

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee,"
All communications under this head are given through Mrs. A. H. Robinson,

DECEMBER 20. INVOCATION.

Upon the face of all nature we see ascribed unto Thee praise, thankfulness and eternal adoration, our Father. While all nature is offering praise unto Thee, we would not be idle in the work Thou hast given unto us to do;

QUESTIONS AND ANSWERS.

Q. Will you give us to understand more definitely what constitutes spirit guardianship?
A. That question has been presented before, and we have given our ideas in regard to it.

asked. It does not follow that one must experience suffering to be aroused to sympathy for others.

Q. Does not suffering tend to develop the faculty of sympathy in an individual?
A. In some it does, and in others it does not.

Q. Are the wards of guardian spirits always present to the view of the guardian spirit?
A. I cannot speak from experience.

Q. Should we not have a much higher grade of spirit manifestations in our circles if there could be perfect concert of desire?
A. A concentration of desires for some good and noble phase of manifestation will naturally result in a higher order of such manifestations;

Q. Would it not be best, in order to higher development of spirit truth, to have in circles some one present to restrict its members to rules of order, as for instance, only one seeking a particular manifestation at one time?
A. Certain rules and regulations are necessary,

Q. Do spirits who departed this life in a state of intoxication return to inhale the fumes of alcohol on earth?
A. I think that would be a very poor consolation.

Q. A gentleman yesterday told me he thought he was influenced by a spirit. Could it be so?
A. It is absurd. The idea has become prevalent from the notion of "evil spirits."

I wish to have it distinctly understood that there are no spirits in the spirit world who come back to earth life to influence individuals for evil.

DECEMBER 19. AMELIA BATES, OF ROCKPORT, OHIO, TO HER HUSBAND.

I am told that there was never a communication given that would not benefit some one. The one that I wish to have receive mine is my husband.

endeavor to manifest myself to you, through whatever medium you may visit for that purpose.

Willam, I am told by many here that Henrietta will soon be with me; and if it is so, grieve not for her, but rather rejoice that I have one of them with me here.

My name is Amelia Bates. Marian is my husband's sister. I have been in the spirit world one year next March.

I suppose it is impossible for me to communicate with the same ease and freedom that I would through my own material organism.

I do not feel as if it was exactly in accordance with the will of God that I should die as soon as I did.

That dreaded disease, consumption, was what hurried me away from earth.

Well, now, I do not see the need of putting on such a long face as that man did.

Next January it will be eleven months since I left earth. I died of bilious fever—was sick a good while—got better, then had a relapse, and was obliged to give up.

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talk to her own folks only. When they give me a chance to come again, they may expect her to be on hand.

DAVID WILLIAMS. The wheels of time are moving on. It is a fine thing when you can have your own body through which to communicate your own ideas just as you want them.

I do not feel as if it was exactly in accordance with the will of God that I should die as soon as I did. I believe it is in consonance with His will that individuals should remain upon the material plane for a longer period than I did.

DECEMBER 19. F. W. BLAISDELL. Sir—I feel better than I did at your séance last night.

I did it and would again. Oh, there is so much heartlessness and cold feeling manifested towards one another!

I do not believe in law and principles—no, indeed, not a bit of it. If there was a creative power and a principle back of all things—one that we could see and know—I believe that there would not have been so much sin and sorrow for the sons and daughters of earth.

Well, that fellow has got done. I gave him a boost to lift him up and he has gone up one flight of stairs.

Mr. T. J. Safford, the famous mathematician, and at present the chief astronomer at the Cambridge observatory, has been chosen astronomer-in-chief of the new Chicago observatory.

hours has tended to your happiness? Why, yes. [May it not be safe to conclude that your continued experiences will ultimately in a high state of enjoyment or happiness on the same principle?]

Did you realize the lassitude and sickness of the medium? I did. It was said by the seeing medium that I was a tall, dark man.

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Our Children.

"A child is born; now take the germ and make it a bud of moral beauty. Let the dews of knowledge, and the light of virtue, wake it in richest fragrance and in purest hues; for soon the gathering land of death will break it from its stem of life, and it shall fall like all power to the earth; but if that lovely flower hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

A STORY FOR THE BOYS.

Claude Bumper was proud. All the boys said so, and boys are quite reliable authority in matters of this kind. Certainly he was proud; his name was Claudius Augustus Willoughby Bumper, and he was proud of that. Nobody else in school had a name that went quite across a copy-book. He was never tired of writing it; even the initials C. A. W. B. seemed beautiful to him—not one of those mingle letters that meant something, something to be proud of too; Claudius, that was his father's; Augustus, that was for his uncle, the great New York banker; Willoughby, that was for his maternal grandfather, who had been a great judge; Bumper—well, Bumper did not sound quite so grand as the others, having only two syllables, but it was enough to make it illustrious, that he was called by it. The boys, to be sure, shortened it into Bump, and made it quite a point of duty to call him nothing else, especially when they saw him chafed him—for boys are seldom troubled with a great regard for boys' prejudices. "Who believes in a long name?" he would cry, "cried Bob Curtis, the well-to-do school." "Why, Bumper, if you'd hold down your whole name—all four of them—and all the old fellows who had them before you, there wouldn't anything come out but Bump; that's the only part that has a ring to it. But it is too solid for you—such a white, slim, sail-fellow as you—run to tops—like a church-steeple, all up and down, and no sideways. Bump! why, Bump is a good round chunk of a name—good enough for a jolly fellow; but, as long as you don't like it, we'll be particular to call you by it—all of us."

"Father," he said one day, "do you know that things are going at loose ends at the over-river mill?" "What's that? What do you mean?" "Why, I mean just what I say. You've given that Curtis full swing over there, and he's talking things right out of your hands; he acts as if he owned it all." "I have never seen anything of the sort." "Oh, no, of course not; he plays meek to you, and keeps on your blind side; but he is spending money as if he owned the town. There is more than one talking about it; and I know one thing, if I did not see it then, nor you; but there is one who sees plainer than we, who knew it was all best. I was getting so puffed up with my learning and popularity that it is quite doubtful if I ever would have taken to hard work; if I had not been driven to it and kept at it. Is there anything I can do for you?" "I did not come to ask it of you," said Bumper, drawing up with a flash of the old spirit. "I thought I'd never take a favor from you; but I believe, just now, I had rather take it from you than from any other man. I do want something to do; I have come to the city for work." "What kind of work have you done? What can you do?" "I have done very little, except to wear good clothes and drive fast horses; but I can do anything that is honest, and I will. I shall accept the first work that is offered me. I have lost enough time because this place and that place and the other did not suit my ideas. I have done with my ideas. I mean to start now with fresh ones; and if you know of any vacant place that I can fill, and will help me to it, I shall be greatly obliged."

How Cambridge was estimated among the writers of his day. Prof. Agassiz relates a very amusing story of an excursion which he made to the White Mountains. The party consisted of himself, Prof. Agassiz, the naturalist, Prof. Peirce, the mathematician, and four or five other scientific friends. As they wound their way up a steep ascent, the gentlemen left the carriage, and walking along through the fields by the roadside, examined such objects as they found interesting. One took out a hammer, and pegged away upon some mineralogical specimen; another collected rare plants and flowers. When they returned to the coach they were all laden with the treasures which they had acquired, and with which they were delighted. One had a handful of bones, and the others had either wild flowers, moths, beetles, or caterpillars, pinned in great quantities upon their coats-apparel. Mr. Feltou, alone, sat in the coach, perusing a favorite Greek author, whose style proved more attractive to him than the ungenial exercise of butterfly hunting. "Who are those fellows?" asked the coachman, on their third sortie from the coach in quest of new objects of interest. "They are a party of naturalists," said the Professor, wishing not to be interrupted. "Ah!" replied he with a wince, "that accounts for it, poor fellows!" A few days afterwards the party was increased by the arrival at the Mountain House, of a gentleman and lady, the former of whom told Feltou that he had been driven there by the same coachman who had brought up his party. "And a very pretty character he gives you," said the Professor. "I drove up a set of the queerest acting fellows I ever saw—they were dressed like gentlemen, and were all of them thirty-five or forty years of age; but they kept jumping out of the coach, and like children of five or six years of age ran about the fields chasing after butterflies and insects, which they stuck all over their clothes. Their keeper told me they were naturalists; and, judging by their conduct, I should say they were."

CATARH! BRONCHITIS!! SCROFULA!!! WM. R. PRINCE, for sixty years proprietor of the LINDSAY Nurseries, Flushing, New York, has discovered the plants which are Nature's Sovereign Remedies For the above and for all other inherited and chronic diseases which have proved incurable by all previous prescriptions. Also, for all Liver, Lung, Heart, Kidney, Stomach and Nervous Diseases, Prolapsus Uteri, and the whole chain of Female Diseases, including Catarrh, Dyspepsia, Diarrhoea, Rheumatism, Gravel, Gout, Neuralgia, all forms of Bronchitis, Pleurisy, Piles, Nephritis, Leucorrhoea, etc. He has prepared the Elettio Fluid Compounds, and will prescribe full information to those who transmit a diagnosis and \$1.00, and will mail his medicine on all diseases on receipt of 50 cents. I will place \$100 with \$25 on the recovery of each patient from any of the diseases I prescribe for. 15-47 W. M. R. PRINCE.

A NEW BOOK. Just published by the "Religio-Philosophical Association" entitled THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Japan Origin of the Scriptural Term, "Bottomless Pit." By L. GRAY, author of "Christianity Before Christ," or "The World's Sixteen Crucified Saviors." With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman, The Women Chasing the Dragon, etc. By K. GRAYES, author of "Christianity Before Christ," or "The World's Sixteen Crucified Saviors." (Fear hath torment.) 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 few-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—Origin and demoralizing effects of the doctrine 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 "Bottomless 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 transformed into Devils, and an explanation of the terms Hell, Hades, Gehenna, Tartarus, Valley of Hinom, the Worm that never dies, etc. Concluding remarks. For sale at this office. Price 50 cents.

THE HISTORY OF MOSES AND THE ISRAELITES, IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the unspiritual character of his writings; the originality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book. The book contains some 370 duodecimo pages; is printed on new type (Brevier) on good paper. Retail price, bound in cloth, \$1.50. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe Street, Chicago, and by the undersigned at Geneva, Henry Co., Ill. (18-47) MERRITT MUNSON.

JUST PUBLISHED. THE GIFT BOOK OF THE SEASON FOR EVERY SPIRITUALIST AND FRIEND OF TRUTH AND PROGRESS. BRANCHES OF PALM, BY MRS. J. S. ADAMS. TO those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention. The thoughts it contains bear evidence of rich spiritual growth, and a maturity resulting from additional experience, and cannot fail to be welcomed and treasured by all lovers of "The Good, the Beautiful, and the True." Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while in proof, "While I read it, it seems as though an angel stood by my side and talked to me."

DR. J. P. BRYANT, WILL HEAL THE SICK AT 153 Dearborn Street, CHICAGO, ILL. Commencing Jan. 15, 1866. CHRONIC DISEASES cured with a few operations! No Medicines given! No Surgical Operations performed. [14-1] HEALING THE SICK BY THE LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC INFESTURE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institution is commodious with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvellous, and daily the suffering find relief at our hands.

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Railroad Time-Table. CHICAGO AND NORTHWESTERN—DETROIT COR. WEST WABE AND KINZIE STS.

CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Eastern Air-Line Railroad).

CHICAGO AND MILWAUKEE. St. Paul Express, 9:00 a.m. 1:25 p.m.

CHICAGO AND ST. LOUIS. Eastern Mail, 8:10 a.m. 1:35 p.m.

CHICAGO AND ROCK ISLAND. Day Express and Mail, 8:20 a.m. 1:40 p.m.

CHICAGO AND MILWAUKEE. St. Paul Express, 9:00 a.m. 1:25 p.m.

CHICAGO AND ST. LOUIS. Eastern Mail, 8:10 a.m. 1:35 p.m.

CHICAGO AND ROCK ISLAND. Day Express and Mail, 8:20 a.m. 1:40 p.m.

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL. THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal a comprehensive medium of our common humanity, and an advocate of the rights, duties and interests of the people. This journal will be published by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Ill.