yybtery and obing.


## BOOK THIRD-THE ARREST

 HAPTER XXVIMra. Willoughby courteously received her
visitors in a large and spacious drawing room. visitors in a large and spacious drawing-room.
The vistiors were Altred Tracey and Mrs. Owen Tracey.
In the middsi of a conversation between the la-
dieson nthe companative meritis of everal pat.
terns of plain and watered silks, Alfred Tracey dicson the comparative merits of several pat.
terns of plain and watered silks, Alfred Trucey
inguired
 agn, and is probably stil employed at has escri-
toire." will seek him there, maiam. I have some
Important business," cuntinued the young man,
im important buasiness," continued the young man,
with a pmile, "and 1 desire to monopolize his so-
ciety for a quarter of an hour" ciely for a quarter of an hour."
Mfrs. Willoughty rang the be entered almost instantly.
"Condvet this genteman t. "Cunduct this gentleman to the library," side
the mistrezs of the house ; "he wishes, to see
Frederick." Frederick.
Thes ometic bowed respectfully, and retired,
followed by Alfred Tracey. "You do not seem in your anual heath, to.
day," sald Mrs, Trucey, after the young maph had



 1 remained with her during the greater part of
the night Toward morning she rallied considerably, and I atempted to get a few hours sleep,
but my slumbers were interrupud by fright but my slumbers were interruptid by frighttiu
dreams The fatigue and anxiety of such a night
are no trithes at my age."
 conscious that her disease will eventually prove
fatal.? contion
fation
nigut $\}^{\prime \prime}$
 quite concerned on my beliail, an,
nakefor mee erry this moriug."
"His anxiety was natural."
And yel on my return be teased me with the iotormation that be brought home an old friend
Ftrake tea with me meaterday, Wilfred Montres.
sor, the traveller." "or, the traveller," " Iontresor ${ }^{3}$ echoed Mrs. Tracey, almost

Mra Tracey. ar your party last week," said gelf were botheom frienda. It is not surprising
that selr were bosom frienda, It is not surpriaing
that o portionof the attachment I felt or Fior
should be tranaferred to him. His own merits,
howeyer teem. His life has been erratic and apparenty aimeses, but he is a min of original intellect and
powerfil peniau, proffundly verped in men and
thinge traveller are erraefally blended with the polish-
ea urbo



## "OrMr. Montreator", "Ido him only Jutio "His geolus and accquil

and extensive as you have repreen be as great
them,"
sidd Mra sadid Mra Traccy, sertiously, "but can their los.
tre alone for lax principles and lmmoral con-
duct




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n the name of God, Amen
 juro


Heni Sarrean of Boritaux) Winesea. Ting beloreme ee.

## Vinzronat bece.ine my wife.









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 ject her to the observallon and ridicule of the
curious and the envious - 0 evpue her to the
lovity of fopesend the impertinence of libertines.











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 ramer rast yiog by her icee on the cuthion of "You areery, mioghtal), wal har wiwn cero of my mend slantremir th the omand of asirnuly






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## Cax 多ostrum.

The Future Life. What Evidence have we of it.



## anvocation.














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 hese classes of demonstration we refer to the
myateries of the Delphic Orace, and the wom.
derfal procedfags in the mythic caves, and the derful proceedings in the my mith caves, and the
Trogu O rucles themselves, and all toopespirit
ual manifestations thit occurred outeide of the

## church, b religion.

## In l J to

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2 Maroh 20

Of réson，the propagator of ignoranee and the
banoof general good dees，charity and love，the banoof genenal goodeess，charity and love，the
deffroyer of social peace and domestic virtue． for the poor，freely imparting the healing influ encesp poured out from the atigel．world to rell peve their bodies and istruce their minds，it has be come at shield to the wealthy oriminal，and
tramples upoa the poor brother or sister who cannot support the extravgant gew－gaws of hashion，and pay liberally lor pew，rent and
priest tax． We do not write at this time，however，so
much with the view of arrignaing the various religions tor condemnation，ss of drawing infer－ ences from their sad departure from the practica！ lines of virtue，trath and goodhess，or from
practical works of healing，harmonizirg and practical works of healing，harmonizizg and
spiritualizing mankind；sad by the comparison， the more clearly to discover our true work as progressive minds and Spiritualists to whom is
given the glorious knowledge of immortality， given the glorious knowledge of immortulity，
and the high privilege of communing with thit and the high
world of life．
The time．has now fully arrived in the unfold－ logs of spiritual truths and progressive ideas， light of life to＂show their faith by their works．＂ It is the selfishness manifested in all the differ
cant forms of faith，controlling the actions of those profesaing to believe in them，that pre vents them from accomplishing a greater good
than they actuanly work out But now，while the miglity host of those noble spirits who have gone belore，have crossed the river to help us
who still remain on this shore to work out our own salvation aidd to assiet us in elevating man－
kind to a higher plane ot ipplrituality and useful ness，they have the rigat to expect of us more than a passing recoignicion－thss a simm
If，therelore，we would be＂workers with becomes us wongenge in scmelining more pitung than windy worde or pbarsee fsith．
Let us enquire then，what are Spirtualists，to failutully discharge the respon－ It is not enough that we posess organizations
through which loved immortals can breathe liv． ing，burning thoughts avd explain divine reali－
ties．It is not eaough that we have been made Te know that we are immortal，－that we have
realizid，in part，our－nearness to the spiriy which Jacob saw，and have stoodea its foot and beld bweet cunvere with those ascending and descending．
All uis，we say，is not enough．Something
more is required，and that something we musi have，or nusustbecome，before we can be completc in our own natures and accomplish our share in
the great work alloted us In what，then，are we still hecking ？
to become the worthy compander ourlives as vated intelligencea who have．found in us or
ganizationst ganizationsthrough which they can act，and must
incorporate，，us tar as possible，into our inner beings as our owh goods and chattels，the living They must not only be inwrought into our
inner bengs，but they must also De worked out into the practical realities of every day lifo．To do this requires self colture and＇edveatlon．
Self culture，so as wo bring ourselves under the ucation to enable us to understard our urue re ucation to easble us to understard our true
lations to surrounduig nature－ 10 ＇man． Clothed up＇n with the mortul，and to the man immortal，to understand，as far as possible，the
laswa of our being in relation woull these and coso order our hives，in all things as to carry
them out to the full attainment of the object proposel．
outa work．To educate mankind in early or in later life，wurd－teaching and object－leachiog
must be combined，if wé would be successful in impariog the highest knowledge of the sulujects
taught．To benefli，elevate and aid them in progresslon，preacting must be－uccompanied
with real pructical works；to aid，elevale and Science，as taught under the coatrolling influ－ enees of theology，has nearly reached the álti－
mate of its possible ueefulnès．Hospitals for The sick are now conducted under the strictest
rules of tưose twin brotbers of sellish arrogance and stupid dbigotry；and hundreds，pertape
thousunds，are preasturely bora into anoiber world on account of being subjecied to these in． Now，let one of our mediums become sick and bethrown under this dark shadow，yhose mag．
netic iofluence chills the very vital＇forges in ev－ ery vetve fibre and in all their life－curreat，und if their spirit is not driven entircly out ot its
earthly house，we do not wonder that it，often becomes so cramped and twrtured theretn，that it seeks io wander abrosd，and another case of
＂iossnity trom Spiritualism I＂is heralded to ＂iassnity
What we want then，what the age demands；
is hosputals in all our jarge cities undef＇the con is hosputals in all our latge cities under the con－
trolofour best clairvoyant and bealing megi－
uma，who can work harmoniously with gel world and with each other，in restoring the sick to health and in conveying to them a knowl edge of the laws of health abd
thean to retain it in the future．
We say clairvoyant aod healing medums．－－
Let us explain a liule．No one bealer of the Let us explain a luikle．No one healer of the
present day combines all the necussary qualid－ cations to reach every case in all the different If any，can tell exactly to what cuses they are or are pot adapled．
ingta ind we would have different tempera－ ments and organizations，or conditions of heal．
êrs，combined and directed by a developed and practical＂clear：seer，＂in order to meet the wante what no one of them could separstely attaln． To us，this，In connection with the Children＇s
Progresaive Lyceum，seema to be thergreat
practical work ofthe age．It will sot only at－
ford an asylum to the invalid，where angel sym－ pathisers can reach them，but it will uofold，ed superior to that taught in the＂Books of Physic＂ or conveyed in colleges in the interest of theol
ogy．And those souls touched by angel fingeri through our mediums，will become attuned to hose divine inspintinas that when once set in brathing world．
cuides are steadily pointing me and directing gudees are steadily pmintung me and directing
my attention to the brnad West with its open， generous hearts and progressive minds as the proper place to commence my labor．
To arry out the
will zarry ouire the co－operation and aid of our friends in that section，to whom we propose sistance．Our plans are drawn by abler minds than ours，and the details are simple．We pro－
poseto raise a capital by joint stock and doua－ poso to raise a capital by joint stock and dons－
tions，where all who contribute，or their friends by their order，to aid the enterprise，can be treat dat any time to the full amount of the sur called for，to be spplied from time to time to the relief of those unable to pay for care and treat
ment，for after it is once established，the Insti－ ment，
tuitor anter it is once established，the insti－ paying to those stock holders who desire thai time its benetactions can be dispensed to all within the limit of their means．
In this great work we expect a response frow
all noble minds who desire to see a practical re all noble minds who desire to see a practical ro－
ligion worked out；and our holy cause，that lifts man in his lowly estate in the tlesh，Into the angel world，adranced，until all mankind strike hands with the heavenly throng across the River，and unite harmoniously in the great work of spiritualizing the race．

## you，that the watchman In his visits may have

cheer．
Erie，Penn．Jan， $18 t h, 1869$.

The Deelaration or Princt plèn and Const－
tuthon orthe First Heforma spiritualthet So－
elety or Keat County，Michigan；Formed elety or $k$ ent County，
December $26 \mathrm{th}, 1868$.
 Nond















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Out Guildxen．

|  | The auntie that writes this atory tbinks that such pious people are wicked and naugbty them selves sometines，and chat there would be no naughty children to tell wrung stories，and quar－ rel with each other，and act very eellash if there were no naughty＂big folks＂to set them the example，and who do not do thẹir duty by the litule ones，or treat them at all times with juatice and kindness．I do not think any dear child was ever made any better，or happler，or more truthfal，by telling them stories that do not con－ tain a possible truth，and which thoy must some－ －time find out are wholly false．And I think all such atories must pass away with the false sto－ ries of＇Old Theology，and all other teachings founded on wrong ideasyof God and man and the relation we bear to each other and the world． <br> So when a little innoceat child stands by my alde，or climbs into my armes，and says to me，＂I wapt you to tell me a story，please do，I will be Juat as good，and just as still，if you will tell me a liuke atory．＂When I listen to the pleading volicf and look into the earnest，triuthful eyees，and think of the new born sparitjJust awakening into |
| :---: | :---: |
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| ar aunt ymon |  |
| week the kind editior of the Jourasar take a litule atory from another paper for the boys and giris to read，whose parents is paper．Now there is one Aunty that little children dearly，and sbe thinks the ones that belong to the Jourasal should a story of their own，and not have to bor－ any other paper．Perhapa your parente ot all of them able to take a paper that is |  |

made on purpose for children，and for such ones
we will see if there is not something just as good
lef left as for the favored ones．
our hiouse an old lady that we children called Gandy Benjamin．I suppose the name Gandy，
wnof Siven her by some litule prattler that could nof ssy．Grandms．Where she came from，or
whene she went from we did not know．I sup pose she wis a poor old lady that had no home
of her own，where she could sit down quiet and happy，to think over her long life，or rock her－ the house when sbe fele the need of exerecis．
She may have had relatives who let her stay with them，and who were $k$ ind to her，but all that I can remember is that she would come to
our house about twice a year，stay a few days， same way．And I remember too，that she said she liked．to go whiere there were，good little chil－
Jren，so I know that she loved them．Poor old dren，so I know that she loved them．Poor old
lady，the stronget love of her life had come back to her in her old age，to give her a hutle
happiness and make her heart feel warm－when all the worl／was cold and dead for her．Now this was forty years ago，and I s little singing．
 all over my shouliders．Now，I wear
flowers in my hair just as she did then． Almost every one who writes about or for
little children，seem to think that the prettiest and best ones have bright blue eyes and golden hair．Now I think that little boys and girls，
with black or brown eyes，and－black hair of brown，with or without curls，are just as smart，
and just as＇good，and as pretty as the litule blue and Just as．good，and as pretty as the litule blue
cyes，Iam not sure but that I think the black yes， 1 am not sure but that I think the
cyes are a litle the smantest．I will leave my
litle readers to settle that question for them selves，by looking into their mirrors，and among all their litle companions and play－mates，and martest．The blue eyes and tlaxen heads， Ibe black eyes and black heads．
I don＇t ksow what wis
Gandy Benjamin＇s ejes anil hair，when she was litue happy child such as you are now．I can oand plain，with a large white＇ketchief pinaied
around her neck and across her bosom，such as around her neek and across her bosom，such as
all old ladies wore at that time，and just such as all old ladies wore at that time，and just such as
the Quakers and Shaker ladies wear now．Her face was pale and sad，and her poor，faded eyea
wero often filled with tears；thoughshe always spoke to us so kindly so sofly and so pleasantly Poor old lady，I think her beart was full of sor－
row and sad memories，and I fear that we often teased her and tried her patience，when＇she was
needing a quiet reat．Her advent was hailed necilig a quiet rest，Her advent was hanied wo little sisters and myself，mede haste to gath．
 sure that in some mysterious way she would Children in those days did not haye the privi－
leges and blessings they have now，and her make the most of what they did have．No pa pers were made for them，and but a yerry few
or the older people．Anid primers，as the tory books for small children were then called were very scarce indeed．So we had to hook to
the dear grandmas，kind aunties and uncles urses and mothers to tell us stories．
So when Gandy Benjamin came we had
feast that must answer till stic came again，I the stories，niy sisters fared better than I did，
Dest Gandy wid a greal many Fairy stories， thich my little sisters enjoyed very mucb，bu when at the end of each story the usual question
was asked by me，＂Is it all true，Gaody，Certain ware？Did you see tall happen yourselt；and
know all about if＂When an was given，and I found out that it was a story made out of nothing．Jost to please litule inno－
cent children，I was suspicious and indignant， I wanted a true story then when 1 was a little
girl ；I wanted nothing but truestories，or whai girl；I wanted nothing but truestories，or whai
might be possible，when I got to be a＂big girl．＂ nd now，my dear
iories that can be lived ana acted out every
Do the precious children know that they are
acting stories everv day they lixe？And how would the little black eyes，and blue eyes，like Shave all they say or do，w．inen down ever read．There are so many false thinga in the world，and so many people that tell wicked and wrong stories about each other，and about God bere is nothing good and true and pure left in his world．But there is；and I think there is nothing so good，and uo beautiful as a litul
child． A great many people talk and write a greal The auntie that writes this story thinks tha selves sometines，and ctat there would be no and vere no naughty＂big folks＂to set them the ones，or treat themat all umes with jastice an I do not thiok any dear child truthfal，by telling them stories that do not con－ me find out are wholly false．And I think all such stories mast pass away with the talse sto－
ries of O＇Id Theology，and all other teaching lounded on wrong ideasjof God and man and the So whe arto each oher and the world． alde，or climbs into my armse，and says io me，＂I Juat as good，and jast as atill，if you will tell me
liule story．＂When I listen to the pleading think of the new born spurikjuat awakeniog into
 muchin mas taugh and cys，sing and anrow my very bear acheo And I Ayy．＂Yeed dear

 Yoon enough． 1 will ppeak to toon of whaty you
 Berjumitatalut them to me．
 nef

．$\%$ buy a bird for her dear chilid．It was mare
than she was able todo，to get food and shelerer
for herself and children．And it caused ber for herself and children．And it caused ber
vuch griet and many tears to be obliged to de－
ny nuch griet and many lears to be nbiged to de－
ny her little ones every indulgence－and gratif－
cation， cation，that was so freely
playmates and companions
Poor Etle＇s heert was almost briken，and I
（hought just as she did，that it was too baid the thought just as sbe did，that it was too baid that
some people and some childrea had＇so much more than they could use，and thought nothing of wasting and destroyling＇that which would
give poor little children an ibundance and give poor little
them so happy
She soon came to me，and one would think
to look upon her sod face and tearfol eyes that
she would neversmile again．With a few mag netic passes over the hair，face ind heaving
bosom，the clouds cleared a face，the swift beating of the little heart was
stifed．She knew she had found a friend that stifled would give her all the sympathy she needed
Aud when I wold her that my own dougbter，
poor，sick，feeble child，had many times aske poor，sick，feeble child，had many times ask
for a canary bird，had shed many tears over th apparent hardship of being denied the fyor，ber
feelings were at once enlisted．And when I nisked her if she would like to hear the story of how 1 had tamed a little wild bir，with a neer
full of babies，without deprivingthem of their lib－ erty that they love so well，and how happy it made
my poor，sick child to feed and watch them＇and my poor，sick child to feed and watch them＇und
hasten to their sweet songs，her face brighten－ ed up，and she was her own cheerfol，happy self gain，und asked with eagerness if I thy
＂Sie could ever tame a litue wild bird？＂ Now as the story interested Eme so much，and
has given her so much to tolk and has given＇her so nuch to to talk and think about，
this winter，I thought I would write it out and send it to the Jourasal，and see if our kind，good brother Jones would print it for the little folke so in this letter I will only introduce myseif to you，aud next week send you the story of the
litue widd bird that I tamed for niy poor child． it is all true，und tappened just two years ago

Tar Gibbon somewhere remarks that man is
the ouly，animal which can hive and multiply in every country from the equator to the poliks and and
that the hog seems ow approach the nearest to
our species in that privilege．

## SPEAKERS＇REGISTER．

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|  | Mres．Auguata A．Corrier．Addroes，box 815 ，Lowell，Mase． II．T．Oulld，X．D．ESF Race strees，Philedelphis，P4－ |
|  | J．P．Coalee，M，D．Addruen Box 1374 Otava，III． |
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|  | Thomas Cook＇s acdrese is Drwwer 6023，Chlcago，Llls． <br> Albert I．Carpeater．AdArees care of Banner of Lighs， Boston，Mass． |
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|  | Dr．B．O．Dgap，leeterrer，cas be addrewed Roekford，ni． |
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|  | on avenue Chelises，Mase，or an above． Men Lasrs De Force Gordon，Ban Franolese．Oel |
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|  | Aehmond，Ind． tail harther motion，Permanet addrues Troseere Otty， Whate Pine Dietriet，Tander Oa，Novida． <br> Dr．I．P．Orices．AdAruee box 18s，Fort Wayay，Thi <br>  |
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*कeligio-Ehilosophical Journal OHIOAOO FRBEUABY $20186 \%$. OFFICE \&, SS $\pm$ 8s DEARBORN ET., SA FLLOOR.


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 S4. Dumand tumi Catera ni
 The hassor God sesmoilateded urough mani io
 roie of tection, bout the haws of god that ane



Confucus once sald: "Mran is a two-Fold
 that it is is imposible to reaist them without both
nuffering therefrom." His

 owd how quick her child in emibryo receifes
the bligtuig effects thereof. The bad effects nrising from seoing the clisgustigg animal, nat. urdlly seek the most delicate porion of the
human organism, and, probably, if not exhaustd there, the action would be so intense as to
 that ts concentrated to some extent on some portion of the buman organism. It can not be
otherwibe. In hatred and anger, look at the and clenched teeth; in pure lore and virtue, ance, sad upon which davces s sweet, joyous,
happy amile, all aglow with tbe beaty and resebiness of miniting, tinged with an expresion that tella plainily of inward plesesores; in treach.
ery, look at the downcast eye, peroous tremor, ad an appeaminco ach af of life and you will fod that it produces a certain, tfitet which his
 in electro-element derived from that from which
 the virious parts of the bidy, producing certinin
effecese thereon. The thought of a delicious
 while the thought of a loathsome worm sends
with lighteening speed its electroelement to the


 wespelided by the electrr -liemeng of the thought derived from the good pewas. $A$ mother reads is an
letter, sho glances at the cuntents anticipating letter, the glances at the contents anticipating
bad newa Sbe reads a paragraph where tit ayys
 ick, and finaly died, his last words betog.-
"Send fiy loye to my dear mioter." Ste fille from her chair, seaseless. The thougbts derived
trom that leterer were cbarged with a trange, yet polent electroelement that acted Mollently on the blood, causiog it to rush wilh fearfol
vollence to the hend. Tbou ght originate
Thou ght origisiates in a certain manner: Itis
 flonly dissipates our own aystem. $A$ hlought if
first tormed, then sustained for a sbort time, and finally dissipated in accerrdance with natural laws. An image is formed ion the retino of (tbe
eye, the eiectroe element arising thereform erring the optic perve, communaicates with the
mind, forming a simlar imgen therein.

## amgeioan associatio

In the thirty eighth number of the Preent Age, Col. Fon, the ediditior of that paper and Pree
dieat of the Amercan A seciation of Spiritual.
 "Where the money gnee"" says:






We are prepared to back up all we have salid,
and $s o$ far as the question of veracity is con. cerned, we wrould quy that our intormant tis sil.
 sociation of Sppritualistic His atatement tol

Cmenco ILlusons, sanci otb, 1890. S. S. Joxss:- 1 stated to you that Mra I. F. F. 3. Brown had informed me thats he was an
agent for the American Asseciation of Spiritualages and that her compensation was ereventy.tre
dollars per month. This was the extent of my statement to you, nothing more br less.
Mintrox $T$. Pstrase" That the lady he refers to is one of the ofllers
 may puder the pretence of beiog an agent there masy under we pretence of vily an apenation of
of as well receive a monthy compenation
seventy. ive dollars, more or lees, as Mr. Peters' informant It lhey, nor neither of tbem, do receive any
compenation under any

 can, under the consitution of the Astociation,
recive compenstion. Spiritualists are called receive compensation. Spiritualists are called
upon is sustain and contribute their fands to
 Iofluence to ouss members of fate organiztitons from memberstip unlese theb iddividanlly contritute five dollara a yearto support thas "Amer
ican A,s xiation of Spiritualisa," It is high time that Spirimelua tean to where the money goes
 Manar then het will discuss other matters pertaining to this mame subject.

## cLosk op thy volvie.

 LIalo-Puliosormical Jocnsx.L. We have he
bored incesantly, throwing our whole soul into bored incesatanty, throwing our whole sool int
the enterprisee ; Bod now have the agsurance and congratulatory approval from the gr at mass of our readers, throughout every State and Territonot only a welcome weekkly visitor, but that it meeta the expectations and demands of the most
thoughtrol, philonphice and scientife minds. thoughtrot, philosputc and scientite minds
There is no paper in America that tricudes There is no paper in Americas that toludees does the Jounsal
Spiritanalism, In its yery nature, is based upon
the principle of life. In that priciple, all cience and ail philiosophy originates. Consequently, If we teach a truthful system of relig. ond it muss be ta accorriace with ecience, wia
philibsopyy and sound reson. To that work nar paper
devoted
With 1
With the next volume we shall, with the experience of the past, hope to keepp our readers
supplied with all that can be reagonably expectThin the lioe of thought above indicated. That we hape and sanguinely expect, a in every reasonable way contribute to its zup
port, we most unhecitating/y oflrm. That they pill wo most unhestiut of ofly aifm. That they

will dit as a mater of jasice and plesure, we | believe. |
| :--- |
| That | That we tave thas fir met the expectations of our trial wubseribers, and that they will renew

their subberiptions at an carly day, for four agementis us that we shall most deeply appre ciate, and for which we sball ever mapolfat proper gratitude.
One
dxlur from
ers will give the cach one of our trial subseribers will give them tho Jouns.a. for four moniths, in nddition to the for time of three months as
trial suberibers. For renenns stated in our hast number, we sball be pleased to bave renewals an
toon as convenient, for a foll year, a half y yar or one third of a year, as may be convenient to
the subseriber. That all will exert themselves ${ }^{20}$ get their neigbbors to try our paper, for three monhls se really hope. A llity effirt from each
ono will be ot great beneati to the JovasAL and to the cause of truth.
For two weeks longer we stall keep our prop.
oition open for trial subcribess as heretofore, in those who have not yet taken the paper, for

## shortsviles.

An annnymous letter, writer from the above named place, anter ranting and puming ine
parpoise; denouncing splritualimem and the Jocrasal. and informing us that our trina wub
ceribera at stortavile will not reneyfor the Jovexpal: interrogates us in regard to our crean and the credd of Spiritualista,
We have to inf
Which iss finality, is the tuing we have not got We neliber have nor want one. The mlsion of Spirtualism, it part, is to pulverize all contrnet
ed credde and present, In lien thereot, the re igino of common.sence. We would recommend ent of S Shotyville, to be taker at Ant, th Homes.
pathic coere pathiceoolises
 Spifittoalism.

## 

 or the " $F$ irst selectet of pporitualists of Clica ${ }^{\mathrm{ko}}$ " daring the month of March. day. The morning lecture was a general expo spiritualle teo it sempinualiso sid knowleege, of the gpiritual ; to particular at ooes of fact, a
phy and religin!
First the phenomens, then observation, thus knowledge; which by classification became cience ; from the facts of science logical infercace, unfolded philissophy, and whe
fruit of both, was a nataral religion. Religion Tha a perception of the divinely good, true and
beautifal; and an appreciation of our relation-
 opectrum of the dirine logos, its radiant inspiration
the "light that lightett every man who enmeth nto the world," "The kingdom of Heave pination, by study, by reason, by contemplation, losophy required by the nation and time, by the age and worjd
In the evenin
In the evening lecture, the speaker sald: The apolngy of Bratus was, "I loved not Ceaser less
but Rome more 1 " I love not the church the less, but humanity ty of the iustitution ; but more the truth ! have no quarrel with the old; let the dead and dying rest, it needs more courage to meet a live
lion, than to kick a dead jackass ! The world is fall of ginnt abuses, reform is constructive clast and fonl killer! but we have no right to ecar down the hovel, unttl we build the cotrage.
Americans are theiste. We lie on our paltry small change: "In God we trust" Not sol our
Almighty is the almighty dollar, our trast in odman guns; our creed, "hurrah for Grant!" Authority is legitimate, men have been better
or dngmatism. Every syatem develops one idea, the idea of Spiriluanlism is univeranal har mony of sun and powet. Tyrancy is for slaves,
and does them good as long as they are fools enough to stand fit We know too much to be restrained by authority, not enough to make
ourselves good for the love of right, Spiritualourselves good for the love of right, Spiritual-
ism arrests attention, diverts from materialism, demonstrates immortality; eatablisbes the sig. nificance of life, and unfolds a universal religion. Religion of Americuns, is to be American not
motic! Ilinois is grester than Judea, Chicago exotic! Mlinois is grester than Judea, Chicago
better than Jernalem, Boaton more than Athbetter than Jerusalem, Boston more ehan ath.
ens! God kept this continent for the grand experiment of freedom, and here all the world Salt Lake puts virtuous New York to the Uush. There is one ides we all agree to, white, black,
red and yellow: te are all in a measure Spiritual. intat This idea will grow and in time we shallinse out of our atheistic rasterialism, and become
united upon Spirtualism, as the Great American united upo
Religion.

CHILDRENS PROGREGSIVE LYCEUM We have always felt our daty, as Journalists, in be in the, direction of reform. Hence, we
bave from time t) time taken sides with institutions of a progreasive character, and we freely humanity, commands more of our sympathy and eateem
um.
A.
. um. J. Davis, by the ageney of the denr invist-
bles, inaugurated, in the Children's Lyceum. a movement which in its growth at every stage proves a power for good.
We look niliturally enou
tree of Spiritualism, snd by the fruits of Spiritualists judge them. So, likewise, do we look for the fraits of the young Lyceum-tree; and it is
gratifying tosay that the fruits of the last named tree a se truly good.
These uflectinns
These uflections come to us after witness. ing the exceedingly unique and well arranged
entertainment, which came off at Library Hall, in this city, on Toesday evening, the 0ih inst. It was a great success in every sense, showin hnw devotion on the part of the efflcers and ch.
dren well disciplined, cir be exercised to the n $\mathrm{B}^{\prime}$ the of member and all who ming' in the magic circle of Lyce-
um progress.
The chidren ware dressed for the Tbe children wire dressed for the necisinn
tastefally, and In the tablesux, which by the way were of a charncter not io be surpassed, and in the songs, duets etc., looked lovely
mogramme for the evening, but to give nu readers an idea of the great work in the field of progress which these Cbildren's Lyceums are childrea, of all Lyceums, in Impmoving every np portuintiv to galin cultere and really prove them.
selves true to the prinetples which should gorelves true
ern them.
It muat have cost an incalculable amount of la bor to drill the chlldren and get' up the pro
gramme in every partlcular, wbich gratited the large andience assembled on Tuesday evening We could well wish that the sustainers of Orthod, S Sabbath Schools could have been pres
ent, eapecially those who think Progreasive Ly ent, eapecially those who think Progreasive Lyy
ceume "deviliab," or to draw it mild, " lmmor Nothing enuld be mare chaste or in better the repositiory of infinite posaibllites." $A$ child is We further see in the chsmeteriatic, entertalniment at Library Hall, a beautifal evidence of how a first clase programme may be filled by
members of the Lyceam, withoat the enat ot members of the Lyceemm, withoat the enat ot a
single dollar for foreiga talent. In this we have over Sabbath Schools st, that the former really draw out the native talent of the chlldren, and develop them pbyalcally and apifitually, whilo
the-datter "cramp, crlbbin and confine"
young ides which is not permi
yond the mark of Orthodoxy. Well done, Chicago Children's Lyceum! Yo have fought a good iggt, and are making your
calling and election sure. A little while and calling and election sure. A little while and our influence shall be felt, as the glorious rad.
noce the Sun, warming the souls of all who come within your genial aphere.

## 

Bro. Lyman C. Howe writiog from Corry this place in March, on the following
Reasded. That Modern Spiritualism as inter preted by Spirita and Spiritualiots
strue and as sound as the Bible." He forthr says, "I want a conclse, brief deeteading Spiritualists as I can get. I will give my wn: Jtodern Spiritualism is the key to the oor of Heayen, which when fally understoo Godliness' real religion in'patural law and develop a knowledge of the soul'g identity after death of the body, an 1 emable us to rcceive in-
relligence and demonstration of immortality He says, " please give me your definition Our reply is, all we can concelve of as havibs,
an existence in and upon all spheres of life, ust of necessity be pervaded by spirit, conse, nust of necessity be pervaded by apirit : conse-
(eventy, in the language of Bro. J. H. Powell,
Spiritualism is Life and its issues."

## JOETET, ILL

lace, says:
"Weare enjoying a spall season of Pentscost
-W ans Wrough the mediumghip of Mrs. Hannah Morse Wouses, in which a deep interest is being manind found that the members bave come in hrough a medium cannot be gainsayed and that they get mote and better food than at the I feel persuaded that circles, Judiciously and barmoniously managed, are the atrongest levers
or the use of our spirit friepds in developing

We bave in prospect the development of some rare mediumistle powens in our mildst, and I spent of it.
I spent a very pleasant hour to day with $\mathrm{Dr}_{\text {r }}$ S. Hayward of your city, formerly from and energetic worker no one need expect to ond. He has been very successful in treating the alck here
true colora."

THREE MONTHS UP WITMGTHE FIRST
FRIAL SERSCRIBERS. With this number of the Jounsal, quite a nurmber of our three months trial subscribers,
term of thirtcen numbers are up. All such are cordially invited to renew at once, by doing so
they will get the first number of the new vel. hey, will get the first number of the new vel
ume, and succeeding numbers complete. Ifany one has failed to get all of the papers, they will riite for renewals and it shall be made right Those whose three months are up, and do nit list. We hope we shall not be compelled to dis. onatinue a single paper that is now going
lover of truth. Remember we will take an Dewal for four months, for one dollar.

## H. POWELL.

This gentleman, formerly editnr of the Spir-
itual Times, who has, for several years been pmominently before the Spiritualists of England der calla oo lecture. Ho' was engaged by the spiritual Society of Terre Haute Indiana' for twelve mnnjhs, but, owing to that Society no ell is again in the feld, apen for engagementa unday this clty.
He may be addressed, caro of S. S. Jones,
Reloto-Pulosonical Jounal ombe, Chicago.

WILLIE F. WENTWYTR.
The above named youthful.medium and lecMarch, at Stoughton, Mase.
We are happy to sas that this young man ha
very indication of soon one of our very best mediums.
He
He has our heart-felt wishes for prosperity ing rehersal of his mediamistic, experience, made a
minds.

PETERS MUSIOAL, MONTHLY Puhllabed at 108 Btogadway. Single onples
thirty cents. 83,00 per annum. The sbove named work is upon our table. The pusilibera ssure the public that they give, in one year,
guaic whleh would cost, at ordinary retail pri Every lover of
Every lover of music will do well to eubscribe
READX TO ANSWRE OALES.
Brother J. T. Rouse informs us that he has
cosed his labora at Galesburg Illinols, for the preent ; and wibhes to say to his iriends and the Spiritualists of the Middle and Weatern
states, that he is ready' to make engagementa wated, that he lis ready them make engage His addrees is Box 148 Galesburg III2

## samuel t. youne

Writes us from Fort Dodge, Iowa and in
formo vo that be will recelve calls to locture in
hate clty, and along the Duboque and Sloux that elty, and along the Dubuque and Sloux
City R. R. Addres hlo, care of E H. Gregg.

A new sociefy is society. Just organized and is to be known as "Tbe
Holden Holden Bpirstual A ssociation." They bold cir-
cles frequently at wbich they receive some soulcles frequenuly at which they receive some sool.
cheering communications from the other side. They are patiently awalting their tarn for a

DUTCR GROVE WISCONSIN
We have names of three month'siubscribers
Dutch Greve, Wis. The package is returned at Dutch Grove, Wis. The package is returned
each week because the Post Oflce Department known of no such place. Iet sany one who can J. K. Stipley and E. C. Parker get their mail matter and oblige.

## onarga nursery

In another column will be found brother Perkin's advertisement under the above head-
Ing. The ,
eason of the year bat hand for trans. planting trees, shrubhery, vines de. Brother
Perkins is an honorable man, and our friends annot do ber tinh to correspond with him for supplies.

## soni conwin.

We take pleasure in adding is our speaker's Weare personally scoquainted win, and know hum to be a man of fise nbllities and rare inspirational powers,and we cheerfally rywhere. the tieods if te cause eve

## MRS, SARAE A. ROGEBS.

Brs. S. S. Chamberlain and J. W. Wohler of Privecton Ioma, write us hignly recommending Ste can be addressed for the present in care of

## HENRXC. WRIGHT

The above named Brother, gave as a fraternal
call on Thutaday, and informed us that his address would be as followa:
Lotus, Ind, uotil the 6ith of April; Sqlem, Ohio, from the 6 th to the 20th.

OAN SUPPLY.
We can supply those whose trial term of thrce renew immediately. Wé have cut of all that

MRs, M.J. WiLcoxsōn.
We learn that the above named lecturer is to apenk in Rock Ioland, IIL,the three last Sundaya in Marches,
cz Spirituelle or Questions in Development, by $\Delta$ shy M. Laflin Ferre
office. Price thirty cents.
RTrir The Mount of Oliven has become the
property of the Crown of France.
DR. D. C.DAKE, THE HEALER,
Wiil be at Kalamuzno, Michigan, on the silx-
teenth, and remain twenty dayy; from the ninth Michigan ; a: Marshall from the ffeeenth to the wentieth ; and at Culdwater the remainder of month of March.

Tug New Illdgtratkd Edition of Wka. orkR'- Dictiosant.-This seemingly dry and certainly ponderous book has its peculiar
clarms. Here is collected and tersely see down
a vast quaitifly of various and wefol tnowl edge, such as ss indispentable to educated men
and womer. Hereare an hundred snd fourteen

LIFES UNFOLDINGS. WONDERS OF THE UNIVERSE
REVEALED TO MAN. By the Guardian Spirit of David Corlesas
S. B. JONES, Raliono-PmLosopiteal Publisitiso Associa Tbe Mediam, tio his sadarestast tibe parnesays


 cated farmer, far mdranced hy years. He He kks The Introduction entitled "The Unvallitr"" treato Onfoldings.
He alos otands at the planacle of all orgaolzed
Life lo the andive parity of all things. On page twenty-four the anthor treats of "the
way mediums paint livensees to the true order of way mediumo paint thensectes lo the telences. In part second, onder the general tead of mys Lerlow Revealed, the anthor treats of "How Mankin

 This work ls sestly got up and constits of seven(5.three closely printed pages and we beattate no aportant subjects, a fow oaly of which we have bave seen.
The work will be sent by mail from this oflice to Addroes, 8. 8. JoNEs, 8 Dear

VLNE COTTAGE STORIES. PLATINGSOLDIER

THE, LITTLE FLOWER GIRL THE ORPHAN'S STRUGGLE, By the Same Author.
S. S. JONES, Publisbe
Rehon-Pquosopmeal Journal Opyicz 8 Dearborn St
The above namped uttle works of about thirty pages each are freed from the prese and belong to Chlldren's Progrealive Lyceum Llbrarles. Mra. II. N. Greepe ts one of the most popular
writers of the preesent age and eapectally sdapted Writers of the proseent age and especially sdapted
to the writug of popular liberal books for Call-
 at of course their tone and philosophy will com-
prise theit sale pricipally to the farilles of Spirttprallote, Lhererallots and the Childrea's Progreasive Lyceume. Ave and will be seat by mall og recelpt of twenty




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\section*{OVERWHELMING

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hean la oneear, Weaknesn of the fyec, wo that



 for twenty yearn.


\section*{SUCCESS

## SUCCESS <br> \author{ GREAT SPIRITUAL REMEDY, MRS SPENE'S DSETTIVE: 

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## SPIRITUALISM. <br> shinualis.

PLANCHETTE: COR, THE DESPAIR OF BOIEIOE,





REAL ESTATE AND LOAN BROKERS,

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THE WHITE BANNER.





> NEW EDITIONS-JUST ISSUED.
PRICs REDDCED.
Children's Progesslye Lyceum
Manual.



 Hernin



 Tis.



## Eominunications from the eluntr gitt.




## 


invocation.
Unte Thee, Parent of all past, present and
fature thine the all prevalling, ever-miodfal ana never-ceasionk power-actuating every thought
and motion-developiog and unfolding in wis. dom and truth every immoral soul. We realize in part, Thy power, and feel that everything is we tes children of IIsfoite parents ponseses that wistom.
 and with the contentions and discoirdant feel. iogs manifestod one towands anotber-war
with tus devatationas and bornort-all, yes ali these, are Thy works, ob, Luttitite Parent of
Light
Yet above all ibeese we find ard realue the Yet above all these we fad ard realue
beautices will which Thou has surrounded not he llowelk, the birde, bee glorion-ticee are great-
 guided ty to wisdom of our divinely loving
garents have power to expel all darkness and parents have power
gloom from the soul.
May we all realize that we are the ebildren of Thee, oh, our loving parent, and may. we love one another, and ever bave ingeribed upon our
bsoners, and live up to the onto, Do unto
others sa ye woold that they stoold do no unto otbers

## questions and answers.

 aut a previnous probstion of tin pod suffering ? holineas useflal for that purpose? Their morld wide we
would indicate them to be teat leat s a eecessary cill, if int a positive good. There might bo
nore radical remedies, but are not these best tol present for society asi

> We migh say that every wing was best peiety as it is. And as all time woild be tor society as it is. And as all time woild be
present time, wo we might my in oll time, that they all have their own peculiar mes,and certala. If contribute a greas deal to the happiness ofin Q. Witsessigg a masicilin's "Eearice" "lately, spirits were conlederated wilh the operator.-
One marrellous trick was called " "i spirit man.
 Are not manay magicisass merely or mainly poweffal physical mediums?
sical mediums, yet no more poowerfin than many physlal mediums of to-day, that clasm to b Just what they yre-s.timply tbe egenis or instruThey perform their misston well, from the faet hat titeads a class of minds to perhaps, would never give spicitualliom a thought, were it 'not for that Again,
 tuman so fict of the tuture state of existencoewould thast lodividual lose any of thise powers clatim that they do not, for you can readily see ow it is, that they wopld perform through n orgaism,
their own.
progreest.
$A$ There es nothing which must of nedos. ty be cartain. The grater the experiecoce, the within. Ir individuals would only think what
 condemn individuala for Lheir soces, tor that might wonder that their compontitun, their or. ginaration, required such experieoces for their
unotoldment, yet, at the eame time, they would not feel to coopdemn them for it. We will gg :
tule furiber, and say that even condemnation is
 the individade condemped. Why? Becaump it hape, evew thought, sew ideas. There to never an effect without \& cause proceeding it it io
everythigg has a cause and everyiniog has an

 reanl!

## WHLAAM HBNRY NORTEROPÓ

 (The miend forwardiog the two commoneses.tions followiag, from Alibany, New York, will




MIn Eniron:-Allow me through your columps to fopak of my departure and aliso to say
to my ffreds how Thankfur I am that 1 and

 and dwell with our friends of earth. Our homes are whereverl our condithos, make them. Will
you seed one of your paperi to my mother in you send one of your papers to my motber in
Hasville, Chittinasogo Co. Address Samat Loui${ }^{1}$ I pased from the form after ari illiness of six twenty-nine yearss of age.
Th, my mother deas, yourngr OA, my mother dear, hours of sadnes, thow
 spirit home, thy weay ysoul will foid rest be
youd the mundace life. Gently on flwery beds of ease repose thy spirit form in a home of
sweef her swet bill be Then chase the fallen tear from
all thy cheek, and let the koowledge of there eter.
nal nal cruths cheer thy on ward patha witha frum
and everiastiog faiti, reach forth for more ligte more wistom, and it surely will be given thee, I am ever your affectionate, soi.

## MARYL. GORDAN

1 wns from Mancheeter, Muss, - pased from
carthilife 1856 . Wha tirteen years old; died of scallet fover: alkk, ooly ten days: came home
from school with a suere beadactie, my mother sent, next moraing for the dinctor. He told he I was a rery sick coild, and he would do all he
conid for mes toot be falt as if my cuse was sel. moe be called my father oneade: seving be feen I could not recover. To this remark, my fatber repled:
my child up so poson." " Yes, my friend, frog the frst I had my
doubtes H tis one of thowe manignant cases, that autack the patient with such prostrating fury. person athacked in this manner. I teel it my Derst to be frank with yoa, and if you wish
cuovecli I stall be bappy to consult with whoever you may choose."
My dear filiter was not prepared for such
pews, and was quite over-come with grief
 Carter to call whoever be saw fit or as many, as he wanted everything done that could be, to
save his darliog child; but nothing could be done to save me. 1 was called from sprit liff
and had to go. 1 man very bappy now, and want and had to go. 1 sm very bappy now, ada want
my parenta, who all these long years hare had my parents, woin
no
ppportuity of hearing from me, to know that their Mary io living a happy spirit in a life

 free from all pain, -all
lado of lové and harmony.
beautiful in this

Whittemore Messages. Communteation throumb Mine. 8
her brother, Hearry Whitiemior

Is it not plainly written throughout the entire Volume of natiore that all things net harmonoloss
y, the stara revolve anmund their center, the sun
never ceases its lights not the moon ber beams,
daylight and darkness suceeed each other, the lawsoff life ever the same, blith, death, the one
 sun shines ss brightly at tbe ene time as at an an
other, but you do not alway perceive alike his other, but you do not slmays perceive alike his
benetcient rays. Terppests artie, the heavens are stroudd tin gloom. The mag giticent panor-
ama has hasged,whereas 1 ight and besuty oocee
 the ceraiaty of his reappearancef. When tuese
 positlye certataty that these indiations preseni
but one of the phasea of actual purifcotion. So but one ot the phases of actual puritication.- So
we could point out to you that all wrong doing
is the rcault of the negutive of impertect condiMinkind has a mine of wealth,wthin himeer which you cannot crasho out. Aflect his bodily character, you may, but not the soul, only so thr
as the clods of yooder sempent obstruet and stint out daylight. That you may do, but the
son soon life, wrapped closely with its human en
yfromienents looks out from withia and faintly yrronientst looks oot from withla and faiotly my pisiso doors opened, and I shall come forth mobarmed.
Thee buman body clotbed wilh materialtity,the shoold be carefolly wattend and protected for
the id and faprovement of interior wanteThe germinatlon (formitis nothlong goro nori leeme alowly, therefore the more perfectly, during a long ilfe tige and emerges oot from the clay ro
ceptacle, the booy, until such tume as sul of tien forces aro mell matured, righty developedi; then
the body fta lose e veriag unfolas, sod lets the the body its close c) veriag unfolas, and lotes the







various condilitons, so will he be bodlly. Law by stage,it progresestit oonard and onwari, God olly knoweth wherei The diamood spark, in. nect, or the beanty beccomes dimmed by molds and dampness, but the germ is there, and the Di DL -
ine light and love of God's holy, countenanco an flod at out and retore it to its original brightness. An eteraitit ifloog enough to rigbt
II wrongs add mark perfection upoa all the The of God . he external phase,and develops only from that ut bodify wantz,bodily comforts, external hopé and desires, filled as faras may be, the gral
tion of self, the ooe animating principle. readily seen at first presentation than the finer ore delicate, really more beautifal interiors- You will always find this to
Witenss it in the leaf, always lovely to look pon. Deairoy the outer fabric (eellolar tissue) the surfee, complety hidien from sigbit 58 . rail and delicately beastiful, its tiny threads in erface as no weaver cas understand.
The inner man or spirit life is of a
The inner man or spirit life is of a more dell-
cate organization than even this. Scarce per ale organization than even this, Scarce per
ceptible to the finest and moot sasceptible organlsm of these spheres, while yet th remains a itself at dissolitition of body, baving scarce ac quired a form there, still it has a form even now ry,gasenus in its nature as to pat forth is feeliss in every direction tarough the ioterstices of is you can offee, hestr, and feel through the dif-
 contains no elements of susceptiblity onfy as it draws upon spirit, tor all these. The inaminate rom, experiences nothiog ; hevke, we learn thi fact, hast the body is only one of the conditions than the deshy portions of lea. Unul aner dise solution, the emotiona hie ives in the sensan
tions, having tittle or no semblances to human Sorm, otherwise than as you see it, therefore, its filght and can do this instantaneously, or be more slowly withdrawn, as circumstances re-
quire. There is no such thing as confinement of spirit when all of its forces have once become extinct. Nature does her work, fuithfully,
truthfully, dc. $1 t$ reorganizes itself at lon with the same certafnty of success, thai wss of gravitation bind all thinga to its center or aturaction the one particle to the other. The
planetary bodies pursoe the course marked out ravit with no greater unilormity than man gravitates the the sphere or actuon, the best fittel
his setual endowments. The growth of biody acilitates growth of epirit, but opens not all the
venues to its succeasful cultivation by mere normsl growth. The pupt1 becomes not the unless he pursue and follow out the privileges
of said inativtion. of siid instuathn, The phisupher revels in
the briging tolight hiden truths, wapdering
from old beaten tracks into new selence, seeking after fresh knowledge continuaily. So the soul would you give it all the freshness and vigor of
matured, bealthy adrancement, allow it the privilege of seeking for itself knowledge in all Man is immature, but not wrovgly developed properly cast in mold of human'organization.work, never the commencement. Bear- this in mind always, and you esve yourself much
trouble and netdless aaxiety. Behold the world cordmg to its size and powers of improvement, owly advanciug. And so of man, according to the gre
ing.
Great
plainly vid Great changes, rapid improvement more
painly visible ft the short : lived, transitiory, eeting productions; but gradual, consequently sonlng forees of god-like man: it reveals strelf now and hen of fint glimmer of a far distant star, but it ie the iving essence of the true unfolding powers of
germ life, and waits oaly the right conditions germ life, and waits oaly the right condition
that the true germinatiog process begins, and or flower ot spirit progression.
Every man and woman has this natural for:
mation within the very depths of their being ad could not come into life without it. No more can you enter Into another sphere f spirit function, more than you can tecome an f spirit function, more than you can become an without the natural body.
The life of the spirit, or matertial formation of be zecond sphere, is aralogoust to, llike unto the
atural or first born body; inasmuch as it. Was creatod wilthin, fashiosed alter, or evolved from embry
Like the vegetable prodection, fold after lita
fold, does in service, and falls away refuse mat Men its surrounding for nutriment. It aub
upher tracts from tis natural element natrition, to
build, and oustatin its developing powers and ex hausts in due time, the outermost, which like dry husk or ohell in released from farther duty and parts or is wilthdmwn from openlog forcee
withlo. Esch
waries of deyelopment possese lese and less of the crade, Imperfect or coarse organcovering of antit se expeedingly bltter to tatate, bu
iss healthy, protectig coat to tiner and sasvory
ward march, more than earth released Continuous attractions and repulaions
Throughoot infinite space, do we m grosed action, but no where fallure.
The child tottering in its. Arst feble to.walk only reassures the litule thing that itean sucoed by repeated effort; for where there no such gift within the espacity of the child, the at-
tempt would not have reached to the trial of strength, and so of goodness, the soul asks for the truthful life and asks not in Win. worn out come into the light and full beauty of eternal

 Marked alterations
constant state of growth, has never arrived at its maturity, but, through all the past ages ba been fitting itself for somethlug better. Each
Cormation has improved upon all preceeding it by regular gradation. In a geological sense, cruntless ages, and during all this lapse of time preparing a suitable place for man to dwell in. Presuming such to be the case, does it not took
ike an absurdity that so short a space of time a he three score years and ten, should fill out the mit of man's opportunities for improvement
Reasoning from cause to effect will sink the shaf of inquiry deep down through all stratas of theological reason, to the plain matter of faci analysis. It ppopeotiere, if it proves anything,
that as the earrth has been conditioning tiself from so far back that we have no knowledge of its commencẹnent, a preparatory home for its
highest intelligence man, that, according to the Ighest inteliIgence man, that, sccording to the
law in -optics the angle of inculence being equal cuon,so shall be goop in the never ending future. And now if yon can solve
the ene problem with safety you may attempt the other. apon earth is exiremely limited, when compared previous to his advent here. Arguing srom premise to conclusion, as we see not
nencement neither do we see the end.
Natural birth-natural death of the boay, but ioe germ or life principle comprises an inte
tior insight which belongs not to our present noldment.
Jisn is Gods noblest work, and interiorly
wells in close relationship to the Father, being the sum-total of all previous formations, the ultimastum or bighest product, the most integral
or culcinating point toward which all things If then man is the focus or central germ of all nimate life, so is God the Divine fulcrum or The one revolves around the other. Mas the ntegral or interior, power on earth. The D
nie essence the Great Central sun or most in The relative position of all thlngs show, their
Thior of fitness or powers ot iction. God and nature, or
causation and effect, the great internal and its

The ever active living principle, and its ceaseles productions, the earth med all its stores, the
eavenly bodies and all that in them is, is the product of the principle we call God.
As you say earth is an offshoot from the great As you say earth is an offshoot from the great
solar luminary, so we say of mas, that be is the And as earth' performs its diurnal revolution on un tn its hat and the same time moves around the un in its heavenly track,so man has his earth)
relations to perform lindiyiduilly (the. axis seln, and an eternal Journey of progresslon to
fill out in continued life and progress around the Mrent entral throve of God. rrived at that period when he can atudy intul ively hiddee problems. He has but to close the anter senses and open -the inner door to soul, to lies imbedded there which your own explora tions must bring to the surtace. The entlerio
breathings of soul are like traths embedded in carth's strata. We search for them, remove the ebris from out the way by successfal toil
belol you have found the hildden treasure. As the world progresses, ight has been thrown
upon its past. Truths, depositied there, unravel anany a myatery, and will continue to unfol hem as you journey along the éartily pilgrim-

desired efficet nf modifyling, and rendering their forms of devotion less rigorous, Just in propor-
tion as the sunlight of true intelligence has fertilized by lts genial mays the barren recesses of civilization. In the same rafto, has their piritual condtion improved and expanded in their appreciation of an unseen source of be neffcence. Tae more highly the onndition of
the human mind becomes improved anil refined, the more closely does it approach the spiritua thace of existence. The more pure and refine
the foutain of intellectual intelligence become the nearen we approach the great reservoir of o commune with that 'higher order of intell|ence, and grisp tbose divine thoughts and asplfection,
dom.
To the unprejodiced mind, does this change most foreibly speak of the on ward march of the apirit or progress, which has, if oaly recognized
alresdy as in oldep time, been beard in the tion of the tation. You can thice its camping grounds an rious journey, impedimenta and seemingly it surmountable barriers, which have required elowly, but surely, has it plowed his way oyer
the breakers, uad trough the turbid waters With a threatening sky lowering above, and an
angry, seas teneath, when threateied by foee Withoul, and lears within, the dove hass return-
ed, bearing tie Olive Bratch. Tuus chered by the star of hopestrengthened by the yoice of reason, she epreads her sulls uaturis hid
bearing the words Truto Reseson apd she nears our store. We hear the soul cheering harmory kno who have tuned their voices in this meseenger, laden with its living treight of inteliggent mindas who have traveled long and endured inhumerable perils by land and sea,
that they might bear to the nation, tidings of we sre to make our final home, and enjoy the
benchits of oar labor, tud receive we reward of our effors, while bere in advancing the true religion, in inculcathy true principles within
the bearts aod mads of the people.

## Crtespondenta in zriff.

Byron Reed, or Kokomo, Indlana, endis us a long
Lhot of autbecribers, accompanaled by the following greethig : is another list of the names of huogry

- Here couks, hungry for the bread of tratt, so lavistly
brokee by your noble sheet. It sis an enviable po food ; thougt undoubtedly, the pooltion, like that

E. B. Tideo, writing from Prarle City, Iown,



## Masec Padea writes: "Among your many correspondents, the remarke


 Ithrow no no retlections opon brotber Draper; it onily siowo the neceesity of prompt pay to austain

 1 wll send you our debate. We are contending on tere existence. He tukes the pooition that all niod-
enamuoleations are recelved through mesomerle
 My poiltoo hs, that, lodependeut of the present
 pendent upos the Devilier

Mrs, W. Samson, of Hapmonton, New Jersey, | Writes as |
| :---: |
| N. follo |
| 1 |

I have reeelved six coples of your paper, but,
I was oo disedppolited I. Two of number olx.
Thine were well eooggh, se they contlaneed
he serpou by H, W. Beecher, oo moral atllities;

 Beecuer. my fitends. fam golog to atk you to try
sid to more. I am a kreat trouble, truly, and there
once odine eitrarge perverilty in the elemento concert.
ing mey gettlog that partleular erraion. I heard
Beecher dellirer that


 warm bearted aod affectloontig in the extreme, asd
0 capable of tudeartog berseef largely within tho

I biope fhe may pay us a louger valt in fature
When our ake mitceal frienids mag Le belter prepared
to judze of ter paefuloese
10 Judge of ter pasfuloeses.
We keld a private seagee afer the lecture, aind
never have departed friede given me such unale-
akable ovidences of theer identity ne through her,
biving names, aceorately; and particulare of dis-


## 

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## single OLUB RATEB:










- inducements to canvassers.











 thons Immediately.
 WHOLESALE ACEWTS:





[^0]:    The valler of Doath
    Eighay miles northoat from Camp Cady; oel koawn and muce draded Do Deatio Yyley.",
    
    
    
    
    
     Illinnojanad Misemuri, came south from Sall Lake guided Ly a Yormon. When near Desth Valley
    a disent broke out in a part of the truin, and
    and twenty one families cung to the conclusion that
    the Mormon knew nothing about the cuantry, so
    they appointed a leader and broke of from
    
    
     themeselves in death under the hot sum. Then the
    
    
    
     ame of Death Valley has boen spplited to th.
    tave The recept Judichal decision in the Me-
    Carthy case, at Now Haven, is intopeting. If
     to the Alms Honse to
    hla wife and oblidren.

