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Truth wenry no mask, bows at no human thrine, seths neither place nor applause; she only asks a hearing.

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#### For the Religio-Philosophical Journal. Apostrophe and Prayer.

BY R. B. HOLBROOK Oh, God, our Pather and our Mother God! Then source of fore and wisdom, life and light; Whose power hath spread the starry worlds abroad, Filled with eternal use and beauty bright; Since Thou hast made us creatures of Thy might, Let Thy all powerful hand preserve us still; Inspire our souls with universal love; Our prayerful hearts with thoughts of wisdom fill; And as with struggling steps we upward move,

Oh, Nature! sun and moon, and stars of night; Oh, earth and mountains, hills and sloping vales; lakes, oceans, rivers broad, and streamlets bright Ye fruitful gardens, flowering meads and dales Ye conscious forms of life that heaven regales With vital broath, and frames with high design; As matter's self looks upward and inhales Eternal Fires, we claim, and yield the line, Cognate in all, of pure descent from parentage divine.

Bear us from mortal life to happier worlds above.

Ye angels! spirits that have risen from life, Through death's dark door, to the supernal spheres, Triumphant o'er a world of peace and strife, Of joy and grief, contending hopes and fears, Now marching up the path of endless years; The chain of love still binds us, and our hearts Turn to the bending skies midst smiles and tears; Not wealth, or fame, or place, or all the arts Of life, can give the joy your presence still imparts.

Oh Man! endowed with mind of heavenly birth, Enthroned superior o'er the world below, Fired with ambition that o'erspans the earth, With energies to do and powers to know; Let thy whole frame with living virtues glow; Let truth and wisdom all thy counsel he; Love, justice, mercy upon each bestow; And for thy soul, when death shall set thee free, Cherish the hope and faith of immortality.

Thou Power Supreme in nature, angels, man! Hear now our voice of prayer, thanksgiving, praise; Praise that Thy bow of peace and hope doth span Our country's brow, and crown with happier days; And thanks for every gift Thy love displays. Thanks for our conscious being, its joys, its light, Its woes, its darkness, mixed in mystic maze; For conscience, trials, conflicts for the right; For home, friends, kindred, spirits, and angels bright.

Breathe through our hearts the spirit life divine; Lead us our neighbors, as ourselves, to love; Direct our souls to work with heaven's design That deeds of charity our faith may prove; Send us Thy watchful guardians from above; Teach us our earth-born vices to destroy; Discerning clear the "serpent" and the "dove," All gifts and graces may we so employ, That, when the birth of death shall come, it come with joy.

### THANKSGIVING DAY IN WASHINGTON, D. C.

Its Observance by the Association of Spiritualists. TWO ELOQUENT ADDRESSES AND A BEAUTIFUL POEM.

In accordance with the announcement, that addresses appropriate to the occasion would be delivered through the mediumship of Cora L. V. Scott and Thomas Gales Forster, by the spirits, respectively, of Rev. Theodore Parker and Prof. Edgar C. Dayton, a large and intelligent audience assembled in Scaton Hall, on Thanksgiving evening, December 7th. Among others, the venerable Rev. John Pierpont, President of the National Convention of Spiritualists, occupied a seat on the platform. The following is a report of the exercises of the occasion:

J. A. ROWLAND, Secretary.

### Address

DELIVERED IN WASHINGTON, D. C., ON THUBSDAY EVENING, DEC. 7, 1865, THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER,

BY THE SPIRIT OF

PROF. EDGAR C. DAYTON.

MY FRIENDS:-In 1611, history tells you, Gustavus Adolphus ascended the throne of Sweden. During the years 1629-30-31-32, the Emperor of Austria, aided by the King of Spain and the Pope of Rome, waged a war of persecution against the Protestants of the Free States of Germany. Sweden was a Protestant realm, and her philanthropic king determined to take up arms in defence of the persecuted. In 1630 he gained a victory over the Catholic forces. In 1631, after forming an alliance with the Saxons, he overthrew the opposing army at Leipsic; and in the same year succeeded another victory, at which the commander-in-chief of the Catholic forces fell. Wallenstein, one of the most renowned generals of the first half of the Thirty Years' war, was then placed by the Emperor of Austria, in command of the Catholic forces; and in November, 1632, the Swedish king fought his fourth battle in defence of his religion. At that battle he fell early in the engagement, but his troops succeeded in obtaining a most effective and decisive victory. The Plymouth Colony celebrated their first Thanksgiving Day in commemoration of that event. From that period to the present, a portion of the people upon this continent, under either gubernatorial or presidential proclamation, have celebrated Thanksgiving days,

But, my friends, to the reflecting mind, no Thanksgiving Day has ever dawned so suggestive to the American people, of gratitude, as the present one. It has been well said, that history assumes its adequate significance only, when regarded as a grand intellectual and moral method-a continuous demonstration of which God constitutes the premises and God the conclusion. Most emphatically may

States, both remote and recent. But this day has been set apart more particularly with reference to the manifestations of the presence of Delty in the recent history of this country. To these, let as briefly revert.

But a few short months ago, and Sherman was pursuing his successful puthway through the Southern States, leaving a wake of desolation behind him; but a few short months since and Sheridan was lighting up the valley of the Shenandoah by the blaze of burning barns and haystacks; but a few short months since, and Grant, with the indefatigability of Hannibal, when crossing the Alps, had established his position, and was making his demonstrations around Richmond and Petersburg. Alternately the people of the country were depressed with apprehension or elevated with anticipation. At times your Eagle was hovering above the land with a broken wing, and almost every harp in the country had a broken string. At other times, joy sat triumphant in the bosoms of the loyal people. At length the more advanced minds amid the opponents of the Government, concluded that it was uscless to continue their attempts to overthrow a Government that was deeply rooted in the hearts of the majority of the people. The consequence was, that peace was declared, and the joyful news was received at the Capital. From thence it extended far and wide. Mountain tops from distant mountains and the prairies, rolled the glad hosanna round. But the rejoicings of the people ceased for a time, in order that the nation might bathe itself in tears. Abraham Lincoln, who had piloted the people like another Moses through the wilderness of confusion, like Moses, was dying upon another Pisgah, in sight of the promises which had been held forth.

But, such as he was, he has gone to his guerdon in the sky. After life's fitful fever, he now journies

"Treason has done its worst; nor stool, nor palson, Malice domestic, foreign lovy, nothing Can touch him further."

"Your country saved and re-united, is Mr. Lincoln's monument-Universal Freedom, its imperishable inscription." [Applause.]

At the time President Lincoln entered upon the duties of his responsible office, what was the condition of this people? Bitter, bitter animosity had been engendered between those who should ever have lived as brethren. The seed that thirty years before had been sown, sprung up into armed forces, and desolation and war were threatening the entire country. From the bayous of Texas and Louislana, from the savannas of Florida and Georgia, from the swamps of South Carolina and the rivers of Alabama, Arkansas and Mississippi, aye, even all along the banks of the Mississippi river, as far up as where the old Missouri, with her muddy mouth gives hereverlasting kiss to the great Father of Waters, was heard the cry of the African, fleeing from the talons of the American Eagle, and seeking security in the mane of the British Lion. But what is the condition now? What is the result of these four years war? What is the result of the policy of that good man to whom I have referred, and who has left his virtues as a legacy to the nation? Your government to-day corresponds with the principles upon which it was founded. Your nation to-day presents to the admiring world what years ago was proclaimed in the Declaration of Independence, which Mr. Lincoln himself pronounced a magnificent interpretation of the Divine Economy. Is there not a fruitful field for reflection here? Is there not in all this prolific source of gratitude? Can any other people point to so many evidences and manifestations of the stately steppings of the Divine in the history of so brief a period?

And now, at the termination of the war, when the bright-eyed Angel of peace seems about to bestow her beneficent smile perpetually upon the and, to such an extent, that any brighter or more future of your country, the representatives of the autiful conception than those heretofore promulpeople have assembled together in the Capital, and ated, with regard to God and humanity, and the have clearly indicated that in the future association onnection existing between the two, is almost sure of the several States, there shall be no spot of pasto meet with the most unwarrantable ridicule. sins retained, liable to grow up into a mountain Such is the claim of Spiritualism, and such the heresy again. [Applause.] And all the people, w reception it has met with from almost every class trust, to-day, throughout the length and breadth of mind. But "the atheist's laugh is no reward your land, some more and some less, perhaps, b for Deity offended," and can by no means affect we trust all the people can unite with this audien in returning their grateful acknowledgments to Almighty pilot of your great Ship of State. I h said all the people—but regret that I must m one exception. It is that of a distinguished r ious Convention, recently assembled in Philadely which refused to thank God that the cause ce war existed no longer!

Again, what a picture does your country 1 nt to admiring and appreciative minds through <sup>n</sup> entire universe! The long mooted que of whether or not man is capable of self-govent, has been tried before the world, and the 1e of the United States have stood the test. Tlople of your country have shown that they ar able of self-government; and notwithstanding terrible carnage of the four years war, and leavy gloom incident thereto, together with bt of accumulated millions; notwithstanding udden and damnable taking away of the firsteer of your Government; and notwithstandie horribly brutal and cowardly attack by perately bad man, upon the Prime Minister of lationcircumstances that would have prostriny other government of the world-nevertheld ur nation still stands, an anomaly in the we historyrising like a magnificent column in ert plain,

reflecting minds in the Universe! [Applause.]

Nor is this all. The peculiarities, the terrible consequences and inclusts connected with such a war, have been horrible in the extreme. War is at best a deplorable visitann upon any people; but such a war as the one brough which you have passed is unparalleled and consequently, my friends, the blessings of sace should be correspondingly appreciated. Beides, your nation being threatened with demotion, the enemies of free government in other portions of the world looked on with hope that there would be an eventual dismemberment of the nath. They lent their ald for its destruction by the influence and by their means. They dodged belod the pretext of neutrality, and labored uncedingly for the destruction of the Government. But all in vain. The wrath of the billow and the torm of the sky have threatened ineffectually and your nation to-day, to borrow a figure, may h compared to an immense volcano. Internal fires may seemingly consume her, but no foreign powe can ever work her overthrow. These internationes and eruptions only serve to throw off the burning lava, while the mountain will stand through all time. [Applause.] Indeed, it may be safel said, that if all the earth were overwhelmed will an ocean of political anarchy, the United State would stand like another Ararat, upon which W Ark of Humanity could

And, in addition to the ct that the permanency of your institutions has been established by the logic of events, and the peace reigns throughout your borders-further case for gratitude may be found in the reviving dustry and enterprise of your people. Notwiths ading the prostration of affairs in the South, assegards industrial pursuits, your brothren of that gion already manifest a realization of the fact, at perseverance in wellrising again as often to falb; and that prolific soil must soon yield it hundred fold again, under a newly organized systm of labor. The great West is again pouring he riches into the common granary-whilst the igenuity and enterprise of the North and East arstill contributing to the general prosperity of the atlon. The iron arms of enterprise are making eir connections all over the land. whilst very soon 10 winged steed that feeds upon the forest and rinks from the boiling cauldron. will be heard sighing in the valley of the Mississippl, ere the hezes of the Pacific have dissipated the breath of is nostrils! Our gratitude for the multiplied blsings of the hour, should be evinced in a united ort on the part of the whole people to render themerpetual.

But, my ends, I can only glance at the peculiar features ofour history in the past and in the present, suggestive of gratitude to the Great Architect the universe-as I must shortly give place to a who will doubtless interest you much more thathe one now controling the medium.

While advert, however, to the political, social,

and agultural blessings of the period-so indicative olivine beneficence, and so suggestive of gener thanksgiving-standing as I do, the representae in part of a system of Philosophy that has been ally advocated on this rostrum for the past few sks, I cannot allow the occasion to pass, and I w.d not if I could, without adverting especially to to system, in all the force of its facts and the produr of its conceptions, as an additional cause for uninded gratitude to the common Father of us all. y country is the freest on the globe, touching any al interference with individual opinion in relies matters. No authority can prevent the people a worshiping God according to the dictates of their 1 consciences. Nevertheless, there is an underrent of bigotry, the result of sectarian inculcan, permeating all the interstices of the general a demonstrated truth. I therefore declare, my friends, that, notwithstanding the debt of gratitude due for the permanency of your Government, together with the multiplied and varied blessings growing out of the same, the people of the United States owe an especial degree of thankfulness to God for the religious freedom of the age-and that you, Spiritualists, should feel and manifest a still deeper sense of gratitude, that, (notwithstanding the ephemeral antagonism of the many) surrounded by the brilliant beauty of your faith, and relying upon the incontrovertibility of your facts, you are enabled to-day to feel that you are right! [Applause.]

Modern Spiritualism has opened up a newer and brighter light for humanity. It teaches that man has a conscious individuality beyond the grave, and that the spirit can return with the blessings and experiences of a higher life, to commune with and comfort its loved ones on earth. It teaches that man is not by nature the totally depraved and vicious being he has been represented to be, but that he has within him all the elements of individual and social harmony-that God has endowed him with all laws necessary to govern and render him happy amid all the circumstances of an earthly existence, and a future spiritual state—that he is a focal concentration of all interior harmony, beauty and usorich in splender, and in the beauty indescriba- that a free and spontaneous outgrowth of these

this be said in regard to the history of the United | bly grand architecture glorious picture to all | inherent powers constitutes the harmonious man, the good man, the happy man; and that the perversion, the restraint or the excess of these powers, produces the inharmonious man, the man of sin, the man of shame. It teaches that man should develop himself nobly, fearlessly, and harmonionaly, by outworking the diviner faculties of his inner self into practical life. It teaches that the angels of God, the departed apirits of earthly friends, are the messengers of God to man, aiding birt in this process of development under the law of universal Progress-and that this law, being a law of man's spirit, is eternal in its duration-and, if man be homortal at all, must continue to influence his being, as directly in the worlds that are to come as in this-proportioned to his own effort and desire.

> It is from the existence of this law, and its unceasing operation beyond the silent river, which the Philosophy of Spiritualism teaches, and which is demonstrated by its facts, that the Spiritualist derives consolation when reflecting upon the probable future of humanity. More recently, he has derived much of satisfaction, when reflecting upon the hundreds of thousands of both armies who have been crushed out of their earthly forms by the exigencles of war. Many, very many, according to the teachings of other faiths, by the dreadful carnage of the late war, have been hurried into eternity unprepared. No one, we presume; will affirm, that a soldier, under the Orthodox system, is necessarily a better Christian than a civilian. not-where are the many brave fathers, husbands brothers and sons who have fallen, without that preparation so often alleged to be necessary? And who shall comfort the mourning households of the land and dry the tears upon the hearthstone, if these brate non-professors have gone to an interminable

What a terrible apprehension must arise in response to such interrogatories in the minds of those ware have refused to listen to the treatment of the programment. of Spiritualism; and oh, what consolation the Spiritualist derives from his philosophy in contrast to the dreadful imaginings of darker faiths, when reflecting upon the themes just suggested! The doctrine of personal identity and individual consciousness beyond the grave—the capability of a return to the friends left behind, together with the existence of an eternal and universally operative law of Progress-all of which are demonstrated as divine truths by the facts and the Philosophy of Spiritualism-at once obliterates all idea of a permanent hell, assuages the grief of parting, and opens a pathway to eventual happiness, for even the most rebellious of all God's great family. The fear. of Death, come in what shape he may, is destroyed by the profound consciousness of God's great love to his children, as exemplified in the laws of their being. The Spiritualist knows that his friends are neither dead nor damned—he feels that the elements of the soul-activity and desirehave only been transferred to another state of being; and that these friends have only gone before in the same pathway in which he himself is travelingbeing, through the phenomenon of death, but a day's journey nearer their father's home than himself! Under the influence of this beautiful and truthful faith, the grim monster Death, who has been so often represented as standing on the threshold of eternity, ready to embrace all of God's children in his cold and bony arms, is converted often into a pale angel of light, hovering above the gardens of earth, ready to gather the violets thereof, in order that they may be transplanted amid the flowerets of the sky. Is not a theme so beautiful, so philosophical, and so truthful, worthy of the profoundest thought, the deepest love, and the most unfeigned gratitude on this day of general thanksgiving!

And how shall the American people manifest their gratitude to God for the many and varied blessings bestowed upon them as a people? Spiritualism teaches that self-reliance is reliance upon God-and that the highest note of praise is comprehended in man's unceasing effort to outwork the inherent good within him into practical life by continued exertions for his own and the elevation of his fellow man. Thus, a wide field is presented for human effort and human action-and the reward is sure-for whatsoever is done in behalf of the least of God's children is acceptable service to God himself.

Modern Spiritualism, as it is termed, my friends, is no mere chimera—no newly-fledged idea, born of the imagination, and destined to die of the first hard grip of materialism, as some have supposed, On the contrary, the principle involved in the facts and philosophy of Spiritualism, is as old as the eternal hills, and as broad and general in its application, as the free air. It is a beautiful theme for contemplation, and an ever bountiful source of gratitude and joy, May I not then, urge upon all who call themselves Spiritualists-all who have adopted this beautiful faith, as a guide to their feet, and a light to their path, to aid by every possible means, in laying it before the general mind? And to you who are skeptical-who still ridicule this glerious system, permit me to say, in behalf of every Spiritualist in the land-

"Laugh you, who never had Your dead come back, but do not take (tons me The harmless comfort of my feelish dreams. That these, our mortal eves, Which outwardly reflect the earth and sake. Do futrovert upon Eternety."

"And that the shapes you deem Imaginations, just as clearly fall. Each from its own divine original. And through some subtle element of light,

Upon the inward spiritual eye, As do things which round about them lie, Gross and material, on the external sight."

In conclusion, so long as the waves of time in the rolling revelry of death shall continue to kiss the white shores of eternity, so long will the buman family continue to swell the ranks of those who have gone before you to the spirit land. May God's beantiful angels-the messengers of his love-hover around and about this audience, and hover around and about this nation, nutil every man and every woman shall realize the truth and beauty of spiritual communion, the grandeur and glory of the Law of Eternal Progression. Then, when you too. are called to test the realities of earth's last trial. you will the better realize the destiny before youupward and onward forever--rising higher and higher perpetually-gathering in newer and brighter thoughts-reaching broader fields of action, and grasping nobler and yet more noble ideas-ascending through Love Divine, from the angel to the archangel plane-from the archangel to the celes. tial, and on, forever and ever, far beyond-

Where suns, systems, planets, stars, whirl through the vast

As the glorious retinue of God's omnipotence! [Applause.]

Address

DELIVERED IN WASHINGTON, D. C., ON THANKSGIVING EVENING. CORA L. V. SCOTT,

BY THE SPIRIT OF

REV. THEODORR PARKER.

FREENDS-For I recognize among you many whose faces I have seen before, and some whose voices I was accustomed to hear before in another place, many years ago-it is strange to be with you on such an occasion as this, in such habiliments, and controling a frailer organt-and one different from my ---- , but strange as it may seem to you and to me, still I have some thoughts for your consideration which I ask you to consider respectfully, not because of the source from which they profess to emanate, but because I deem them right, just and fitting on this occasion.

In the year 1865, the worthy Executive of the United States of America startles the world with the announcement that he thinks it becoming in a Christian people to manifest their plety and their religion, and in the same Proclamation he announces that he thinks it necessary for the people of the United States to suspend their usual avocations, to lay aside their customary pursuits, and convene at their respective places of worship, and thus to give thanks to Almighty God and show that they are grateful for the restoration of peace; grateful that the evils which have been entailed upon them during four years of bloody conflict are about to pass away; grateful that in the midst of that bloody conflict, many blessings are still spared to

We say it is a startling announcement in the 19th century of the Christian era that a manifestation of piety is becoming to a Christian people. We say it is a startling announcement, and one that should call for your most respectful consideration, that you should be grateful to God for the blessings that have been so lavishly bestowed upon you! But without any unnecessary sarcasm upon the worthy Executive of the United States, we would respectfully ask, if it is not becoming in all people, at all times, to manifest their plety, if they have any? We would respectfully ask, if it is not becoming in times of trouble, when war and devastation, and ruin, are abroad in the land, to manifest that piety, and we respectfully ask, in looking over this country, and in calling to recollection the various occasions on which Thanksgivings have been proclaimed, whether to-day or at this hour, or this moment, there is not more cause for you to work than to stop your avocations and attend to praying; and it is not in response to the call of the President of the United States, however respectfully we may consider him; it is not in response to the fact that this day has been set apart for special consideration; and it is not, indeed, because you have assembled here especially at the instance of that call, that we appear before you on this occasion; but it is in response to the voice of humanity, to present to you something beneath the mere surface of this superficial plety which expresses itself in the form of public thanksgiving, and to show you something of the condition of the nation aside from the outward prosperity that is so dazzling and bewildering to self-congratulating politicians and public demagogues-to present to you something more worthy of your consideration than the fact which you all well know, that the blessings of Almighty God never cease, and that whatever may come by the hand of war, the sunshine of his love and the blessings of his mercy continually remain forever and unchangingly the same.

It is true, that the nominal treason of the Southern States has been quelled by the armies of the United States; it is true you have cause of congratulation in the fact that the war has coased, provided we shall not show to you that there is more danger in the constition of the war than in its continuance; provided that, in the scenning areathrow of the entward redellion there does not remain a deeper spirit, a more presound subtlety, a greater intention of evil; workled that, while patching up a peace, you do not cutail upon yourselves the future consequence of a worse war; and provided that in the hearts of the American people, purified by suffering, by the flames and turmoil of war, there remain no longer the germs of political be engraved upon the escutepeon of the Emerican

" A voice from South Carolina:

From a people long of pressed,

From a people arga distressed,

Asking if the promise made,

Long dishonored and betrayed;

A trae memorial from man to man-

Hall-s by them with despent eratacy,

No roles was heard, any that of one whose form uprose

In shame and fear.

And multitudes were gathered there,

And extense faces then were seen,

And each one with a thoughtful mien

Shell be theirs?"

As if to great the boon, when to! the angel sped

Again within that hall I stuid.

The young and gay and fair-

Listened attentively.

The nation's voices spoke,

Otheriound they of the state

Of these who had just broke

Their fetters and were free-

With wondrone gower and great might,

When lo! the angel clas in white

Again appeared bearing the sword

Shouthed and enterined as before,

Bearing again the written word.

Came to the speaker's deak once more

And bade him read; while o'er and o'er

A thrill was visible, as if the air

Was filled with unseen wings.

" A voice from man to man.

That rast assorbblege gathered there,

And in evience defeats

The foolish, when and good,

And every Senator bowed low his head

Of Justice in accordance with God's plan,

corruption, of political effrontery, of barefaced treason, and of batred to your fellow-man; provided that all these things are true, you have great cause for special thankegiving ; but if they are not all true, it is no more becoming that you should praise God to-day than any other day; it is not more becoming that this day of all others should be set apart, than that each day should be devoted to duties and works of sametity; it is not more becoming. considering the state of affairs in this country, that the business provided it is an honest one of any man or any woman should be set saids for the sake of nominally giving thanks to God. It is not becoming in the important epoch that is now dawning upon your country when the war of swords is transferred to a war of ideas, and when all the horrors of a civil conflict are left upon the shoulders of the American people, that those who have the nation's affairs in their especial charge, and those who represent the interests of a great portion of this country, those who come from the loval Northern States, fresh from the hearts of an carnest, throbbing and enthusiastic people, should waste their time in fruitless praises, and we may say in blasphemies, when they should be attending to the proper business of the nation. No-God does not wall on man's authority to receive His tribute of praise. God does not pause in the eternal career of His laws that he may listen to the monthed atterances of those who seek from pulpit or rostram or fireside to give expression to their thanks. No; the nation has just terminated a violent civil conflict; all the powers of society to their atmost center have been touched, or shall be, in the issues of this conflict, and it is uscless to say that peace has been restored; it is usuless to any that the cause of the war has been removed. We beg leave to differ most essentially with our worthy brother who has just addressed you, although in that difference there is no essential dispute; but we look beyond the mere surface of things that are apparent, and point you to the fact that treason is not quelled, that the cause of treason in the essential spirit of its existence is not erashed out, and that instead of this, treason with a bold effrontery of power that is conferring favor, dictates its own terms and now is knocking at the doors of the Capitol to gain admittance there.

Nay; more than this the spirit of the cause of the rebellion is not crushed out, when throughout all the Southern States that have been in rebellion against the authority of the Government, there has been an effort, and is now an effort, not to restore chattel slavery, since by mandate of the Government it cannot be done; and, thanks to the voice of the American people, It never will be done-but although that cannot be done, the essential spirit of slavery remains the same, when man wishes to place the heel of power, judicially or legislatively. upon one of his fellow men, even though that man be a colored man, and even though he has lately been a slave. (Applause.) Is it evidence of peace when the legislatures of the Southern States refuse to recognize these men as men? Is it not evidence that the principles upon which slavery has been founded, and which caused this war that has so lately ceased—is it not evidence these have not been aprooted, when in deflance of the avowed principles of the American people and of the late Executive-we cannot speak so authoritatively in reference to the present incumbent—when it is distinctly arowed by the Northern people that the spirit of slavery is what is wrong, and not along the outward manifestation of it? Is it any evidence that peace is restored when these Southern people are now forgiven of their sins, as it seems nominally by the Executive, and returning to their places with all the power that people possess who are never supposed to have been traitors against the Government? Is it any evidence that the elements of peace are in your midst when they enact laws that place the black man in a worse position than he was before, under a new system of slave labor, that shall cause him to work for one-fourth, nay, one-tenth part of his proper deserts, and shall make the white rebel the legitimate landowner in the South, while the free and loyal black man shall be his apprentice or servant? Is it any evidence that peace is restored, when all through the Southern States the same love of caste, the same distinction of color, the same idea of the superiority of the Caucasian race, the same indefatigable spirit of persecution remains? Is it evidence that peace is restored, when even in the halfs of Congress, and in the brains of your worthy Cabinet and Executive officer, that distinction of caste still remains, and regards the Anglo-Saxon race as the true lawgivers for the black race; Is it any evidence that the legitimate influence of the slave power has ceased to operate when it has acknowledged that, although a man and woman, from the fact of color, may not be bought and sold upon the auction block; although their handcuffs are removed, and no longer bind their limbs; although the scourge under the name of slavery is known no more, still the pistol, the rifle, and the rod in the hands of executive members of the Southern States, can exercise fitting punishment according to long existing or recently adopted laws, for any political offence, making worse than slaves these people to whom the temptation of freedom has been held

I well remember the change of affairs since thirty years ago, when William Lloyd Garrison was stoned In the streets of Boston for being an anti-slavery man; I well remember the change of affairs since a few years ago the United States Government employed its soldiers to hunt down a fugitive slave in the streets of Boston; and though it had been my last breath, I would have fought against the persecution and capture of Burns; I well remember that a great change has come over the public mind and over the mind of the Executive, but I also remember that these changes, unfortunately, have not been so much the result of principle as of necessity. I remember that the great masses of the people of the North have by the actual pressure of their thoughts upon the Administration, forced these measures upon it. I also remember the persecution, the execution and the death of noble John Brown! . The authorities of the State of Virginia under the command of an ex-rebel now, but what he will be next, we know not, put to death the noble John Brown for the avowal and execution of the very principles that the United States have since adopted. But, alas! I remember well that not the motives of John Brown have animated the Administration; I remember well that, not the powers of the Government in consideration of the rights of man, but the powers of the Government in consideration of that most ignoble of all excuses for doing right-policy, has been the secret of all those changes in public administration. (Applause.) Though to the memory of the deceased President of the United States, I would render the tribute that justly belongs to him; though the nation has had cause to weep o'er his loss, and to rejoice that such a man was given to them; though in the recognition of his virtues no man would speak higher in his praise than I, and no one perreives the guiltlessuess of his soul, the integ-

rit of his thoughts, the honesty of his purposes and the fretness of his conscience more than I. yet I do well remember that even he put off duty until the time of policy should come; that the Emancipation Proclamation was in his closet for three months and more, ere he dared, as a matter of policy, to proclaim it. When Fremont in the West and Butler in the Bouth, had almost inaugurated the same system, I well remember that the hand of the Executive was held back and his heart was changed by a question of polley

Oh, that the time may come, that the day may dawn, when this nation shall have cause to be thankful, not for things that are done in spite of the power of the Government, but for things that are done by it, through principle and love of justice! Oh, that the time may come when, instead of doing good as a matter of policy, the nation shall recognize but one policy, and that shall be justice! Oh, that the flate may come when the Senate of the United States and the House of Representatives in their enactments shall consult, not the policy of the Administration, but the rights of the people, the love of liberty, And the justice that they owe to their fellow man; that the time may come when, with one man whom I used to know well, that sits upon the floor of Congress, they may love truth for truth's own sake and justice for justice' sake, and love our fellow-men because of their humanity! Then the President of the United States may call upon you for a National Thankingly. ing that shall come from your heart of hearts, and reverberate through the departments of your Government, reverberate through the valles stained with human blood; reverberate through the weeping, walling and suffering groups that now cluster around the Government for protection, assistance and the recognition of their rights.

Friends, it is no time for idle words, nor for honled speeches; it is no time to tell the people of the United States that the war is ended, and that peace is at their doors; it is no time to tell them that all the horrors of the past conflict have been cast aside, and that slavery is no more. Better open wide their eyes to the existing evils-better state to them the facts, than to conceal them behind honied phrases and employ superficial expressions, that they may deceive the people' while politicians shall work out their secret games behind the throne of power, and even influence that power itself. Friends, the conflict is not ended. It touches politically, morally and socially, your duties and your rights; and it is a libel upon freedom to have it proclaimed by the Executive or given forth by the authority of any of the departments of the United States, that the negro, lately a chattel slave, is free. It is a libel upon the name of Justice to say that the hand of the Administration has done all in its power to make him free; it is a libel upon the oarnest men and women who have for so many years been tolling and laboring in behalf of the slave, and who have now by straining the finest point of public economy, got the Executive to admit at last, that chattel slavery no longer exists, when but few of the seceded States have as yet ratified the amendment to the Constitution-and when those that have ratifled it have done so under the especial provision and promise that they shall make their own State laws regulating the rights of the negro in those several States; and this being done, where is the pegro? Deprived of the promises that were held ont to him but he Government, thrown back upon the declarations of the Emancipation Proclamation. deprived now by the returning and forgiven rebels, of the lands that they have cultivated successfully during these three or four years, and finally driven houseless and homeless to take refuge among the charitable, or receive alms at the hands of the Government, or work for the paltry sum which the slaveholder will give him, or receive the lash and scourge, the jail, the dungeon, and the gallows, at the hands of the white man who promises to give him labor-these are the interpretations of freedom which are given to these men; these are the conditions upon which he enters the field to wrestle for his manhood; these are the rights that are held out to him by the Government; these, are the husks and the stones which he is told to receive -you call them bread-and be satisfied therewith. Thousands upon thousands of starving, homeless women and children of color, thousands and thousands of men who have, during the war upheld the flag of their country and fought with the land of promise, the land of liberty before their eyes, thousands of colored soldiers who have in the ranks of the Union army, unsheathed their swords for the nation; who have waited patiently, prayerfully, peaceably and without wrong or insurrection, that the day of deliverance might come, are now to be turned aside, to be put off with a word of promise. They are to be told, "you have your freedom, but you must work." This is the insult that is offered these people by the Government. The people of the North, alive to the interests of justice, will not sustain it. The people long looking to the wrongs of this race will not suffer it, the people in both Houses of Congress, representing the voice of the loyal States, will not sanction it, and they will see that the slaves who have been released from their chains shall also be released from the persecutions of slaveholders, who at heart and in mind and spirit, are covering up their sins with a false oath and pointing to their blood, as an excuse for treason.

Yes, you have cause to be thankful, but it is not in the direction that seems apparent. Pardon us: it is not because you have a conservative Executive who manages or balances finely the point between the Northern people, the Southern rebels and the freedmen of the South, and places himself on the triangular apex of which these are the three sides, and attempts to convince the three that they form equal elements that shall touch the basis of the Constitution; not in this, nor yet in the fact that the various Secretaries and members of your Government have given glowing descriptions of the achievements in arms that you have been aware of, and have represented the favorable superficial condition of your treasury, and given it as a matter of praise that the nation justly deserves. that its people are the wisest, and the best fitted for soldiers; nor yet in the fact that the war of the sword is ended, when, if all appearances are true, it were better that the sword had not been sheathed, that the Union armies had not been disbanded, the men of the South had not been forgiven and returned to their homes, if, as the price of this bribe that has been paid to the Southern Confederacy, when it was already crushed, you shall yet have to fight over again the battles of freedom, and to establish the slaves' freedom in thought, in deed and in word, as well as in hands. Our hands are of no avail, without land to work upon; our feet are of no value if we cannot possess one foot of soil that we can call our own. Is an earnest and active purpose to endeavor to obtain knowledge of any value if schoolhouses, churches, legislatures and even courts of the white man's justice are closed against these people? Are all the various names of Freedom, Justice and Liberty, howsoever brightly they may

Government, of any value to the poor black man, who, in the States which are governed and controled by pardoned traitors, has no right to enter a court of justice, no right to vaidlents his claim to manhood, and cannot own a foot of ground, and who can only labor for that white man on his own terms? And these are the things for which you age to be thankful! These are the things which the Government claims it has done, and for which it expects you to thank God. No God does not receive praises secondhand; He does not have say such vicegerents to represent him on earth; He is not willing that the hearts of his people shall be perverted in this way. You are only to be thankful that you have common sense, justice, truly and virtue left, and power to vindicate them; you have only to be thank at that the integrity, the honesty and aprightness of heart in the great masses of the people have not been impaired; you have only to be thankful that you carnot be deceived by any of the sophisms of the Administration, and that the vell spread before the President's method of reconstruction is so thin that any man with half a love of instice in his heart, can see all the way through it; see all along it; see where it runs in this way, and wher: it runs in another yay, and is called policy, and where it runs in all directions, and is called policy, and any man standing at the form of which fair is the great central power, where the divergity fines go out in every direction, can distinctly precive without the ald of a magnifying glass, that he only point in the mind of the Administration to day is resolved into one word -- polley. That haig discovered, you know what value to place upo promises of justice and liberty; that being discoured, you know when and where, and at what point o meet this enemy; that being discovered, you knew, or ought to know, or should have known before electing members of the two Houses of Congress and the various depart-ments of the government who you were electingwhether you were elect men of policy whom the Administration sustants and calls its chief supporters, or whether you preclecting men of principle, whether Administ ion men, or no Administration men, Executive and or no Executive men, returned and forgiven rans, or no rebels at all, who would do justice to the fellow men, let what would come.

These are the points if or consideration, and not what you are to be that ful for. You are to be thankful that you have mids to work, feet to walk, minds to think, hearts gsympathize, and souls to consider the various protems which are now being presented; and if it doe not strike deep at the root of slavery, if it does not work out and purge the heart of the Administration, if it does not make politicians flee in all drections and hide their diminished heads before to avenging eye of justice; if it does not cause the to sneak like cowards away, when the unjust position which they have taken shall be thoroughy sifted; if it does not present the utter fallacy f'an outward recognition of justice when the heat is wrong, then your speaker is mistaken. Somally, morally, religiously, and politically, the State that have been in rebellion against the Government, and the people of the States that have inaugusted that rebellion, must learn, that not alone byoutward seeming of conciliation, not alone by asing for pardon nominally. so that they may in relity work out their own the eye of Justice is will not and keen. Pointed is the sword of Truth, and two edged, as it always is, striking both ways, and if t is sufficient that the traitors to the Governmentshall be pardoned and the civil rights of these peoce are not recognized, why then, justice will by that not only the power which has pardoned the, but they who have received pardon, shall also deheir measure of justice to those who have been don-trodden; and if it is not done and done faithfuy, if socially, morally and religiously, it is not dor then it is not performed at all, and there is no satisetion given. The Administration flatters itse too soon, boasts too early of its achievemes, and its

power of making peace; presents to h American people in the light of its joy the grious plan of peace and reconstruction of the Lon which has dawned when underneath is politing a nest of vipers. I have heard their hissin. They come ever and anon through the fulmitions of Southern conventions, through the enacents of Southern Legislatures; and these mean repeace, but war, because they mean that justice whot be done. If the war can be carried on faithfu with the mouth, it is well, but if it cannot, do 1 flatter yourselves that a race which has been prised freedom will ever be satisfied with the name wout the reality; do not flatter yourselves that ase who have struggled and fought thus carnesthor freedom, will take any nominal excuses that w be given by the Executive for refusing this pen aid in the hour of their direst peril. It is wellthe ends of infinite justice that they do not resi the power of individual man; it is well, becau enactments of no body of men on earth can chang or cause for one moment the star of truth and de tiny to set; it is well, for liberty and justice have not yet dawned upon the nation, as they shal

A member of your Senate from my own State, the other evening in private conversation, was heard by the speaker to say that the people of this nation were infinitely wiser, better, more capable of gov erning themselves than the founders of the Government; and he said that the world was growing better every day, and that morality, justice and liberty were more universal to-day than in any previous period. "because," said he, "m the reports of all the departments of the Government, there has been found less dishonesty, less corruption, less stealing than was ever known proportionately before: (Laughter.) and in the expenditures of two thousand millions of dollars, but a quarter of a million has been stolen." Shades of Washington, Jefferson, Madison and Clay, hear that, and then say, if only a quarter of a million has been stolen, what comparatively must have been the condition of the other period referred to? (Renewed laughter.) If there is but one-fourth of the corruption, which we are willing to believe, is there not great need, instead of the self-congratulation set forth in this bombastic manner that this is the best nation, and that the people in this day are far more moral than they were ever before, to inquire into the cause of their outward morality? In the first place, we believe that the Government has been very watchful, and of course, when persons expect to be detected every moment, they do not generally steal much; (Laughter.) and in the second place, the act, rangements of the military forces of the government have been very perfect, and have been growing more so during the last four years. But even that did not prevent the decapitation of various commanders-in-chief, and the dismissal of any number of officers of inferior grades for offences more or less heinous, and the instaling of others into their places for offences still greater. (Renewed laugh-

ter.) But that is so indication that the moral incentrity and virtual of this people are real. We would not give a fartising for a man that does not deal, because he fears detection, and who is honest? because he eannot help being sor, we would not give a cent for that kind of honesty which refers to dellars and cents exclusively, since all the lays in the actionis in this country, ever since I was young, have been taught that "horiesty is the hest polley." Who would not be honest as a matter of policy? [Laughter. | Then, when the government of the United Blates does not healtate to be dishonest; when the representatives of the government do not heritate to barter and sell their souls, when there is no reinefance in reference to the dishonesty and fraud that exist in men's rights, and no consideration of the rights of humanity, and when, politically, all kinds of frauds are perpetrated upon the people from the misrepresentations of the highest authorities in the land; down to the smallest political demagages that makes his stump speech in a country town, and throws dust in the eyes of his fellow-citizens, while the attendant barkeeper pours something else down their throats to confuse their ideas; [Laughter,] when from the highest to the lowest, or from the lowest to the highest these things occur-is it any wonder they boast of their external honesty, and of only stealing a quarter of a million of dollars, when ideas are bought and sold, pilfered and bartered by wholesale and retail? It is no wonder either that a government claiming such prowess and such virtue, arrogates to itself the right of being the best country in the world, and still can stand up in the face of the nineteenth century and of the civilized world. and say that slavery has been abolished, when in the same act and by the same hand, the slaveholder is given a home, lands, houses, and an abiding place, and the freedman is turned out of doors? It is no wonder that they boast of their honesty! [Laughter. But enough of this.

You have great cause to be thankful that the voices which have been so long uplifted in behalf of bumanity, are not silent. You have great cause to congratulate yourselves that the growing intelligence and the love of humanity, regardless of power, is pervading all classes of your people, and you have greater cause to be thankful that, if war shall come to you again, it shall be a war that will determine, not outward oppression, but all those kinds of tyranny that subjugate men's souls, and make the rights of men objects of barter and sale, and make human consciences subject to the bribe of petty office. These things shall be considered in the next conflict; whether you have a right over men's souls or consciences; whether you have a right over their intelligence and love of justice, and whether you have a right over their love to God and to man. When these shall come to the issue, hoary headed conservatism, with all the pride and power of past justification, shall rally to its bands all those people who congratulate themselves so supremely on the justice, intelligence, truthfulness and honesty of the nineteenth century, but smile to see a freedman scorned, and his enemy elevated to power! But enough; when the heart of man shall be attuned to the voice of nature; when in deeds, words and actions, he shall give forth his thanksgiving, then he may fittingly say that he praises God in his own temple, as the stars praise Him; chanting their everlasting anthems as they roll through space; as the worlds and systems, responsive to the deep heart of life, praise him in their onward marches; as the mountains praiso Him in their everlasting grandone, lifting themselves far above the clouds; as the vallies praise Him, teeming with plenty, the handlwork of man and the spirit of Nature; as rose-lips praise Him from the fragrant breath of their sweet mouths, giving forth songs of reloicing in their bloom, and as the eagle, soaring to his far off mountain nest, sweeping and soaring and screaming in his grandeur, praises Him in love of its young; or as the mother, fond and ever vigilant, praises Him in the deep, secret recesses of her heart and with watchful loving eyes bends above her babe -never ceasing and never tiring in her labor of love. So, when man shall look to his fellow-man in love and kindness, when truth and justice, virtue and liberty shall be prized for their own sakes, and men shall praise God, not because they are directed to do so by the hands of power, but because they must praise Him in deeds, words and loving hearts, then a national and universal thanksgiving may be proclaimed; then all hearts and hands shall join in the festal throng, and all faces-black and white-and of every hue and color shall be upturned; and tearfully streaming eyes shall be uplifted to the Infinite Father in thankfulness that peace, which is born of love and justice, which is the child of Principle, has once more taken up its abode in the hearts of men!

At the conclusion of the foregoing address, a Poem was delivered, entitled:

### A Prophetic Vision.

[Given through the mediumship of CORA L. V. Scott, at Washington, D. C., on Thanksgiving evening, Dec. 7, 1865.]

> In the parlor, music haunted, Kindly faces beaming near, Kind hearts breathing words of cheer, By the moonlight's waves enchanted, Bathed and folded in the moonlight -In the music and the moonlight Sat we there.

Conversation and sweet stillness Circling all our hearts around, Blending with the waves of sound; Such a perfect rapturous fulness,-Such a strange and perfect silence; Moonlight, music and sweet silence Floating there.

Suddenly the parlor vanished-Moonlight, music, all were gone; And upon my spirit shope Scenes and sights I thought were banished, In a strange, prophetic vision-A thrilling and prophetic vision Dawning there.

stood within the Nation's Capitol: deepest interest: There to extol he virtues of the nation were convened The people's giant minds. And every gallery was filled, And every aisle was througed And every heart was thrilled he deep theme debated thereme of Justice to a people wronged; en lo! an angel clad in white, h dazzling face of wondrous hight, plumes of majesty and might, Ho, sheathed sword with clive twined, Ben manuscript, swept like the wind, e to the speaker's stand. Even the st sent its power out it reach-Placingan the paper did command By silen ore palpable than speech This read. With rever substand And tremethe multitude meanwhile Thrilled brance expectance)-And though a strange forebodings will beguite Him from L. Not thus he read:

Asking if heaven's plan Shall be fulfiled on earth: If honor and true worth Shall and their jost reward?" Alas-alas, it was so very hard To see that Angel bow its shining head To see the slow and measured tread With which it stalked away:

While one uprose with swift regret As if to speak. The angel soft did my, Smiling on him so sweetly .... No, not yet?"

Once more within the nation's Capitol I stood; this time in that high hall Of Representatives, from all the States; Which august body evermore debates The people's liberties and rights and powers; More thronged and crowded than before Filled from its celling to the floor, With anxious earnest faces-longing eyes Watching the nation's destinies.

An armed guard was there, Stationed throughout the crowd, And near the outer door; Talking in voices loud Were those who seek for power At the expense of right; Who in the darkest hour Of the Rebellion's night With treason's serpent might!

When suddenly, more swiftly than before The crowned angel there appeared Bushing through the open door; While the vast multitude, who feared-Yet welcomed the strange visitant, Sat awed, effent and expectant. " Another, and a last appeal To know if ye will still dencent The truth, and barter souls for power, While rank corruption doth devour Your manhood: from the South Speaking thro' paper's white-lipped mouth We ask again if man to man

Will grant the right of heaven's plan?" The Speaker ceased to read-a silent "No!" was heard, When at the sound, as though a magic word Were breathed, the angel drew his sword. Like Michael the Archangel of the Lord, And o'er the vast throng a flash of war Swept like the lightning, when afar It cleaves the cloud and strikes the giant tree-

So struck that lightning sword for Liberty! Or as the ocean, by the tempest driven Wave after wave upon the rocks are riven So swayed and broke that tide of human forms, Touched by the breath of the avenger's storms!

The scene was changed anew, And slowly to my view Appeared the shining, blooming band. Blessed by perennial summer's hand. Two armies-rank and file were there arrayed For battle; a wronged and outraged race Who had so long waited, watched and prayed, Were now about to trace

Their record on the page Of human liberty. Their faces colored were, but in their eyes Gleamed the true fires of freedom's prophenies. The angel led them on!

And myriads of those Who long with tongue and pen Have plead the rights of men, In rank and file did close, Sustaining them in deed, Now in their hour of need Fighting for liberty! Arrayed against them were the hosts

Of lauful power-of tyrants and of fools Who make the hearts of men but simple tools To serve ambition; and the horrid ghosts Of Treason and Theology were there, The Nation's Government had sold its soul Until the fiend of power whose mocking prayer In waves of solemn blasphemy forever roll Through temples built by man! And now these hosts born of great wrong, With Church and State to make them strong.

And trail the flag of Liberty In dust and human gore ! Over the whole bright land O'er mountain, city, town-Their ravages were spread; And still the strong true band Of Freedmen swept them down; Until, their leaders dead, Their cause unjust and falsa, Their hearts corrupt and sore, They ceased to battle more. And those who heartt for Liberty and traffe Led by the Angel of Evernal Fourth. Beheld a newer government arise.

Came forth to crush humanity

Like that which governs all the skies; And vallies teeming with rich grain, Fruits, flowers, dwelling o'er the plain; And man, pure, free and giordied His truth and wisdom then applied. While unto him was grived. Peace that was here of Pain!

Liberty, child of jer. Love with nearth of alloy And Justice born of Braven!

Norming Lost.—Philosophers tell us that since the creation of the world not one single particle of matter has been lost. It may have passed into new shapes: it may have floated away in smoke and vapor, but it was not lost; it will come back again in the dewdrop or the rain: it will spring up in the abre of the plant, or paint itself on the rose leaf. Through all its transformations, Providence watches over it and directs it still. Even so it is with every hely thought or heavenly desire, or humble aspiration, or generous and self-denying effort. It may escape our observation, we may be unable to follow It, but it is an element of the moral world, and it is not lost.

For the Religio Phikesphical Journal. Retrospect.

How fruities are my feeting years! Rach round and luminous day, Which serves to fill their perfect spheres. Glides from my life away,

(As pearls glide off their broken thread,) And sinks to its sepulchral bed. Pressed down by dark oblivion's trends My soul is suddened, when I think

How fast they disappear! That all time's measures backward shrink; Day after day-year after year! That all my life, e'en now, is flown;

Each moment, by the next o'erthrown,

Ye scattered gerns! Lost on my way! Have ye no beauty of your own, To save you from the sullying clay, And noxious weed-shades, overgrown? Can ye not, like the diamond, fold Within your unrelaxing hold Infinite brightness, yet untold?

I, ever facing the Unknown!

So that the angel of my life Who walketh ever at my side. May catch the gleams wherewith ye're rife, And seize you, as ye glide, To form a chaplet for my brow, Which o'er Death's never melting snow, In rich perennial bloom shall glow?

### LECTURE BY ANDREW JACKSON DAVIS.

HARMONIAL VIEW OF THINGS AND PRINCIPLES. Progress in Religion Value and Import of Spiritualtem-The Opposition-Science Overcoming Error in Theology-The Era of Individual Liberty.

The following is the substance of a discourse delivered by A. J. Davis, of New York, at the Mercantile Library Hall, before the Spiritualists' Society of St. Louis:

LADIES AND GENTLEMEN: In response to your fraternal invitation. I am here to deliver a course of lectures upon questions connected with mankind's most vital interests, both temporal and eternal: and, as the first of these discourses I have chosen a theme which may be entitled "Harmonial Views spiritualistic standpoint.

And right here, on the threshold of our freedom of thought and utterance, let us lift our hearts in gratitute to heaven for the manifold glorious privileges of the present day and age. The supernal spirit of Liberty, which is the spirit of everlasting Truth, is abroad in the land. The long, gloomy night of enthralment is melting away. The sunbeams of a new epoch "rest, with a bright and cheering radiance, on the hill tops of the West." The bonds of sectarianism and the accursed temples of superstitious ignorance are crumbling into ruins at the feet of their illogical worshipers. From ocean to ocean, and from pole to pole, the visible signs of a higher humanity are many and certain. The mists of superstition are rising from

"The valleys and the plain, And a spirit is awakening that shall never sleep again." Let us gratefully acknowledge our glorious privi-

leges of larger mental freedom-the right of untrammeled expression everywhere, on all important questions in church and in State, and, above all, let us rejoice that the last great conflict, world-heaving, and heart-breaking though it was, has opened up a brighter prospect for the future of earth's thousand millions. In the rapid transition from the old to the new, many follies and fanaticisms have come to the surface, and many organized villanies and incorporated evils have been probed and overthrown, and many elegant hypocrisies and respectable customs have been put through the crucible of Justice, and many innocent and truly noble natures have deeply suffered in the wheels of these revolutions; but all this is inseparable from great transitions and grand agitations, which go down into the centers of social life and individual interests.

Old habits and old opinions are always unsettled by great revolutions of thought. Spiritualists were fully prepared for these radical upheavals and National changes. Prophecy after prophecy, through the differently gifted media of the land, years ago announced the nature, magnitude and results of the mighty struggle through which the American people have passed. So extravagant and seemingly so improbable were some of these prophecies-purporting to emanate from far-seeing statesmen long since ascended-that even "full believers" in the doctrine of Spiritualism laughed at and rejected them. But the "fanatical" visions of the mediums have been more than fulfiled. And we lift up our hearts in gratitude for the higher privileges and nobler destinies which the painful trials of the past few years have secured to the onward marching nations of

PRINCIPLES IN AND OUT OF MAN.

MAN, harmonically viewed, is the repository of the germs of all divine principles. Every property of matter in the out-lying universe, finds its respondent and counterpart in man. That which in matter is chemical affinity and attraction, in the human spirit is love and sympathy. The correspondence is perfect. The world of mind is clothed and harmoniously dressed with a world of matter, Man's spirit is composed of all principles, which, in their totality and infinite organization, is called God. This identity of the essentials of man's inmost with the principles of the infinite spirit is the basis of his immortality, and the cause of his tendency for endless progression.

The Greeks believed in the existence of a Dæmon

(a guardian intelligence) in the heavens, which could speak to the "Reason" in man. This is the "Logos" of which something is divulged in the beginning of John's Gospel. He affirms that this Dæmon was the "Logos," which was God; in other words, the Reason of the Universe and the Supreme Intelligence of the Universe, are one and the same. The life of the spiritual universe—the "Logos," or God—became "Light" in the spirits of men. Thus the essences of infinite life flowed into finite consciousness in the human organism, and thereby became "the true Light, which lighteth every man that cometh into the world." Did Plutarch learn this doctrine from the Christiana? Did Marcus Aurelius first read this idea in John's spiritualistic gospel? Nay: from Intuition and Reason, and not from written authorities, did the Greclan Spiritualists learn of the impersonal "Logos" resident in the life of every man. John, in his beautifully pure Gospel, admitted the Harmonial View of man, as did Jesus and Plato, and Socrates, teaching that the "Logos"—i. e., the essentials of the life of the Universe, God—"was made flesh," or was clothed in material organs and forms, "and dwelt" in the visible realms "full of grace and

But neither Plato nor John were fully up to the view we take from the Harmonial standpoint. Plato, while teaching that the human soul is an emanation from the infinite Divinity, and thus admitting the essential attinity between man and God; | principles; although it is true now, and it vill yet, in his logical reasoning, was compelled to run the individual through various transmigrational ordeals, and finally, when perfectly pure, to annihilate him by a process of absorption. John, on the other hand, taught the immortality of every man, but introduced a sectarian mystery, contrary to the fixed principles of Nature, by teaching the dogma that the "Logos" was manifested in one individual. Nature brings to "light," by perpetually recurring manifestations and examples, the fact that the Divine life is incarnated—is made "tlesh" and human - every time a child is born! The Harmonial view of this subject is anti-Platonic in that it makes the individual immortal, and is anti-John in that it demonstrates the universality of the "incurnation."

THE PLAN OF BALVATION.

"Something in the human universe is vitally out of order," is the conviction of both heathen and Christians; and the question arises on all sides, "What is it?" and "How is it to be remoded?"

The greatest ante Christian philosophers substantially said: "We must strive to bring the God that is within its into harmony with the God that is within the Universe." This was their effort. The God within was believed to be estranged from the God without; and the conflict between mankind and the Divinity (they said) would continue tilt the God dom equally to woman and man, to young and old; without is found and inseparably allied to the God to lord and serf; it is the first religion that has sat-

within. The Christians on the other hand, said in substance: "The God of the Universe is the same as the God in you, but He is striving to bring you into harmony with Himself." The beathen, therefore, strive as strangers to find God, and thus attain "Heavenly rest;" the Christians behold God striving to attract man unto himself, to crown him with

'eternal life and peace."
There is a vest gulf between these teachings and the harmonial view.

Finite Man, in the properties and possessions of his spirit, is a miniature of the Infinite. Growth, endless improvement, progress in all directions, throughout everlasting ages, is the central law of his being. The attributes of the human spirit are the repository of the seed grain of an eternal development. He stands at the centre of an infinite radius. He is made and endowed by Father (God,) and by Mother (Nature) with immortal powers of Individual growth. He is constructed on the infinite plan-"in its image and likeness"-not in form, but in the essentials of his being. The law of Progress regards and endows all men equally and impartially. There is perfect harmony between endowments and responsibilities. Obligations are commensurate with powers possessed. All men are born alike, not equal. All men are equally dependent and independent; but no two individuals are on the same plan of growth, having exactly similar wants and needs at the same time; all go to the fountain to be filled and inspired, but each with his own measure, which holds more or less, or different, than that of every other at the inexhaus-

tible source, In man's physical structure, are found all the primates of the globe; or, rather, all the proximates of metallic and non-metallic substances vin man they come forth as the ultimate particles and refined principles of matter. It cannot be true that all minerals are poisonous, because all minerals are found in their primate (first) state in the fluids and solids of the human composition. Oxygen is everywhere present in man's body; so is phosphorus in his bones, blood and brain; hydrogen is in all the fluids, and some of the solids; carbon is in all the secretions and excretions: iron is an essential of the blood; soda is in his muscles; silex is found in the hair and nails; magnesia exists in blood and brain; lime is abundant in the bones; albumen and ffibrin, and sulphur, and the several associate metals; also the acids and alkalis-acetic, uric, oxalic, benzoic, potassium, etc., demonstrating as perfectly as science can establish any discovery or proposition, that man's body is the ultimate of all mineral, vegetable, and animal properties and organizations of the globe.

Man, therefore, is the final, because he is the highest physical organism possible. The same rule applies to his mental structure and inmost possessions. We find him the final finite embodiment of of Things and Principles," or teachings of external the infinite Love and Wisdom. He is a CHILD in and invisible realities, from a philosophical and this world. Wars, cruelties, cvils, injustices, sins, diseases, miseries—these are the effects of undevelopment. His salvation from hell-punishment is progression, growth, unfoldment. His growth is both automatic (unconscious,) and conscious (or volitional;) and thus each man is inevitably and forever a party to that which may enter into his experience, either good or evil. Man is a type of the infinite Universe. Bailey, the author of Festus, saw the initials of this correspondence when he

"Earth is the symbol of humanity, Water the spirit, stars the truth of heaven; All animals are living hieroglyphs: The dashing dog, the stealthy-stepping cat, Hawk, bull-all that exist-mean something more To the true eye than their shapes show."

Destitute of the essential principles of Justice, Truth, Science, Philosophy, Love, Wisdom! Why, if mankind were "strangers" to these principles, they could not acquire any permanent knowledge concerning them. We affirm that every man's intuitions are filled with the seed-grain of all principles. Agriculturists never attempt to raise harvests on soils destitute of the essential properties of which their grain is constituted. Man's mind takes to music, to mathematics, to science, to philosophy, to poetry, to spirituality, and to the realities of external life, because his mind is the repository of all principles, in a germinal state, of which all truth is composed.

Father Smarius, in the Catholic Church of St. Francis Xavier, in this city, delivered a course of lectures (1860) on "Faith," as against the Protestant claim of the "right of private judgment," advocating the absolute necessity of a "deciding in matters of revelation, outside of the individual. He was opposed and answered, in part, by the Rev. Mr. Marvin, in the Centennary Church, in this city, who did, doubtless, as well as could any other minister in his mental entanglement on the question of an infalible revelation in manuscript, or

in the form of a book. Like a philosopher, Dr. Smarius said that "the Scriptures do not contain the whole doctrine of revelation." (See Republican, Feb. 1860, Lec. 4.) He found the church existing far behind the present compilation of conflicting books, called "the Holy Bible." The authority on which he rests his "faith." is the inspiration of that body of prelates, bislops and priests, who, in the fifth century, in solemn convention, decided which books should be rejected, and which should be accepted. He says the Bible itself does not tell which books are genuinc. "What biblical authority is there," he asks, "for rejecting the book of the Wars of the Lord, 29;) the book of Nathan, (1 Chron. ix: 29) the book of Shememiah, the prophet; the Gospel of

(Numbers xxl: 14;) the book of Judges, (Jos. x: Thaddens; of Matthias; of Peter, the Apostie; of James; of Barnabas; of St. Thomas; of St. Bartholomew; of St. Andrew; Acts of St. Peter; of the book of the nativity of our Lord; of the infancy of our Saviour; and the book called the 'Shepherd,' which Origin quotes as divinely inspired, which Ruffinus calls a book of the New Testament?" Father Smarius may well ask, "what authority

is there for rejecting" these books as uncanonical? He answers his own question like one who has "learned his lesson" by page and by book, but not like a philosopher. The Rev. Mr. Marvin could not answer without affirming the supreme authority of intuition and reason. Dr. Smarius finds the deciding power in the Roman Catholic church, which was before the Bible and by which the Bible was made.

The Harmonial view is apparent. Men existed before churches. Prelates, bishops, priests and preachers are only men. They may be wise or otherwise; they may be honest or impostors; they may draw intelligence from heaven or from their own selfishness and ambition. The bishops who "rejected" the foregoing books, and who adopted as inspired, the books now called "holy," were no more qualified as authority than would be the same number of merchants, mechanics, or lecturers on Spiritualism. Authority is invested in the primal principles of the individual spirit. "The internal witness" is final; the "still small voice" is absolute; the language of intuition is beyond the mistakes of wordy translators; the verdict of

reason is "the voice of God in the garden." In the Harmonial Age, there can be no constitu-tional authority on religious questions. Neither can infalibility of teaching be expected from any individual; because man is a progressive being increasingly tolling between the world of "ideas" within and the outlying universe of "Things;" and as no one mind can, according to our principles, perceive and comprehend all truth, even in one life of his boundless realm, so no one person can, wih any justice or reason, ever assume to be "unthirlabove his fellows in spirituality and divine averlastingly continue to be true, that some mids, by largeness of capacity and corresponding infustry, may possess more knowledge of and be higher developed in science, philosophy and spiritual rinciples, than others who give these subjects litte or

And thus we have among us at all times "cachers, "writers," "mediums" and "craters" qualitied to address mankind, and to reveal in clear light the pleasant and peaceful paths of wisdom.

THE VALUE OF SPIRITUALISM.

The functicisms and follies of many in the ranks of Spiritualism first attract attention. Sperficial minds couple the "extremes" of fanates with what they have "heard" of the maniestations called spiritual. A totally false opinics is thus set up in society. The real genius of Spritualism, meanwhile, is becoming more and more apparent to unprejudiced investigators, it is the fist religion that takes "facts" for its foundation; the first religion that rears its temples of thought or the immutable principles of philosophy; the fist religion that sees a Mother as well as a Father a God; the first religion that has domonstrably "grought life and immortality to light;" the first religion that has overcome death and the horrors of the grave; the first religion that has sounded the g-spel of Free-

isfactorily explained the phenomena of matter and mind, in and out of man; It is the first religion that is "to the manor born," and congenial to the true children of Nature; and it is the first religion to free mankind from slavery to creeds and dogmatisms,

and to give the individual wholly to himself! Spiritualism is the enemy of conformity. It teaches that it is better for a man to think for himself, even if he think wrongly, than to conform to the tyranny of social hypocrisies and to the dictum of ecclesiastical shams. The ape epoch among men is passing away. "Where the spirit of the Lord is, there is liberty "- TO THE INDIVIDUAL. It is probable that 'individualism" may also have its follies and fauaticisms. It may lead to isolation in some persons; in others, to selfish acts of pride and tyranny; and it may, for a period, set up a barrier to associative efforts, for the progress of the multitude; but these errors will correct themselves, while the positive benefits of individualism will come out clearer and clearer, like the golden oun from behind the clouds.

OPPOSITION TO REPORMERS.

Opposition to every new phase in religious development is natural. Socrates taught the Atheplans (who believed in polytheism) the simple 'idea " of a Supreme Being; they put him to death. Jesus taught the Jews (great believers in Moses and the Prophets) the "ides" of higher revelations from God; they put him to death. The people of Ethiopla cut St. Matthew into pieces with a sword, because he advocated the doctrines of the Nazarene. Mark, the next named in the Testament, was dragged through the streets of Alexandria, in Egypt, and subsequently died in great agony. Luke, because he would teach the "blasphemies" of Jesus, was hung on an olive tree in Greece. The beloved John, for his religious heresy, died at Ephesus, only after he had escaped from a cauldron of boiling oil. James, the great, was beheaded at Jerusalem, while the lesser James was thrown headlong from a pinnacle of the temple. Philip was hanged by the neck against a pillar in the streets of Hieropolis. Bartholomew was flayed alive; Andrew was bound to a cross for his heresy, and thus addressed his persecutors till he expired. A sharp spear was run through the body of Thomas; Simon was crucified, so was the Nazarene before him; and Matthias was first stoned and then beheaded. Galileo, a disciple of Copernicus, came near losing his life for teaching the revolution of the planets. Descartes taught the philosophy of "in-nate ideas." For this the University of Paris denounced him as an atheist, and ordered that all his books should be burned! Dr. Harvey was treated with scorn, deprived of his practice, and driven into exile, because he discovered and taught the circulation of the blood! Dr. Jenner was violently denounced and threatened with disgrace because he advocated vaccination for small-pox Columbus, Fulton, Fitch, all suffered from the opposition to their several discoveries and reforms. Fultom was laughed at and neglected by the "respectable" and "intelligent" of his day, and they let him die in extreme indigence. Examples of folly, prejudice, hatred, condemnation and crucifixion of pioneers in anything absolutely new need not be multiplied. From an outward standpoint this opposition seems "a cross too heavy to be borne"-

> "But truth shall compur at the last, For round and round we run, And ever the right comes uppermost, And ever is justice done."

Spiritualism, viewed from the Harmonial standpoint, is the last, and therefore the best, development of the sublime relations between mankind and the next higher sphere of existence. To the opponent its outward manifestations are only incomprehensible; rappings on a piece of furniture, signifying nothing-to us, these sounds are the musical beatings of the tides of an infinite sea against the forms that cover the shores of a material world. The social and familiar tokens and signs of mediums, when they write, or personate, or heal the sick, or speak the words of friendship, are "trivial" or satanie" to the Orthodox skeptic; to us, they are freighted with the mystic loveliness of deathless guardians who inhabit the firmamental spheres; and with uplifted hearts we hail the voices of our loved "departed," whom the ignorant mourn as "dead," for we behold in them the absolute certainty that whatever is human is immortal.

In conclusion, ladies and gentlemen, let me say to each and all, that to be a Spiritualist is to be a friend of the grandest religion ever bestowed upon mankind. To be a harmonial philosopher is to be intelligent, conscious, self-poised, well balanced, intultive, independent, reasonable, charitable, just, noble and progressive in all high directions. Growth, growth, GROWTH. This is the central law of our being and the object of all exartion, as it will be the result of all experience. You will, therefore, be the firmest supporters of education. You will develop children into men, and men into angels. You will, through growth, "overcome evil with good," and straighten the crooked ways of error and injustice. In all these labors and efforts you will receive the aid of angel intelligences, and will attract the admiration and co-operation of the generous, intelligent and noble of every age and country.

> For the Religio-Philosophical Journal. Jubilee in Adrian.

ADRIAN, MICH., Dec. 15th, 1865. DEAR BROTHER JONES :- I know you are ever glad to hear of the good works and progressive

movements of any people or community; consequently I take great pleasure in communicating to you some of the doings in this, our beautiful

Autumn never offered more charms to the true lover of nature than have been manifested the past season-mild weather, roads smooth as in June, the forest trees all aglow with bright and variegated colors, but little wind or rain for several weeks past; winter was ushered in upon the same principle, but the evening before Thanksgiving a light fall of snow enveloped the earth, making it white and spotless as a bridal robe. Beautiful it was to the outward sense, and use added to beauty, renjered it doubly attractive; the benefits of a snew storm are seldom calculated. The noxious elements floating in the amosphere calculated to generate disease are absorbed by the feathery flakes of trystal snow and gently conveyed to mother earth, thereby purifying the air and enriching the sol, preparing it for more perfect vegetation in the

coming spring. Thanksgiving day passed off very pleasantly, and I hink quite profitably. The Spiritualists observed the day, not by long prayers, clongated visages and empty praises, but with gay and festive jubilee, held al Odd Fellows' Hall, which, according to announcement was open at 10 A. M., where a large number of progressive minds gathered together, most of them bearing in their hands well filled baskets to supply their physical wants. The forenoon was occupied in soutful greetings, social converse and general good feeling. A sumptuous dinner was prepared at 2 P. M., and freely partaken of by the numerous friends present. After dinner, order was called, and Mr. Sharp was appointed chairman. By request, Mr. Frank Wadsworth opened the meeting with appropriate remarks for the occasion; short speeches followed, all bearing upon the various progressive movements of the age. In the evening, music and dancing, interspersed with some powerful physical manifestations, through the mediumship of Mr. and Mrs. Ferris, comprised the entertainment. All present appeared happy and loyous; the pleasant countenances and genial smiles spoke more emphatically the praise and thanks welling up from

the soul, than empty words or vain professions. Saveral ladies appeared in the reform dress, it being their usual costume, they having long since become convinced that much of the present weakness; disease and suffering of woman can be legitly mately attributed to the present style of dress. These ladies, with many others, have long since taken an independent stand-for the right. Though comparatively few in number, wherever they are seen in public or private they are a perpetual example of consistency, from which the suffering multitudes might learn a lesson of wisdom. Time is

required to right the many existing wrongs, espechilly when running counter to fashion and long established enstoms.

For several years past, Spiritualism has remained almost dormant in this place; but for the last few weeks there seems to be quite a renewed interest in the subject. The noted physical mediums, Mr. and Mrs. Perris, have been rousing the sleeping minds for the last three weeks, by the various and startling manifestations occurring in their presence, such as the playing upon musical instruments, ringing of several bells at once, movements of solid bodies, spirit lights, etc. On one occasion the face and bust of a female spirit was distinctly seen by several present. One of the most singular and nnaccountable phenomena is the adjustment of a solid iron ring upon the arm of the akeptic, while holding with a firm grip both hands of the medium. That feat has been performed in this place upon a great variety of persons, and many others equally marvelous, eliciting thought and inquiry where the subject has heretofore been treated with much neglect. All who have witnessed the performances, speak with much respect of the mediums, and universally testify that it is a great mystery, greater than can be solved by ordinary scientific means. All who would like to witness such manifestations, would do well to engage Mr. and Mrs. Ferris while they are in the field. Their address for the present will be Coldwater, Mich., care of Alonzo Bennett. Yours Fraternally,

A. M. L. POTTS.

For the Religio-Philosophical Journal. A Physiological View of the Divinity of Jesus Obrist.

BY K. GRAVES.

[The following is an extract from a book entitled " Christlanity before Christ." There is a physiological principle lying against

the doctrine of the divine incarnation or divinity of

Jesus Christ, which (aithough some may consider

the presentation of it as a new fangled argument) is

nevertheless, evidently fraught with much logical force. It is based upon the law of mental and physical correspondence. As is the physical conformation, so is the mentality, as a law of analogy which pilots us to nearly all our practical knowledge of the natural world. A knowledge of either serves as an index to the other. When we observe an animal possessing that physical form and construction peculiar to its species, we expect to find it practically exhibiting the nature, character, disposition, and habits peculiar to that class of animals. If it possesses, for example, the conformation of a sheep, we infer at once it has the disposition of a sheep, and we are never disappointed. And when we encounter an animal with the tiger form, we expect to witness the tiger spirit. If it possesses the well-known physical conformation of the tiger, we are never deceived or misled when we assign it a predatory disposition. If it is a tiger in form it is sure to be a tiger in character and habits-always invariably. And so of all the genera and species of animals that range upon the face of the globe. And we may travel through the whole field of animated nature, and observe the infalible operation of this beautiful law of conformity, till we come, however, to the crowning work of God, called man. Here we find this lawthis beautiful chain of analogy-broken by the doctrine of the Divine incarnation. God becomes a man; at least is made to exhibit every external appearance of one. All external distinction between God and man is thus obliterated. So that the very first being we meet in the street or on the highway, possessing the form, size, and physical conformation of a man, and presenting every other appearance of being one, may nevertheless be a God. And no less is this objection practically exemplified and no less is the infraction of the beautiful law of analogy observable in the case of Jesus Christ, than in the numerous other incarnate gods and demi-gods of antiquity. Being in appearance a man, how was he (Jesus) to be, or how could he be visually distinguished from a man? Or how could those men who were cotemporary with him, know as they approached each other, whether they were meeting a man or a God; seeing that "He was formed in fashion as a man," (Phil. 2:8) either He or they might be taken for either. If then the infinite Deityship was lodged in the person of Jesus Christ, it is evidon't that that important fundamental law of nature -as is the form, so is the character-was utterly prostrated, annihilated, and banished from the world by the act. So that all was and is, henceforth and forever, chaos, confusion and uncertainty. For if the principle can be violated in one instance, It may be in another and in thousands of cases, ad inflaitum. If one case could be allowed to occur, the principle is established, and nature's universal chain of analogy is broken and destroyed, for to intercept the law is to break the tenth and ten thousandth link alike. Here it is evident that if a being resembling a man may be a God, an animal resembling a cow may be a horse, and yonder stick a poisonous adder; and fatal may be the consequences in thousands of instances in judging or inferring the nature and character of an animal by its form and size. Can we then believe, or dare we believe a doctrine so atheistical in its tendencies, as that the Infinite Delty was incorporated in the person of the meek and lowly Jesus, when it would thus set at nought, violate, prostrate, and utterly cancel from the world one of his own fundamental laws, and one of the essential principles of natural science, and banish forever the co-ordinate harmony of the universe, and thus inaugurate a state of universal disorder, incertitude, anarchy and misrule luto the otherwise beautifully law-governed, well regulated domain of nature? Certainly, certainly not. If the incarnation of the Delty should, or could take place, there should be something strikingly peculiar, aye, infinitely peculiar in his figure, size and general appearance, in order to make him distinguishable from the human. Otherwise, men would be liable to be constantly mistaking and worshiping each other for the Great Almighty and ubiquitous God, and thus constantly blundering into idolatry. And we actually find several cases reported in the Scriptures (mark the fact well) of men, aye, the saints themselves, being led into this very error-being led to commit the high-handed sin of idolatry, in consequence of their previous acceptance of the belief in a man-Godthat is a God of human size and type. Saint John, lu two instances, was in the act of worshiping a being possessing the human form, whom he mistook for the omnipotent and omnipresent God (see Rev. 19: 10 and 29: 4). Having perhaps been taught that "The fulness of the Godhead dwelt bodily in Christ Jesus" he probably mistook the being he met for Hhm. and hence offered to worship him. If then, Christ's own "inspired disciples" could be thus betraved into "the sin of idolatry," by having abolished the

infinite distinction between the divine and the

human, we sarely find here a very weighty argument

against such a leveling and equalizing dootrine. And

certainly nothing could be better calculated to pro-

the broad, the infinitely grand line of demarcation between the Infinite God, and his finite creature, man. Indeed, may we not here find the very origin and the cause of the now universal prevalence of idolatry in Pagan lands. Is it not directly traceable to the demolition of the broad, high and insurmountable wall of distinction which ought forever to stand between a God of infinite attributes, and a being caged up in the human form? Certainly, most certainly it is. Hence here I would ask, how ean Christians, after subscribing to the doctrine that "the fulness of the Godhead dwelt bodily" in "the man Christ Jesus," (2x Paul very appropriately calls him) condemn any age or nation for worshiping as God their fellow beings-that is, beings with the human form? Certainly the man who could believe that the infinite God could be comprehended or incorporated in the person of Jeans, could easily be brought to believe that the Grand Lama of Thibet is a proper object of divine worship. He only lacks the substitution of names—the Grand Lams for that of Jesus Christ, and the thing is done

> For the Religio-Philosophical Journal. The Woes of Life.

BY BENJAMIN TODD.

Whilst passing through the trials and darkness, osses and crosses of this life, we think them hard to bear; but from the standpoint of future years, we look back upon life's history, and can each say, like one of old, "It has been good for me that I have been afflicted." Hours of intense suffering are the Gethsemene and Calvarys of our lives. And all who have implicit confidence in our heavenly Father. can see the glorious sunlight of a happy resurrection morning, all roseate with immortal hope, streaming over the mountain top, even whilst they. bent beneath the weight of the cross, are struggling up its rugged sides. It is only in experience's bitter school that we gain the wisdom which enables us to solve the great problems of life, and approximate to a correct solution of the grand problems of immer-

Take for an illustration, individuals who have been cradled in the lap of luxury—the fruition of every desire has far exceeded their fondest anticipations-what do they know of the actualities of life? Their ephemeral existence adds nothing to the world's store in the arts, sciences, literature or religion. And when they pass to the other side of the Jordan of death, the world does not weigh one ounce the less in moral worth or mental power. Their lives are of less worth than that of the butterfly that sports in the summer sunbeam, and kisses the smiling face of every flower it sees, and lives out its one day of ecstatic bliss. This lovely specimen of winged life appeals to our ideality, and teaches us a lesson of the beautiful. But whoever knew anything beautiful produced by the drones of society? Alas! how little they know of the adverse circumstances that surround their fellow-beings, and go to make up the warp of an active and noble life! And how ignorant they are of the toils and struggles, the burning tears, and disappointed hopes, the bitter groans, as, drop by drop, the red wine of life is crushed out of the flercely paipitating heart; the sighs, the cries, yea, all these things that diversify and make up the woof that is daily being woven into the web of our lives. Many thanks to our heavenly Father, and the angel world, that there are so many noble souls who have passed through the flery crucible of suffering, and have been made strong to labor in the holy work of human elevation. But there is a time coming, in the golden future, when we shall cease to sigh and weep-when the tired hands, and weary feet, and nching heart, shall find rest. We shall find it in the arms of our loved ones on the other side of the river. They are "waiting," as the poet has it, "until the shadows are a little longer grown."

"We are calmly waiting," say the aged ones who are standing on the banks of that darkly flowing stream, and watching, with their fast dimming eyes, to see if they cannot catch a glimpse in the offing of that mariner's sail, that is to bear them to the opposite shore. They want to rest in the arms of their dear ones. Oh! what a magic power there is in these words! Rest, in the arms of our loved ones! Tass them along the line of humanity, where

her serried ranks are battling with life's ills to-day. How many an eye brightens, and how many a tired heart catches up the soothing strain, and it becomes their future talisman, until life's changing scenes are all played, and the actors leave for the shining shore. Who shall describe the rapturous joy of that hour, when we shall cross the river of death and find our loved ones waiting on the thither side, to welcome us to their homes forever? Where we shall be permitted to press heart to heart, and enfold each other in one lingering embrace! Where our lips shall press upon their flower-crowned brows our first, fond loving kiss of immortality. Then, side by side with them, shall our feet walk the starry floor of eternal glory; while the soft, mellow light, that floweth so sweetly and musically out of the fountain of bliss, shall cast an angelic halo all around, which shall portray our spirits as they are. And there, in that magic mirror the tears shed in our earth life shall change to glittering pearls and our toil to gold. Every sigh, and every pain, shall change to rubies that shall sparkle and flash with an undimmed lustre. And all our heartanguish shall become a fountain of sweet odors that shall make the atmosphere redolent with an unspeakable richness of perfume.

> For the Religio-Philosophical Journal. Gospel of Music.

Luther, I think it was, complained because "the devil always has the best tunes." Of course he has, if indeed it is the devil. Religion has been dressed with such grave-like garments young hearts have turned away from its very mention with a cold shudder. Consequently, the most enlivening somes of everyday life-songs of home, of lovers, of the beautiful, of the departed-congs that make responsive souls weep, repent and aspire-have in the main been excluded from the sanctuary, leaving us only a little monotonous psalm singles. This should not be abandoned. We need the selemn dirge, the deep swelling chant, the pensive notes of mourning elequence: but we also need sheet music in our worship. Any song that awakens love of home, love of parents, fore of children, love of friends, love of country, love of angels, love of God -nut that attunes the mind to purer hope, and kindles the fires of patriotism, and sways passion to moral action, is very appropriate for the sanctuary. Heaven has a new commandment for our age :

( buildhate the (August of Mesai) Music, spiritual music, such as wells up from the soul, is divine worship. Even the whistle of the plowboy hath a sweeter prayer than the cold formalist in his pulpit. How much more stirring and welcome the roles of nature—soft winds—gurgling waters-warbling birds-than the devotee's sighs and grouns! Nature sings without rule, sings of hermote "the sin of idolatey," than thus to philterate | solf, bubbles it out, feels it, breathes it. Copy Nature

we say, if you would worship in a holy glow or

If you get nervous, sing; if you are mad, sing; of you are disappointed, sing; If you are melanshely, sing; if you would talk with angels, singsing in thoughts, if you cannot in words. If you would root out the habit of swearing, sing every ten minutes it is a sure antidote; if you would conquer scolding-which is woman's way of swearing sing, sing, sixo, all through the house. Music is the soul's all-healing medicine: music is the Jesus of our social life, commanding our sea of human passions-" Peace, be still!"

Dec. 10, 1985. EVANGEL.

For the Religiod billosophical Journal. Andrew Jackson Davis' Lectures.

Sr. LOTTS, Dec. 10, 1865. This gentleman is attracting large crowds to hear him, every Sunday forenoon and evening, and the evidence of the increasing interest felt in the subject of his lectures is, that a larger hall will be necessary to accommodate those in attendance upon them.

The object of Mr. Davis' lecture of Dec. 9th. seemed to be to awaken the believers in the Spiritual Philosophy to the necessity of organizing Sunday Lycenms or schools for children, and show that "as the twig is bent the tree is inclined," and that the large majority of Spiritualists are now sending their children to schools where they are tanght to believe that Spiritualism is a delusion of the devil, and that to believe in it is the direct road to bell. Thus, while we ourselves are freeing our own minds from the thraidoms of misdirections and dogmas of the past, we are placing our children under the very influences it has taken many of us a life-time to grow out of.

To say that he gave old Orthodoxy some pretty severe raps, would hardly be doing him justice ; and while he gave Jesus Christ much credit for his teachings as a medium, still be claimed that millions had freely given their lives as a sacrifice in ten thousand ways-our war just ended for exampleand had neither been deified nor saintified for it.

He took up the shorter catechism, and showed that though it taught the child to say that God made it, still if the child had scrofula it could be traced more directly to the parents than to God: and so with many other of the sayings of the Bible. He showed they were at variance with the everyday experience of the facts in the case

Rest assured Brother Davis is going to accomplish a great work here, and though Spiritualism has, apparently, for a time slumbered, it has not become extinct, but has lain like seed in good soil, ready to spring up in due season, and will bear an abundant harvest.

The class of people who are now in attendance npon Brother Davis' lectures will compare favorably in point of intellect, or, even as the world goes, in point of respectability, with any congregation or society in the city. Success attend his efforts.

#### Letter from Mr. Turner.

Editors of the Religio-Philosophical Journal: Brother A. B. Whiting has just closed a most brilliant engagement with us, and to such intelligent audiences, it would have made you feel happy to have taken a peep at us, and although we meet up in the third story, there was not a seat unoccupied. There is as great an excitement now as when the Davenport Brothers were here. On the street cars, ferry boats, and everywhere, you hear, "It's really wonderful;" "I wonder if there is any truth in it;" "I mean to investigate," etc. In his last lecture he gave a description of the only phase of Spiritualism unknown to the ancients, viz.: Spirit drawing-illustrating his subject with two of W. P. Anderson's Spirit Portraits of the writer's children. People are surprised at the sight of those beautiful productions, especially when told that but one was sent for and two returned -a splendid test.

We have re-engaged Mr. A. B. Whiting for January and February. This month we have Mr. E. V. Wilson, who created such an interest last September with his tests, delineations of character, descriptions of spirits among the audience, etc. The prospects here are truly promising.

HENRY TURNER. Yours, Louisville, Ky.

### Letter from Centralia.

CENTRALIA, ILL., Dec. 16, 1865. To the Editors of the Religio Philosophical Journal: Permit me to trespass a little on your time, that I

may tell my story, as others do.

From childhood I have been a believer in spirit communion, but of a vague and uncertain kind, that never satisfied me. It seems that I have always been in the habit of hearing and conversing with the departed, but I did not understand it. About ten years ago, a neighbor sent word to my wife and myself to spend the evening with them, and witness some strange things. We went and had some "tipping manifestations," but I was not convinced; we pursued the investigations for some months, during which time I became developed as an impressional writing medium; but as I could get no satisfactory tests, as the thing was very unpopular in the neighborhood, and above all, as the teachings I met with in Spiritual books did not square with the creeds, I gave up the investigation.

In the meantime, my companion passed out of the form, having previously promised me that if it was possible she would come back to me and manifest herself. Last summer I was undecided with regard to my church connections, not being satisfied with any of the creeds, so I thought I would try the spirits once more. Since then I have received proof of the dear departed, and become developed as a healing medium. I have had all my old Orthodox notions knocked about my ears so effectually that I can no longer deny the truth that our friends do come back to us. My Christian friends to whom I used to preach, will no doubt be greatly scandalized at my avowal, but I cannot help it; truth demands it of me. My course has already thrown me out of employment; but I have friends who promise to take care of me. If there is anything I can do for the cause of truth and suffering humanity. I am ready and willing to go.

Yours for truth, R. M. McCord, Prof. of Modern Languages,

"Dar are," said a sable orator, addressing his orethren, "two roads tro' dis world: De one am a broad and narrow road dat leads to perdiction, and de oder a narrow and broad road dat leads to sure destruction." "If dat am de case," said a sable hearer, "dis cullud individual takes to de wood."

SAILORS.—The Indian names which designate so many of our naval vessels are the subject of many transformations by Jack, for sailors are not fond of Jong words. He calls the Wissahickon the "Widow Higgins." The Miantonoma has been christened by the same authority, "My-aunt-knows-no-man."

Oh! there is nought on earth worth being known, But God and our own souls,

#### Beligio-Philosophical Journal Moses Every Way Untenable.

CRICAGO, DECEMBER 30, 1865.

OFFICE, 84, 85 & 88 DEARBORN ST., 34 FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS

GEO. H. JONES, Secretary. S. S. JONES, President. By Por terms of subscription we Prospective on eighth page.

"The Pen is mighter than the sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper to receive and remit subscriptions, for which they will be entitled to refain FORTY CENTS of each \$3.00 subscription, and TWESTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons. All persons sending money orders, drafts, etc., are requested make them payable to the order of the Secretary, George

Subscribers who wish their papers changed, should be par-ticular to state the name of the office to which they have been sent, as well as the office to which they now wish them On subscribing for the Journal, state the number of the paper at which you wish to commence

#### To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the Religio-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' Biography of Satan, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for every subscriber to do a good thing for themselves as well as for us and the cause of Spiritualism.

#### The Dying Year.

" Another year Is gone, and its low knell is tolling now O'er the wide ocean of the past.

The year is dying. We hear its outgoing breath in the moaning wind and in hourse waters beating the pebbly shore. We feel the mysterious presence of death in the frost breath; we see his coming in the leafless trees and in the shadows that, pall-like, are falling about us. The gods are here with the snow-shroud for the Old Year, and a chaplet of stars for the brow of the New.

Here is a pause in life's drama. We gather a little closer to the holy bosom of mother earth, and, instead of questioning the portentous heavens, we, Hebrew-like, read the record backward. We live past; call back the buried dead. Pleasant memories, tender love-deeds and holy vows are all, all vivid and fresh on Memory's page. Sweet faces gleam through the shadows and phantom hands clasp ours. In the past—the promises, the hopings, the castles-(ruins now)-and in loving hearts we seek anchorage. Who will say we seek in vain? Where is the atheism to consign to oblivion these heart-treasures? We do not dream, do not idly speculate. Life is eternal. Every thought, word and deed is written on Time's pages. We shall find them there.

Eighteen hundred and sixty-five is a memorable year. Our nation has never known a year so eventful-a year in which the destiny of the people has been so inwrought. Sixty-five found us in armsbrother against brother. A million and a half of men-the young, the brave, the bone and sinew of the country-were destroying each other. The land has been billowed with graves, and the rivers have been dyed with human blood.

When the war-cloud passed, and men everywhere evoked the guardianship of the fair angel, Peace. our horizon was suddenly darkened, and a shock, as if a bolt was sent from heaven—startled us from our peace-rejoicings. Our leader, the modern Moses, was slain in sight of the promised land. But for our unfaltering faith in the strong arm of the Almighty we should long ago have declared that Mercy was a myth and Justice was forever dethroned. But God lives and rules, and we know, by our Divine lineage, that the spirit shall not taste of death. The scepter of the tyrant has been broken, King Slavery has been dethroned; the nations are extending to us fraternal hands, and are rejoicing with us in our conquests and our freedom. Let illa will die; let it be buried so deep that the resurrection trump will have no power to call it from its unhallowed grave.

## The Proposed Congress of All Nations.

We have received a condensed report of the proceedings of the Peace Congress, held recently in Boston. Still the car of progress rolls on. Now that the heat of the conflict has died out, and left the smoldering ashes of broken homes and a debtburdened nation behind, the public heart is readier to receive the divine law of "peace on earth, good will to man." The Peace Conference of all nations is a good movement in the right direction. Wardreadful war-who in our land, North or South, does not shrink at its very mention? We have had it brought to our own doors—scarce a household in the land but has felt its heavy hand. On, then, brothers, to the aid of peace. Let us rally around her beautiful banner, and help win her bloodless victories! Let us preach peace, urge it, practice it in our daily lives—harmony in all our relations, love in all our souls-with these weapons we shall conquer in the great struggle between force and suasion.

The world will see the loveliness of Peace, the utter uselessness of War for the adjustment of all national, political or social difficulties, and all minds will swell the prayer for a Congress of all Nations to meet and take steps for the promulgation of a healthier sentiment on this broad topic.

The late Conference was characterized by the earnestness and sincerity of its doings; many of the finest speakers and staunchest reformers were present, such as Wm. Lloyd Garrison, Henry C. Beckwith, for years the able editor of the Peace Advocate, Henry C. Wright, and others equally devoted to all movements which shall benefit and advance humanity.

### Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

Table of Interest—The dinner table.

# The Fabulous Account of the Creation by

It is very generally admitted that the Almighty, the Creator, in all His doings, works by means... that is, by rational instrumentalities—to secomplish

the objects and purposes desired and intended. Infinite knowledge, power, wisdom and goodness, could intend nothing wrongs or that would admit of any failure or disappointment, but that all His purposes being founded in infinite knowledge, power, wisdom and goodness, must inevitably result in the accomplishment of those purposes precisely

Now, according to the Mosale account of the creation, how do the purposes and doings of the Creator turn out or result?

Did not Adam disobey Him, and did not that disobedience produce a most woful calamity and disappointment? Did He not inflict punishments for it

upon Adam and Eve, upon the serpent and the

carth? Does not this shows failure and a disappointment?

What is the reason given for "Noah's Flood?" The disobedience of the people and their consequent wickedness, so that the Creator felt bound to murder the whole race, except Noah and his family, who were not a whit better than the rest. As further instances of His displessure and disappointment, see Sodom and Gomorrab, the frequent wars which occurred, the story of Jonah and the Ninevehites, the building and catastrophe of the Tower of Babel, the Jews and their destruction at Jerusalem, and in fine, the whole human family of all the different races, and lastly, the great necessity He was under, after a long lapse of years, to provide a sort of remedy for Adam's territiffatal disobedience, by a mediation, to partially settle the difficulties through the "immaculate conception." Does it not involve a question of veracity between the Lord and the Serpent, and does not Moses, by the admission of the Lord, decide the question in favor of the Screent, and against the Lord?

Reflecting, reviewing and comprehending, in some degree, all these powers and capabilities in man, and his consequent acts and doings, he might see that all these conditions and doings, as well as himself, were only effects of some more powerful cause. But being ignorant of the true cause, yet seeing such mysterious and unaccountable results of some unknown power, he was left to infer from the character of such consequences and conditions, the true nature and character of their author-the original cause. He was necessarily compelled, by the evidence before him, to the inference of unbounded knowledge and power in the cause, whatever it might be, and, as far as he could judge, of great wisdom and goodness. As he knew of no other mode or form, in which such powers could be exercised but by man, it was very natural that he should conclude that this author, or first cause, was a Being in the form of man, and thence, it was as natural that he should reverence and worship him as such Being-according to his idea of such Being. Having advanced so far in his views of the form or personality, and the attributes of the great First Cause, he began to consider how and what he should do, to gain his special favor. Viewing him, as was very natural, as having like feelings, wants and views as himself, he would do those acts which he judged would be most pleasing and agreeable to him. And it was as natural for him to call on him to satisfy his wants and relieve him in trouble and distress.

Thus commenced the worship of the Supreme Being. This worship has continued to the present day, varying only in mode and manner, object and purpose. The views and opinions of men, various and discordant as they were, and still are, have undergone many changes, and are yet, undoubtedly, destined to further important alterations. What such changes will be, may be, at the present, considered a matter of speculation or prophecy; but that they will be an improvement of present views, will hardly admit of a reasonable doubt. The world is not yet ready to stop in its progress, neither is

In the theology of Christendom, the first cause of existence is declared to be Deity, God, the Supreme Being, the Creator of all things. On this subject there are many theories. The one most prevalent, is as above stated.

The first pertinent inquiry should be Is it true? The answer to this requires an explanation, showing what Deity is. Explanations are abundantly attempted, and are almost as various as the persons who make them, but no uniform representation, satisfactory to all and undeniably true, has yet been made. The probable reason for which is, that human beings have not the knowledge and the capacity to perceive and to comprehend the cause of existence.

They can deal in conjecture and belief. Such conjectures and belief may be satisfactory, perlaps, to those who believe them; but they do not disclose and reveal the true answer. And since this cannot yet be done, it is prudent to conclude that it is not necessary. Enough, perhaps, to reasonably satisfy our inquiries in that respect. Erroncors views may be shown to be erroneous, and if initrious in their tendencies should be denounced and condemned.

It is easy and natural, if not inevitable, to suppose and believe that infinite knowledge, wisdom and power, must have been the active and creative cause, and that they were exercised in the creation of all things by a Being possessing those attributes

The question then occurs, how came such Being in existence? The inability to answer puts a stop to the inquiry. In the early stages of human life it was not quite as natural to believe that matter always existed as they viewed it, as it was to imagine that at some short previous period it was somehow brought into existence. The same idea appears quite prevalent at the present day. Notwithstanding all this, there are thousands who pretend to know and to teach, very minutely, and by authority of such Being, what, in relation to human beings, their origin and destiny, he has done, and what he will do, and in that way delineate their views of his character and his purposes in the creation of man. Such is evidently a misrepresentation, unsatisfactory, and leaving the question unanswered.

### An Inquiry Demanding an Answer.

In the whole boundless universe of spirit and matter, what else is there about which to think, speak, feel and act, except the Creator and His works?

If nothing else, what should be our thoughts, words and acts?

Evidently and conclusively: something and everything in harmony with Him and His works. Now comes another question, viz.:

works? If so, please answer briefly in fewest words.

Is there any discord with the Creator and His

"Christmas Dream," By Fanchon, came too late for last week's Jour-NAL; but Mrs. Bailey and Mrs. Todd had the young people in kind remembrance.

#### Cause and Effect,

The relationship between cause and effect is said to always refet, whether perceived or not. Are not all effects in just proportion to their cause? Can there be an effect without a cause, and can

there be a cause without an effect? Do not offects, or first results, in their turn, change, become secondary causes, producing their corresponding effects and so on in an atternate and rotary change, at infinitum! If there be a first, ennuet there be a second esuse, and so on indefinitely? And is not everything in existence cause and effect?

What else is there in the universe, but cause and effect 7

Who or what preduced cause and effect, or causes and effects?

Who or what produced the first cause? What was the first cause?

Cause will produce effect, else it is not cause. The highest effort and moral duty of man is to

trace up and investigate effects to their causes, in matters of important personal concern. This will necessarily lead him to see himself an effect, related to some cause, and that such cause is able to produce

What, then, is this effect? That is the first legitimate inquiry.

Well-man: What is man?

Among men, he is called anything and everything. To them, he seems a strange compound of 'good, bad and indifferent," and all these, at times, in extreme degrees. He is great, too, as well as small.

What are his powers and faculties, his tendencies

True answers to these inquiries must tend to show man what he is, and possibly, also, what he will be in the future. His destiny is bound up in his nature and character, and our knowledge of what it will be may result from the success of our inquiries.

Man has called himself "Lord of creation"that is, of all things created. The reason for which opinion was, that he believed he had the power in some way, and in some degree, to control all things to his own purpose or use, over and above any other . He then took out two little papers that he had in power within his knowledge. It must be in a very limited sense that he could say this of winds and waves, and the fury of elemental war in storms, hurricanes and earthquakes, or of the movements and powers of the planetary world.

Yet it might be said as it has been, that he is at the head of animal creation. His physical and intellectual powers place him there. But elsewhere, he has performed wonders. He has shown himself most wonderful in mental capacity, in acquiring a knowledge of "arts and sciences," and of applying to practical wants and uses, their most essential elements. Also, in gaining great knowledge of this world, of the planetary world, and something of the spiritual world. And during all this, he has been constantly thinking more or less of himself, and of his neighbor, man. How has he treated and respected himself, and his neighbor? He either forgot or disregarded, or did not know his true position.

### Religio-Political Association in New York.

We are pleased to see the good work of free thought going on in the investigation of religion and religious subjects. All over the country societies are being formed upon the basis of religiophilosophical and religio-political freedom. Yesour broad, free platform is being adopted here and there, from New York to New Orleans; and the people are rallying to listen to and engage in the promulgation of truth. Fearless, but dispassionate are the devotees of truth. While we look upon the dogmas and creeds of the churches as having performed an important mission in leading weak, feeble man up the roads of eternal progression, even as the lame and decrepid need the aid of a crutch; yet we also feel assured that it is quite time for the strong, hale and well developed man to stand erect with truth for a brace, and no longer lean on others be-

cause it is fashionable so to do. There are men and women who are full nine days old and have already got their eyes opened. They should not hesitate to use their optics because their neighbors are yet in darkness. We hail with joy every manifestation of the uprising of the masses for freedom. Physically and mentally our institution is based upon the idea of mental and physical liberty. Our hearts are made glad and our hands strong and firm by the words of cheer coming to us from all parts of the country. The local organizations being instituted every week upon a broad, comprehensive platform, with Spiritualism as its central idea, will work a mighty revolution in public sentiment all over the world in a brief space

Go on, brothers and sisters, in the good work. The RELIGIO-PHILOSOPHICAL JOURNAL will stand by you as a staunch advocate and warm friend in your onward march up the hill of progression. Let us have reports from you and your meetings often as convenient.

These thoughts are especially enlisted at this moment by reading the following Circulars from New York city:

A religious discussion will take place at Metropolitan Hall, 95 Sixth avenue, on Sunday, July 2d, at 3 P. M., and continue each following Sunday, between Orthodox Christians and Spiritualists. Subject: "Has Spiritualism any Foundation in Truth. or is it a Hallucination contrary to the Teachings of Jesus Christ?

Each church and denomination are respectfully requested to send a defender of its faith. If your religion is worth anything, it is worth defending on tle Sabbath day. The discussion shall be conducted or Christian principles, avoiding all manner of offerse or angry feeling.
Let us have more light. Free speech, a free press

and free religion in a free nation.

All ladies and gentlemen interested in their eternal welfare are invited to hear and receive the truti. To commence precisely at 3 o'clock each day, under the auspices of the Religio-Political As-

Relgious discussions and trials of all political and vexed questions of the people will be carried on from veek to week at our court room at \$14 Broadway, known as "the People's Court of Truth," instituted by the "Religio-Political Association," and suffected only to the Constitution of the United States o' America.

Whilethis court shall bring to judgment corruption, fraid and error, it will also bring goodness and trutl to public notice, and both shall without fear, favo or affection, receive their just reward. These dscussions and trials are intended to bene-

fit society nentally, morally, physically, religiously and politially, whilst they will be amusing and instructiveto young and old of both sexes. In this court our good citizens will be able to fill a want which they have long felt, and remove a deadweight which they are now groaning under. God being our hilper, we shall reform the wicked, or they will persh in their sins. All good citizens are invited to give us their confidence, lend us their aid, and become nembers and co-workers with us. Let us have light, free speech, a free press, and

free religion it a free nation. Discussions Sundays, at S and 75 P. M. Trials Thursdays, at 14 P. M. By order of the Religio-Political Association.

An able man shows his spirit by gentle words and resolute actions he is neither hot nor thmid.

#### Spiritualism in France.

We are in receipt of a copy of L' Union Spirite Bor delaire, Remie de l'Enseignement des Espeits, dated the 8th of November, and published in Bordeaux France. The principal article is an elaborate disquisition by C Guerin, on the origin of soul and the souls of beasts. It is ably and forelbly written, and would well repay permal by those of our readers who understand French. Its length alone prevents as from translating it for the benefit of all who peruse the JOURNAL. Besides some interesting correspondence, it contains an entertaining extrafrom the book of Prodigies, which we subjoin:

A good priest of the city of Valogne, named Bezuel, being invited to dine on the 7th of January 1708, with the Athot of Saint Peter and his mother related to them, at their request, the following a count of the apparition of one of his decease. friends that he had seen in broad daylight, twely. years before:

In 1605, said Father Bezuel to them, being a sto. dent fifteen years of age, I became acquainted with the two sons of M. Abagnene, tax coffector, who were my fellow-students. The eldest was of my agthe youngest eighteen mouths less, was named Defontaines. We took all our walks and pleasure ex cursions together. Whether it was that Desfortaines was more friendly to me, or whether he was more lively, more offliging, and more refined than his brother, I loved him more,

In 1696, while we two were walking in the abbey of the Capucins, he related to me that he had read a short time before, a history of two friends who had promised each other that the one who died first. should return to tell to the other his condition and experiences; that the dead did return and told most surprising things. Thereupon, Desfontaines told me that he had a favor to ask of me, which he did ask then; it was that I should make him a like promise. he making the same on his part. I told him that i would not do it. He entreated me several times and even seriously; I resisted always. Finally towards the month of August, 1696, as he was going to leave for Caen, to continue his studies, he entreated me so much-with tears in his eyes-that I

readiness, the one signed with his blood, in which he promised in case of death, to come and tell me of his condition; the other, in which I promised him the same. I pierced my finger, and there flowed out a drop of blood with which I signed my name; he was delighted to have my note, and embracing me, thanked me a thousand times.

Some time after, he went away with his brother. Our separation caused us much sorrow; we corresponded from time to time, and it was only six weeks after I had received one of his letters, that there happened what I am going to relate.

On Thursday the 31st of July, 1697-I shall remember it all my life-the late M. Sortoville, near whom I resided, and who had shown me many kind. nesses, besought me to go to a field near Cordeliers, and help his laborers, who were gathering the harvest. I had not been there more than two hours and a half, before I felt myself all at once seized and overpowered with a weakness; I could not support myself on my hayfork; I was forced to lay down on a heap of hay, where I lay for a half hour before I recovered my strength. That passed away, but as nothing like it had ever happened to me before, I was surprised and feared the commencement of sickness. The rest of the day passed as usual; but that

night, I slept less than usual. The day after at the same hour as I was taking to the field, master St. Simon, grandson of M. Sortoville, who was then ten years old. I was attacked on the road by a similar weakness, and sat down on a stone in the shade. That passed, and we continued our walk. That day, nothing more happened to me, and that night I slept still less.

Finally, the next day—the 2d of August—being on the wagon, where the hay had been put which was collected from the field, exactly at the same hour I was seized with a like faintness and weakness, but greater than the others. I became unconscious. One of the servants noticed me. I was then asked what had happened to me, to which I answered: I have seen what I could never have believed. The following agrees, however, with what I remember to have seen-a person nude to the waist-but I did not distinguish anything further. The harvesters helped me to descend: but when I saw my schoolfellow Desfontaines around the corner of the wagon, the weakness seized me again; my head fell and I again lost consciousness. They seated me on a stump in the field, which served for a seat; I did not then see M. Sortoville or his servants, although they were there; but seeing Desfontaines at the side of the wagon, making signs for me to come to him, I moved on my seat as if to make place for him, and those who saw me, and whom I did not seealthough my eyes were open, noticed this move-

As he did not come, I rose to go to him; he advanced towards me, took my left arm in his right, and led me thirty steps from there, in an abandoned wagon-track, keeping me all the time arm in arm. The harvesters thinking that my illness was all over and that I was going off of my own accord, returned to their work, telling M. Sortoville that I was talking to myself. M. S. thought I was intoxicated; he approached and heard me utter several questions and receive answers, that he told me about after-

ting with Desfontaines. "I have promised you." said he to me, "that if I should die before you, that I would come and tell you. I was drowned the day before yesterday, in the river of Caen, nearly at this present hour. I was walking with some friends : it was very warm and some one proposed that we should bathe in the river; a weakness came over me and I sank to the bottom. The abbet of Menil-Jean -my associate-plunged in to save me; I seized his foot, but whether he was afraid that it was a fish. because I seized him tightly, or whether he wished to go up to the top of the water immediately, he struck out so forcibly that he gave me a blow on the chest, and pushed me to the bottom of the river. which is there very deep."

I was there nearly three-quarters of an hour chat-

Desfontaines then related to me all that had harpened to them in the walk, and of what they had conversed. I asked him many questions; if he was damned; if he was saved; if he was in purgatory; if I was in a state of grace, and if I would follow him soon. He continued his narration as if he had not heard me, and as if he had not wished to hear

I approached him several times to embrace him ; but it appeared to me that I embraced nothing. I felt however that he held me strongly by the arm, and that when I tried to turn away my head, in order not to see him any more, because I could not see him without being pained and troubled, he held my arm tightly as if to force me to look at him and hear him.

He appeared to me to be larger than when I had seen him, and larger than he could have been at the time of his death; although he had grown during

the eighteen months that we had been separated. I stways beheld his body to the waist and nude; his bare head, with his beautiful light eyes, and a white seroll, concealed by his hair on his forehead, on which there was writing, of which I could not distingaish the signification.

His voice had its accustomed sound; he appeared to me neither gay nor sad, but in a calm and tranand condition. He entreated me, when his brother came back, to tell him certain things to say to his suber and to his mother. He begged me also to repeat the seven psalms that he had accepted in senance the previous Sunday, which he had not yet recited; then he enjoined upon me again to speak to his brother and then bidding me farewell, departof from me saying Until, Until, which was the ordinary term which we had used in parting. (\*)

He told me that when he was drowned, his brother, who was then engaged in writing an exercise. mad regretted letting him go without accompanying him, fearing some accident; he painted to me so well the place where he was drowned, and the tree in the avenue of Louvigni, where he had written some words, which, two years after, being with the intechevalier of Gotot, one of those who were with him when he was drowned, I pointed out to him enrectly, and that by counting the trees on a certain side that Desfontaines had specified to me. I went straight to the tree and found his writing. He told me also that the particular of the seven psalms was correct, and that when going out from confession, they had said their penances.

His brother told me afterward that it was true, that at that hour he was writing his exercise and that he reproached himself for not having accompanied his brother.

As nearly a month passed without my being able to communicate, what Desfontaines had told me, to his brother, he appeared to me twice more, at a country house where I went to dine, a league off from where I first saw him. I was seized with illness; I requested the people to leave me, telling them that it was nothing and that I would come back; then I went into a corner of the garden. Desfontaines having appeared, reproached me, because I had not yet spoken to his brother, and entreated me then for a quarter of an hour, without being willing to answer my questions.

Whilst I was going one morning to the church of Notre Dame de la Victoire, (Our Lady of the Victory) he appeared again to me but for a shorter time; he carnestly entreated me to speak to his brother, and on leaving me, said Until, Until, still without being willing to answer my questions.

Nothing has happened to me since and that is my adventure as it happened. It has been variously related, but I have related it only as I tell it to you. The late chevalier of Gotot told me that Desfontaines also appeared to M. Menil-Jean; but I do not know him. He lives twenty leagues from here on the side of the Mount Argentan, and I can tell you nothing more.

This is a very singular and very circumstantial recital, reported by the abbot of Saint Peter, who is no wise credulous, in volume four, page seven of his

(\*) The French word jusques, until, is a common word at parting, being an ellipsis of the sentence, good-bye, until we meet again.—Translator.

### Out of Darkness Cometh Light.

Corbett and Fleming, two notoriously wicked men, were executed in this city on Friday, the 15th inst. If capital punishment is good—if it is Christian-If it humanizes the world, and benefits the culprit, it was right that these men should thus die. But to us the deed seems wicked. It is the "eye for an eye" doctrine that has no place in our Christian code. These men were the ill-fated children of crime. Their way from the cradle to the scaffold led through dark and filthy places. We find no record of pleasant spots. Their parents gave them no welcome to the world; society has made no provision for her criminals; the church rejects them; the laws send them uncalled, unprepared into

We have read the history of these wicked men: we have followed them from place to place, seen their hearts blackened by crimes, and their hands stained with innocent blood. We find them in prison, we hear their dread doom, and see the awful gallows waiting their coming. A few repentant words, a prayer; the gentle words of the Rev. Fathere at the confessional cast some rays of light upon the darkened scene. But there was one luminous spot in this terrible blackness. The Sisters of Charity-woman-like-were among the first and last to administer to the spiritual needs of these

The following from the Republican of this city, will be read with deep thankfulness by the lovers of

### A BEAUTIFUL AND SUBLIME CEREMONY.

On entering the jail yesterday morning, at half past eight o'clock, all was hushed into the most profound silence. The prisoners, some 230 of whom are at present confined in the prison, stood at the doors of their cells, anxiously straining their ears in the direction of the southwest end of the rear corridor. Here and there at the angles of the halls knots of three or four policemen, deputies and turnkeys stood peering in the same direction, with heads uncovered and countenances indicative of solemn thoughts. Entering from the main door, and passing around the angle of the hall leading through the building from north to south, the scene at which all eyes were turned presented itself to the visitor.

There, in the solemn hush of the early morning, with the full light of heaven streaming upon them through the frosted glass, kneeled the dooined men, Corbett and Fleming. In front of them against the west wall, was an altar improvised from a small cupboard by the priests. It was covered with a snow white cloth, and upon it burned waxen candles. A beautiful image of the Holy Virgin surmounted the whole, around whose head the light played in delicate rays, giving an air of sanctity to the scene never to be forgotten by the few who beheld it. Vases of holy water and crucifixes were upon the altar, and many other emblems of the Catholic faith. Pictures of the Madonna adorned the walls, producing the most reverential feeling in all. The Rev. Father Burke, of St. Columkill church, officiated at the mass. Dressed in the white robes of the Church, he stood between the altar and the condemned men, reading the Catholic litany. The voice of the priest resounded through the long corridors of the prison, echoed and re-echoed, until it seemed to float away heavenward, pleading for the forgiveness of the murderers. The audible prayers of the condemned could also be heard, as they bowed themselves before the altar of their faith, and earnestly prayed the Holy Mother of Christ to for-

But there was a background to this picture upon which the eyes of genius would have gazed with rapture. A painter never yet lived capable of doing it justice upon canvas. There, kneeling upon the hard stones of the prison floor, were two Sisters of Charity, praying for the culprits so soon to die. They were robed in the beautiful costume of the sisterhood, and their faces were wet with tears. Silently they arose to their feet during the deremony of the communion, and as silently they kneeled again, never going between the prisoners and the altar, or near the priest, but performing their own devotions quietly, and with a degree of carnestness as touching as it was beautiful. Upon this group fell the beams of the morning sun, softened and subdued by the frosty panes of the prison windows, and shadowed by the strong bars which broke its course. To the right were the prisoners in their cells: a long line of hardened criminals, immured beyond the

reach of the morning sun, the pure air, or the noise of the streets, so near at hand, with strained eves and ears looking and listening in the direction of the devotional group. The scene was overpowering, and many of them wept in silence standing against the bars of their cells. Scalding tears of contrition flowed down their crime-hardened faces. Perhaps the holy influences of religion were never thrown around them before. It is sincerely believed that they would have confessed their crimes and asked for forgiveness at that moment, if the proper advisers had been with them. It cannot but have a good influence upon them.

The ceremonies of the communion over, the priest fisrobed, the Sisters of Charity glided allently away as they came, and the doomed men returned unattended to their cells. The other prisoners shrank back into the darkness of their prison walls, and for the time everything was hushed and noiseless. The turnkeys walked about with silent tread, and the large bunch of keys in their hands refused to make the slightest sound. The place scemed awed into a deep stillness, solemn and sepulchral. If death was not there, its near approach was certain. Two warm, beating hearts were soon to cease; two souls were soon to be sent out upon the great unknownthe hereafter that all men fear and tremble when they contemplate. And these souls were gullty of the highest crime known in heaven or on the earth-the deliberate, premeditated murder, without cause or provocation, of a fellow man.

#### Clippings and Comments. **GOSSIP**

There has been a domestic breeze among the hoddies of San Francisco. A titled foreigher, with a six-syllabled name, went to that city of gold, and of gamblers, in search of a fortune. The gentleman had nothing to lose, but he hoped to win a fair handful of gold. It mattered but little to him whom he won with the yellow ore; the dross could easily be cast aside. The ladies, it is said, funcied the foreign air and sham pretensions of the stranger. He, in return for their smiles, flattered and petted them. His devotions, it seems, were not all given to the husband-hunters. One or two married gentlemen took exceptions to the attentions given their wives. One learned to his sorrow, that his peace and his purse had been endangered by the young lord. The consequence is family ties have been rudely broken, and the gossips have added largely to their

stock in trade. An editor in search of news, picked up a few bits of scandal for the dear public. He concludes his ser-

mon upon the sins of the times thus: "It is simply disgusting the way the ladies run after these high-cock-a-lorem foreigners to the complete forgetfulness of respectable home-made individuals with pronounceable names. Given an unpronounceable name, a quantity of hair distributed in spots and patches over the face, brains a minimum, the tongue of a turkey cock, and the brazen impudence of the devil, and you have your great hi-yu foreign lord.

#### Personal.

Dr. J. P. Bryant is furnishing rooms in this city, preparatory to a six months' residence among us.

Prof. William Denton, who has been on a tour of exploration, in Colorado, has returned to Boston. He is preparing to deliver a course of lectures upon

Dr. L. K. Coonley, who has been a long time ill, is, we are happy to learn, again in the lecturing field. He will speak in Wilmington, Del., during

Mrs. Laura Cuppy is speaking in San Francisco,

Dr. Fred. L. H. Willis will speak in Boston the last two Sundays of this month.

Mrs. Augusta A. Currier is speaking to full houses in this city. She will speak in St. Louis January, 1866. Miss Lizzie Doten, February, 1866.

Cyrus W. Field, well known in connection with the Atlantic Telegraph enterprise, has gone to England to look after the preparations for laying another cable next summer to form the connection between Ireland and Newfoundland.

N. Frank White will speak in Milwaukee, Wis., during January. We hope to hear his voice in

Charles 'A. Hayden will speak in Chicago, Ill., during January and February. A friend, writing from Cleveland, where Mr. Hayden has been speaking, says: "Charley Hayden is decidedly the best speaker we have had for a long time. He has some points which remind me of Theodore Tilton. If he had Tilton's education, and was as well trained in clocution, I think he would equal him on the

Mrs. Laura Cuppy is lecturing in San Francisco, Cal. The Golden Era speaks in high terms of her

Doctor Mary E. Walker, for her valuable services as a surgeon during the war, and especially for her devotion to sick and wounded soldiers, both in field and hospital, as well as for hardships endured as a prisoner of war among the rebels, is to receive, by order of the President, a "medal of honor."

Count A. de Gasparin, author of "The Uprising of a Great People," has sent his thoughts on Reconstruction to this country in the form of a letter to President Johnson. Miss Booth is actively engaged in translating it for the Loyal Publication Society, which will put a copy into the hands of every member of Congress.

An organized movement is on foot, looking to sending colored delegates to Washington to look after the interests of the colored race. Frederick Douglass, it is said, is to be the delegate from New

JOHN BROWN. - The New York Sunday Times says: "John Brown's widow is a physician and nurse, in California. A movement is on foot to do something for her, but, like a sensible woman, she is doing something for herself."

BELLE BOYD ON THE BOARDS.—A report is circulating that Mrs. Hardinge, better known as "Belle Boyd, the Confederate heroine," is about to try her fortune on the London stage.

Mrs. Gaskell, the English novelist, died recently. Madame Sand said of Mrs. Gaskell: "She has done what neither I nor other female writers in France can accomplish—she has written novels which excite the deepest interest in men of the world, and which every girl will be the better for reading."

### Mrs. A. A. Currier.

This lady has spoken to the Spiritualists of this city the past seven Sundays. She has spoken to good audiences and to good acceptance. It is conceded by all that Mrs. Currier has, as a speaker, no superior in the ranks of reformers. Her oratorical powers are rarely equaled. Mrs. Currier will lecture in Decatur, Ill., Dec. 25: in St. Louis, Mo., during

### "Dr. Kane's Love-Life."

Mrs. Margaret Fox Kane has, by the advice of her friends, consented to the publication of the correspondence between herself and her husband. The book is said to contain facts and incidents of much interest, besides many things the public has no right to know, but not having seen it, we are not competent to judge of its merits.

### Notice of Meetings.

WASHINGTON, D. C .- The Association of Spirinalists of Washington hold meetings and have lecturce every Sunday, at 11 A. M. and 71/2 P. M., in Seaton Hall, corner of Ninth and D Streets, near Pennsylvania Avenue. Cora L. V. Scott lectures during December. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's

WARREN CHASE lectures during December in New York and Brooklyn. Address 274 Canal St., N. Y. During January, in Washington, D. C. During March, in Philadelphia. Will come to Ohio in April, and spend next summer mostly in Illinois.

PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d Street, near Broadway, The speakers already engaged are, Mrs. Emma

F. Jay Bullene, for the month of December; Miss Lizzie Doten, for January; and Mr. J. G. Fish, for The Children's Progressive Lyceum, a new and

very attractive Sunday School, meets at the same Hall every Sunday afternoon at 21% o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth.

Secretary, P. O. Box 5679, N. Y. DR. MAYHEW Will lecture in Quincy, Ill., from 19th to 25th December; Hampibal, Mo., from 26th to January 1; Springfield, Mon from January 4 to 10. As he is agent for the JOURNAL, the friends are

a list of subscribers as possible in each place. Any friends desiring his services will address to either of the above places, and he will respond to their wishes and send them appointments which he will fill on his return journey.

requested to exert themselves to give him as large

Write early as his route for the return journey will be laid down on Jan. 6, and applications after that date will be too later

#### To Our Patrons.

We refer especially to our subscribers whom we have been furnishing on account of " The Progressive Age," (Moses Hull's paper.)

Knowing that Mr. Hull's subscribers are expecting us to make up the deficiency on their subscriptions, we are doing so at a very great loss, with no other compensation than the expectation that those friends will renew their subscriptions so soon as their time expires for the Age, at an equitable equation of time, which will be found duly estimated and printed on the margin of each of those subscribers' papers.

We hope our friends will renew these subscriptions before the expiration of the time thus noted on the margin of their paper.

We keep no other accounts with subscribers, consequently it is at considerable expense that we distribute the type and re-arrange the same for a subscriber who does not renew his subscription until after his old one expires.

It would be manifestly unjust for these subscribers to wait until we had distributed the type and re-adjusted our mailing apparatus before sending in their money for the renewal of their subscriptions.

There are several whose time has passed, for renewal, but we have continued their names on our mailing machine, and sent them the JOURNAL, in hopes they would soon send in their subscriptions. We aim to publish a newspaper, in every point of

view, unsurpassed in any part of the world. Our machinery is abundantly competent to the task—not only for the mechanical part of our Jour-NAL, but for all kinds of work known to the art.

We command the best talent in the reformatory schools of the age. Indeed, we are especially favored in every particular to produce just such a paper as Spiritualists and other reformers throughout the world are in need of and most ardently desire.

A liberal patronage is respectfully solicited.

A LITTLE INCIDENT .- A bachelor friend of ours was riding a day or two ago through Sand Lake, when he overtook a little girl and boy, apparently on their way to school. The little girl appeared to be five or six years of age, and was beautiful as a fairy. Her eyes were lit up with a gleam of intense happiness, and her cheeks glowed with the hues of health. Our bachelor friend looked at her admiringly. She met his glance with a smile, and with an eager voice saluted him with, "Have you got a baby?" He was struck aback by the question, and something like a regret stole over his mind as he looked upon the animated and beautiful little face before him. "No," he answered. "Well, she replied, bringing her tiny form proudly up, "we have," and passed on, still smiling, to tell the joyous news to the next she might meet. What a world of happiness to her was concentrated in that one idea—a baby! And in her joy she felt as if all must have the same delight as herself; and it was a mat-ter of affectionate pride to her that lifted her little heart above the reach of envy, for in that baby was her world, and what else had she to crave? Such was the reflection of our friend, and he remembered it long enough to tell it to us yesterday on State Street.—Albany Knickerbocker.

### Business Matters.

MRS. A. H. ROBINSON'S SEANCES.—Mrs. A. H. Robinson, the medium, through whom the communications are given, found upon the sixth page of this paper, will be found at the reception room, (No. 87) of the Religio-Philosophical Publishing Association, Lombard Block, (first building west of the Post Office, Chicago,) from 2 to 4 o'clock, P. M., and from 7 to 9 evenings, Saturdays, Sundays and Mondays, excepted.

Admission tickets can be procured at Tallmadge's Book Store, on the left hand of the front entrance to Lombard Block. At which place, also, all kinds of Spiritual and other Reformatory Books can be

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:
1. Astronomical Religion.

Religion of Nature.

The Creator and His Attributes. Spirit—Its Origin and Destiny.

Sin and Death.

6. Hades, the Land of the Dead.
Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and senti-ments of many well-known Spiritualists and other reformers.

This volume also contains a me steel engraving likeness of the author, by Donelly.

For sale at the office of the Rightso-Philosophical Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents.

Forwarded by mail on receipt of the price, free of posters.

Church's Seances .- Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862 Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same. Chicago, Nov. 17, 1865.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf. A New Book.—Just published by the "Religio-Philosophical Association," entitled "The Biogra-

phy of Satan," or a historical exposition of the Devil and his Dominions; disclosing the Oriental origin of the failer in a Devil and fature endless punishment. Also, the Pagan origin of the scriptural terms. "Bottoricas Pit" "Laborat Figurand ral terms, "Bottomicss Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Casting out Devils," etc., etc. With an explanation of the meaning and origin of the traditions respecting the Dragon chasing the woman. The Woman clothed with the Sun," etc., By K. Graves, anthor of Christianity before Christ, or, The World's Sixteen Crucified Saviors. (Fear hath torment.) Read! Read! Read! something new and something true," and be saved

from (the fear of) endless damnation,

The "Biography of Satan" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on. The following list of its contents will furnish some idea of the work, viz. : "Address to the Reader. Chapter 1st. Evils and demoralizing effects of the doc-trine of endless punishment. Chapter 2d. Ancient traditions respecting the origin of Evil and the Devil. Chapter 3d. A wicked Devil and an endless Hell, not taught in the Jewish Scriptures. Chapter 4th. Explanation of the words Devil and Hell in the Old Testament. Chapter 5th. God (and not the Devil) the author of evil according to the Christian Bible. Chapter 6th. God and the Devil originally twin brothers and known by the same title. Chapter 7th. Origin of the terms "Kingdom of Heaven, and Gates of Hell," also of the traditions respecting the dragon chasing the woman—the woman clothed with the Sun, etc. Chapter 8th. Hell first instituted in the skies; its origin and descent from above. Chapter 9th. Origin of the tradition respecting the "Bottomiess pit." Chapter 10th. Origin of the belief in "A Lake of Fire and Brimstone. Chapter 11th. Where is Hell? Tradition respecting its character and origin. Chapter 12th. Origin of the notion of man's evil thoughts and actions being prompted by a Devil. Chapter 13th. The Christian Devil-whence imported or borrowed. Chapter 14th. The various retributive terms of the Bible of Oriental origin. Chapter 15th, The doctrine of future punishment, of Heathen and priestly origin, invented by Pagan priests. Conclusion: 163 questions addressed to believers in post mortem punishment. Appendix: Origin of the traditions respect-"The War in Heaven." Fallen angels being transformed into Devils, and an explanation of the terms Hell, Hades, Gehenna, Tartarus, Valley of Hinnom, The worm that never dies, etc. Concluding Remarks.

For sale at this office. Price 50 ets.

DR. PERSONS, "THE HEALER."—We copy the following from the Milwaukee Daily News of Novem-

WONDERFUL CURES AT THE DYNAMIC INSTITUTE IN THIS CITY.—The attention of the public here and elsewhere has been called at different times to notice the wonderful gifts some individuals possess in the healing of disease, and the press has been called upon to give publicity to their deeds. Eastern operators have been here and in Chicago, and crowds have called to be relieved. We desire to say that we have one of these noted doctors in our midst—Dr. Persons; one of the proprietors of the above named Institute whose cures place him in the front rank of all the operators who have as yet presented themselves to the public. If you visit his office you find in one corner a pile of canes and crutches taken from those who were obliged to use them from five to twenty years, all cured in from five to twenty minutes. Stepping to his desk, he will hand you more certificates of cures than you would find time to peruse. He gave us a few copies of some performed within a few days, and for the benefit of the afflicted, we publish them. We are satisfied from what we saw that the doctor takes no certificates without the cure is certain. Read the

For the benefit of afflicted humanity, I desire to state that my wife, Mrs. A. B. Thomas, has been a sufferer from Prolapsus Uteri, or falling of the womb, and spinal affection with general prostration of the nervous system, at times unable to feed herself. This has been her condition for the last six years, for five years wholly unable to walk, having to be drawn about the house in a chair. I brought her to the Dynamic Institute, Oct. 9, 1805, and in ten minutes' treatment by Dr. Persons, she arose from her bed and walked off without help. She has regained her health rapidly, and now takes lengthy walks, free from any difficulty. Her speedy recovery has gladdened the hearts of her many friends, and we cannot refrain from advising all sufferers to go to the Dynamic Institute and get healed. CYRUS B. THOMAS.

Westfield, Marquette Co., Wis., Nov. 1, 1865. A remarkable case of deafness cured. I hereby certify that my wife, Elizabeth, 26 years of age, has been deaf from her earliest recollection, so much so as to be unable to hear ordinary conversation, always suffered from running sores in her cars. In this condition she came to the Dynamic Institute, and in one treatment of a few minutes by Dr. Persons, could hear very well and after the second treatment her hearing was perfectly restored. R. G. SAWYER, 201 Spring St.

Milwaukee, Oct. 28, 1865. I hereby certify that my son Rudolphus A. Smith, has been afflicted with nervous spasms for the last five years, having as many as twenty spasms daily, rendering him insensible five minutes at a time, and never free from them for a single day. He came to the Dynamic Institute, Nov. 13th, 1865, and in one treatment by Dr. Persons, he was entirely relieved. My post office address is Chicaktuc, Door County, JOSEPHINE B. SMITH.

The above Institution is located on Marshall st., No. 587, and within 200 feet of the street railroad.

## Denths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

Passed to the Spirit Land, from Brecksville, Ohio, Dec. 3, 1865, Orrin Miller, aged 45. The deceased had resided in Brecksville for many years, and leaves a wife and one child. He was well and favorably known as an honest and industrious man and much respected

Parewell, beloved friend! No more can we behold thee with mortal vision. While we mourn the loss of thy genial society we rejoice that thy soul hath tasted the joys of immortal life.

"There is not a charm of soul or brow Of all we knew and loved of thee, But lives in holiest beauty now,

Baptized in immortality." Passed to Spirit Life, from Texas, Mich., Dec. 9, 1865, of Typhoid fever, Orion H. Kronk, aged 30 years.

The deceased possessed marked qualities of mind, and on all questions relating to physical and mental culture, was a wholesouled Reformer. He died peacefully, in recognition of the Spiritual Philosophy.

The community in which he resided has been deprived of the physical presence of one of their most respected citizens, and all deeply sympathize with the bereaved and afflicted family who are left to mourn his departure. The services on the occasion were performed by the writer, at Kalamazoo, Michigan, December 12, 1865.

### SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL. Mr. and Mrs. J. Madison Allyn, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City. Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopedale, Mass.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiri-tualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa. Mrs. E. A. Bliss, of Springfield, Mass., will speak in Port-

land, Me., Dec. 17, 24 and 31; in Worcester, Mass., Jan. 7 and 14; in Haverhill during March. Address accordingly, Mrs. H. F. M. Brown's post office address is drawer 6325.

Chicago, Ill. Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt. Albert E. Carpenter will answer calls to lecture. Address. Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horsee Farley,

I. K. Coonley, Trance Speaker and Clairvoyant, will lec-ture and heal in Vinejand, N. J., until further notice. His

address is Newtorryport, Mass. Wasten Chase will lacture in New York and Brooklyn

during Desember; during January in Washington, D. C.; during March in Philadelphia, and will spend next summer

Mrs. Journath J Clark, trance speaker, will answer calls, when properly made, to locture on Sundays in any of the towns in Connecticut. Will also attend fenerals. Address, Vair Baven, Conn

Dean Clark, impirational speaker, will answer calls to lec-ture. Address Kutland, vt., v. O. Box 110. Dr. James Cooper, Bettetentaine, O.

Mrs. Laura Cuppy's attreas in Pate Franciscop Cal.

Mrs. Augusta A. Currier will fecture in St. Louis, Mo. during January, Will answer calls to lecture in the West through the Winter. Address box 816, Lowell, Mass., or

Ira II. Cartie speaks upon questions of government. Ad-Ireas, Hartford, Conn. Andrew Jackson Davis can be addressed, as usual, at 274

Conul street, New York, Mrs. Laura De Force Gordon, Houlton, Ma . care of C. E. Minan, Yaq.

Rev. James Francis will lecture in Bouthern lilinois, Northern Missouri, and as far north as Minneson for several months. Address, Warren, BL, care of Dr. H. H. Way, till farther notice,

Mrs. M. L. Franch, inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday evenings. Address, Washington Village, South Boston.

J. G. Fish will speak in Providence, R. I., during December and February; in Lowell, Mass., during January. Acdress, Hammonton, N. J.

C. Augusta Fisch, trance speaker, box 1835, Chicago, Ill.

S. J. Finney's post office address is Ann Arbor, Mich. Mrs. Dr. D. A. Gailion will answer calls to lecture, under mirit control, upon diseases and their causes, and other subects. Address Dr. J. Gallion, Healing Institute, Kookuk.

N. S. Greenleaf will speak in Haverhill during December: in Plymouth, Feb. 11 and 18. Address as above, or Lowell

Isaac P. Greenleaf will make engagements in Maine, Massachusetts, or elsewhere, for the fall and winter lecturing season. Address Exeter Mills, Me. L. P. Griggs, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis. D. H. Hamilton will answer calls to lecture on Reconstruc-

tion and the True Mode of Communitary Life. Address, Hammonton, N. J. J. B. Harrison, formerly minister of the Methodist Prot-

estant Church, Kendallville, Noble Co., Ind. Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lexture on Sundays, or to organized circles during week day ovenings, in any part of this country. Will also organize Lycenus, and speak, either entranced or in his normal condition.

Can be addressed at 25 Court street, New Haven, Conn. Charles A. Hayden will speak in Chicago, during January and February. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y. Mrs. S. A. Horton, Rutland, Vt.

M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming wintor months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address West Paris, Me., care Col. M. Miss Emma Houston will lecture in Elkhart, Ind., during

December and January. Would be happy to make further engagements in the West. Moses Hull will speak in Grand Rapids, Mich., during December. Will answer calls to lecture the remainder of the

W. A. D. Hume, Cleveland, O. Mrs. Susie A. Hutchinson will speak in Stafford Springs, Cenn., during December. Address as above, or 39 Grape St.,

Syracuse, N. Y. Mrs. P. O. Hyzer, 60 South Green street, Baltimore, Md. W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susie M. Johnson will speak in Worcester, Mass., Dec.

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lebanon, N. H. George F. Kittridge, will answer calls to attend public cir-

17, 24 and 31; in Haverhill during January.

cles and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 602. Mrs. E. K. Ladd, No. 140 Court street, Boston, Mass., will amwer calls to lecture. Dr. B. M. Lawrence will answer calls to lecture. Address,

J. S. Loveiand will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston. Mrs. Elizabeth Marquand, inspirational and trance speaker,

97 Walnut street, Newark, N. J., will answer calls to lecture Anna M. Middlebrook, Box 778, Bridgeport, Conn. Leo Miller is once again in the field, and is ready to answer calls to lecture on the truths of our philosophy. His address

is No. 22 Market street, Chicago, Ill. Dr. James Morrison, lecturer, McHenry, Ill. A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

Miss Sarah A. Nutt will speak in Woodstock, Vt., Dec. 10, 17 and 24; in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H. L. Judd Pardee, Somerset, Somerset Co., Pa.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. George A. Peirce, Auburn, Me., will answer calls to speak upon the Sabbath, week day evenings, and to attend funerals.

Miss B. C. Pelton, Woodstock, Vt. J. L. Potter, Trance Speaker, will make engagements throughout the West to speak where the friends may desire. Address Cedar Palls, Iowa, P.O. Box 170, until further notice.

G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green county, Wis. W. K. Ripley will speak and heal in Plymouth, Mass., from Dec. 24 to Jan. 1; in Essex from Jan. 7 to 11.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture. J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind. Cora L. V. Scott will lecture in Washington, D. C., during December. Address in care of Dr. J. A. Rowland, Attorney

Miss Belle Scougall, inspirational speaker, Rockford, Ill. Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the

coming year. Address, Woodstock, Vt. Mrs. Susan E. Slight, trance speaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me.

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, O. Mrs. H. T. Stearns will lecture in Rockland, Me., and vicinity, during December. Permanent address, South Exeter,

H. B. Storer, Brooklyn, N. Y. Miss Martha S. Sturtevant, trance speaker, 72 Warren Klijah R. Swackhammer will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensation,

Spiritualism, and kindred subjects. Address, 97 Walnut street, Newark, N. J. Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O. Benjamin Todd, Normal Speaker, will lecture in Charles-

town, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care of Banner of Light office.

Mrs. M. S. Townsend will speak in Worcester, Peb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa. dering April. Hudson Tuttle, Berlin Heights, Ohio.

F. L. Wadsworth lectures in Sturgis, Mich., Sunday moreing and evening, until further notice. Address accordingty. Mrs. Lois Waisbrooker may be addressed at Liverpool, O. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Buttle Creek, Mich. Dec. 3d. 10th and 17th; Dewitt, Mich., Dec. 31st; Milwankee, Wh. through January. Applications for week evenings and unexgaged Sundays for the rest of the winter and spring will be responded to. Apply immediately.

Mrs. Alcinda Wilhelm, M. D., would notify the friends of Western Illinois, Southern Iowa, and Northern Misseuri. that she can be addressed, care of Jas. Thompson, Box 15%, Dav

port, Iowa, until further notice. Mrs. Mary J. Wilcoxson, Hammonton, Atlantic Co., N. J. Mrs. N. J. Willis, trance speaker, Boston, Mass.

Dr. F. L. H. and Love M. Willis. Address, 192 West 27th street, New York. B. V. Wilson, will lecture in Louisville, Ky., during Dec.

ember. Will answer calls to lecture week nights, within fifty miles of this place. Mrs. Mary M. Wood will speak in Lowell, Mass. Juring December: in Worcester during March. Will answer calls to lecture in New England up to that time. Address as above. Elijah Woodworth, Inspirational Speaker. Address, Leetie,

Ingham Co., Mich. Mrs. E. M. Wolcott is engaged to speak half the time in Danly, Vt. Will receive calls to speak in Vermont, New Hampehire, or New York. Address as above, or Bochester,

Henry C. Wright will answer calls to lecture. Address Bola March, Byton. Solah Van Sickle, Maple Kapida Mich., will answer calls to

lecture in that vicinity. Mrs. France T. Young trance speaking medium, No. 12 Aren place Marin, Mass.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

CHAMBAILATIONS FROM THE INNER LIFE.

He shall give Ris angels charge concerning thee,"

All communications under this head are given through Mrs. A. H. Robinson, A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit

INVOCATION.

Mysterious and unfathomable Life, we would know more of Thee-we would realize more of Thy power. We would search deeper into Thy every form and manifestation, yet we fully realize that Thou hast and ever will continue to manifest Thyself in every department of nature; for without life, there can be no existence in any form.

We see Thy power, wherever we may be, but Thee we cannot see. It is by and through Thee that we still continue to have a being, and in Thee we realize every joy. And as each and every one of us are parts of Thee, or as Thou flowest into each and every one of us, and art the animating principle by which we become and will ever continue to be individualized beings; and as each and every thought has its existence in the Great Infinite Whole, we feel that it is in accordance with Thy will that we desire to know more of Thee, and that such knowledge should contribute to our happiness. And as it is impossible for us to conceive of a time that Thou didst not exist, so is it impossible for us to look shead to the most remote period and not find Thee fresh and in Thy pristine youth and vigor.

Oh, ever-living Principle, which we denominate Life, although Thy ways are mysterious to us, yet we realize Thy power as unlimited, and although incomprehensible and past finding out, we would ever praise, adore and thank Thee for our existence, and for having implanted within us a desire to know more of Thee.

## QUESTIONS AND ANSWERS.

Q. What are we to understand by the spheres, as they are called, in which spirits dwell?

A. The commonly received opinion of spheres is something I know nothing about. So far as you can judge of spheres in your present life, you can in like manner judge of them in the spirit life. In earth-life you can calculate spheres from grades of intelligence, in a relative sense, but strictly there is no high, no low. Spheres may be illustrated by the scholar who attends school. He studies different branches of science—has different teachers, and becomes proficient in all his studies; and yet he occupies the same building, and even the same seat. through all the course of studies.

In truth, the spirit world is like this in this particular. All classes of spirits intermingle in everyday transactions, as occasion requires. Different classes of spirits intermingle for the transaction of such business, or the investigation of such subjects as are to them agreeable; while thus engaged, they are in one and the same sphere of thought. They separate and then unite with others upon other subjects or other business, and then they may and do occupy another sphere of action or thought.

In the spirit world, as in this, spheres are not localities, but conditions of the mind.

Q. Why do spirit-hands, when they touch us, seem so small?

A. That question simply refers to the touch. There are two or three ways to answer that, but I will speak of that which seems the best one to me.

The spirit-hand, unless materialized, you would not feel. Then the touch of a spirit depends upon the surrounding conditions to materialize. If the conditions are unfavorable, the hand will be but slightly materialized. If the conditions are good, it will befully materialized like a mortal hand; then it is heavy, and you can grasp it and it can grasp your hand. Both are then material.

Some spirits have power to gather the elements to materialize, while others have not the power, and still others have the power in some degree. Those who can materialize in a small degree can manifest the sense of touch in the same ratio. In such cases it seems like the tiny touch of a child.

Q. Sometimes our spirit friends, when they greet us, weep, seemingly. Is it real?

A. Yes, they really do. Q. Then they express the emotions of laughter

and weeping, do they not?

A. Certainly. You, no doubt, have observed persons in sickness often weep very freely. They can't tell you why it is so-they feel like weeping and do weep. Now if such a person comes back and controls, he will express the same emotion, yet he cannot tell why he does so. It is an emotion of his nature.

A little child comes and sheds tears—not because it feels bad, but because it is an emotion of its nature. At another time it laughs. That is also an emotion of its nature.

Q. Then it is a consoling thought that our friends can come back and express these emotions of their nature, which we can recognize as the same they felt while on earth, is it not?

A. They have the same power, but there is not so much cause for weeping in spirit life, because the spirit can see the effect which will flow from every act as a necessary result, and will result in good in

Q. Can we have our spirit friends present by an

A. It is the actual presence of a spirit friend that inspires the individual to desire his coming, and that he should manifest himself in a manner so as to be recognized by his external senses. The spirit, by his presence, prompts the desire in a person to have him show himself in some one of the various forms.

Q. Can an individual, not naturally endowed with the gift of mediumship, have that gift in any degree

A. I don't know of any person who is not endowed with mediumship in some degree—some more and some less. All are not conscious of this fact. You will often hear it remarked that "I did so and so," "I said so and so, but I don't know why it was so." In such cases they are influenced more or less by surrounding spirits. It is unnecessary for me to go on and give the different phases of mediumshipthey are too numerous. But there is one point that is worthy of notice, and that is that every one who has ever made any important discovery for the benefit of the human family, will tell you that the thought struck them all at once, and they felt an assurance of its practicability and utility, but why it was so, or where the thought originated, they cannot tell. It was an impression given to them by spirits who once existed here, and still feel an interest in man's welfare.

Such persons are mediumistic for such a phase of impressions. Every one has to have something to inspire him to thought and action. It is generally seen among the poor. They are filled with desires for the advancement of the human family. If they were rich and in affluent circumstances, they would

have nothing to lead them on in their investigations. Q. As a man becomes developed in intelligence and wisdom, does such development necessarily tend to shorten the earth-life of the individual?

A Most certainly not. The time was, however, when it was dangerous for men to become intelligent enough to think for themselves, because if they did they were in danger of having their days shortened by priestly rule. But the time has come if men would remain blockheads, that they are liable to have a chip taken off; but it does not shorten the lives of individuals, if they perform that work themselves.

JOHN MORRIS

I hope, sir, you will not deem me an intruder if I say a few words by which I may be identified by my friends? [No, not in the least.]

My friends and acquaintances know that the height of my ambition was to obtain wealth, and thereby gain a high position in society. That ambition was in a measure gratified. When I prived at that point I found that it was not really what I had interiorly desired—not that height which I sought. I had supposed that when I had gained that posttion, I should also gain happiness, but I did not. I found also that I did not look at my position which I had aspired to as a low position. On the other hand I was inclined to think that real happiness was rarely found.

But to be brief. I lived on for twelve years in comparative case—that is, in a worldly point of view. It is now eleven years since that disease, so much dreaded, laid hold of my physical system, and my spirit was forever to leave its material form and all the wealth I had so long striven to obtain. I left a wife and four children. My two eldest sons, I am sorry to say, have made sad work-yes, sad work with my property-so much so that my family are reduced to poverty. I blame Harry, and yet I know not that I ought to-still it seems to me be should have known better. He should not have rushed headlong into extravagance, regardless of consequences. Well, there are a great many who have got rich, but more who have got poor, speculating in liquor. I know they will say, why did you not come and tell us better? My answer is simply this, I did not possess the power to, do it, nor to prepare their minds to receive what I might have given, even if I had had the power to come. Morrison, my second son, will not listen to this, I feel sure, but my wife and the others will. I know that they will.

Although it is not in my power to bring them wealth, or to restore that which they have already lost, yet I can bring them that which will be far better, and not only add to their happiness on earth, but it will also add to their happiness on this, the spiritual plane of existence.

I desire that my family should think of this. My wife, Melissa, in particular, for she has but little time to stay on earth, and then our children will be left orphans. What she will say will be remembered and long cherished by them; therefore I desire her to give this subject a careful investigation. I feel that if she becomes convinced of this truth, with the influence she possesses over them, she can do them more good than any and everything else she could do for them. Let me see what month this is. [December.] December, 1865? [Yes.] Yes—eleven years since I left my family.

For a few months—about six—past, she has often remarked that she had thought more of me-thought of many things that I had said which had almost escaped her memory. She said at times it seems as though I am near him-as though I could hear his voice, and that if I should speak he would respond. She says she cannot tell why it is so, but I can. As one thing after another was taken from her, she became more dependent, stood in greater need of my care and protection; so I have approached nearer and have been with her more than I was

It is not necessary for me to go on and give my history or anything in regard to my matters financial. It would be of no benefit to them. I desire to impress this upon their minds, that I am aware of the disposition they have made of the property and of their present condition. To my children I would say, they will soon, very soon, be deprived of their only earthly parent-their mother. I desire them, as they wish for happiness hereafter, to be kind to her. There are many things I desire to say to them that I do not feel free to say here.

When they see that their father can come back and communicate, they will give me an opportunity of conversing with them at their home. I was forty-five years of age when I died. If I had lived, I should be fifty-six now. My home was Lowell, Massachusetts.

Speaking of my family, I had almost forgotten that I started in the first place to speak of high and low. If we can look upon knowledge as height, then we can class the different grades or spheres of society in spirit life, as being distinct and separate in their condition, but not in locality. My experience is this: that as we arrive at a more perfect understanding of ourselves and the laws by which we are governed, we obtain a greater amount of happiness-real enjoyment. The understanding of such laws brings us in harmony with everything in nature. Happiness is what we are all striving for, and I once looked upon it as something that was high. It is high, but not in the sense I supposed; it does not consist in material wealth, but in your understanding those laws which produce harmony. Then we have attained that height which prepares us for the truest happiness. My name is John Morris.

DECEMBER 11.

AMOS WINSLOW, OF LOWELL, MASS.

I never thought it best to cloud the present by calling to mind the gloomy hours of the past; therefore I shall dwell more particularly upon my present condition, and my hopes for the future. At the same time, I will give sufficient in regard to my past history, so that my friends may be enabled to identify me. In fact, I find that there is but little use of trying to bring joy out of what seems to me to be the dead past, for any other purpose than to profit by it, but not to be constantly alluding to it.

When a tree is once matured, however imperfect it may be in form and symmetry, it is of but little use to try to improve it; but in order to give to the world our ideas of the perfect tree, we must commence with the germ, and by careful and proper culture, accomplish the desired object.

And as I would commence with the germ, so would I likewise commence with children; and as we would that all should be governed by the law of kindness, instil into their young minds that grand and noble principle, taught by one of old, "render good for evil." We must, of necessity, exemplify that teaching by our own individual acts to the young, immature minds. As I said in the first place, act in accordance with the highest ideas of to-day, and hope for the grand unfoldment of the mighty

We are too much in the habit of adopting the form of government upon the principle of might, instead of right. Might is an exercising of the same set of faculties which are brought into action by our opponents. Right consists in making use of the higher class of facilities of the mind, such as kindness, patience, formarshoe, and mightler than all olse, reason, which we find, by its use, possesses greater power than all the combative force that it is possible for us to make yes of.

I would not consure any class of individuals for making use of the po ver, might, in the least; but I would call their attention to right, that they may profit by it to day. For an every day develops for itself something new to every individual, I feel that it would be best to profit by the past, and at the same time live up to the highest possible form of truth that is within un to-day.

It will be a grand era when we shall all have arrived at that point when we are enabled to govern ourselves by the law of kindness-when right shall take the place of might-when peace and harmony shall reign-and I would say, oh, God, hasten that

It is eleven years since I passed the great change called death, and in that time I have endeavored to act every day in accordance with my highest conception of truth. To day I have also given you my highest idea of truth in regard to the governments of right instead of might

I feel that there are many upon earth who will agree with me in what I have stated; to those who do not coincide with me, I have nothing to say further than to bid them read and think. I know that I myself have changed very much within the few years past. Realizing fully that the ideas which I once entertained myself, and how strongly I contended that might was the right-for I had not the power of discerning that might and right were two distinct ideas, and that might did not constitute right-as I said, realizing that fact, I cannot condemn those who argue apon the same basis which I once adopted.

My brother Morgan and she who was once my wife, Eliza, will say that I must have changed very much, and so I have. I have nothing in particular to say to them, only that I am content with the unfoldment of to-day and the hope of meeting them all soon, in my present home. I would not say to them change from the course they are pursuing, for it is best adapted to their condition.

Receive as much of what I have said as seemeth good, but do not content yourselves with one reading.

With many thanks to you for your kindness, I will leave you. Amos Winslow, of Lowell, Massachusetts.

SYLVESTER PIERCE.

Now, see here, I don't want to preach-I prefer leaving that for the ministers, those who get their living by it. And as I have not any living to get, I am sure I shan't go to preaching. For my part, I think the world is good enough, and all the people. in it. Jeff. Davis included. We are all born alikeall live as long as they can, and all die alike. I don't say all die from the same cause, mind you-but they all die alike. All have to get up in the morning of their life, and go to bed at night-death-whether they think alike, act alike, look alike, agree or disagree, it makes no difference. All are born, they can't tell why, and all die, because they can't help it! Now I think the best thing to do, is to make the best of it!

I want to say to my folks, and everybody else that has a mind to read it, that I am the same Sylvester Pierce, and think just about the same as I used toonly I think a little better of God than I did, for I rather expected he would send me to the place where it was so hot that we would have no occasion to build any fires. Instead of that, he has given me a nice comfortable place, and where they say they are going to bring me into a higher and better train of ideas. If they do I will be glad of it, and receive it all right. I want the best that I can enjoy; no | afraid to die, and mother, you need not. use of having that which you can't enjoy. Give a fellow books he don't know how to read, and they would not do him much good; but I know how to read-I don't want you to think by that that I don't know how perfectly.

This coming back is a mighty nice thing, when you once know how to do it. I expect it is a mighty fine thing that we have something else to do besides coming back; because if we did not, it would take every one of you to act as mediums for us, would it not? What place is this? [Chicago.] It don't look much like Nashville, does it? Were you ever there? [No.] I have been—that was my home. I believe I will go now. I was nineteen years old when I died; that was fourteen months since. I died with scarlet fever. [Were you in the rebel army?] That I am not going to say. I have said enough, and if I am satisfied you ought to be, had you not? [Certainly.]

JOSIAH SMITH.

This is a kind of work that I know but little about, but it seems to me your room is very warm. [It is, we will throw open the doors.] I have many, yes, many, dear friends, and it is to them I would

The first thing that I would inform them is, that I am not far away; and the next is that it is a part of my greatest happiness to be able to manifest myself to them. I would say, as they desire my happiness now and always, they will give me a hearing, and that, too, nearer home. I dislike speaking before so many, or giving what I wish to so many. They will readily perceive and know why I do not give more minutely the history of my earth life. I was sick but a short time, and had not the slightest idea that my time had come, until a few hours previous to my death.

There were many things that I should have said if I could have had a little longer to stay on earth. My disease was lung fever. I said before, I was sick but a short time—a little over two weeks. Death was an unwelcome messenger, yet when he says go, go we must; and inasmuch as I had not time to say what I wanted to, I want to let my friends know that I have the power to come back and tell them what I would have told them previous to my

Please say that Josiah Smith, of Elkhart, Indiana, who has been in the spirit world but a few months, desires an interview with his friends.

GEORGE MORRIS.

I don't know but it may be that I have got more power-more power of locomotion-I guess I can talk a little faster than the last spirit controling. Thank you. [To a lady who was holding the medium by the hand. I guess I can control without your help. I suppose when we come here we have to take things as we find them. If we did not, you may bet heavy I would not have this rig on. [Alluding to the medium's female attire.]. Have I got to wait for you to put down everything I say? [Yes.] Tough time, ain't it? If you say yes to me, I suppose I must take it. Well, I used to believe in being free and easy, and I have not got over it yet. [Laughter.] Well, you may laugh at me. I believe in my soul the trap is set, and everybody is bound to get into it. Well, it is

"I never thought so," said the lady. I You will find that you live right along, and don't die after all. I suppose we can act out just what we are; ean't we? [Yes.] Well, that is a grand privilegeone which we don't have, however, till after we die.

I will sober down now, and some to the point. I have got a grand good mother-an A No. 1 mother-It is to her I would tell my story.

She may think it strange that I should come in this way, and laugh after I am dead, but so it is, and I feel like laughing as much as ever I did. I suppose she was not instructed quite right; if she had been she would not have taught me just as she did. She need to tell us we had got to dis-just die, but there is no such thing as dying. We don't have to die at all. When you say die, you mean gone up, don't you? Well, I have not gone down, either, [Laughing.] That is Jucky for me, is it not? Do you put in every time I laugh? If you do I must keep my face straight. But it is fun for me to come, and I feel like laughing. [Taking a piece of paper and putting it in the medium's mouth, said : ] I used to chew tobacco. [Do you chew tobacco, now ?] No, I can't get it, but I believe I should if I could have some. [How do you satisfy that desire you feel for tobacco?] We don't satisfy it. It has to wear itself out; that is the way I find it.

Now, you see, I have strayed away off. I was about talking to my mother. I don't know as I ought to tell it, but she is afraid to die. She bas got so many of these ideas in her head about the just punishments of God that she is afraid of what comes after death. She fears she has not done just right, so she is fearful. I think I love her as much, and I sometimes think I love her a little more than I ever did before. I want to tell her better. I want to tell her that she need not be afraid, for as bad as I was, God has not come down to cast me out yet, nor has the devil come to take me in. It may be there is some mistake about it. However it may be, I am having a good time of it anyhow. Perhaps I ought not to say this to my mother-but I guess I will let it go.

I don't want her to think that I must necessarily be in that bad place because I talk in this way. When she comes to think about me, she will be kind afraid I am not in the right place after all. Now, mother, I am in just one of the nicest places that you can think of. I enjoy myself first rate, and as long as I am happy what matters it whether I am in what other folks deem the right spot or not? I don't see; there is one thing sure, I am not in h-e-l-! We don't have any fires. [Gentleman present said: "I should think it would be cold there."] No, we don't have to contend with the elements.

I believe in a Lord or God, but I don't believe in the other gentleman.

But the spirit that has control says I must bring up—that I am spinning too long a yarn. Well, if he shuts me off now, I will come again. It makes my face so long to talk to mother that I don't like that feeling very well-but I will go back to her now. I have not seen the old man (not very respectful toward a father, is it?) but the truth is he used to thrash us like the ---. Well, I will call him the old man. He is not here. He used to say he would thrash the devil out of me. You know mother will remember this. I said if the devil is in me, I am not to blame, for I did not make myself. The old gentleman left-there was trouble at home and he went away-trouble in the shanty. Mother don't know whether he is dead or not. I have not seen him, and it is my opinion if he had crossed the line I should have met him before now. But, mother I will keep a good eye on you, and see that you don't get hurt. Don't you think I can't, because I am a good way off. I am not so far off. but that I can do that. I said you need not be

I was eighteen years old when I died-what they called died-but you can't die. It was two years ago. I am not twenty-one yet. I lived at St. Anthony's Falls, Minn.; that is where I stepped over. My name is George Morris. My mother's name is Elizabeth Morris. I am much obliged to you folks, but when the conductor says leave, I suppose you have to go, don't you?

LIZZIE DAY.

I want to say something to my mamma. She said last night, "We shan't have little Lizzie with us this Christmas." Said "Little dear won't be here to hang up her stocking." I don't like to have my mamma feel bad. Mamma feels bad when she talks about me. I feel bad, too. You don't blame little folks, if they cry, do you? [No.] I am not going to cry. I want to tell mamma we are going to have a nice Christmas. We are going to have lots of nice things, too. I'm going to bring lots of flowers to my mamma, too, at Christmas. She don't have nice flowers at Christmas, because it is

There are lots of little children here. My aunt-Emily says we can be just as happy as we ever were, and I think so, too. If mamma won't cry, I can be. I'm going to be near her all Christmas day. I am six years old-I be. I don't know what month it was-there was snow on the ground, though. My papa took me in his arms to the window, and there was snow. I did see it when I was sick. Aunt Emily says all little children come here, and a good big lot of children will have a nice play on Christ-

Be it a good ways to New York city? [Yes, some distance.] That is where my mamma be. My name be Lizzie Day. Good bye.

DECEMBER 18. EMILY E. JOHNSON.

Please, sir, be kind enough to say that Emily E.

Johnson is enabled at last, by the aid of kind friends, to say a few words to her parents and sister. I feel that what they desire most to know is,

whether or not I am happy-of my surroundings and my employments, if I have any.

I say with the rest, that I am comparatively happy. Indeed, there is nothing here to make us otherwise. Our happiness will be more complete when those who are nearest and dearest on earth shall be with us. Yet being deprived of their society does not cause the unhappiness that it would were I separated from them on earth. My dear parents and sister, all are so kind to one another here, I could not feel unhappy if I would. Solfish ness, which is so common to earth, appears to have been left upon that plane, with the material form.

You well know my favorite study. I find the same broad field for unfolding and cultivating the mind that there was on earth, and, indeed, I look back and see wherein I falled to obtain that enjoyment, which you all so often heard me express a desire for. Now that I am five from the conditions that bound me, I leave you to judge whether or not I can approclate that liberty.

I cannot give what I intended, but I will say were I to live my earth life over again, I should live more In accordance with my highest convictions of truth, and thereby enjoy that Godgeren principle inherent a kind of funny thing to die, is it not? [To a lady, in every child of earth; that is, to be true to your

own soul. I dared not then give my ideas in regard to a future state of existence or the goodness of God. I never could believe that He, being all-wise would suffer any one to be brought into existence In such a depraved condition that it would not be possible for them to gain that future happiness which all long for. I believed Him to be all wise and possessed of all power, and also to be a God of love-one who was no respecter of persons. Look ing upon Him in that light, it was impossible for me to believe that one soul would be lost.

Inasmuch as I believed in the future happiness of all, although I had not had experience, and could not say that I knew it to be the case, still I could not refrain from expressing myself to that effect occasionally. I now see and know it for myself, and possess that same confidence in God the Father of os all : and I am thankful that the way is open for us to come back and inform our friends of our state

Mary and Eliza are both here, and will be glad to talk with you. I will say for the satisfaction of my friends, how long I have been in this my homeworld of beauty-over five years. I was twenty years old at the time of my death.

My father's address is, Alton Johnson, Middle bury, Vermont.

LIFE'S LABORS.

BY RMMA A. REOWY.

These are the inspirations and the lights That lead us on and upward evermore We hear sweet voices, far in purple mights, Call from a starry shore;

Ho! workers in the harvest of truth!

Sow the world's wilderness with goodly grain: The labor is not vain ( Be brave! be patient! break life's stubborn set

God's angel holds ye with a steadingt hand-The purple vintage of the summer-toff Makes beautiful the land!

Be brave! be noble! planting among thorne The future harvest of the world's broad fighte For lo! the flery pillars of the morns Rest on the sunken nights!

A String of Pearls.

BY TIMOTHY THOUMS. Hitber, sleep! a mother wants thee! Come with velvet arms. Hold the baby that she grants thee, To thy own soft charms.

Bear him into Dreamland lightly: Give him sight of flowers: Do not bring him back till brightly Break the morning hours?

Close his eyes with gentle fingers, Cross his hands of snow! Tell the angels where be lingers They must whisper low.

Loss of Life by Earthquakes. 1662. In China; 300,000 buried by earthquakes

1692. Jamaica ravaged by an earthquake: threequarters of the houses of Port Royal, with the ground they occupied, sank with their tenants under water.

1693. In Sicily; 100,000 persons destroyed. 1731. Again in Pekin; 100,000 lives lost. 1746. In Peru; two hundred shocks experienced in twenty-four hours; Lima and Callao destroyed:

nineteen ships sunk, and four carried a great distance up the country by the rise of the sea.

1750. Conception, in Chili, destroyed and over-

whelmed by the sea. 1754. At Grand Cairo; half of the houses and 40,000 persons swallowed up. In 1755 another earth-

quake completed the destruction. 1755. Lisbon destroyed, Nov. 1st, and 60,000 persons perished in six minutes. The shock was felt all over Europe. A vast wave, sixty feet in height, swept over the coast of Spain; the largest mountains in Portugal rocked and split asunder; near

Morocco, the earth opened and swallowed 10,000 persons. 1774. The ground gaped open and swallowed the whole city of Gautamala, with 8,000 inhabitants. 1783. Éarthquake in Calabria; 30,000 lives de-

stroyed. 1797. The whole country from Santa Fe to Pansma was destroyed, including the cities of Cuzeo and Quito, 40,000 of whose dwellers were in one second hurried into eternity.

1812. The city of Caraceas destroyed, and 10,000 persons buried under its ruins. 1822. Aleppo destroyed by an carthquake, and

Chili devastated. 1837. Thousands of the inhabitants of Southern Syria destroyed by an earthquake.

1842. At Cape Haytien, St. Domingo; an earthquake destroyed two-thirds of the town. 1857. Dec. 16th, a severe earthquake shook the kingdom of Naples, sending 9,350 persons into eternity. At Montemurro, a place of 7,000 inhabitants, 5,000 were crushed to death by the falling houses.

ORIENTAL PHILOSOPHY .- The Persians have been called the French of Asia; in their literature we have the fragrance of the Orient concentrated as in one of Lubin's perfumes. Persons of culture are manifesting a growing taste for the writings of the East, and in issuing an elegant edition of the Guistan, or Rose Garden of Saadi, Ticknor & Fields have given us a book which has been current in Europe for six hundred years. The American work is from Gladwin's translation, with a preface by Ralph Waldo Emerson, whose love of Oriental lore has given a coloring to much that he has written Saadi, (the word means fortunate) was a Persian sage, who passed a long and varied life, by turns a student, a water-carrier, a traveler, a soldier fight ing against Christians in the Crusades, a prisoner digging trenches before Tripoli, and an old said honored poet at home. This wide experience has given his works a cosmopolitan tone, while his writings are disconnected and fragmentary, in bemony with the frequent changes of his life. As Emerson finely says of the Eastern style, "It's sand without lime, as if the neighboring desert salarized the mind." His wisdom lies in negative the proverbs of Solomon, with whose weeks in was probably familiar, for although a Mussalman he gave a qualified approval to the Scriptures of Jewry and Christendom. Thus he says of a spring morning, "it is the breath of Jesus, for in the fresh breath and verdure the dead earth is reviews. The extracts that follow will give readers a taste of the book :

"A certain pious man saw in a dream a king in paradise and a holy man in hell; he asked what could be the meaning of the exaltation of the one and of the degradation of the other, as the contrary is generally considered to be the case? They replied, 'The king has obtained paradise by associating with holy men, and the religious man by associating with

kings has got into bea-"A pupil complained to his spiritual guide of being much distarted by impertiment visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The Superior replied: To such of them as are poor, lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again. If a bogger was the leader of the army of Islamism, the infidels would fee to China through fear of his im-

They asked an old man why he did not marry. He answered, 'I should not like an old woman. They said, 'Marry a young one, since you have property.' He replied, 'Since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me. "Surjugated Republican.

Cooper Institute in New York is self-supporting. the income for rents being about \$25,000. The galbey contains 400 pictures, the library 4,000 volumes, and the reading-room led newspapers, besides periofficals. The school of design, a leading feature in the institution, numbers at present about 200 pupils, and the night school opened this year with about 1,300 papils.

The soul le strong that trusts in goodness, and shows clearly At may be trusted.

### COMMUNICATIONS PROM THE INNER LIFE.

" He shall give His angels charge concerning thee."

All communications under this head are given through Mrs. A. H. Robinson, A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to the spirit

#### INVOCATION.

Mysterious and unfathomable Life, we would know more of Thee-we would realize more of Thy power. We would search deeper into Thy every form and manifestation, yet we fully realize that Thou hast and ever will continue to manifest Thyself in every department of nature; for without life, there can be no existence in any form.

We see Thy power, wherever we may be, but Thee we cannot see. It is by and through Thee that we still continue to have a being, and in Thee we realize every joy. And as each and every one of us are parts of Thee, or as Thou flowest into each and every one of us, and art the animating principle by which we become and will ever continue to be individualized beings; and as each and every thought. has its existence in the Great Infinite Whole, we feel that it is in accordance with Thy will that we desire to know more of Thee, and that such knowledge should contribute to our happiness. And as it is impossible for us to conceive of a time that Thou didst not exist, so is it impossible for us to look shead to the most remote period and not find Thee fresh and in Thy pristine youth and vigor.

Oh, ever-living Principle, which we denominate Life, although Thy ways are mysterious to us, yet we realize Thy power as unlimited, and although incomprehensible and past finding out, we would ever praise, adore and thank Thee for our existence, and for having implanted within us a desire to know more of Thee.

#### QUESTIONS AND ANSWERS.

Q. What are we to understand by the spheres, as they are called, in which spirits dwell?

A. The commonly received opinion of spheres is something I know nothing about. So far as you can judge of spheres in your present life, you can in like manner judge of them in the spirit life. In earth-life you can calculate spheres from grades of intelligence, in a relative sense, but strictly there is no high, no low. Spheres may be illustrated by the scholar who attends school. He studies different branches of science-has different teachers, and becomes proficient in all his studies; and yet he occupies the same building, and even the same seat, through all the course of studies.

In truth, the spirit world is like this in this particular. All classes of spirits intermingle in everyday transactions, as occasion requires. Different classes of spirits intermingle for the transaction of such business, or the investigation of such subjects as are to them agreeable; while thus engaged, they are in one and the same sphere of thought. They separate and then unite with others upon other subjects or other business, and then they may and do occupy another sphere of action or thought.

In the spirit world, as in this, spheres are not localities, but conditions of the mind.

Q. Why do spirit-hands, when they touch us, seem so small?

A. That question simply refers to the touch. There are two or three ways to answer that, but I will speak of that which seems the best one to me.

The spirit-hand, unless materialized, you would not feel. Then the touch of a spirit depends upon the surrounding conditions to materialize. If the conditions are unfavorable, the hand will be but slightly materialized. If the conditions are good, it will befully materialized like a mortal hand; then it is heavy, and you can grasp it and it can grasp your hand. Both are then material.

Some spirits have power to gather the elements to materialize, while others have not the power, and still others have the power in some degree. Those who can materialize in a small degree can manifest the sense of touch in the same ratio. In such cases it seems like the tiny touch of a child.

Q. Sometimes our spirit friends, when they greet us, weep, seemingly. Is it real?

A. Yes, they really do.

Q. Then they express the emotions of laughter and weeping, do they not?

A. Certainly. You, no doubt, have observed persons in sickness often weep very freely. They can't tell you why it is so-they feel like weeping and do weep. Now if such a person comes back and controls, he will express the same emotion, yet he cannot tell why he does so. It is an emotion of his nature.

A little child comes and sheds tears—not because it feels bad, but because it is an emotion of its nature. At another time it laughs. That is also an emotion of its nature.

Q. Then it is a consoling thought that our friends can come back and express these emotions of their nature, which we can recognize as the same they felt while on earth, is it not?

A. They have the same power, but there is not so much cause for weeping in spirit life, because the spirit can see the effect which will flow from every act as a necessary result, and will result in good in

Q. Can we have our spirit friends present by an

A. It is the actual presence of a spirit friend that inspires the individual to desire his coming, and that he should manifest himself in a manner so as to be recognized by his external senses. The spirit, by his presence, prompts the desire in a person to have him show himself in some one of the various forms.

Q. Can an individual, not naturally endowed with the gift of mediumship, have that gift in any degree

A. I don't know of any person who is not endowed with mediumship in some degree-some more and some less. All are not conscious of this fact. You will often hear it remarked that "I did so and so," "I said so and so, but I don't know why it was so." In such cases they are influenced more or less by surrounding spirits. It is unnecessary for me to go on and give the different phases of mediumshipthey are too numerous. But there is one point that is worthy of notice, and that is that every one who has ever made guy important discovery for the benefit of the human family, will tell you that the thought struck them all at once, and they felt an assurance of its practicability and utility, but why it was so, or where the thought originated, they cannot tell. It was an impression given to them by spirits who once existed here, and still feel an in. terest in man's welfare.

Such persons are mediumistic for such/a phase of impressions. Every one has to have something to inspire him to thought and action. It is generally seen among the poor. They are filled with desires for the advancement of the human family. If they were rich and in affluent circumstances, they would

have nothing to lead them on in their investigations. Q. As a man becomes developed in intelligence and wisdom, does such development necessarily tend to shorten the earth-life of the individual?

A. Most certainly not. The time was, however, when it was dangerous for men to become intelligent enough to think for themselves, because if they did they were in danger of having their days shortened by pricatly rule. But the time has come if men would remain blockheads, that they are liable to have a chip taken off; but it does not shorten the lives of individuals, if they perform that work themselves.

#### JOHN MORRIS.

I hope, sir, you will not deem me an intruder if I say a few words by which I may be identified by my friends? [No, not in the least.]

My friends and acquaintances know that the height of my ambition was to obtain wealth, and thereby gain a high position in society. That ambition was in a measure gratified. When I arrived at that point I found that it was not really what I had interiorly desired—not that height which I sought. I had supposed that when I had gained that posttion, I should also gain happinds, but I did not. I found also that I did not look at my position which I lind aspired to as a low position. On the other hand I was inclined to think that real happiness was rarely found

But to be brief. I lived on for twelve years in comparative case-that is, in a worldly point of view. It is now eleven years since that disease, so much dreaded, laid hold of my physical system, and my spirit was forever to leave its material form and all the wealth I had so long striven to obtain. I left a wife and four children. My two eldest sons, I am sorry to say, have made sad work-yes, sad work with my property-so much so that my family are reduced to poverty. I blame Harry, and yet I know not that I ought to-still it seems to me be should have known better. He should not have rushed headlong into extravagance, regardless of consequences. Well, there are a great many who have got rich, but more who have got poor, speculating in liquor. I know they will say, why did you not come and tell us better? My answer is simply this, I did not possess the power to do it, nor to prepare their minds to receive what I might have given, even if I had had the power to come. Morrison, my second son, will not listen to this, I feel sure, but my wife and the others will. I know that they

Although it is not in my power to bring them wealth, or to restore that which they have already lost, yet I can bring them that which will be far better, and not only add to their happiness on earth, but it will also add to their happiness on this, the spiritual plane of existence.

I desire that my family should think of this. My wife, Melissa, in particular, for she has but little time to stay on earth, and then our children will be left orphans. What she will say will be rememdesire her to give this subject a careful investiga tion. I feel that if she becomes convinced of this truth, with the influence she possesses over them, she can do them more good than any and everything else she could do for them. Let me see what month this is. [December.] December, 1865? [Yes.] Yes-eleven years since I left my family.

For a few months—about six—past, she has often remarked that she had thought more of me—thought of many things that I had said which had almost escaped her memory. She said at times it seems as though I am near him—as though I could hear his voice, and that if I should speak he would respond. She says she cannot tell why it is so, but I can. As one thing after another was taken from her, she became more dependent, stood in greater need of my care and protection; so I have approached nearer and have been with her more than I was

history or anything in regard to my matters financial. It would be of no benefit to them. I desire to impress this upon their minds, that I am aware of the disposition they have made of the property and of their present condition. To my children I would say, they will soon, very soon, be deprived of their only earthly parent-their mother. I desire them, as they wish for happiness hereafter, to be kind to her. There are many things I desire to say to them that I do not feel free to say here.

When they see that their father can come back and communicate, they will give me an opportunity of conversing with them at their home. I was forty-five years of age when I died. If I had lived, I should be fifty-six now. My home was Lowell,

Speaking of my family, I had almost forgotten that I started in the first place to speak of high and low. If we can look upon knowledge as height, then we can class the different grades or spheres of society in spirit life, as being distinct and separate in their condition, but not in locality. My experience is this: that as we arrive at a more perfect understanding of ourselves and the laws by which we are governed, we obtain a greater amount of happiness-real enjoyment. The understanding of such laws brings us in harmony with everything in nature. Happiness is what we are all striving for, and I once looked upon it as something that was high. It is high, but not in the sense I supposed; it does not consist in material wealth, but in your understanding those laws which produce harmony. Then we have attained that height which prepares us for the truest happiness. My name is John

## AMOS WINSLOW, OF LOWELL, MASS.

I never thought it best to cloud the present by calling to mind the gloomy hours of the past; therefore I shall dwell more particularly upon my present condition, and my hopes for the future. At the same time, I will give sufficient in regard to my past history, so that my friends may be enabled to identify me. In fact, I find that there is but little use of trying to bring joy out of what seems to me to be the dead past, for any other purpose than to profit by it, but not to be constantly allu-

When a tree is once matured, however imperfect it may be in form and symmetry, it is of but little use to try to improve it; but in order to give to the world our ideas of the perfect tree, we must commence with the germ, and by careful and proper culture, accomplish the desired object.

And as I would commence with the germ, so would I likewise commence with children; and as we would that all should be governed by the law of kindness, instil into their young minds that grand and noble principle, taught by one of old, "render good for evil." We must, of necessity, exemplify that teaching by our own individual acts to the young, immature minds. As I said in the first place, act in accordance with the highest ideas of to-day, and hope for the grand unfoldment of the mighty future.

form of government upon the principle of might, instead of right. Might is an exercising of the same set of faculties which are brought into action by

the higher class of faculties of the mind, such as kindness, patience, forfearsnce, and mightler than all olse, reason, which we find, by its use, possesses greater power than all the combative force that it is possible for us to make use of.

I would not censure any class of individuals for making use of the power, might, in the least; but f would call their attention to right, that they may profit by it to day, For as every day develops for itself something new to every individual, I feel that It would be best to profit by the past, and at the sums time live up to the highest possible form of truth that is within un to-day.

It will be a grand era when we shall all have arrived at that point when we are enabled to govern ourselves by the law of kindness-when right shall take the place of might-when peace and harmony shall reign-and I would say, oh, God, hasten that

It is eleven years since I passed the great change called death, and in that time I have endeavoyed to act every day in accordance with my highest conception of truth. To day I have also given you my highest idea of truth in regard to the governments of right instead of might.

I feel that there are many upon earth who will agree with me in what f have stated; to those who do not coincide with me, I have nothing to say further than to bid them read and think. I know that I myself have changed very much within the few years past. Readizing fully that the ideas which Lonce entertained myself, and how strongly I contended that might was the right-for I had not the power of discerning that might and right were two distinct ideas, and that might did not constitute right—as I said, realizing that fact, I cannot condemn those who argue upon the same basis which I once adopted.

My brother Morgan and she who was once my wife, Eliza, will say that I must have changed very much, and so I have. I have nothing in particular to say to them, only that I am content with the unfoldment of to-day and the hope of meeting them all soon, in my present home. I would not say to them change from the course they are pursuing, for it is best adapted to their condition.

Receive as much of what I have said as seemeth good, but do not content yourselves with one reading.

With many thanks to you for your kindness, I will leave you. Amos Winslow, of Lowell, Massa-

#### SYLVESTER PIERCE.

Now, see here, I don't want to preach—I prefer leaving that for the ministers, those who get their living by it. And as I have not any living to get, I am sure I shan't go to preaching. For my part, I think the world is good enough, and all the people bered and long cherished by them; therefore I in it, Jeff. Davis included. We are all born alikeall live as long as they can, and all die alike. I don't say all die from the same cause, mind you—but they all die alike. All have to get up in the morning of their life, and go to bed at night—death—whether they think alike, act alike, look alike, agree or disagree, it makes no difference. All are born, they can't tell why, and all die, because they can't help it! Now I think the best thing to do, is to make the best of it!

I want to say to my folks, and everybody else that has a mind to read it, that I am the same Sylvester Pierce, and think just about the same as I used toonly I think a little better of God than I did, for I rather expected he would send me to the place where it was so hot that we would have no occasion to build any fires. Instead of that, he has given me a nice comfortable place, and where they say they are going to bring me into a higher and better train of ideas. If they do I will be glad of it, and receive It is not necessary for me to go on and give my it all right. I want the best that I can enjoy; no use of having that which you can't enjoy. Give a fellow books he don't know how to read, and they would not do him much good; but I know how to read-I don't want you to think by that that I don't know how perfectly.

This coming back is a mighty nice thing, when you once know how to do it. I expect it is a mighty fine thing that we have something else to do besides coming back; because if we did not, it would take every one of you to act as mediums for us, would it not? What place is this? [Chicago.] It don't look much like Nashville, does it? Were you ever there? [No.] I have been—that was my home. I believe I will go now. I was nineteen years old when I died; that was fourteen months since. I died with scarlet fever. [Were you in the rebel army?] That I am not going to say. I have said enough, and if I am satisfied you ought to be, had you not? [Certainly,]

### JOSIAH SMITH.

This is a kind of work that I know but little about, but it seems to me your room is very warm. [It is, we will throw open the doors.] I have many, yes, many, dear friends, and it is to them I would speak.

The first thing that I would inform them is, that I am not far away; and the next is that it is a part of my greatest happiness to be able to manifest myself to them. I would say, as they desire my happiness now and always, they will give me a hearing, and that, too, nearer home. I dislike speaking before so many, or giving what I wish to so many. They will readily perceive and know why I do not give more minutely the history of my earth life. I was sick but a short time, and had not the slightest idea that my time had come, until a few hours pre-

There were many things that I should have said if I could have had a little longer to stay on earth. My disease was lung fever. I said before, I was sick but a short time—a little over two weeks. Death was an unwelcome messenger, yet when he says go, go we must; and inasmuch as I had not time to say what I wanted to, I want to let my friends know that I have the power to come back and tell them what I would have told them previous to my

Please say that Josiah Smith, of Elkhart, Indiana, who has been in the spirit world but a few mouths, desires an interview with his friends.

### GEORGE MORRIS.

I don't know but it may be that I have got more power-more power of locomotion-I guess I can talk a little faster than the last spirit controling. Thank you. [To a lady who was holding the medium by the hand.] I guess I can control without your help. I suppose when we come here we have to take things as we find them. If we did not, you may bet heavy I would not have this rig on. [Alluding to the medium's female attire.] Have I got to wait for you to put down everything I say? [Yes.] Tough time, ain't it? If you say yes to me, I suppose I must take it. Well, We are too much in the habit of adopting the I used to believe in being free and easy, and I have not got over it yet. [Laughter.] Well, you may laugh at me. I believe in my soul the trap is set, and everybody is bound to get into it. Well, it is our opponents. Right consists in making use of a kind of funny thing to die, is it not? [To a lady, in every child of earth; that is to be true to your

"I never thought so," said the lady. | You will find that you live right along, and don't die after all. I suppose we can act out just what we are, ean't we? [Yes.] Well, that is a grand privilege-

one which we don't have, however, till after we die. I will sober down now, and come to the points. I have got a grand good mother-an A No. 1 mother It is to her I would tell my story.

She may think it strange that I should come in this way, and laugh after I am dead, but so it is, and I feel like laughing as much as ever I did. I suppose she was not instructed quite right; if she had been she would not have taught me just as she did. She used to tell us we had got to die-just die, but there is no such thing as dying. We don't have to die at all. When you say die, you mean gone up, don't you? Well, I have not gone down, either, [Laughing.] That is lucky for me, is it not? Do you put in every time I laugh? If you do I must keep my face straight. But it is fun for me to come, and I feel like laughing. [Taking a piece of paper and putting it in the medium's mouth, said:] I used to chew tobacco. [Do you chew tobacco. now?] No. I can't get it, but I believe I should if I could have some. [How do you satisfy that desire you feel for tobacco? We don't satisfy it. It has to wear itself out; that is the way I find it.

Now, you see. I have strayed away off. I was about talking to my mother. I don't know as I ought to tell it, but she is afraid to die. She has got so many of these ideas in her head about the just punishments of God that she is afraid of what comes after death. She fears she has not done just right, so she is fearful. I think I love her as much, and I sometimes think I love her a little more than I ever did before. I want to tell her better. I want to tell her that she need not be afraid, for as bad as I was, God has not come down to cast me out yet, nor has the devil come to take me in. It may be there is some mistake about it. However it may be, I am having a good time of it anyhow. Perhaps I ought not to say this to my mother-but I guess I will

I don't want her to think that I must necessarily be in that had place because I talk in this way. When she comes to think about me, she will be kind afraid I am not in the right place after all. Now, mother, I am in just one of the nicest places that you can think of. I enjoy myself first rate, and as long as I am happy what matters it whether I am in what other folks deem the right spot or not? I don't see; there is one thing sure, I am not in h-e-l-!! We don't have any fires. [Gentleman present said: "I should think it would be coid there."] No, we don't have to contend with the

I believe in a Lord or God, but I don't believe in the other gentleman.

But the spirit that has control says I must bring up-that I am spinning too long a yarn. Well, if he shuts me off now, I will come again. It makes my face so long to talk to mother that I don't like that feeling very well-but I will go back to her now. I have not seen the old man (not very respectful toward a father, is it?) but the truth is he used to thrash us like the ---. Well, I will call him the old man. He is not here. He used to say he would thrash the devil out of me. You know mother will remember this. I said if the devil is in me, I am not to blame, for I did not make myself. The old gentleman left—there was trouble at home and he went away-trouble in the shanty. Mother don't know whether he is dead or not. I have not seen him, and it is my opinion if he had crossed the line I should have met him before now. But, mother I will keep a good eye on you, and see that you don't get hurt. Don't you think I can't. because I am a good way off. I am not so far off, but that I can do that. I said you need not be afraid to die, and mother, you need not.

I was eighteen years old when I died-what they called died-but you can't die. It was two years ago. I am not twenty-one yet. I lived at St. Anthony's Falls, Minn.; that is where I stepped over. My name is George Morris. My mother's name is Elizabeth Morris. I am much obliged to you folks, but when the conductor says leave, I suppose you have to go, don't you?

### LIZZIE DAY.

I want to say something to my mamma. She said last night, "We shan't have little Lizzie with us this Christmas." Said "Little dear won't be here to hang up her stocking." I don't like to have my mamma feel bad. Mamma feels bad when she talks about me. I feel bad, too. You don't blame little folks, if they cry, do you? [No.] I am not going to cry. I want to tell mamma we are going to have a nice Christmas. We are going to have lots of nice things, too. I'm going to bring lots of flowers to my mamma, too, at Christmas. She don't have nice flowers at Christmas, because it is

There are lots of little children here. My aunt Emily says we can be just as happy as we ever were, and I think so, too. If mamma won't cry, I can be. I'm going to be near her all Christmas day. I am six years old-I be. I don't know what month it was-there was snow on the ground, though. My papa took me in his arms to the window, and there was snow. I did see it when I was sick. Aunt Emily says all little children come here, and a good big lot of children will have a nice play on Christ-

Be it a good ways to New York city? [Yes, some distance.] That is where my mamma be. My name be Lizzie Day. Good bye.

# EMILY E. JOHNSON.

Please, sir, be kind enough to say that Emily E. Johnson is enabled at last, by the aid of kind friends, to say a few words to her parents and sister.

I feel that what they desire most to know is, whether or not I am happy-of my surroundings and my employments, if I have any.

I say with the rest, that I am comparatively happy. Indeed, there is nothing here to make us otherwise. Our happiness will be more complete when those who are nearest and dearest on earth shall be with us. Yet being deprived of their society does not cause the unhappiness that it would were I separated from them on earth. My dear parents and sister, all are so kind to one another here, I could not feel unhappy if I would. Selfishness, which is so common to earth, appears to have been left upon that plane, with the material form.

You well know my favorite study. I find the same broad field for unfolding and cultivating the mind that there was on earth, and, indeed, I look back and see wherein I failed to obtain that enjoyment, which you all so often heard me express a desire for. Now that I am free from the conditions that bound me, I leave you to judge whether or not I can appreciate that liberty.

I cannot give what I intended, but I will say were I to live my earth life over again, I should live more in accordance with my highest convictions of truth, and thereby enjoy that God-given principle inherent

own soul. I dared not then give myideas in regard to a future state of existence or the goodness of God. I never could believe that He, being all-wise would suffer any one to be brought into existence in such a depraved condition that it would not be possible for them to gain that future happiness which all long for. I believed Him to be all wise and possessed of all power, and also to be a God of love one who was no respecter of persons. Look. ing upon Him in that light, it was impossible for me to believe that one soul would be lost.

Inastruch as I believed in the future happiness of all, although I had not had experience, and could not say that I knew it to be the case, still I could not refrain from expressing myself to that effect occasionally. I now see and know it for myself, and possess that same confidence in God the Father of us all : and I am thankful that the way is open for us to come back and inform our friends of our state of existence.

Mary and Eliza are both here, and will be gad ! talk with you. I will say for the satisfaction of the friends, how long I have been in this my home world of beauty-over five years. I was twenty years old at the time of my death.

My father's address is, Alton Johnson, Middle bury, Vermont.

#### LIFE'S LABORS.

BY EMMA A. BROWN.

These are the inspirations and the lights That lead us on and upward-eversed We hear sweet voices, far in purple nights, Call from a starry shore;

Ho! workers in the harvest of truth! Sow the world's wilderness with goodly grain! Plant the waste places with eternal ruth-The labor is not vain!

Be brave! be patient! break life's stubborn son: God's angel holds ye with a steadizst hand-The purple vintage of the summer-toil Makes beautiful the land!

Be brave! be noble! planting among thorns The future harvest of the world's broad rights; For lo! the fiery pillars of the morns Rest on the sunken nights !

#### A String of Pearls. BY TIMOTHY TITCOME.

Hither, sleep! a mother wants theel Come with velvet arms. Hold the baby that she grants thee, To thy own soft charms.

Bear him into Dreamland lightly; Give him sight of flowers: Do not bring him back till brightly Break the morning hours!

Close his eyes with gentle fingers, Cross his hands of snow! Tell the angels where he lingers They must whisper low.

#### Loss of Life by Earthquakes.

1662: In China; 300,000 buried by earthquakes in Pekin alone. 1692. Jamaica ravaged by an earthquake; threequarters of the houses of Port Royal, with the ground they occupied, sank with their tenants

under water. In Sicily; 100,000 persons destroyed.
 Again in Pekin; 100,000 lives lost.

1746. In Peru; two hundred shocks experienced in twenty-four hours; Lima and Callao destroyed; nineteen ships sunk, and four carried a great distance up the country by the rise of the sea. 1750. Conception, in Chili, destroyed and over-

whelmed by the sea 1754. At Grand Cairo; half of the houses and 40,000 persons swallowed up. In 1755 another earth-

quake completed the destruction. 1755. Lisbon destroyed, Nov. 1st, and 60,000 persons perished in six minutes. The shock was felt all over Europe. A vast wave, sixty feet in height, swept over the coast of Spain; the largest mountains in Portugal rocked and split asunder; near Morocco, the earth opened and swallowed 10,000

1774. The ground gaped open and swallowed the whole city of Gautamala, with 8,000 inhabitants. 1783. Earthquake in Calabria; 30,000 lives de-

stroyed. 1797. The whole country from Santa Fe to Pansma was destroyed, including the cities of Cuzco and Quito, 40,000 of whose dwellers were in one second

hurried into eternity. 1812. The city of Caraccas destroyed, and 10,000 persons buried under its rains.

1820. Aleppo destroyed by an carthquake, and Chili devastated. 1837. Thousands of the inhabitants of Southern Syria destroyed by an earthquake.

1842. At Cape Haytien, St. Domingo; an earthquake destroyed two-thirds of the town. 1857. Dec. 16th, a severe earthquake shook the kingdom of Naples, sending 9,350 persons into eternity. At Moutemurro, a place of 7,000 inhabitants,

5,000 were crushed to death by the falling houses.

ORIENTAL PHILOSOPHY .- The Persians have been called the French of Asia; in their literature we have the fragrance of the Orient concentrated as in one of Lubin's perfumes. Persons of culture are manifesting a growing taste for the writings of the East, and in issuing an elegant edition of the Gulistan, or Rose Garden of Saadi, Ticknor & Fields have given us a book which has been current in Europe for six hundred years. The American work is from Gladwin's translation, with a preface by Ralph Waldo Emerson, whose love of Oriental lore has given a coloring to much that he has written. Saadi, (the word means fortunate) was a Persian sage, who passed a long and varied life, by turns a student, a water-carrier, a traveler, a soldier fighting against Christians in the Crusades, a prisoner digging trenches before Tripoli, and an old and honored poet at home. This wide experience has given his works a cosmopolitan tone, while his writings are disconnected and fragmentary, in bemony with the frequent changes of his life. As Emerson finely says of the Eastern style, "It is sand without lime, as if the neighboring desert had saharized the mind." His wisdom lies in nuggets. like the proverbs of Solomon, with whose works be was probably familiar, for although a Mussalmsz. he gave a qualified approval to the Scriptures of Jewry and Christendom. Thus he says of a spring morning, "it is the breath of Jesus, for in that fresh breath and verdure the dead earth is reviving. The extracts that follow will give readers a taste

"A certain pious man saw in a dream a king h paradise and a holy man in hell; he asked what could be the meaning of the exaltation of the one and of the degradation of the other, as the contrary is generally considered to be the case? They replied. The king has obtained paradise by associating with holy men, and the religious man by associating with kings has got into heli.

"A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked hew he could get rid of them. The Superior replied: To such of them as are poor, lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again. If a beggar was the leader of the army of Islamism, the infidels would flee to China through four of his importunity.

"They asked an old man why he did not marry. He answered, 'I should not like an old woman.'
They said, 'Marry a young one, since you have property.' He replied, 'Since I, who am an old man, should not be pleased with an old woman, 

Cooper Institute in New York is self-supporting, the income for rents being about \$20.00. The gallery contains 400 pictures, the library 4,000 volumes, and the reading-room its newspapers, besides periofficials. The school of design, a leading feature in the institution, numbers at present about 200 pupils, and the night school opened this year with about LAN pupils.

The soul he strong that trusts in goodness, and shows clearly At may be trusted.

HEALING WITHOUT MEDICINE.-REMARKABLE Comes of Chronic Disease.-We are decidedly averse to giving credit to statements that are in direct opposition to the general experience, and especially touching the matter of healing the sick. where the field for humbing and imposition is so wide, and where such sad consequences are likely to result from the employing of ignorant and reckless quacks in the treatment of diseases that are threstening to destroy life. But it is incumbent on us to give the strictest heed to the facts that are passing, that we may be able to determine what is the true system of healing the sick and to distinmish who are the quacks and who are real physi-

In accordance with these considerations we visited the rooms of Dr. Higgins, at the Huntington House, during the past week, observed his method of treating diseases without the use of medicines, and we must acknowledge that we were decidedly astonished at what we there witnessed. A young man came in from Darke county, Ohio, who had lost the use of his leg, from the hip down, some four years ago, the flesh being almost entirely shrunk away, leaving the limb very little larger than the hone itself. In other respects the young man was apparently in perfect health. But he was totally unable to lift. his left foot off the floor. He submitted to Dr. Higgins' treatment, in our presence, which lasted probably twenty minutes, and at the end of that time the patient was able to lift his foot into a chair, with apparently little difficulty.

Another still more remarkable cure was performed by Dr. H., in the case of Mr. John Elderkin, a man seventy seven years of ago, and who is well known by overy resident of this city. Mr. Elderkin has suffered constantly for many years with a peculiar disease of the bladder which compelled him to rise from his bed twenty or thirty times during the night and even in the day time, the difficulty from this cause was not less annoying. He had tried the medicines of many of the best physicians, without obtaining relief. When Dr. Higgins came to this city two weeks since, he determined to seek a cure at his hands. The result was, he obtained Immediate and perfect relief. He now sleeps soundly, is able to attend to his business—that of drayman—as well as he ever did in his life, and in a conversation with him, in our office yesterday, he said he felt every way as strong and active as at any time during the fast twenty-five years. It must be acknowledged that this is an extraordinary cure, especially when we consider the age of the patient.

Dr. Higgins has treated many other cases, since Ms sojourn in this city, with as remarkable success as either of the two cases we have mentioned; but our space forbids reference to them at this time. We believe that to-day concludes the Doctor's visit to this city.—Richmond Telegram, Oct. 28, 1805.

#### Circular.

To the Spiritualists and Friends of Progress every-

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A.D. 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association -comprehensive and liberal-and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so neceseary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to recommend, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly

Societies organized as recommended, can be incorporated under the general laws governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a type of Religion, based on sound philosophy, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and all progressive minds boldly contend.

8. S. JONES, Chairman, St. Charles, Ill. WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia. W. F. SHUEY,
Elkhart, Indiana. SELDEN J. FINNEY,
Plato P. O., Ohio.

H. B. STORER, Boston, Mass. M. M. DANIELS, Independence, Iowa. MILO O. MOTT,

Brandon, Vermont. F. L. WADSWORTH. Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

PLAN RECOMMENDED-RELIGIO-PHILO-

SOPHICAL SOCIETY. ARTICLES OF ASSOCIATION. DECLARATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Delty, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY. OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Tronsurer. Collector, Janitor, and Five Trustees, which Trustees shalf be styled the Trustees of "The Religio-Philosophical

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding

and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the defugs of the Society and Executive Board, and such

other duties as usually apportain to similar officers, under the It rhall be the duty of the Treamrer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and

lay the same out at the order of the President, under the direction of the Society or Executive Board, It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasuter immediately, taking his receipt therefor.

It shall be the duty of the Junitor to take charge of the meeting house, and perform all such duties as are incident to each offices, in other bodies, and act as the general messanger of the Boclety. It shall be the duty of the Trustees to perform all such deties as the law, under which this Society is organized,

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a dissance, or luability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing sentual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THREE DUTIES. The President, Vice President and Clerk shall form an Executire Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty

Dollars is involved. The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Clospel, to solomnize marriages in accordance with law; which certificate may be as near as practicable in the following form :

CENTIFICATE. To all whom it may concern: Know ye that the Religin-Philosophical Society, reposing especial confidence in our an a public Lecturer, do hereby grant this Certificate o Fellowship and

as a "regular Minister of the Gospel," and as such authorise to solemnize marriages in accordance with law. Given under our hands at day A. D. 18 PRESIDENT Executive Board

CLERK | Religio-Philosophical Society.

OF MEMBERSHIP.

Method these pulse to be september. I hat we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Augelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all? Therefore it is the device of this Section was a love of the section of

the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or everled to approve the subspended to approve the subsp

MODE OF DOING BUSINESS.

All money required for the furtherance of the great objects

contemplated, and to be used by this Society for any and all

purposes deemed expedient, shall be raised from free dons-

tions, voluntary subscriptions, and rents that profits or safes of

property owned by the Society-but never by taxation of its

LEGIBLATIVE POWERS:

This Society may from time to time adopt such By-Laws at

meetings duly called for that purpose as shall, be deemed ex-pedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles,

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a

meeting called therefor, provided such amendments shall have

been submitted in writing, at a regularly called meeting of the

Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles.

in favor of individual rights, freedom of action-thoughts,

and expression thereof. And no amendment shall ever be

made allowing complaints to be entertained against members,

nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before.

FIRST BOARD OF OFFICERS.

shall constitute the Board of Officers, provided for in the fore-

going articles of association, until the first Sunday in Janu-

ary, A. D. 18— and until their successors are duly o coted and enter upon the duties of their several offices, viz

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POR \$2, I will send by mail one copy of each of my four books: "Life Time of Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers' column. [7-tf] WARREN CHASE.

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changes in post and future life, physical diseases, with direc-

tions what business they are best adapted to be successful in ;

the physical and mental capableness of those intending mar-

ringe; also gives instructions for self-improvement, by sending

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antertuned, nor shall any member of this society over he sus-pended or expelled from membership.

As all things in inture are subject to change, so the mind is governed by the same law; and what appears to be truth and right to-day, may appear otherwise to-merrow. For these reasons, any person becoming a member of this Society, is at any time at liberty to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the internal forces of his own being and external surroundings; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and Common Senso, by Thomas Paluco...... use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the Davenport Brothers; Their Mantiestations, &c. erring, downtrodden and appressed.
That the most highly developed inhabitants of earth, are Intermediate between those angelle beings of expanded intel lects, who long since passed from earth, and now inhabit the lects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity, who occupy the rudimental plains of this spliere of existence; and that, as the Angelio World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grads, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" no man liveth and sinneth not," therefore it is the duty of man to occupant this fellow sees the context. 

fore it is the duty of man to encourage his fellow must in well-doing, and to chide and judge not, as all in turn need encouragement, and not consure and reproach. World's Workers, by Mrs. E. W. Farnham... Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge...... A majority vote of the members present at all regularly called meetings of this Society, when it does not contravone

Brown....
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From its weak stem of life, and it shall lose
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

#### A Note to Our Children.

Well, darlings, what of Christmas? Did you get baby's stockings knit? papa's slippers finished? He may never know how willingly you toiled to give him joy on this blessed day. Wonder if he appreciated your good work. I suppose you ransacked your busy brains to invent something pretty for mamma. I was behind the Christmas curtain, and discovered watch cases, pin cushions, dressing gowns, and an endless variety of things that deft fingers had put into shape for loved ones. I hope you all had glad hearts on Christmas morning? I hope sleds came out of their hiding places; hope that drums and guitars, brimful of music, made glad your young hearts. I hope good books, dolls, mittens, new boots, with metallic toes and red tops were in waiting for you, darlings. You deserve all these love gifts-you ought to have them, and I trust you all had good reason to shout, long life to good Kriss Kringle!

FRANCES BROWN.

#### For the Religio-Philosophical Journal. Soliloguy of Santa Claus after Christmas. BY EMMA TUTTLE.

My yearly visit is again completed, and I am once more in my ice-bound home, where the snow glistens in the red light of the Aurora Borealis. and the spectral icebergs face up against the lurid sky.

The fire burns brightly in my snow house, my empty sleigh stands at the door, and my faithful uncomplaining reindeer are cropping the frozen lichens a little way off. Their feet are bruised and cut, and stain the snow where they tread, with blood.

The icicles are thawing off from my beard a little, and my fingers are limbering up some in these great bearskin gloves. It is a little tedious-this yearly tour through the land! But that is nothing compared with the happiness I scatter wherever I go. How merrily the peals of laughter gush from pretty, innocent lips, as the toys glitter in the candle-light on the Christmas trees! They are merrier than the jingle of the bells on my deer.

I sometimes play pranks on people who are able to stand them. I expect that cross old man who lives in Crabb town will get his foot terribly stung by that bumble bee I put in the toe of his stocking! No doubt it will swell so he can't wear his boot for a day or two. Well, I did it for a righteous end. I thought it might remind him how cruelly he is always stinging people's hearts, and that is the worst of all aches in the world.

That miserly man who made brave Charley Hine chop wood all day Thanksgiving, because school did not keep, when the other boys were having a gay time, will be in a new trade next season. I put a receipt in his stocking for skinning a flea and getting out the tallow. He will doubtless exterminate the pests in a few seasons. If my venerable friend Johnson don't hear of it, and put a war tax on each pelt he will probably have a fine business. I hope Charley enjoyed his skates.

I gave a discharged Captain a pair of game fowls, so he can indulge in his fighting proclivities outside of the military profession.

I have a brilliant scheme for next year in my head. I mean to give some of these enterprising oil companies a lift, who are trying to bleed the earth in a thousand different velns. I think I can bring things about so as to have a large Christmas tree and hang an oil well in full operation for each member of the numerous companies. Enterprise must be encouraged. I suppose they will play Mr. Flush, and scatter eagles like half pence. But so the world goes. Fortune every now and then gets crazy, and makes beggars as rich as kings, and glittering money kings as poor as plæbians. Compensation is a law of nature, although it oftens runs in a hidden channel. I whispered that in the ear of little Sue, the rag-picker, when with cold feet and benumbed fingers, she watched the beautiful dolls in the shop windows, and wished—oh, how much! to have one.

She saw children like herself, wrapped in warm furs, carrying off loads of toys, while she had no warm clothes to keep the bleak winter winds from chilling her little form. A toy she had had-never.

Even little Sue knew of Santa Claus, and she wondered if he ever gave gifts to beggars. With a child's pure faith, on Christmas eve she took her old torn shoe-stockings she had none-and set it by the door, hardly hoping it would be noticed. Ah! did not her eyes dance in the early morning when she saw a beautiful doll, in a delicate tissue dress, all trimmed with flowers, for her! and a basket on the table, such as her thin cheeks and hungry looks told you she had not rejoiced over often. she blessed me! But hold! The tears are freezing on my eye-winkers. Well, well, it is more blessed to give than to receive.

GETTING THE WORST OF IT .- "Do you want any berries, ma'am?" said a little boy to a lady one

The lady told him she would like some, and taking the pail from him she stepped into the house. He did not follow, but remained behind, whistling to some canaries, hanging in their cages on the

"Why do you not come in and see if I measure your berries right? How do you know but that I may cheat you?" said the lady. "I am not afraid; you would get the worst of it,

"Get the worst of it! What do you mean?" said

"Why, ma'am, I should only lose my berries, and you would be stealing; dont you think you would ret the worst of it?"

LADIES VS. GENTLEMEN.-Three things a lady

2d. She cannot see a piece of lace without ask ing the price.
3d. She cannot see a baby without kissing it. A lady turns the tables upon the gentlemen as

follows: He cannot go through the house and shut the doors after him.

He cannot have a shirt made to suit him. He can never be satisfied with the ladies' fashions.

A little girl who was walking with her mother, was tempted by the sight of a basket of oranges exposed for sale in a store, and quickly took one; but afterward, stricken by conscience, returned it. After her return home she was discovered in tears, and on being asked the cause of her sorrow, replied, sobbing: "Mamma, I haven't broken any of the commandments, but I think I've cracked one a little." She was forgiven.

Virgil was the son of a poor farmer.

For the Religio-Philosophical Journal. Birdie's Christmas Bream. BY FANCHON.

"Come, darling, it was your bedtime long ago, so undress, get your feet nice and warm, and I will tuck you up.

"But, mamma, wont Santa Claus come unless I am asleep?"

"No, and I presume he is waiting already for your blue eyes to be shut," answered Birdie's mamma; and so the little girl, with a farewell look at the soft wool stockings hanging behind the stove, marched off to bed more cheerfully than she had done in ever so long while. Her dream was so wonderful that I will tell you all about it:

She thought that she opened her eyes and saw a funny little man climbing in at the window. Then she thought, "If that is Santa Claus, I wonder why he don't come down the chimney, as mamma said he always did."

The funny man was dressed differently from any she had ever seen before. His clothes were of fur, trimmed with what looked like clicles. Five large sacks, plumply filled, were on his back. On his head was a large basket, that looked like one that Birdle's mother's hired girl used in ironing. It was filled with bonbons and sugar plums; upon a monstrous sled that he was drawing were beautiful dresses and cloaks, and bright-colored hoods. Birdie's eyes fairly danced as she saw a set of real squirrel furs, just what she had wanted so long, for did not Jennie Gray say that it was countrified to wear anything but the real Siberian squirrel this year? Beneath the furs were the dearest little boots, with scarlet tassels and strings. Oh! what

Birdie saw that Santa Claus was looking at her, and so she closed her eyes, and pretended to be asleep, but he came to the bedside, saying :

"Can't you wish me a merry Christmas, little

brother, Charlie. "A Merry Christmas! Mr. Santa Claus; for I

suppose that is your name, is it not?" "That's what they call me, little one, and for hundreds of years I have had charge of children and their Christmas stockings;" and as he spoke the pleasant smile that lighted his face showed that the children and their stockings could not have a

better guardian. "And now, little girl, what shall I leave here for you? What do you want most?"

"Oh, Mr. Santa Claus! above all things I want a nice house for my largest doll; one with two stories, and chairs and tables; and if you please, I'd like another doll to take tea with my Ida, one whose eyes will open and shut, with real curly hair;" and in the moonlight Santa Claus could see how flushed her cheeks were, and how restlessly her eyes were dancing.

"Anything clse, little girl?"

"Oh yes! a blue merino cloak, trimmed with white fur, and a pair of girl's red shoes, and a bracelet that sparkles just like aunt Lizzie's-I guess that's all."

"And now, little lady, I want you to go with me a little while," and seeing how the proposal pleased her, he wrapped a large shawl around her, put her in the basket upon his head, and off they started through the window. A pleasant seat Birdie had on top of the candles, and in eating them and talking to her funny friend, it seemed but a little while until he stopped and told her to see what was before her. They were in the midst of poverty of the most wretched kind; in a room whose occupants made our little friend's heart ache with pity, and

with wonder, too, for such sights were new to her. Santa Claus began: "You see the little sick girl lying upon the rags in the corner. She has not tasted food for three days. That wreck of a woman upon the bed-if it can be called a bednear her, is her dead mother. The child will not live without the most watchful care. Will you have your doll house, or shall I buy food for this dying girl Instead ?"

Birdle hesitated, but only for a moment. "Save her life, Mr. Santa Claus; my dollie can wait another year."

Then there jumped out of one of the bags a little old woman, who, from some mysterious source, produced eatables, clothing and soothing drinks. As she went to care for the sleeping child, Santa Claus holsted Birdle into the basket again, and off

This time he stopped in the street, before a large princely dwelling. Upon the steps, overcome by cold and weariness, lay a newsboy, his clothes so few that he must perish that terrible, terrible night. unless help came to him.

Said Santa Claus, "Shall I give the dear little fellow a warm suit of clothes, or will you have your new blue cloak, red shoes, new doll and spark-

ling bracelets?" Twas a hard trial, but Birdie was equal to it.

"Get him the clothes! dear Mr. Santa Claus!" Then, as her funny kind friend saw how fast her tears were falling, he gave the newsboy a gentle shake, which, gentle though it was, awoke him: then threw down a bundle of warm clothes, and leaving him to wonder, was off again.

They were soon at Birdle's home, and there Santa Claus left his basket and its contents-candy and all, and with a warm kiss and blessing, left. I guess the kiss awoke Birdie, for certainly something made her great blue eyes open just then. As they wandered around the room, she was bewildered to think that she had only been dreaming. Without thinking of the stocking that had looked so important to her the evening before, without thinking of anything but the midnight visit of Santa Claus, she rushed into her mother's room in tears, and exclaimed:

"Never mind me, mamma! give my shoes to poor children. Find some cold newsboy and give him an overcoat, and I'll go without everything I wanted!" and when she told her dream, her mother replied:

"Thank Heaven! I've enough for all; the destitute little ones, as well as my brave hearted completely are their lives made to conform to cerdaughter.'

And amid the abundance of Birdie's gifts, the suffering poor were not forgotten.

FUNERAL OF A BEE.-A correspondent of the Glasgow Herald is the voucher for the following: "On Sunday morning last, whilst walking with a friend in a garden near Falkirk, we observed two bees issuing from one of the hives, bearing betwixt them the body of a defunct comrade, with which they flew for a distance of ten yards. We followed them closely, and noted the care with which they selected a convenient hole at the side of the gravel walk, the tenderness with which they committed the body, head downwards, to the earth, and the solicitude with which they afterwards pushed against it two little stones, doubtless 'in memoriam.' Their task being ended, they paused for about a minute, perhaps to drop over the grave of their friend a sympathizing tear, and then they flew

From the Peoria (III.) Transcript. Remarkable Case-A Child Suffering from Hydrophobia Manifests Unnatural Symp-

Some time ago, a farmer living near El Paso had a daughter about ten years old. While playing with her cat one day the animal turned and bit her on the arm. The cat, acting queerly, was killed. Several days passed, and the wound in the little girl's arm healed. One day, while at the table, she attempted to drink some water, and was seized with convulsions, giving unmistakable signs of the hydrophobia. Her father came to this city and ocured some medicine for her from a physician. Returning home, he found his daughter lying on a lounge, evidently in great pain, not having been able to swallow anything since her first convulsion. As soon as she saw her father she climbed into his arms with the exclamation, "Father, I've seen Mary." (Mary was an infant sister who had died some years before.) Her father, thinking her mind was wandering, attempted to quiet her, but she still insisted that she had seen her little sister, and that Mary had said if she took a teaspoonful of nitric acid and sweet oil she would get well. Her father told her to lie down, and he would fix the medicine that he got from town. She presently got up again, exclaiming, "Father, Mary says I must take the acid now if I want to get well; do give it to me."

On his refusing, she again lay down on the lounge.

Presently she got up a third time, crying, "Father, must have it; Mary ways I must, and that I must have a tooth pulled. I must be bled in my mouth."
Her father told her to keep still. In a short time she screamed out that her tooth hurt her. After an interval of half a minute she cried out again, and soon after ran up to her father, crying, "Mary says I must have my tooth pulled;" at the same moment the tooth (a sound one) dropped out on the floor. The little girl said, "See, father, Mary has pulled it, now do get the acid." The astonished father finally got a teaspoonful of acid, and mixing it with some sweet oil gave it to her. Previously, as we have stated, she had been unable to swallow, but she drank the mixture down without any trouble, and, returning to the lounge, lay down, saying that all she had to do now was to keep still; Mary said she would get well. Her father prepared the medicine he had obtained from the physician, and approaching the lounge, told her she must also take this. She at first positively refused, saying, that Mary said if she did, it would kill her. But on her father urging her, she replied that if he commanded her to strangely enough, she was not one bit frightened, and so she answered as calmly as if he had been her him, for it would kill her. Finally, after much persuasion, she took the medicine. She remained quiet for a few moments, and then standing up, said: "I am dying, father; Mary says I will soon be with her." She called the neighbors round her, many of whom were present to witness the extraordinary scene, and bade them all good bye; "Kiss me, mother," she said, "I am dying." Turning to her father, she bade him good bye, and then added, "Mary says I must forgive you, father, before I die. I do forgive you. You did it all for the best." She then asked to be laid on the lounge, and crossing her arms in front of her, breathed her last in a few

The truth of this statement is vouched for by many and reliable witnesses. Our informant last week saw and talked with the father, who related the circumstances to him, and said the tears coursed down the old man's face during the recital. It has driven his wife almost distracted, and the sight of the farm and house has become so dreadful to him that he has now sold out, and is about to remove farther West. We believe these facts can be fully substantiated.

#### From the Pittsburgh (Penn.) Gazette. Murderers Convicted—Their Countenances Revealed in a Dream.

The trial of Howser and Bowser, at Ebensburg, Cambria county, for the murder of Pollie Paul and Cassie Munday, on the 7th of June last, has been brought to a close, and resulted in the conviction of the prisoners, and their sentence to be hung. The murder was one of the most brutal and horrible ever perpetrated, and for a time seemed involved in impenetrable mystery. The defendants had served a term in the penitentiary for burglary, committed in Alleghany, and while there they made the acquaintance of two other prisoners, who knew old Pollie Paul, and believed that she had considerable money. The lonely mountain hut of the defenceless old woman was a place where, in the opinion of these daring burglars, robbery and (if need be) murder could be committed with impunity. They planned the robbery before getting out of prison, and consummated the murder in a few days after visiting the neighborhood. They then returned to Alleghany, and doubtless felt secure; but one of those triffing circumstances which so frequently lead to the detection of murder had occurred in this case. A negro confined in an adjoining cell in the penitentiary had overheard the conversation which passed between Howser and Bowser, and after hearing of the murder, he made known this fact, which led to their arrest and conviction. Another remarkable fact is reported in connection with this case. The mother of Miss Munday, an aged lady, states that soon after the commitment of Howser and Bowser to the Ebensburg Jall, she had a dream, in which she plainly saw her daughter struggle with her mirderer, and heard her cry 'help," "mother." She could remember the features of the man whom she saw in the bloody act, and the dream made so deep an impression on her mind that she determined to visit the prisoners in the fail, and see if she could recognize the murderer of her daughter. The inmates were all placed in a row, and the old ludy closely scrutinized them, one after another, until her eyes fell upon Bowser, when, starting back, she exclaimed, "You are the murderer of my child.' This, of course, could not be used as evidence, but it is a most singular fact, nevertheless, and will serve to confirm those who have faith in dreams.

ENGLISH LEAVE-TAKING .- The taking leave of an English family is as interesting and instructive as the reception, of which I spoke in a previous letter. All is quiet as if you were coming back to dinner. When you announce your determination to depart, is is supposed that you know what you are about and have good reasons for your movements. Instead, therefore, of undergoing a cross-examination by the family in general, concerning said reasons and future plans, you are simply wished a pleasant, prosperous journey, and are cordially invited, once, to renew your visit. If any of the family have business which calls them away before your departure, they come up quietly, say "good-bye," shake hands, and are off. Nobody overwhelms you with protestations of the delight which your visit has brought to their hearts; nobody tells you how very sorry they are that you cannot possibly stay any longer, nor is it customary for the whole family to follow you to the door in a body, crushing one another, and balancing on tip-toe to catch the last glimpse, or making you late to the train, by compelling you to go through a gamut of regrets and hand-shakes upon the fourth step. If you have informed your host at what hour you intend to leave, no further care on your part is necessary. Everything is arranged for the departure, and a servant keeps watch of the time. There are no scenes, no excitement or bustle, and the consequence is that you do not ejaculate, "Thank heaven, I am well through it," as soon as you lose sight of the house. Now, although these adieus are most agreeable to any one, whether modest or otherwise, I am far from admitting that the English restrain the exuberance of their feeling out of any consideration for yours. The truth is they have no exuberance; they are never troubled with an overflow of spirits, or if such a thing should happen, so tain rules of thought and action, that they would feel shocked at themselves, and refrain from any public exhibition of feeling. The American acts as he feels, and out comes, not only all that is in his heart, but often a good deal more. The Englishman, brought up to say always what is considered proper, and not what his heart may dictate, soon becomes restricted in feeling as well as in speech, and this, when added to the natural solidity | Our Institution is commodious with pleasant surroundings, of the English character, tends to make it outrageously conservative.-London Letter.

For every one life has some blessing-some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that hath not found in his path of life some fragrant rose-bush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveler with its beauty?

Joseph Hall, Bishop of Norwich, was the son of a Enclose questions or a lock of hair, \$2, and 3 letter stampe.

For the Religio-Philosophical Journal. Peace Conference in Boston.

A conference of the friends of peace was held in Boston on the 12th inst., st 10 a. M. A good number was present, among whom were noticed many distinguished reformers.

The meeting was called to order by Edward Draper, Esq., and after reading the call of the Conference, Joshua P. Blanchard, Esq., was chosen Chairman, and Lysander S. Richards, Secretary, After presiding over the meeting a short time, the Chairman, on account of illness, resigned in favor of Hon. Amasa Walker, who performed the duties of the office the remainder of the session.

A letter was read from Judge A. G. W. Carter, of Cincinnati, regretting his inability to be present. He favored the organization of a National Society. and a Congress of Nations to establish a permanent

Now is the time to educate and elevate mankind. We are all striving for heaven; who dreams of force, violence and war in heaven "-" why the necessity of force, violence and war upon earth? Shall we reach heaven or the consociation of angels, by the adoption and practice of that which is not known there or among them? No! that is not the way to reach a superior plane of existence." "Liberty and Peace" was his motto.

B. J. Butts, of Hopedale, spoke against the practicability of sudden conversions to peace, and in favor of battling the violated conditions of war and the prosecution of a moral, non-resistant war, in behalf of peace.

Hon. Amasa Walker spoke of the American Peace Society. He had been interested in the cause of Peace for thirty-three years. He believed it necessary that the country should be baptized in blood to learn the evils of war. The time has now arrived when further wars should cease and the armaments of war at once be reduced.

Henry C. Wright spoke on first principles. He struck at the root of the whole subject. He advocated that human rights cannot be protected by force. Military power has been resorted to; but never yet has it given them proper protection. He believes in self-abnegation more than self-preservation. He hopes that a society will be formed to seek the abolition of war, and does not believe in taking the life of any human being. He moved a Committee be appointed to call a National Peace

L. K. Joslin, of Providence, denounced in strong terms the inaction of the American Peace Society, and favored the organization of a new society, to be called the American Peace Society of Boston. He also believed in the wide dissemination of Peace

Mr. Stewart urged the necessity of educating the people to the entire use of moral power.

J. P. Blanchard addressed the meeting, and hoped that all past differences among the friends of peace be forgotten, and that all now unite in one grand effort to advance the best interests of peace. He is for battling the spirit of all wars, civil and foreign. Rev. J. G. Fish, of New Jersey, did not believe in sacrificing life to any individual interest. Has no confidence in a congress of nations-believes

more in a court. Rev. Adin Ballou called on the Chairman, Mr. Walker, to state the moral and financial condition of the American Peace Society. Mr. Walker replied, stating that the society had not been disposed to aid the war. He, as an individual, was as much opposed to war as ever; believed war a necessity because there is no preparation on the part of the people to prevent it. The people must obviate the necessity of war; he believes in a Congress of Nations and a court. Does not care whether one styles war Christian or unchristian. Wants friends of all beliefs to unite in furthering the grand cause

Ezra H. Heywood argued the necessity of attacking war in our own land, here among our own people, or anywhere we find it. He believes in the dissemination of tracts and papers. The time, he thinks has arrived for action, for the people are de-

sirous of a permanent peace. H. C. Wright made a motion for the appointment of a Committee to call a National Peace Convention for the purpose of organizing a society or inaugurating some movement to better advance the true interests of peace which prevailed, and the following Committee were chosen: Rev. Adin Ballou, Hopedale; Lysander S. Richards, Quincy; Mrs. Ezra H. Heywood, Princeton; Rev. Dr. Beekwith, Boston; J. P. Blanchard, Boston; Alfred H. Love, Philadelphia: Edward Draper, Hopedale, Mass.; Rev. J. G. Fish, New Jersey; Wm. S. Heywood, West Newton; Henry H. Brigham, South Abington; Mrs. Lucretia Mott, Philadelphia; H. C. Wright, Boston: Dr. A. B. Child, Boston; Thomas Hunt, Salem, Mass.; Judge A. G. W. Carter, Cincinnati, Ohio: Mrs. Elizabeth B. Chase, Bellows Falls, Vt.: Wm, Lloyd Garrison, Boston.

Mr. R. Wyman, of Roxbury, addressed the meeting briefly. He thought that man assumed too much in snatching the power from God to take the life of any of his children.

A. H. Love, of Philadelphia argued the propriety of forming a world's Peace Society, and auxiliary societies. At the close of Mr. Love's brief and excellent address, the Conference dissolved.

The Committee's call for a National Convention will publicly appear in the course of time.

Catharine, Empress of Russia, was a camp grisette.

DR. J. P. BRYANT,

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