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Truth wears no mash, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,) PUBLISHERS AND PROPRIETORS.

CHICAGO, JANUARY 6, 1866.

For the Religio-Philosophical Journal. threaten us with

This Day. ET D. AMBROSE DAVIS. ET D. AMBROSE DAVIS. ET D. AMBROSE DAVIS. ET D. AMBROSE DAVIS.

This day, this day, this present day, What of it shall be said, When we have chused its hours away, What record shall be made?

This day, this day-how short the space, Yet how important, too; 'Twill leave no other in its place, Nor will it come anew.

This day, this day, how deeply fraught With interest to all; And yet how few to give it thought, Or listen to its call !

This day, this day, is not our own, Nor will it with us stay; Whether or not our duty done, "Twill quickly pass away.

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法法

This day, this day—if vainly spent, Will ever so remain— Though we ten thousand times repent, It will not come again.

This day, this day, may be the last That we on earth shall see; With it our time may all be passed This side eternity.

This day, this day, this very day,

threaten us with damnation for unbelief, still we could not believe, in opposition to all evidence. But strange as it is we are asked to believe many things which are equally absurd, and threatened if we believe not.

All those monstrous absurdities are presented to us, as the fluid extract of revelation.

In this way the minds of mankind have been turned aside from embracing the truth, as God has actually revealed it to man, and they have gone after the speculative theories of men. They have become divided and subdivided, and the spirit o persecution, hostility and hatred, has grown out of such a false condition of the world.

But at the same time reason and common sense would teach us that God cannot be an impartial being and reveal himself, or his truths, any more to one man, or one class of men, or to one nation, or one age, then to another.

The same Deity that existed among the Jews, also existed among the Persians, the Chaldeans, the Hindoos, the Arabians, the Turks, Hottentots, Africans, Native Americans and all others.

The God of the sunny climes of the south is equally the God of the frozen regions of the north, and the God of a thousand, or three thousand years ago, is equally the God of to-day, and any theory found in any book, or presented by any man, or any class of men that disputes these facts, robs Deity of the character of a God, and is consequently false.

quoning miles

That system of justice which Delty has revealed for four thousand years will continue to be revealed for four hundred thousand years, for God is in one mind and none can turn blin. God's will concerning man is as clearly revealed as his character toward us. It is a fixed fact, revealed in the nature of all things, that a universal disposition exists, with every object, to make everything else like itself.

This universal disposition of nature carries on the continual struggle which everywhere exists, between apparent opposites.

Good and evil, cold and heat, alkali and acid, and all apparent opposites, grapple each other in a terrible struggle for the mastery, and if their powers are nearly equal, they are mutually overcome in the struggle.

But if one power is much stronger than the other, then the weaker power is overcome.

But even this is not accomplished without taking sufficient strength from the stronger power, to hold the weaker in subjection.

This struggle is everywhere going on between man and man.

The goodness of the good man struggles to overpower the badness of the bad man, and vice versa. The wisdom of the wise man labors to overpower and destroy the ignorance of the ignorant man, and so on through the whole catalogue of opposites. In all cases, if the power is about equally balanced in the struggle, both powers are diminished, each This fact is now revealed, always was revealed, and always will be revealed, wheresoever man is found. This nature in man reveals the nature of its origin.

The nature of a stream always reveals the nature of the fountain.

But when we turn to the inner nature of manthe internal man, we find a nature there which is not contained in the earth or atmosphere.

There we find intellect and intelligence-there we find love, will, wisdom and power.

None of those attributes and perfections are found either in the earth or the air.

Accordingly, those perfections in man reveal an origin of a kindred nature. These perfections did not come from the earth nor from the air.

Neither the earth nor the atmosphere possess any such attributes, and accordingly we must look for their origin somewhere else.

As all those attributes are manifested by the power that controls the universe, this proves that man's internal nature is a child of such a power.

The fact that we possess such attributes in our own natures, is of itself a revelation of the existence of a God; for we could not have received such attributes from any source where such attributes did not exist.

The nature of those attributes is the nature of Delty; for the stream must be like the fountain.

As the body returns to dust, and the river returns to the ocean, and all other objects return to their VOL. 1.–NO. 15.

We may need to be taught, but we should know the truth as we proceed.

It is a poor scholar that only believes that b-s-y spells bay, and it is an equally poor theological student that only believes his theology, and when we have learned and know the theology revealed in the present world, which is only the primary department, we have only commenced to learn.

When we place our immortal feet on the other side of the river of death, there will be new truths to learn, new teachers to instruct, as we journey onward up the everlasting highlands of heaven.

Social Science, Human Destiny, and a General View of Fourier's Theory of Univer-

sal Unity.-No. 1.

BY A. BRISBANE.

The name which an author gives to his work conveys frequently an idea of his fundamental conception. Comte calls his leading work "Positive Philosophy." The name indicates that he sought a method of study and investigation, based on a firm foundation, with the aid of which he could study the complex and obstruse phenomena of society. Herbert Spencer calls his leading work, "Firm Principles," which name indicates that he sought for the elementary laws on which to rear a true scientific superstructure. Fourier gave to his principal work the title, "Theory of Universal Unity,"

While endless ages roll.

Then of this day, this precious day, What shall God's records tell? Oh! shall we throw i s hours away, Or shall we spend them well?

BEVELATION-A SERMON.

BY A. M. WORDEN.

The opinion has long been entertained in the Christian world, that the Almighty once revealed many great and important truths to mankind, but that those revelations have now ceased forever. All that we know of those revelations, is contained in a book, called the Bible.

Talk with the Persian and he will point back to the days of the Zoroaster, when the great Ormundz revealed many very great and important truths, and all that is known of those revelations is now embodied in the Zend Avesta. Turn to the Hindoos, and he also refers to the days of Sakya, as the day of revelation, and their revelations are now found in the Shaster. Among the Chinese, the days of Zoh and Confucius were the days of revelation; while among the Arabs, the time of Mohammed was the time of revelation; and so on, through the whole catalogue of nations. And now, all that is known of their respective deities, and of their revelations to men, is contained in their various books : each nation having its own peculiar word of God.

But those books differ as widely as the nations, and their national prejudices differ.

With one nation, the sacred books of other nations are spurious, and consequently their revelations are also spurious.

But why did Deity give mankind a revelation ?

You answer, because mankind was ignorant of the nature and character of Deity. But are there not now as many different natures and characters attributed to Deity, as there are different revelations?

Certainly this is so. Then it is evident that all have not now a correct revelation of the nature and character of God.

Then the question arises what nation has, and what nation has not, a correct revelation of, and from God?

Here is a question that is somewhat difficult to answer, if we give each nation equal credit for bonesty.

Then our decision depends entirely upon the reasonableness, or absurdity, of the various revelations. But how are we to decide upon such a question?

It is evident that we must fall back upon the decisions of our own reasoning powers.

But how can we do this? Is not reason "carns!?" Will it do to trust reason?

Let me inquire, how else can we decide? Let us, then, use the light of reason and common sense.

But how if it with the Jewish revelation? Do any two denominations agree on the real nature of the revelations?

We know they do not. The fault is then either in the revelations or the reader, and my opinion is that the greatest fault is in each man embracing a creed, and then bending the revelations to sustain his creed, and if the language in its most literal sense does not sustain that creed, it is an easy matter to spiritualize it so that it will. But how is it with the revelations of the Arabian Bible? In a book of about four hundred pages, there are about five hundred threats against infidelity, the unbelief of the Koran; this is more or less the case with the revelations of all nations. Accordingly the revelator of a thousand ages ago, is the revelator of to-day,

God's revelations are the same in all ages, al¹ nations, and all climes of the earth, and are received according to man's ability to understand and comprehend them.

But those revelations are darkened and obscured by the false theories and creeds of men.

"There is no object or thing in existence, that does not reveal the cause, or the source, from which that object came—its origin."

Everything that is made reveals a maker. While we look abroad upon the present, and all past conditions of the world, and consider the important truth, that man now is, and always has been, the most intellectual and wise being or creature on earth, this fact presents another important truth for our further consideration.

Every object upon which we turn our eyes, which man's wisdom and ingenuity could neither invent, shape, form or create, reveals the fact to our senses that there must be some other creator who is superior to mankind. That creator we call God or deity; a name or title expressing the nature of such a creator. While we consider that the number of such objects is infinite, this fact of itself reveals an infinite Creator; and this fact is as clearly revealed to-day as it was two thousand years ago. And while we consider the purposes manifested in those created objects, those purposes are themselves a revelation of the purposes of Deity. While we turn to the fact of the perfect adaptation of every part to the entire system, this to the philosopher, is an unmistakeable revelation of the grand harmony of the universe.

The harmony of our system is a revelation of the grand harmony of all systems.

The harmony of one world is a revelation of the universal harmony of all worlds.

Every created object is a number, or an organ, in the universal system of harmony, and even every season is a harmonious member, in the grand system of time.

Notwithstanding the seasons differ in nature and character, they are all equally necessary, and form so many harmonious links in time's endless chain, and the perfect adaptation of every part to the entire system, and the unmistakable wisdom manifested in the grand mechanism, is itself a continual revelation of the infinite wisdom of Almighty God. The fact is accordingly revealed and established by what we see all around us: 1st. That there is a

God; and 2d. That God is infinitely wise. All the other attributes of Deity are revealed in the same way, and by the same means.

That Power which controls ponderous worlds, with all the objects pertaining to them, and which gathers the terrible storms of heaven from the deep bosom of the sea, and scatters them over the earth, and which sends the awful thunderbolt along its fiery pathway through the skies, must be Almighty.

Do we require any further revelation of this fact, than what is beheld everywhere in nature?

To me such a revelation is too plain to be mistaken. When we take into consideration the returning seasons, springtime or seedtime and harvest, and the great truth that is everywhere revealed in nature, that God opens his hand and satisfies the desires of every living thing, do we require any stronger proof or clearer revelation of infinite goodness?

by the opposite.

The good man is in some degree contaminated by coming in contact with the bad man, while the bad man is reformed by coming in contact with the good man.

But in all cases the strongest power overcomes. These facts are revealed wherever nature exists.

Everything is trying to make everything else like itself, and all that is essential to the accomplishment of such an object, is to possess the necessary power.

We have seen that Deity infinitely good, wise, powerful and just.

All His attributes are infinite. He says, "Be ye holy, because I am holy."

He says in equally plain language "be ye wise because I am wise"—"be ye powerful, because I am powerful,"—"be ye just, because I am just."

In short, be ye as I am; and Christ, in harmony with the same revelation, says, "Be ye therefore perfect, even as your Father in heaven is perfect."

Do as God does, for this is what God requires, and he "causes his sun to rise on the evil, and upon the good, and sends his rain on the just, and on the unjust."

This is God's revealed will, set forth in his unmistakable handwriting, in every part of the universe. How then are we to do the will of God? It is evident that we must do as nearly as possible as God does.

Christ, speaking on this same subject, says, "Love your enemics—do good unto those that hate you, and pray for those who despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, for He causeth His sun to rise on the evil and on the good," etc.

This is the way that God reveals His will to mankind; by doing by us as He would have us do by each other.

This will has been revealed in all ages of the world, and in all climes of the earth, and always will be revealed whorever God and man continue to exist.

This is nature's divine revelation, spoken by the Almighty's voice.

God has revealed himself in all things which He has made.

We have already seen that like all His works, He too, is laboring to make all things like himself. If there is no lack of power, or of the necessary means to accomplish such an object, then all intelligent beings are sure to be brought into the divine image.

Paul had his eye upon this great truth when he said, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

These facts are revealed to our sight and our senses, and we can no more doubt such revelation than we can doubt our existence.

That which is revealed to our sight is worth a thousand fold more than that which is told us by others.

That which is told us we may believe, but that which we see demonstrated from day to day, we know, and man's body reveals the nature of its origin. There is no component part of man's body that does not exist in the earth and surrounding atmosphere.

From such a source it comes, and to such a source it returns. This fact is revealed to us continually, by our own formation and dissolution. If all the angels in heaven should tell us that

original source, this is a sufficient revelation of the whice destiny of man's internal nature. mind

There is a law of affinity, or attraction, which returns all isolated objects to their origin.

If a cannon ball be fired directly up into the heavens, from the most powerful gun of modern invention, there is an attraction which struggles against that power, until it finally overcomes and brings the ball back to the earth, its destiny.

It may be taken a long way from the earth by such a power, but no power nor distance can long separate it from its origin and destiny.

Sin, as a power may also separate man from his God to a great distance, but no power nor distance can ultimately separate us from our origin and destiny.

There is an attraction which struggles against such a separating power, and though like the cannon ball referred to, we may apparently be cut off from all attraction, and hurried away to a great distance, still the attraction finally overcomes the opposing power, and brings us back.

This was the case with the prodigal, and Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me."

This fact is revealed in everything that surrounds us, and were man an exception to the general law, all analogy would be destroyed.

Accordingly man's origin, duty and destiny is revealed in all nature. This revelation always has, and always will exist, wherever man exists.

And we have seen that the existence, nature, character, will, purpose and attributes of Deity are revealed everywhere, and always have been and always will be revealed, wherever man exists.

There never was a time where man existed, that that there was not a revelation of the existence of a God, his will, and purposes, and of man, his origin. duty and destiny.

There is no true revelation contained in any book, whether it be Bible, Shaster, Zend Avesta or Koran, that is not more clearly revealed in nature. Those revelations deduced from nature and borrowed from the imagination, and presented by man, we are called upon to believe, while those which are presented by nature itself, we may know.

To me knowledge is worth infinitely more than belief.

Jesus said, "Ye shall know the truth, and the truth shall make you free." But when belief takes the place of knowledge, such freedom does not and cannot exist.

Where there is knowledge there is always certainty.

Where there is belief there is always doubt, and "He that doubteth is damned."

How easy a matter it is then to free ourselves from such condemnation, and be blessed with knowledge instead of ignorance. We may know the truth.

I do not ask any one to believe the truth, I ask them to know the truth, and be made free from the bondage of ignorance.

Does the teacher ask his pupils to believe the sciences?

Does he ask them to believe the languages ?

Does he ask them to believe the rules of mathematics? Are we required to believe that two and two are

which explains very clearly the leading idea in his mind, and general conception which guided him in his researches.

I will endeavor to explain the nature of this conception—explain what Fourier wished to achieve in the domain of thought. In doing so, I shall give some idea of the general character and scope of his discoveries.

As the problem of Universal Unity is connected with that of the Destiny of man, in fact it is a solution of it, I will glance preliminarily at this great question.

For what purpose let massk, was humanity created and placed on this earth? what function has it to fulfil? what work to execute; or in other words, what is the terrestrial Destiny of Humanity? I do not speak of a future destiny, but of the work to be done here on this earth. This question, which has been asked at all great epochs of inquiry has received as yet only superficial answers, based on the historical experience of the inquirers and their reasoning power and experience, or on individual intuitions or prejudices.

Let us glance at two leading solutions of the problem which have been offered in the past. They come from Religion and Philosophy. We will not examine the solutions presented by the various religions which have assumed to explain the mystery of Man's Destiny, but glance only at that which Christian Theology furnishes us.

We will digress for a moment to state that religion embraces three elements : 1st, WORSHIP ; 2d. THEOLOGY; 3d, ASPIRATION OB SENTIMENT. The RELIGIOUS ASPIRATION OF SENTIMENT is intuitive in man, is natural; we will call it the Divine element, as he does not create it. It is the desire, the longing for unity with the universe, for sympathy and association with the universal hierarchy of spirits, and with their supreme head or pilot-Godit is the sentiment of the Infinite and universal, and of the order and harmony which it feels reign in creation. If we trace it back to its primary and essential Nature, we may call it SPIRITUAL GRAVI-TATION. The finite soul gravitates to other souls, to humanity and to God, as the particles of matter in the material world gravitate to other particles -to the earth, and with the earth, to the sun. WORSHIP consists of a system or body of rites and ceremonies, by which man manifests his association and unity with his fellow man and with God. Worship is the work of human reason ; it is devised and established by man. From the complex and gorgeous worship of the Catholics down to that of the Quaker, so simple and bare, we have a series differing greatly from each other. While the worship varies, the sentiment that animates the Catholic and the Quaker is the same ; it is natural and inborn.

The worship is artificial and conventional, established by man, operated upon by different infinences. THEOLOGY comprises the body of doctrine and theories, which undertake to explain the mysteries which the religious sentiments suggest to reason, such as the nature of God, the immortality of the soul, the relation of man to the great whole to which he belongs, here and hereafter. Theoiogy means literally, The Science of God. It treats also of cosmogomy, immortality, human destiny, and divine government. Theological theories are formed from traditions, oracles, visions, revolations, inspirations and communications, which are claimed to come direct from God. Theology, like worship, is a creation of man. The Christian Theology was elaborated by the Fathers of the church, who borrowed their materials from a great variety of sources-from the Jewish traditions and inspirations; the Zend Avestian question doctrines, brought by the Jews from their Babylonian captivity; from the philosophy of Plato and the Alexandrian school, and from the spreulations of the Fathers themselves. The body of theological doctrine is, then, the work of reasons of human spremistion and theorising. There, is no natural theory, common to all races, as there is a natural religions sontiment. If it be claimed that there are direct and positive revelations from God to man, they are so vague and uncertain that human reason has to interpret and

"He that believe th not shall be damned ;" but at the same time belief is not a matter of choice, but of strict compulsion.

Every man is compelled to believe, as the evidence appears to him, and cannot believe other ways, even if he would be glad to do so.

We cannot believe that a horse is a sheep, or that manif a dog is a man, even if we should try so to do. of the Even if the preacher should tell us it was so, and time.

To me the revelation could not possibly be plainer, and that God is just is clearly revealed in the fact that we are constantly receiving the natural consequences of everything that we do, whether good or bad.

This fact was so clearly revealed to the understandings of the patriarchs and prophets, that the fact is admitted by all theologians, that the old testament scriptures clearly and distinctly teach the doctrine of present rewards and punishments. It needs no labored argument to convince the man of understanding, that God's character as manifested toward man, during four thousand years of the world's history, is a sample of all coming such is the case, we should know it no better. And in fact such information would not be worth half as much to us as a demonstration of this truth. Such information we might believe, while such demonstration we know.

Knowledge is always superior to belief. We know then that man's body comes from the earth and the atmosphere, and returns thither again. This fact is revealed to us every day, and the testimony recorded in the Scriptures, "Dust thou art, and unto dust shalt thou return," though true, is not worth half as much to us as what we see and know.

This fact is just as clearly revealed to us to-day as it was to the people six thousand years ago, four ?

No, we are required to know and perfectly understand such matters.

Is it a fact, then, that the truths of God, and of heaven, are inferior to the knowledge contained in our school books?

The Apostle said, "If any man lack wisdom, let him ask of God, who giveth TO ALL MEN LIBERALLY, and upbraideth not." God gives wisdom and knowledge; he does not give opinion. That knowledge is as clearly revealed in nature as chemistry, philosophy or astronomy. In fact those sciences form a part of God's own theology.

People are not able to understand the sciences without teachers, from which we learn and know the truths of the sciences as we proceed. So it may ever be with the truths of all revolations.

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explain them-and it does in its own way. That is, it creates a secondary doctrine from an original source. The Unitarian or Universalist, for example, arrives at conclusions directly the opposite of those of the Presbyterian; and so of other sects, not to speak of different religions. Thus, Theology is a creation of human reason. We have then in religion, three elements :

2

1st. Sentiment or Aspiration, which is original. intuitive and natural in man; it is the same in the Brahmin, the follower of Ormundz, the Jew, the Christian, and the Mussulman. It is the soul or heart of religion.

2d. A Worship, which is the external dress or clothing; the natural means by which the sentiment expresses itself; it is, so to say, the body of religion.

8d. A theology which undertakes to explain those universal truths or facts to which the sentiment points, or which it suggests. These truths, such as the existence of God, the unity of the universe, the existence of a plan and a harmony in it, are beyond the reach of the senses and experience : it is an intuition, inborn in man, which reveals them. Theology is the reason of religion. Thus religion is a trinity like man himself, and is composed of a body, which is worship; an intelligence or reason, which is theology; and a heart or soul, which is the religious sentiment.

We will now return to and resume our subject. Our theology, in treating the great problem of human destiny, declares in substance that man originally created upright and in the image of God. violated some Divine laws or commandments, and fell; he now lives in a state of corruption and sin, and at variance with God. A curse rests upon him, and on the earth, which is an abode of suffering and misery. The supreme object which he should have in view is to regenerate himself, purge himself of his sins, and by a proper life, effect a reconciliation with God. The present existence is a state of probation and trial; man must pass through it if he combats and overcomes evil, and the temptations that beset him; if he has faith and obeys the Divine commandments and leads a regenerate life, he is rewarded in another world, and secures eternal happiness. If he does not overcome the temptations of the world and regenerate himself, he is lost. and sinks into eternal perdition. According to this view, the existence of man on this earth is merely a probationary one, a preparation for another life, in which the solution of the present one is to be found. The human race, taken as a whole, as a collective being, has no great work to execute, no great and unitary function to fulfil-that is, no high and collective destiny to attain. Each human being has his own individual destiny to work out, which is to secure, if he can, his salvation in another world. As to the present life, it is a mere sham, an empty, vain thing, entirely subservient to securing a future state of happiness. Such a doctrine is in fact a denial that humanity has any collective destiny to fulfil on this earth, any great works to perform. It is a doctrine as sad and dreary as it is fulse and absurd.

Philosophy undertakes to offer a solution of the

For the Religio-Philosophical Journal. Agnes in the Mountain.

- Have you seen her since the morning? Ab! the sun looked red and lowering.
- But the storm-clouds gathered thickly, and the sky grew ashen gray. And she wandered off at dawning seeking flowers upon the
- mountain Now the night is falling darkly, yet she lingers on her way
- She was ever wild and giddy, roaming oft we knew not whither.
- Till our hearts grew sick with terror, but she never stald so long:
- When the vesper bell was pealing, we would see her home returning
- Pausing at the valley chapel, there to sing her vesper song.
- Have you seen her! We have sought her, but in vain throughout the valley :
- Now the night is falling darkly, and the sky looks flerce and wild :
- Hear the wind's low fitful moaning, and the mutter of the thunder: If she be upon the mountain, Heaven guard our helpless
- child!
- Darker fell the night, and drearer, florcer grew the storm and wilder.
- While they sought the missing maiden, but their search was all in valn:
- For the lightning mocked their torches, and the loud wind drowned their calling.
- And their eyes were hurt and blinded by the sharply falling rain.
- So the hours passed on in terror, till the storm had spent its fury.
- And the first gray light of morning shone in promise of the day.
- Then the sun uprose in spiendor, filed the valley with its radiance,
- And upon the purple summits like a golden glory lay.
- Then again they climbed the mountain, searched each ledge, and cleft, and hollow.
- "Pretty Agnes! gentle Agnes! she has perished in the storm."
- So they spoke her name in whispers, with a reverent, tender softness.
- Fearing in each rocky fissure there to find her lifeless form.
- But a shout rose loud and thrilling, " Husten, comrades! we have found her!"
- And they paused before the cavern lined with mose and lichens gray :
- From the cruel storm protected, sleeping sweetly as an infant, Smiling softly as she slumbered, there the little maiden lay.
- Strong and tender arms upraised her, hore her gently down the mountain,
- Laid her, still in quiet slumber, on her mother's waiting breast;
- Then the dark eyes opened slowly, with a steadiast, childish wondor :
- "Are they gone, the lovely spirits, who were with me in my rest?"
- Thus the peasants tell the story, how the little maiden, Agnes, Lay unhurt upon the mountain all that night, so bleak and wild:
- And they say the Virgin Mother, looking on a mother's BOFFOW. Sent the angels down from Heaven to protect the helpless

to the Sun and his Zodiac children. The Lord or Sun was the bridegroup coming out of his chamber, rejoicing like a strong man to run a race in his heat and light by which the earth is made prolific and its productions are brought to maturity, as per Moses, " the precious fraits by the Sun and the preclous things put forth by the moon ;" hence the Sun or Phallic angel standing in the Sun, was as one in the Maker or Creator, the Holy One of Israel under the veil of the letter, when Moses or other parts of the Biblical Freemasonry are read. The creative principle or spirit of the Sun was the symbolic or spiritual presence in the testo-phallie Saviour, the spirit bearing witness that "in Him dwelleth all the fulness of the Godhead bodly," with moral and spiritual parallelism, as per Paul; but to be seen and read of all men only so far as they were initiated to the Holy of Holies, or ineffable degrees. He was the symbolic El-Shuddal, the Lord God of their Fathers, the God of Abraham, the God of Isaac, and the God of Jacob-the Mosaic Rod which was stretched out upon the land of Egypt, in that day when Egypt " shall be like unto women, because of the moving of the hand of the Lord of hosts, which he shall move over it." In this trunk and limbs of a man, shared on the allegorical plan, the symphysis publs fetched a compass to the key of the royal Arch, the Ark of the New Testament, the Jerusalem above, and "the mother of us all." He also fetched a compass to the Nymphia-lotus, or water-lify in Egypt and India,

held sacred as the symbol of creation. "With sevenfold horm mysterious Nile Surrounds the skirts of Egypt's fruitfal soil."

The Biblical hour in many places has a Phallic reference, as the hour of salvation, exalted hour, the hour to bend, etc., in correspondence with the Sun. Moon and Co., with their cornucopia-of course with moral and spiritual teaching in parable. When the Psalmist opens his mouth, in a parable or dark saying upon the harp, he often in this covered language sings praises to the Phallic symbol, or the God made flesh, as one with the Sun or his sign, and scarcely a Biblical page in its esoteric sense that does not point to this wisdom of God in a mystery, the letter killing, but the inner sense of the word having life. The Masonic apron-symbols of veils -typify the same thick cloud of the letter which covers all the land of Egypt-but in these secrets which belong to God, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Whether the symbols were of earth or of the skies, the root of the matter, or kingdom of heaven was within you, whence treasures new and old might be brought forth by every scribe instructed into the kingdom of heaven ; hence within the veil of the Biblical mythologies were germs of everlasting truth as discovered by looking through nature up to nature's God. A surface aspect of the word, not connected with the root of the matter, soon withers away under the Sun of Colenso ; but not so the old spiritual conceptions of growth, whose sevenfold creations included everlasting principles within the allembracing Ark of the covenant. The Word was in parable, in symbol, in spirit and not in the cobble stones of the letter, or stones of stumbling and rocks of offence against which our blind church leaders of the blind go stubbing their toes from one generation to another. The Bible, not read in the ancient key, is a dictionary of faded metaphors-and when the Lord dwelt in the congregation of the North, he was the Deus ex-machina who peed Thor's hammer in the thunder winged with red lightning and impetuous rage." He was the smasher, as when the evil appeareth out of the North, and great destruction, as per Jeremiah. There were giants in those days, whether marshaled to war on earth or in heaven. Besides Og, king of Bashan, and Samson, who ground in the mills of the Gods, there were the Greek giants known by the name of Aboadæ, Otos and Ephialtes, who in their pride piled Ossa on Olympus, and Pelion on Ossa, like another Tower of Babel, in order to scale the abode of the Gods, but were defeated by Apollo, as was the devil by old Shaddai. Nor was the threshing floor wanting for the threshers upon the rocky floor, or "paved work of a sapphire stone, and as it were, the heaven in its clearness," though it is not said that on this floor the devil desired to have Peter that he might thresh him like wheat ; but, as per Max. Muller, sometimes the corn of wheat was pounded out by "the holy mawle." "Sometimes barley was threshed in the God-mills by the pounder or smasher"-and it may have produced the barley cake which tumbled into the host of Midlan, and overturned the tent as it lay along. From the Sanscrit Mar we have the Latin Mars and the Greek Ares, the physiological Storm God in his flerce loves or wars for Venus or aphrodite, as in the circuit of the heavens his going forth was from the end, and like a bridegroom coming out of his chamber, he rejoiced as a strong man to run a race, as the Lord and his sign are interchangeable in the old theologies. The Sun and Love are interchangeable with nothing, hid from the heat thereof, as per Psalmist, besides the anger-kindling in the compass of the Lord. Mars in his sign of the Lord, or "the man of war Almighty in his name," was the leader up out of Egypt, " the God of Spring, the giver of fertility, the destroyer of evil "-and in those early days sometimes spoke in the sign of old Taurus, the sign of El-Shaddal or the Mighty God. Muller is not yet fully up to time in the root of the matter, but is yet on his voyage of discovery on the ancient sea of glass, and is fetching a compass in the right direction to discover the way on earth as It was in heaven by a sort of anatomical dissection of the physiological Word, in which dwelleth all the fulness of the Godhead bodily. If Mars was the personification of the sky as excited by storm, no less was he a personification on earth in the esoteric Word made flesh, as when two attractions rush to each other to secure an equilibrium in electro-magnetic embrace followed with the calm of the new heaven and the new earth in conipoise, for the first heaven and the first earth had passed away, and there was no more sea-but a mere clausum, or a sea shut up against the commerce of the world. When the earth thus melted with a fervent heat, and every island fled away, and the mountains were not found, yet a new birth was not wanting in due season according to seed time and harvest. Thus from the melting mood and halcvon days, we may find Mel in the honeymoon and love in the Sanscrit Smara and

the sensuous forms receiving life from the incorporeal model, the mesmero spiritual aura, or the Holy Ghost. Even Dr. Muckey admits that what in Biblical narrowness of some Masonic devotees is called the "Sportous Freemasonry " of the Socient, " we shall find the parallel of all the rites and ceremonies" of the genuine or Biblical.

How contemptible then to go ducking to the church for a surface exposition which seeks to hide the original setting forth of the Word-a church which would not penctrate into the dark corners and disembowel sacred mysteries-but would rear Sunday School Topeys as sufficient measure of religious growth-nor would in any wise lift the vell to proclaim the truth from the house tops. Truth, in Der universality, would have nothing covered that shall not be revealed ; neither hid that shall not be known, even though Bezaleci should stand within the veil to devise cunning works. How is that Spurious Freemasonry which anti-dates the Bible and furnishes the parallel of all its rites and ceremonics ? Is it necessary then to speak with bated breath and whispering humbleness, if original truth should be found on Heathen instead of Hebrew ground? Let us be just to Jew and to Assyrian, to Trojan and to Tyrian, for we may find them all of one plane in discovering the oracles of God in the manifestation of the spirit, and in the word made flesh.

Even Oliver can sometimes surmount the top of the churches, and expand to the dimensions of the Masonic broad church as when he says "that Masonry is a universal system and teaches the relative and social duties of man, on the broad and extensive basis of general philanthropy. A Jew, a Mahometan, or a Pagan, may attend our lodge, without fear of hearing his peculiar doctrines, or mode of faith called in question, by a comparison with others which are repugnant to his creed, because a permanent and unalterable Landmark of Masonry is the total absence of religious or political controversy. Each of these professors practices a system of morality suited to the sanctions of his own religion, which as it emanated from the primitive system of divine worship, bears some resemblance to it, and consequently be can hear moral precepts inculcated, without imputing a designed reference to any peculiar mode of faith," etc. This is certainly more liberal than the churches. It is in this universal spirit of justice and charity that all the religions are being gathered to the light for judgment. In vain the Pope sends forth his Bull-in vain seeks Dr. Hodge to close the covenant lid of emboweled mysterics. Away scamper the infalible Popes, infalible Bulls, and infalible Bibles, before the light of the good time coming -nor will the cry of Lord ! Lord ! and sacred mysteries, cover their nakedness.

Says Max. Muller: "No advance was possible in the intellectual life of man without metaphor. Most roots that have been discovered, had originally a material meaning so general and comprehensive that they could easily be applied to many special objects." By metaphor the root of the matter was transmuted through branch and leaf to flow into the sincere milk of the Word-from the Rock which Moses struck with his rod-the Rock of our Salvation-and if rejected by the builders when it ought to be the head of the corner, the underpinning is rather prone to be laying round loose. "Ancient languages are brimful of such metaphors and under the microscope of the etymologist every word almost discloses traces of its first metaphorical conception " -from old Phaleg, the divider of the earth, to the Lamb siain from the foundation of the world, for whose Golden Fleece all Christendom is in search, even unto this day. The Sun loved the Dawn or Aurora, "because he follows after her as a bridegroom follows after his bride." How apt is this from Muller to the Psalmist and St. John, the bridegroom coming out of his chamber, and the New Jerusalem adorned for her husband. "From another point of view, the Dawn may be said to give birth to the Sun, because the Sun seems to spring from her lap; she may be said to die or disappear after having given birth to her brilliant Sun, because as soon as the Sun is born. the Dawn must vanish. All these metapors however full of contradictions, were perfectly intelligible to the ancient poets, though to our modern understanding they are frequently riddles difficult to solve." See these matters from the Wise men from the East as mystically and mystically set forth in the Gospel drama where the Mother of God, Son and Holy Ghost play puss puss in the corner, with the Father of Lights. It was the ancient mode of "striking ile" with fine wire gauze of goesamer history, or tissue work for drapery, so much as accorded with the literal aspect of the times. "The commentators indulge in the most fanciful explanations of the birth, death and resurrection of our Saviour, without suspecting the simple conception of the poet, which, after all, is very natural." "Let us consider, then, that there was necessarily and really, a period in the history of our race where all the thoughts that went beyond the narrow horizon of our every day life, had to be expressed by means of metaphors, and that these metaphors had not yet become what they are to us, mere conventional and traditional expressions, but were felt and understood half in their original, and half in their modified character. We shall then perceive that such a period of thought and speech must be marked by features very different from those of any later age." Thus the Word in its scope of being would have many namesakes. "The spring of the year, the spring of waters, the day spring, would thus go by the same name-they would be what Aristotle calls homonymous or namesakes." On this wise the Bible infolds in its allegories of dark sayings the heavens above, the earth below, and the waters under the earth, including the cattle on a thousand hills, and the very much cattle which Colenso found browsing on the bare rocks of Sinai. The Word being polyonymous, or many named, could hide a great variety of subjects in its emboweled mysteries, of which Dr. Hodge would hold the keys lest the people should penetrate into dark corners and disembowel them, and thus become as one of us, or Gods to know how to read the old theologies. "Wo unto you Scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men : Ye have taken away the key of knowledge : Ye entered not in yourselves, and them that were entering, ye hindered. Of course, the surface or literal streams which flowed with milk for babes, were also from the fountains of the great deep, subject only to the parallelisms of the Landmarks; hence Paul, who was a fisher of men in deep waters, could say of him, "that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, for God has revealed unto us by his spirit,

JANUARY 6, 1866.

Randolph's Letters-No. 6.

A LATTER DAT SERMON-WHAT IS SOUL ! A land-bird on the stormy deep.

Where winds o'er billows wildly sweep, And weary pinions may not sleep. A captive at the hour of Doom, Structing through thickening gloom,

And yearning, yearning for its home! A harp for angel prizes strung.

While colder hands are o'er it flung, And only broken strains are sung.

A harp whose master-cord is gone, A weary bird that has but one Unbroken wing to soar upon.

Oh, soul! soul, what a mystery art thou! I the not P. B. Randolph. I am part of God himself All personal identities are merged in Him. Are wet how few realize the stopendous truth. How », fight for tinsel ; how we giggle at gew-gaws; how we fing away the pearls of life, and hug the oyes. shells. Let us look at a soul. Tim. Jenkins' atdo, quite as well as Carlyle's or Zeno's. There is cased up, packed for a short voyage of three score years, in a box of bones weighing a couple of hundred pounds, more or less. Poor Tim ! he gets badly handled during the trip from Paptonn t Gravesend. Has his eyes damned tolerably ofter out of the pulpit, and his soul quite as often from inside thereof; and yet after all, the package reaches its destination in very fair order, and or being unpacked, Tim's first sage remark sfushaking off the dust of travel, is, that he rathe thinks, guesses, calculates that in some things his mother's only son has been a fool-prefixed with a dash and two ds. Now look at Tim. What a dif ference there is between now and then-earth in and t'other place ! And he feels it, and forthwit: proceeds to cut it down in good old-fashioned beat man style, so happy is he to find that "It was not a of life to live, nor all of death to die." He next be gins to look out for man's enemy, the devil, and soo: finds out that that old Pub. Func. expired of dell rium tremens caused by an overdose of spirite, pro ducing information on the brain, some time before Tim's advent into his new quarters.

Ten years have floated down the main, Lets look at Master Tim again.

Oh, Tim ! What a change ! He's been climbing up the sky, stealing the sunshine from the space and fashioned it into garmente shimmering with auroral glory. Is that the same Tim that we knew down in the dead world? Tim hears the query smiles as his memory flashes back across the 2: of time, and he says, in reply, "I reckon." He. no longer a butcher boy. He don't kill for Keyser any more; nor is he particular about blazing for 'Liza, nor cares a straw for the machine he rallied round in years gone by, down among the dead men-for he rightly considers all men as dead when have not risen to this light-

A hundred years have fled I trow, Let's look at Master Jenkins now.

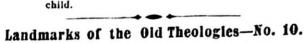
What stately presence is that cleaving the ethr: with the speed of light, hitherward from a voyage among the distant constellations? What majest and power! What unutterable grace; what glory flashing from his eye; what ineffable love beaming from his features! Is it an angei? No! A scraph? No! It is one of the lower apprentices of God Almighty's workshop! And his name was once Tim Jenkins. He has fairly mounted the fire: round of the LADDER. There are myriads more to mount. He is an errand boy in the spaces. He carries messages for the master builders of the Temple ; and yet he outshines by infinite degrees the loftlest monarch earth ever held or dreamed of He has learned that God is good-that love is human duty, and that labor is the road to glory He knows now how utterly worthless is all human effort that has not use to man as its first object, end and aim. How little are all merely selfish purpo ses; how useless all earth's honors; and how sweet are the fruits. long ripening, of our varied and must bitter experiences. He has learned that love is not lust ; that heaven is not a pleasure ground where tooting and harping on a thousand strings const. tutes the employment of the saints. He has four out that something else besides the blood of the Lamb is essential to salvation ; that the ordinance of baptism is of incalculable value ; that on the eart It should be a daily sacrifice or rite, with a great deal of water and some soap; that handsome a that handsome does; that God actually made "niggers," that they have feelings; are not r. sponsible for their color; and that dead nigger actually move in better society than their master. He has learned that souls are like potatoes-thing of growth; and like cloth, of varying degrees (refinement ; that silk purses can't be made out of sow's ears; nor good Christians of damnation ma terials. He has learned that what he knows work make a big book ; what he don't know, a large one. He has found out that whatever is of value must be labored for ; that all creeds contain truch that fences are an offence when they divide the people; that the Christian Religion is the man human 1st Reader-the "B" primary ciase humanity ; that the New Philosophy is but one su: onward towards God's grammar classes ; and that there are academies, colleges and universities it beyond. He has found out that all fighting whether of swords or words, is folly. He has learned that humanity is not limited to the fee lings of this earth ; and that the entire gainy luminous worlds-the star-dart floating on : breast of the deep, is but a tiny island cushier. on the bosom of the Infinite. He has learned the being-with God at its centre, is an insolat mystery, and that all attempts to fathon :unfathomable abyss is labor thrown sway. He ... found out that there are myriads of Gods, each one whom is as unable to trace his own genesis as a. ship carpenter who took the contract to build the first great eastern for Noah and Co., of Syrian ha He has learned that Adam had many & grandiate that the dark complexions of Africa's sons die : result from the curse of either Cain or Canaan has found out that things are fairly balanced in universe; that we shall all have our blisses for a blisters; sweets for our bitter; stars for strive sleep for our unrest ; truth for our errors ; light our darkness; pleasure for our pains; our to lovers, wives, brothers, friends, hashands fir :shadows that now obscure us ; that we shall a sauce for our bread of life ; and sating for our the and so he telegraphs down to his old homesto -does good Tim Jenkins, a song set to the

problem. Philosophy is the result of the theorizing faculty in man, occupied with terrestrial matters, which come within the scope of the senses and experience, and a few transcendental subjects relating to cosmogomy. It deals with human affairs instead of Divine. It is the theorizing faculty, operating in the facts which the senses and experience reveal, instead of on the vast and mysterious problems to which the religious intuition points. :

Philosophy, like religion, conceives of no collective destiny for humanity. If we take the Greek and modern schools as a whole, and examine the opin-'ions commonly entertained, we shall find that they arrive at conclusions no higher or truer than theology. They look upon man as an imperfect being, in which the sensual instincts predominate; that he is selfish and incapable of any high moral elevation, that consequently he cannot attain to a high social state on this carth, and establish the reign of justice and harmony upon it. Philosophy does not speculate on original sin, and the fall, with their consequences, but holds that the human instincts and passions are naturally low and bad; that men are inherently selfish ; that they tend to strife, injustice and falseness; and that they are incapable of any great collective, unitary and harmonious labors on the earth. His vision amounts practically to the same thing as the doctrine of depravity. Looking upon the past with the poverty, ignorance, brutality. discord, vices and crimes as a natural and permanent condition of mankind; and on human nature -undeveloped or perverted as it is in our false society-as in its true or normal state, it comes to the conclusion that social incoherence, strife, and conflict will forever reign on the globe. What the individual has to do is to practice temperance or stoicism, to discipline himself, to keep clear of as many of the evils of life as possible, and to attain to intellectual elevation and moral dignity. These vices are, like those of theology, equivalent to a denial that humanity has any great work to accomplish on this earth by its genius and combined labors-any great collective destiny to fulfil. Destiny is individual; every being must work out as best he can in this life, his own fate or welfare.

" Theology and philosophy look upon the past as the natural and normal state of mankind; so many ages have passed over, bringing with them about the same results, that they believe the future will be but a repetition of the past. Struck with the miseries and crimes of humanity, they seek for a solution. Theology explains this false state by the mystery of the fall; Philosophy, by the natural selfishness and imperfection of man. Neither has discovered that the human race is still in its social infancy-in the early transitional phase of its existence on the planet. The past four thousand years, of which we have historical records, are but a few months in the great life of humanity; but they appear so long to theology and philosophy, that they have concluded they offered a fair illustration of the permanent social condition or life of mankind. In this respect they have committed an error analogous to that which might be committed by some spirit, who, visiing this earth, and watching the first few months of the life of a child, and seeing no essential change, should declare that it would always be a helpless, crying creature.

The views entertained by the world at large of human destiny are those of Philosophy, trimmed down to the level of the common understanding. Men in general do not even imagine that there is any collective destiny for humanity, that it has any great collective work to perform. Man was placed upon the earth, it is thought, merely to live out a



BY C. BARING PECKHAM.

The Egyptian or Pythagorean Five, says Dr. Mackcy, was among the Hebrews, a sacred or round number, and is repeatedly used as such in the Old Testament, and says Gesenius, " perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other Oriental nations." . "Here then," says Mackey, " was the first outline of the point within the circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to other nations who derived all their rites from the East.

"As an evidence of this, we find the same symbol in the Druidical and Scandinavian rites. The temples of the Drulds were circular, with a single stone crected in the centre. A Druidical monument in Pembrokeshire called Y Cromlich, as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Among the Scandinavians, the hall of Odin contained twelve scats, dispersed in the form of a circle for the principal gods, with an elevated seat in the centre for Odin. . The point within the circle was then originally the symbol of the Sun, and as the Lingam of India stood in the center of the lunette, so it stands within the center of the universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol for that luminary."

Fellowes, giving an ancient astronomical signification to this symbol, says, that "the point was Deity, the circle the path of the Sun, and the two parallels the solstices beyond which the Sun cannot pass."-Lexicon of Freemasonry.

The Bethel Stones and Ebenezer, Jehovah Stones and Teraphim, set up in Jewry, were landmarks to proclaim the way of the ancient Word. Says C. O. Muller, in "Ancient Art and its Remains," "heaps of stones proclaimed the simple piety of primitive times-stones sprinkled with the oil at the tri-viae." or triway of life. "In the temples of the charities there was a triangular which Athena herself had presented as the first work of art "-probably symbolical of the female organ or mystical tripod. The ineffable name or God within the triangle is a church symbol as well as Masonic, and like the point within the circle. It is the iota jod or jot, and equivalent to the Tetragrammaton, as presented on plate in Calmet's Dictionary. In the Cross, or male and female interchangeably, the twain is one image, one tlesh or one spirit in the shepherd or Stone of Israel, the Rock of our salvation, the Phallic or tripod emblem of the "I Am," or great Architect, and in multifold variety is an attribute or branch in the trident of Poseidon. "In order to place the sign in a closer relation to the Deity single, especially significant portions were added to it-heads of characteristic form, arms holding attributes and Phallic in the case of the generative organs. In this way originated the Herma, which long remained the principal work of sculpture in stone." The Hermes Phallus or Teraphim being parabolic in the significance of the mysteries.

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Four cornered heomæ or covenant altar, when in the Lithunian Meile, love, i. e., melting. The the phallus must not be wanting, fetched a compass Greek Meimairo means simply I loved. We may to the altar of old Jewry, as per 23d Deuteronomy. suppose that the Mermaid or Maremaid was some-Personified attributes spake the wisdom of God in a times in bitter waters like those of Mara or Meribah mystery. The head wedge bearded, a mantle often under the malignant aspect of the Stars called thrown round was no less significant than a wedge wormwood. These waters of Mars or Mary somefor the spirit searcheth all things, yea the deep of gold under a goodly Babylonist government. times fetched a compass to the Mediterranean Sca Sometimes a three headed Hermes, or mystical things of God "-hence through every channel of by way of Messopotamia. trinity would appear as a finger post, as if pointing esoteric scripture flows a way of life and oracles Solomon sings his song of God's Word to the to the word written with the finger of God. of God in the words of the wise and their dark saysame music of the spheres-to the same measure in Abraham, which means "the father of a great ings, Super and Sub; supermundane, sublunar and the ancient nature worship which included all the multitude," was mystically the same as the father subcutaneous, as given by inspiration, and profitable fulness of the Godhead dwelling bodily with all of all living, the pater omnium viventium, and of for doctrine, for reproof, for instruction and rightthe aspects of the old theologics. The Hebrew bards course included the original Jacob, the begetter of cousness, according as you are able to bear, and to or prophets as well as the Gentile sang the Word in the twelve patriarchs in correspondential relations the degree of initiation. mystic strains where the letter draped the spirit,

There's a good time coming, bers, Wait a bittle longer.

tune of

course of existence, and that all the individual has to do is, to make the most and best of it. Having explained the views entertained by the two great leaders of human action, we will take up in our next the theory of destiny, elaborated by the genius of FOURIER.

Edmund Halley was the son of a soapboller at Shoreditch.

And while you wait, keep werking. P. B. K without end, Amen. New Orleans, December 4, 1985. SAILORS -- The Indian names which designate " many of our naval vessels are the subject of min transformations by Jack, for sailors are not fond long words. He calls the Wissahickon the "Wides Higgins." The Miantonoma has been christened by the same anthority, "My-aunt-knows-no-man

JANUARY 6, 1866.

RELIGIO · PHILOSOPHICAL JOURNAL.

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For the Religio-Philosophical Journal. Lines. Respectfully inscribed to the lecturer, Charles A. Hayden.] BY VERITAS. He stood within the crowded hall, and gazed Upon the audience assembled there,

Slowly he began;

But elevated with the inspiring theme, Seen logic clear and forcible flowed forth Like water, from the crystal fount of Truth ; and burning words of magic elequence, Fell from his lips, in ringing accents clear; No sect, nor creed he spared; where'er he found The evils growing out of formal rites Man had set up, he swiftly swept away The chaff of superstition, and left bare Its svils, and its foffice, to the mind.

Truth, nature's truth, he said, that I will seek Through all the world, and how me at her shrine. And may the time soon come, when man may stand, One hand within the grasp of mother earth, The other stretched towards the Eternal power, And draw bright inspiration from the skies, And from the nature that pertains to all. He was so carnest, honest, firm, and just, He carried force in everything he said. And many learned to think, who, in their hearts, Ne'er had reflected, on the questions great, New agitating all progressive minds; And human souls were stirred, as ne'er before, And deeply felt the pure bright influence Of that most noble mind so elequent.

Oh! glorious work, to ope the mind of man Unto a knowledge of its future state; To teach him Death is not the thing it seems-Eternity no fearful dwelling place; For, as he said, 'tis but a laying down. Of nature's garment, rendered back to her By the freed spirit, joyfully resigned By those who fully understand and feel They have but passed into a higher life.

Oh! youthful laborer in the cause of Truth, Ne'er falter, though the path be dark and drear, And all true souls shall wish heaven's blessing showered On thy young head; and angels, tried and true, Shall hover near to guide thee on thy way. May heaven in infinite mercy shield thee well From all the trials and the ills of life. May thy brave spirit never know despair. Truth is thy motto—charity to all

Thy watchword. And to labor in the field Of human progress is a higher fame Than the proud ones of earth can ever claim.

Fhiladelphia, Nov. 28, 1865.

Report

of the First Annual Meeting of the Friends of Progress, held at Corry, Erie Co., Pa., October 27th, 28th and 29th, 1865. This Association convened as per call, in Conti-

grandest creation in the Universe. When men talk of the wisdom of the past, I have two answersone, that the farther back we go, the nearer we approach to the childhood of the race. The world is older than it was centuries ago. If age produces wisdom, we ought to be wiser than the generations of ages back. The other answer is, that admitting they were is wise as now, they may not be as well adapted to the circumstances of to-day. If a man wisely clothes his family in January in heavy clothes, shall his son in July imitate his father? Ages since men clothed themselves in heavy mail; should a man to-day cover himself with the same mail, and should say he did so because his father did, you would not approve his wisdom. The duty of to-day is to accumulate capital for the uses of the business of the world.

BATURDAY MORNING SESSION.

The Convention met, and enjoyed a period of social converse before its formal opening, at which was presented a resolution to the effect:

That as Friends of fluman Progress, we recognize the rights of every human being to all the freedom we claim for ourselves. Mr. Howe made some remarks upon it, and was followed by Mr. Burleigh, who represented the coincidence between freedom and law at some length.

James G. Clark sang a beautiful song, entitled "Under the Ice," which followed very appropriately the resolution and remarks made upon it. Mr. F. L. Wadsworth then opened his address, as

he had been previously announced as speaker for this morning. He based his remarks on the following resolutions:

WHEREAS, We find ourselves in this world, in connection with a system of laws, the expression of which indicates the Divine method of Nature and Nature's God, and

WHEREAS, We believe ourselves to be accountable to God only through those laws; therefore

Resolved, That we accept the teachings of Nature as set forth in the highest attainments of Science, Philosophy and human experience, as superior to the so-called supernatural revelations of the past, or the theological creeds and assumptions of the present.

Mr. W. spoke of the external and internal religions-argued that God or the Divine mind expresses itself in and through all; but grandly and finally speaks Himself in the human organization. Theology disunites Nature from God, making him objective to it. Jesus of Nazareth comes as the representative of God, and mediator between him and his children; and through him, and him alone, can depraved human nature find hope of salvation. Here Philosophy differs, and claims that in human nature is the Divine essence which will redeem itself. Shall we accept this dogma, that outside of man are all the means which can be made to elevate and ennoble? If one thing more than another can curse the race, it is the belief that not in man, but outside of him and nature, exists the power of redemption. The child is sent to school to acquire something that it has not within itself. It is a false position; the child has within itself the germs of all it ever can become. The work of the teacher is to educe, or draw out its capabilities. People are said to go to church to get religion, as they would go to a bank to get money. Philosophy insists that in man is all science, all religion.

and women of thought and power stimulate and inspire all other men and women. No human being can suffer without that suffering spreading itself over all; and none can be standing upon the heights of thought, without the pulsations of that thought sweeping over all the race.

If progress has been made under the influence of some book—the reader of that book must have an appreciation, must be able to grasp it, so that the power of progress must be in himself.

After a song by Mr. Clark, the session adjourned till Sunday, 12 M.

SUNDAY 12 M. SESSION.

The meeting opened with a song by Mr. Clark. after which Mr. Howe spoke for an hour most eloquently on "The needs of the hour." Our report of so long and earnest an address must necessarily be very imperfect. He said the needs of to-day are different from those of yesterday; but there is one need which is the same yesterday, to day and forever -the need of living truth-the need of a God. The ancient mind early discovered that there were system and order in all the creations of nature, and the qualities suggested a name. God is the universal and all-pervading good. There was a kind of power independent of this good, and it has been a puzzling problem to theologians of all ages; that man is a free moral agent, capable of acting counter to this principle of good ; therefore has he felt the need of a God-the need of something that is back of the comprehension of finite man. But the need of all hours is that we shall have knowledge, for strength to prosecute our journey in the ways of mental weal. We are no enemies to the many beautiful souls that bloom in the church, to the precepts which are inculcated in the church, but simply to the narrowness.

One of the evidences of immortality is the desire; but it would not exist were it not the expression of a need. And the need of the hour is answered by messengers of love from that farther shore. They gild the passage with golden light from the mystic land of souls, and watchers there send throbs of heavenly peace upon the waiting heart.

Mr. Clark sang the "Evergreen Mountains of Life."

Mr. Wadsworth followed on the unity and universality of religion. Mendo not differ intrinsically, but only in quantity and quality. The fact that we hold communion with one another is proof of this. Unity in essence, diversity in method, is the rule. It is not belief, but a harmonious culture that confers exaltation, which must be of daily care. Religion is that part of the soul which seems to relate it to the finite universe. Every person must be a child of God, for there must be a relation between God and his creatures. And there is an essential relation between every creature-a spiritual connection. There is a relationship between man and his Maker, which becomes involuntarily present with him, hence his emotions-feelings of adoration. There is a different definition of the word religion. The religious man or woman is he or she who makes a profession of religion, and unites with some body, and conforms to its rules and regulations. I am sorry that religion is confined to these.' They are but some of the methods by which religion expresses itself. The afternoon session closed with a song by Mr. Clark. His songs are all sacred and pure enough for the Sabbath, and awaken in the minds of his hearers their most elevated emotions. They give us a spiritual glimpse of the world of perfect beauty and harmony, of ideal life never yet attained on earth, of the ultimate towards which only progressive spirits can look, lest its brightness may destroy the sight only in the obscure atmosphere of our present and actual. Mr. Clark's presence tends to make these meetings far more useful, and to attract many to them, who would not come to hear our principles advocated, but who are softened by his power of song, for the reception of good seed, which may sometime germinate and bloom, to make the "world the better for it."

The resolution affirms that in the reconstruction of the States, it is unsound policy to shut out a portion of the people from the privileges of political liberty. These men have fed your soldiers, and have set their own breasts against the instruments of death. As soon as the call was made, 180,000 rushed to the assistance of their fellow soldiers. They have marched step by step beside their white brethren. Justice demands that these men shall not be deprived of privileges held by ourseives so sacred. I trust the promise of liberty is not a mockery. You give this to men who have been in rebellion, (for, if you only give it to legal whites, they are in exceedingly small minority.) If to men who have been in rebellion, what guarantee have you that it will not be abused ? Even now one who has been a rebel General, offers himself for Congress. while the black man is treated as unworthy the rights of a man, denying him the right to give evidence in a Court of Justice. For the claim he has to your gratitude, for his devotion to the cause of our country, for his sacrifices-we may say as Sherman so well said after his repugnance to the negro had been overcome, "The man who lays down the musket has a right to take up the ballot." Should you refuse to give it to the colored man, the ingratitude of Republics will have acquired new emphasis. Europe will arise against you, and, leaning over the Atlantic wall which separates you, will point the finger of scorn at you, and pour out such hisses that your soul will wither within VOU.

What security have you that those men who have been rebels will be willing to pay the debt they have made? What security have you that they will not repudiate that debt, and involve in ruin not only the strong capitalist, but the hardhanded laborer, the farmer, the mechanic, who have taken their fifties and hundreds, all over the country?

But it will be said that the black man is ignorant. The resolution escapes the difficulty which seems to occur here, for it says "the colored man," and the colored man is far less ignorant than the poor white trash of the South. Give him an opportunity, and he will acquire knowledge faster than the poor whites. One word upon another point. This is called the white man's country. It is ineffably mean to say "You may pour out your blood, and give your lives in defence of the country," but we turn round and say it is the white man's country.

A question "In giving the vote to such as are under their old masters, would it not be adding their weight to the disloyal masters?"

Answer—It would make things no worse, and we should have acquitted our own consciences. Another answer is, that slaves are not under the control of their former masters; that the black man has shown that he has mind and judgment of his own. It was not his master who put Springfield muskets in his hands, and sent him into battle against himself.

How beautiful then is a harmonious or equally developed organization—how gently it floats along the stream of life. Its demands are natural, and nature has provided all which is necessary for its highest good; and while there are many inharmonious organizations (the offspring of ill-assorted marriages) still there are many harmonious ones that are obliged to suffer from the laws of society and the unnatural restrictions placed upon them by that tyrant, public opinion. J. B. CLIFTON.

For the Religit-Philosophical Journal. A Wheel within a Wheel.

It is an old saying in which there is much meaning. that "Man proposes, but God disposes," and while we have no evidence that there is a personal supervising God outside natural law, still there are intelligences far up in the realm of deified spirits from whom and through whom is transmitted intelligences of a higher order, and who have charge of human destinies collectively, and even in some cases individually. Though the wires are as yet but imperfect and the capability of man to receive as imperfect, still there is a connecting link between man and the higher spheres; and while all are not equally subject to control, owing to the lack of development or peculiarities of the organization, yet it may safely be said that we are "subject to the higher powers."

This holds good in a much broader sense than many suppose, and where to a superficial observer there seems to be no control above the sordid desire for gain. There is a "wheel within a wheel," and the higher intelligences, seeing a man who has abundant wealth but is sordid and selfish with it, have to work upon him through natural laws; for this man's organization is the result of natural laws, and hence in order to get the sordid individual to do a public or private good, they go to work to show him that it is for his best interest, that it will pay, or that it will redound to his reputation.

And when we say a public or private good, we do not limit ourselves to what might be called a charity, but to all that tends to the comfort, elevation or happiness of the race; and we include in this, for example, the man who takes stock in public enterprises, such as railroads, or any other means of transportation of people or effects of any kind. Who does not see that without these we would be back where Jacob was when he sent Reuben and his brothers into Egypt with their asses for corn. We would also include the man who builds a row of tenement houses; for while he builds them as he thinks exclusively for profit, he is in reality building houses for those who are not able to build for themselves. So it is with a thousand other branches of industry, while externally, the man seems to be working exclusively for himself, and even the spirit world may be compelled (for they can only work through and are subject to natural laws the same as we) to cater to his sordid appetites or tastes to carry out the purposes he has in view. When many who suppose they have been doing a life long work for self-aggrandizement shall go over to the other side they will find that even the "Wrath of man He maketh to praise Him, and the remainder He will restrain." Then let us never impugn the motives of our fellow men for every one must work out his salvation in accordance with his organization, and rather let us pray that all may be assisted to live in accordance with the primates of their existence, so that when they go hence, they may be welcomed with a "Well done, thou good and faithful servant, enter into the J. B. CLIFTON. joys of thy Lord."

nental Hall, Corry, with (at the opening session,) a limited attendance, owing to the inclemency of the weather. But at each succeeding session, the numbers increased, so that the hall was filled on the last day to its utmost capacity.

Officers pro ten were elected as follows: For President, Elias Waterman, of Ellington, Chautaugne Co., N. Y.; for Secretary, Olive H. Fraser. The committee calling the Convention, consisted of E. Wright, H. Lang, L. J. Tibbals, Olive H. Fraser, Mrs. R. A. Northrup, Mrs. H. Lang, Mrs. E. S. Tibbals-to which were added, as business committee, Chauncey Messenger, Wm. H. Johnston, Mr. Pardee, Mrs. Kinney, and Miss Walton.

On resolutions, L. C. Howe, F. L. Wadsworth, C. C. Burleigh, Mrs. R. A. Northrup, Mrs. L. C. Howe.

Mr. Lyman C. Howe being called for, made a most eloquent invocation to Deity, and proceeded to speak upon Faith. The apostles tell us that faith is the substance of things not seen, and the speaker went on to show that it is substantial life work for God, because the God within man is constantly impelling it outward. "By their faith shall ye know them," that is, by their faith made tangible in works. Theology needs a devil to sustain its peculiar principles and dogmas against the attacks of infidelity. But truth never made a soul worse. With this, adjourned the afternoon session, to meet at seven in the evening.

EVENING SESSION.

After a conference of half an hour, in which but few participated, Mr. C. C. Burleigh spoke as follows:

"We have met this evening, we met this afternoon, we meet on the two following days as Friends of Human Progress. No new amusement ever affords as high gratification as the attainment of new mental perceptions, and these are all for the highest use. Why should we seek more light if we never intend to walk thereby? Men ask sometimes why it is needful that we assemble together? A new church has just been erected in your village, which has been dedicated to-day. Why do we not go there, where we should find, perhaps, ample accommodations? Why not be Methodists, Baptists, and Presbyterians? Why not tread round in the well known track which leads to nowhere? Here are great numbers who go to the various places of worship. Why should we not "go and do likewise," and follow the wisdom of the Fathers? Can you pretend to set yourselves up against all which has been sanctified by the blood of martyrs? The great past ! how it looms up in its grandeur ! With what splendor does the aurcole of centuries surround those gray locks! And will you dare to set yourselves up against all this antiquity, and against the wisdom which has been handed down to us, labeled and ready to be handed out, to each his proper portion? The other day a conclave of reverend fathers met in council, but they could not shape their words till they had visited the ground trodden by the Pilgrim Fathers. I believe in reverencing the past; I revere the Wesleys, the Foxes, and the Fentons, who have received wisdom and inspiration, and poured it out to bless nations. But I will not reverence the words simply because they are the words of the Fathers; but because they would not accept the teachings of the past, which was their antecedent, but they spoke their own loving and noble sentiments, and for that I venerate them. Shall we take it up where they left off, or shall we stop there? Moses did not roll up his wisdom in a mummy bundle of Papyrus. Jesus of Nazareth, born in a manger, destitute of all the advantages of wealth, position and social relations, spoke in such a manuer, that the Scribes and Pharisees said of him, "This man speaks as one having authority." This was a living teacher. No man ever attains any knowledge without being better prepared to receive the Divine influence. I love to read the inspirations of the Prophets; but I am not willing to take them for what I can obtain at first hand. Go down to the bottom of the well, in which it is said truth is laid; but when you have done all this, lift up your head and take in the great consciousness that man is the

After a song by Mr. Clark, the session adjourned to 3 P. M.

AFTERNOON SESSION

Opened with one of Mr. Clark's finely selected songs—this, "The People's Advent," thrilling all hearts that beat with hope for human growth in the future.

F. L. Wadsworth read the Constitution of the Corry Association of Friends of Progress, and invited membership. Mr. Clark sang the "Rain upon the Roof."

Mr. Burleigh occupied an hour in a profound discourse, which was not reported.

Mr. J. M. Barnes, of Lockport, Pa., announced that he was agent to receive subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL.

SATURDAY EVENING SESSION.

James G. Clark sang "The world would be better for it," when was offered the following:

Resolved, That as Progression means Reform, we will, as Friends of Progress, candidly examine, regardless of foregone conclusions, everything which presents itself under that name. That the American costume or Reform dress ranks foremost among the necessary changes and demands of the age, as an aid to health, happiness and spiritual growth for all time.

Resolved, That we accept nothing as true without the sanction of our highest reason; that we reject nothing as false till we shall have proved it so. That if we cannot ourselves adopt the Reform Dress, we will not throw our influence against it, until we shall have examined its merits, and found reason for opposition.

Messrs. Howe and Burleigh spoke in favor of the resolution, showing that our taste is moulded by custom, and the present mode of female costume is destitute of beauty and grace. Women are walking pyramids.

James G. Clark again sang, after which F. L. Wadsworth spoke on the Philosophy of Progress. The speaker said there have been in the past, and are at present, three methods by which it is believed that God governs the world. 1st. That all things were created perfect, but have degenerated and become totally corrupt. 2d. That all are the same unchanged. 3d. That all are susceptible of improvement, and from the beginning of the world there has been a constant increase of the manifestation of power. Inasmuch as our institutions must be affected thereby, it is of some importance to us to know which of these is the correct view. Look back at the earlier ages by the light of historycompare in matters of Art-in Science-in intellectual attainments-in benevolence-in moral and spiritual conditions. Instance David, the man after God's own heart; Solomon, renowned for wisdom; Moses, for meekness. Compare men and generations with those of our own time, and it must result to the advantage of the present. I wish to show by illustration from practical life. In chemistry I have some half a dozen primates-the combination is of the same value as the sum of all the others, then add one of as much value as all the others, and it adds more than its own value to the sum total. Take six persons, and add to them a seventh. of greater power and activity, they would all think new thoughts. The cause of the Egyptian slaves was espoused by a man of thought and power-of iron will, irresistible purpose and unshaken integrity. You will say that he was inspired by God; but we hold that his inspiration came from his position and its demands, and his adaptation to it. Take Jesus as another example-the man who "spake as never man spake ;" beautiful in character, unequaled in power. He saved from sin. I believe it; to save from sin is to save from sinning. He stood in his calm Divinity, drew to him the meek and lowly-sometimes the passionate, toward a plane of thought and action far above them. He did not, and could not save from the consequences of violating the moral law. Men

SUNDAY EVENING SESSION.

Mr. Clark'ssong, "The world would be the better for it."

Mr. C. C. Burleigh made some eloquent remarks on the wisdom of man being made capable of choice between good and evil; that virtue attained, by a struggle against temptation and victory over it, is better than innocence. That to be capable of choice he must be capable of sin.

Mr. Messenger spoke to avow his faith as a Spiritualist—his belief that the only revelation of God was in Nature.

Mr. Bushnell gave some facts in his experience. Dr. Newcomer, of Meadville was called, who rose with some difficulty from the pressure of the crowd, and stated that his position was too unstable to admit of his speaking. Mr. Clark then offered the following resolution, which was adopted.

Resolved, That physical cleanliness and temperance being indispensable to a healthy, moral, mental, and spiritual welfare, we, as Reformers, discountenance the use of spirituous and malt liquors as a beverage, and of tobacco in any form.

Mr. Clark sang "The Children of the Battle-field." Mr. Burleigh called for the reading of the following resolutions:

Resolved, That as friends of Human Progress, we recognize the rights of every human being to all the freedom we claim for ourselves.

Resolved, That freedom is indispensable to individual growth and national prosperity; and that the full recognition of human rights in all who wear the human form, irrespective of color, sex, or condition, is the surest protection to ourselves, and the only promise of permanent peace to the nation in which we live.

Resolved, That freedom, both physical and spiritual, consists in obedience to Divine laws, and in repudiation of all error, whether found in ancient records or modern creeds, whether sanctioned by the custom of ages, or imposed by the fashions of the hour.

Resolved, That it is our inalienable right to employ every resource of knowledge open to us, whether it be in sacred history, the language of science, or the ministration of departed spirits.

Resolucd. That a liberal education is the need of the hour, and that we commend all Friends of Progress to labor for the rising generation ; to establish schools for free instruction, to emancipate science from the tyranny of creeds, and religion from the bonds of ignorance and superstition. Resolved, That Spiritualism, ancient or modern, in so far as it is the friend of humanity, the child of Progress, and the advocate of ennobling principles, is worthy of universal respect; and whatever is inimical to progress and moral purity, is unworthy the high name of Spiritualism, and should be discountenanced by all true Spiritualists. Resolved, That we sympathize with the weak, and pity the victims of moral perversion, and commend them to the love of all Friends of Progress, for education and strength to overcome evil with good. Resolved, That in the reconstruction of the States lately in armed rebellion against the nation's authority, every consideration of justice, national good faith, national gratitude and sound policy, forbids the adoption of color or peculiarity of physi-cal form or feature, as a test of the right of sufrage, and demands that all men shall be equal before the law. The resolutions were read and adopted, with the exception of the last, upon which, after another song by Mr. Clark, Mr. Burleigh spoke as follows:

The resolution was adopted. Song by Mr. Clark, "Minnie Mintum."

capabilities.

Mr. Wadsworth said, God, the Father of the race, is in the race, and in the universe—all his works are but expressions of himself. There exists within all things—within every human soul, the attributes of Divinity, to a finite extent. Are we here in a state of probation, awaiting God's will in a new and miraculous manner, or are we here for education? I answer, for the latter; to bring out to the best advantage all the qualities we possess. The child possesses the germs of all that gives it power and efficiency in manhood. We say all things are Divine, and from within the soul are brought out the Divine

You say that Moses was a man prepared to receive the commands of God. He was an educated man. He found it necessary to give to the people a law of God. In the habit of associating with men inferior to himself, he went away into solitude for forty days, and produced the moral code, said to have been given him on the mountains. After this preparation of forty days, were given him the commandments—all good. He finds the people worshiping idols. He breaks the tablets in a passion, and commands the sons of Levi to slay their brethren, and 3,000 were slain, as we are told. Moses on the mountain was calm; Moses in the valley, was angry —I would not insult God by making him the author of the two commands.

What a man is internally, he naturally outwardly expresses. Jesus of Nazareth, full of all calmness and beauty of soul, spake only of beautiful things. Paul was a Jew; he was converted by a strong mental influence. He was educated a Jew. He spoke of women as a man of that nation thus educated would speak. His sayings are not of God; but are Judaism, filtered through the organism of Paul. Everywhere the man who has written and spoken, has evidenced the height of his own attainment. We base ourselves upon this fundamental truth, which underlies our movements, that Divinity is within man, and only by education is it developed from within. This new era of thought embraces all the human race. It is our duty to cultivate our mental, moral and spiritual natures, and develop their faculties, and spread them and their influences over the world. We, as a class, are workers for the advancement of the human race. I speak for myself-do you accept this purpose with me? Is it not what you believe-are we laboring for the same object? Are we working for our race with all power and steadfastness of purpose?

The meeting closed with an appropriate song by Mr. Clark, and universal kindliness and good feeling, with a deep sense of soul-refreshment to be carried far into subsequent days.

OLIVE H. FRASER, Sec.

For the Religio-Philosophical Journal. Love, Will and Wisdom.

These are attributes constituting the governmental principles of God, and whenever this triune of principles governs the human family in their true and just proportions, then and then only shall peace and good will reign upon earth.

Sensation was probably the first interior evidence of life, and out of this grew love, or desire. Next came the will to gratify that desire, and last came

FLUEHING, N. Y., Nov. 30, 1865.

A ST CALLER

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To the Editors of the Religio-Philosophical Journal :

I see in your paper of the 25th inst., an attempt to explain the passage in the Book of Joshua relative to the sun and moon standing still, in which a remark is made that several explanations have been proposed for this, though they are not very satisfactory.

If you will turn to the Spiritual Telegraph of Jan. 8, 1859, you will find a full exposition of the actual facts connected with this pretended miracle, and as I sent 400 copies at that time to the principal Bishops, Rectors and Ministers of the various churches, in order to court an attack upon it, which then proved in vain, I will be gratified if any one will now assail the positions and arguments I therein advanced. Yours fraternally,

W. R. PRINCE.

Letter from Dr. Mayhew.

DEAR JOURNAL: In ny last epistle, your kind readers journied with me to Decatur, and left me there. I will write them of my experiences there. I was impressed very favorably by the general appearance of the city. It stands at the junction of the Great Western and Illinois Central Railroads, and the amount of business done by the two roads, I understand to be about thirty thousand dollars per month. The streets in the business part of the city are in a continual bustle-thronged with teams and foot passengers-indeed, one short street reminded me of Broadway in New York. There are several church edifices, which some day will be turned to good account. At present, however, they are too holy to be used for the purpose of proclaiming spiritual truths in. Husks only at present are dealt out by the shepherds, as food for their flocks. There is a Universalist church of which me might have hoped better things-but even the although built to great extent by the sid of Spiritualists, is fast locked against them. It is not often that you find a Universalist church so hard in the shell as this.

There are two banks in Decatur; the principal one is that of E. O. & T. Smuth, both brother Spiritualists, who liberally contribute of their means, and use their influence to further the spread of our pure and beautiful religion. There are a great many Spiritualists in this city, and I understand through the energies of Bro. White, on your behalf, vou have received a list of eighteen subscribers. This is not all you will receive-several others promised that they would shortly send you on their names. A good Spiritual Association has been organized on the basis of the Rockford Society, of which Bro. E. O. Smith is the President. There are two media residing here, Mrs. Routh, a trance medium, and a Mrs. Starr, formeriy of Ohio; but I believe they are both strictly private. I made my home while here with Bro. Hathaway, to whom with Bros. E. O. Smith, White, Butler and Sister Routh, I desire to present my thanks. The Macon Hall in which I spoke was a poor place to speak in, and of very poor access, especially to ladies. The friends, however, are in treaty for a hall which will be convenient, warm, light and comfortable. I hope it will be ready for my good sister Currier to speak in when she visits them in the last week of December. Bro. Smith intends to build a hall during the coming year, which, he informs me, will be free for all Spiritual meetings-so that in the future lecturers must bear Decatur in

the wisdom to govern the will.

Now, either one of the two first named principles are good in themselves, but left to themselves work positive evil ; for who does not know that love without wisdom is selfish, looking alone to selfish gratification and heedless of the human wrecks it may strew in its paths? While, on the other hand, if the wisdom principle is developed and they go hand in hand together, every one who comes in contact with them, feels a thrill of joy pervade his being. and suffering is never permited to enter in, to mar that enjoyment ; for wisdom, like a guardian angel. stands at the door while love enters in and partakes of the sumptuous feast nature has provided for it. Or in plainer terms, wisdom says, " Enter in and enjoy all that thy domands call for, and of which there is abundance in the storehouse of Nature ; but be sure that you cause none to suffer thereby."

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mind. I expect to visit this place again in the early spring.

But, dear JOURNAL, I received a little extra pay for my labor in Decatur, and I like extra pay. I do not, however, speak of the pay which perisheth in the using. If the laborer receives what is just, that is sufficient. Hospitality is well-words of sympathy and encouragement are well-invitations to return are well-but evidences of good resulting from our labors, are of far greater worth to the carnest laborer. I should have often fainted by the way had it not been for such evidences, that my labors were not in vain, and that I was not spending my strength for nought. The first extra fee was from a brother Spiritualist, who referring to my first lecthre, said, "I received more light on the Spiritual Philosophy from that lecture than I had before enjoyed." My second extra fee was from a sectarian friend, who said that " I had aroused his attention, that he felt all was not exactly right in his creed, and that he was very desirous of more light in our Philosophy." The third was from an Infidel, who declared "that though he had never heard such thoughts expressed before, yet he felt that they were true, and that he had been enriched thereby." I heard of another Infidel, so called. who made a somewhat similar declaration. These are the kind of fees, dear JOURNAL, that the sincere laborer in the Spiritual field covets ; and these are the rewards which stimulate him to greater efforts for the good of man.

On my journey from thence to Havana I stopped over at Springfield, called on some of the friends, and learned that the Spiritual Organization had been consummated on the basis of the St. Charles, with a slight addition to the Declaration of Principles. As nearly as I can recollect this was the addition :

"That as all Truth is Divine, and worthy of the acceptance, love and reverence of every member of the human family, so we desire to record our acceptance of and love and reverence for, all the Divine Truths recorded in the Bible."

Let none condemn the brethren for this course; they have done that which seemed to them best. And may the dear angels protect this little flock, and guide them into all truth.

On the evening of the sixth, I left for this place, expecting to speak on the evening of the seventh, but from hindrances by stage and rail, I did not reach here until the ninth, and did not commence speaking until the eleventh inst. In my next I will speak of my visit here.

I shall commence a course of seven lectures on January 4th, in Springfield, Mo. I shall be pleased to receive invitations from any places near this route, addressed to me at the above place, which I will attend to as I return.

Havana, Ill. JOHN MATHEW.

Letter from A. Beatty, M. D.

DEAR JOURNAL : In looking over your correspondent, C. Baring Peckham's "Landmarks of Old Theologies-No. 6," he finds fault with Swedenborg's Correspondencies of the Symbols of the Biblical Word, and intimates that "many of his adherents, who are of that imbecile spiritual status, are readily submerged to his 'thus saith the Lord.'" Then he asserts, "that true symbolism of the Bible is Masonic."

phronema-sarkos, which some expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God." This is why there are so many "cats in the church who can see in the dark."-A. R., 566. "So many dogs, who indulge in all kinds of concupiscences, especially in the pleasures of cating and drinking." -A.R., 952. So many peacocks with their flowers, plumes, waterfails and tinsel; "so many in the love of self, which is diabolical love, continually desiring to rule over others, and to possess their

goods. This love causes its lusts to appear at a distance, in hell where it reigns, like various species of wild beasts, some like foxes and leopards, some like wolves and tigers, and some like crocodiles and venomous scrpents."-- Universal Theology, 45. The remedy for these evils is to take up the cross of Christ, (self denial,) however heavy, and not trample it under foot. Christ will make the burden light when taken up with a strong will. " Learn of me," said he, "for I am meek and lowly in heart, and you shall find rest unto your soals." "Foul and flithy water" running from the altar, "corresponds to that state in which a person is when he

acts on account of his own glory and renown." Evansville, Ind. A. BEATTY, M. D.

+ + + Letter from G. W. Wilson.

The high opinion I formed of the JOURNAL, after reading the first number is fully confirmed by the perusal of subsequent issues. I am sure that noble and true friends will sustain you in your labors for the elevation and perfection of humanity.

Never was such a paper as the JOURNAL so much needed as at present; never has there been a time when it could be as well appreciated. Mankind has outgrown the old theological coat cut and made centuries ago.

Rev. Dr. Cheever expressed a great truth when he said of the churches a few years since : "Take away the respectabilities of wealth and fashion, and they would become a stench in the nostrils of the world." And a popular and reliable newspaper of that day -Life Illustrated-quoted the foregoing sentence, and said : "Dr. Cheever is one of the most evangelical of evangelical divines; high in his own sect, eminent before the world, he knows what the churches are." Comment is unnecessary.

Give us practical and radical discussions of the great questions of the age; deal herculean blows at whatever opposes the progress of man; extend the helping hand to those who are laboring for the elevation of humanity; advocate equal rights for all without regard to color or sex, and take for your motto the immortal words of Henry C. Wright: "Reverence for human beings is the only safeguard of human rights."

We are living in an age of progress such as the world has never seen. The slaveholders' rebellion, which for four years deluged the land in blood, is at a close; human slavery, that barbarous relic of the dark ages, is in the throes of dissolution; religious superstitions and mythologies, which for long centuries have bound the human mind in servile sub jection to ecclesiastical authority, are gradually disappearing before the onward march of truth; old institutions are passing away; all things are becoming new.

Beligio-Philosophical Journal CHICAGO, JANUARY 6, 1866.

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To Postmasters.

All Postmasters in the United States and British Provinces re requested to act as Agents for this paper-to receive and remit subscriptions, for which they will be entitled to rotain FORTY CENTS of each \$1.00 autheription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons.

All persons sending maney orders, drafts, etc., are requested to make them payable to the order of the Sucretary, George II. Jones.

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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 as 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.

God Represented as a Person.

"The express image of His person."-Hebrews 1-3. "Three persons in the Godhead."--West. Catechism.

The devil is represented as a person, and also, though a wanderer, as having a location-in hell. God as sitting on a throne, of course located in hearen and walking in the garden of Eden. Jesus Christ is represented as the image of God in many instances.

PERSONIFICATION.

A portion of ancient history, commonly called sacred, relates there was never a time since the formation of this globe of earth, in which some part of it was not inhabited by human beings. And it also represents that the first inhabitants were, in some respects, more perfect and pure than any who have lived since. That by the acquisition of knowledge they lost their state of innocence and purity, and have been constantly growing worse and more depraved. Ancient as well as more modern history, with later scientific discoveries and advancements, shows very conclusively that the earth must have remained many thousand years after its formation, without any animal existence, and especially without any of the human race. Is it not a true philosophical position, principle or fact, that all matter in existence has life and motion, and that continually it is undergoing some change and progress of some sort, tending in some degree to some certain result? With regard to the human race, this progress means improvement in its condition-a higher and better state of advancement. To begin well, and go backward, would be a reflection on the wisdom of the Creator. The first of our race knew nothing, and had everything to learn. As they had no example, and no guide before them to help them on their solitary and unknown way, they had to learn whatever they did learn, by their own personal experience. When we compare their condition with the present condition of humanity, we cannot fail to see the great and glorious results of the laws of progress and improvement. Ancient history must then be in fault, in ascribing any degree of perfection in the first of our race. They groped their untrod way the best they could. Our error is in looking back to the ancients for examples and guides and authority, of what to think and believe and do, instead of exercising and relying upon our own superior condition and advancement. And more especially so, on the subjects of morals, religion, governmental polity, and any knowledge of the Supreme Being. They were too grossly ignorant then to be our teachers now. After many thousand years they became able to give some expression of their views in relation to events and circumstances which happened to nations, tribes and individuals, with very limited knowledge as to the causes or consequences of such events. But mostly how crude, weak and unimportant. They mostly attributed them to the immediate and personal interposition and agency of the "Lord" in whom they believed, according to their ideas, and with whose views, objects, temper, disposition, action and doings they considered themselves quite intimately acquainted. In fact, they seemed to be the most confident of that of which they knew the least. The Lord was often barely an instrument in their hands to accomplish their purposes and ends. In troubles and trials they called upon Him to do this and that, and according to their scriptural report, he mostly obeyed the call and did as requested. The views they entertained of the Lord, and their familiarity with His character, led them to give Him the form of a person, like one of themselves. This necessarily located Him, so that He passed from one place to another, as his purposes required Him, or their wants and prayers influenced Him. Their belief in His personality was confirmed by the authoritative declaration that man was made in the express image of His person, and that He walked and traveled about like other persons, except generally invisible, although they usually understood when He was about. This was their highest conception of His personal appearance.

four centuries, to learn from the people of that age, what to think and believe in matters of morals and religion. The origin and history of "the Creation" is decidedly a matter of scientific inquiry and investigation. Indeed it is the province of science to correct and control the wild and extravagant notions believed through ignorance and fanatic zeal, and false views and pretensions, of religious profession and worship. Superstition is the natural off-pring of ignorance.

How else came throughout Christendom the almost universal belief in the real existence of the being of a personal devil? A being in all his qualities and character in total opposition to the character and attributes of the Creator of all things. If there be such a Being, the natural inquiry would be how came he into existence, where is his abode, and what his sphere of action ?

Was he in any sense brought into existence by the Almighty? If so, must he not be under His government and control? What could the Creator want of such a creature? His office, it is said, was to oppose, and with regard to mankind, thwart the designs and overthrow the Creator's objects and dominion.

Firstly .-- The attributes of Deity could neither produce nor permit the existence of any such being, principle, influence or power. Which of His attributes could be engaged in or tolerate any such object? The inevitable consequences of any such purpose or object must be discord, not harmony. "A house divided against itself cannot stand."

Secondly .-- Could the devil exist as an independent, self-existent being? Then the Almighty would be at war with an enemy as powerful as Himself. This would be to assert that there were two Inflnites, which overthrows all Infinity, and produces equality, which forbids and precludes and destroys supremacy.

In such case the Almighty would not be almighty.

If, then, there be any such being as a devil, he must have been created by the Almighty Creator of all things, for "without Him there was not anything made that was made."

Infinite knowledge, wisdom, power and goodness, could not, possibly, make a very ugly devil. There was not such creature wanted. There was no possible use for him, and no room for him; for the Almighty fills all space, and is every way competent and able to govern His own dominions, according to the nature of His own attributes, and would not, and could not, have a partner or an opponent, either to help or hinder Him.

What, then, must become of the poor devil, the imaginary devil of Christendom.

So, if we thus luckly lose the devil, he will as certainly lose his residence among us, and void of all further fear of his "fire and brimstone" majesty, we may regain our liberty and breathe free again, and enjoy life under a totally different kind of government. Having taken final leave of the corpse of his sooty majesty, we leave it for his dear friends in Christendom to embalm his body in fire and brimstone, for their love of mummies, to pronounce his enlogy and ornament his tomb with his epitaph. Death is often personified as a human skeleton. Sometimes he is on a pale horse, and at others, as the king of terrors-again as an enemy. "The last enemy that shall be destroyed is death." And "death itself shall die." It is very clear then, that when our last enemy shall be destroyed, there will be no enemy of the human race left.

JANUARY 6, 1866.

come out all aglow with vitality, and a gentle perspiration oozing from every pore, with a visage that bespeaks your head to be level, and that you have found in vapor baths one of the good things of this life, although of recent discovery.

Among the many other things that are done by the Doctors, is the extracting of teeth, and performance of other surgical operations, without pain to the subject.

Well, the world does move, in defiance of old fogies, "and in spite of erring reason's spite."

The Battle Creek Tragedy.

The public mind has been agitated recently to be little degree by the terrible tragedy enacted at Battle Creek, Michigan.

In the reports that have been going the rounds of the papers, Spiritualism has come in for its fail share of slang and abuse.

Timid souls may think the cause of Spiritualian is liable to suffer very much from this fearful trans action. Such timid souls would have been verpoor Christians in the early days of Christianity when that class were being persecuted and drive from eity to city, and all manner of evil things and against them; and finally compelled to secrethemselves and flee to the catacombs to escape the fury of an indignant and ignorant mob, lashed in the fury by the popular priesthood of that day, by some real or supposed dereliction of duty of some one of their number.

Of the guilt or innocence of the parties arrested we know nothing. Nor do we know whether they were sincere believers in Spiritualism. Be that as it may, it neither militates for or against its truth any more than the guilty acts of every culpri: from the vagabond in society to the polished rases who wears sacerdotal robes and administers the sacrament to ignorant, credulous devotees of the Christian religion, militates against that religion Those cases are of everyday occurrence. Among the most devoted members of the various churches, Catholic and Protestant, are found criminals of the deepest dye. Such criminals, when about to suffer the extreme penalty of the law, are the loudest in their professions of a renewal of their hopes of going home to glory. Their expressions of such a belief are a guarantee from the priest of a free pardon through the "atoning blood of Christ," for the crime for which they are about to be executed, as well as all other crimes they may have committed.

These occurrences are so common in everyday life, that the public sentiment accepts it as a matter of course, and as it is popular to be thus ridies. lous and foolish, no one devotes anything more than a passing comment upon the religious sentiment of the culprit, unless forsooth, he happens to be a Spiritualist.

But let a believer in the truths of Spiritualism, or even one who may have an inclination to investigate the subject, be guilty of crime and the whole mass of believers is at once arraigned and condemned as ignorant devotees of a delusion which leads to the perpetration of all manner of offences and immoralities. We find no fault with this condition of society. We look at it in this light. There are ten thousand eccentricities and absurdities among Spiritualists as well as all other classes of people, which can only be eradicated by an exposition in a magnified light. Let the popular Orthodox sentiment wield ite power, and let the press expose the absurdities of individuals until the needed reformation is wrought. While we would recommend charity to individuals. and hope the Moral Police Fraternity, which was instituted for the purpose of alleviating the sufferings of the poor and for the elevation of the character of the depraved and unfortunate, will in all places where such institutions exist, see to it that their charities extend to the lowly, sin-sick souls who most need their help; yet we would by no means defend the acts of a class of individuals who may outrage the highest sense of propriety of an enlightened people, or that tender regard for innocent children, which is dictated by the most noble traits of human character. The confession of the woman who poisoned her children leaves upon its face the semblance of truth. and if it be true no one but herself is implicated in the horrid deed.

Speaking of Job after he received the Masonic "Degree of the Flood," he is represented to "stand up and squawk in the congregation, that he was a brother to dragons, and a companion to owls." Truly, his Masonry must have exalted him to an elevated plane of intelligence!

Swedenborg's Correspondence, in my opinion, correctly explains and illustrates not only the "Symbols of the Biblical Word," but also the word of modern Spiritual communion, which I regard as a continuation of the same word. I will illustrate this by the application of his system of correspondences to a modern vision.

Recently I attended a popular Orthodox church ; the preacher took his text from 1 Timothy ii : 8, 9, 10. The reading of the Word made some of the fine ladies tremble for what was to come, but as .the preacher never in the course of his sermon once referred to the wearing of ornaments or gaudy apparel, they were soon at rest.

A lady had a vision of the congregation, she said : "I see Mr. ----, (the preacher,) holding up a black sorpent on a gilded pole; the entire congregation have the cross under their feet. They are covered with lice; they bow down and worship the serpent. I see dirty black water running from the altar. The preacher resembles a serpent, and the congregation animals; such as bears, tigers, hogs, cats, dogs, peacocks, etc. : and some are represented by two or more of these, as the head and tall of a peacock and the claws of a bear; others with the face of an ape, with horns and hoofs. A bright and powerful angel appears in the heavens above with a flaming sword, he is accompanied with a host of angels and chariots; when this mighty angel came to the congregation, it appeared to sink, as by the breath of his mouth, and there is nothing left but a pool of muddy water, filled with serpents, toads, lizards and crocodiles."

I will now proceed to explain the vision according to Swedenborg's Correspondencies; the quotations are from his works :

"Serpents signify sensual principles. Man when he is corporeally sensual turns from the Lord to himself, and from heaven to the world."-Apocalypse Revealed, 550.

The pole on which these sensual principles are lifted up, corresponds to the preaching of the minister; it is externally gilded with a profession of Christianity, although the cross, the true Christian emblem, is under his feet, and also under the feet of the congregation.

"To take up the cross is to fight against concupiscences, the love of evil. Every evil concupiscence presents the similitude of itself seen at a distance (in the spiritual world)."-Conjugal Love, 521. Hence the congregation was represented as bears, tigers, hogs, etc., according to their various concupiscences, which it would be their duty as true Christians to fight against and conquer, with the assistance of Christ and his holy angels.

The congregation appeared to be covered with lice, "which corresponds to evils which are in the sensual, or in the external man; and infestations by evils are signified by their biting."-Arcana Celestia,

" We are living, we are dwelling In a grand eventful time, In an age on ages telling --To be living is sublime."

I look to the JOURNAL to carry our flag victoriously through the struggle between the religion of facts and the religion of romance.

That the angels may bless you in your labors for the elevation and perfection of humanity, is the sincere wish of GEO. WM. WILSON. Auburn, O., Nov., 1865.

For the Religio-Philosophical Journal. Mr. Church's Circle.

The Spiritual entertainment given by Mr. Church, on Monday evening, the 17th ult., was most extraordinary, although the weather was unfavorable for the materializing of spirits. It was raining, and water is a non-conductor of electricity. The idea has long since been accepted that vitalized electricity operates best when storms have ceased and warring winds have died away; and later science has taught us that vitalized electricity acts most freely in the absence of light, since light is a substance to be overcome-consequently Mr. Church's seances are given in the dark. After being secured by fastenings, to the satisfaction of all present, Mr. Church remarked that Jesus did many astonishing works, and could doubtless have accomplished greater, but for the unwillingness of the people. He begged us to be negative to the spirits that would in all probability soon come, and let the spirits become positive to us for the time that they should endeavor to manifest themselves. Many, though not all present, understood the operation of these unseen forces, and laid aside their positiveness. Shortly Nimwakee, an Indian, materialized himself, and came bounding into our midst, and in audible voice hailed us most heartily, and declared that the conditions were quite favorable in spite of the rain, since we were all honest seekers for the truth. The good cheer of Nimwakee drove away all terrors of dealing with the dead. He quickly complied with any request made by the company, and gave test after test, by bringing information from the unseen realms. Many spirits came, and among them was a darling little Swiss girl, who caused us all to love her gentle ways. She played beautifully upon the accordeon. All acknowledged that it excelled any human performance they had ever heard. It would be pleasant to relate all that was said and done, but all must go and ascertain for themselves. The clergymen who are too slothful to investigate, yet ready to pronounce it the works of the devil, ought to go, make his acquaintance, and stop his (the devil's) career through the Lord's dominions. Surely, their chosen profession is to put the devil to flight.

How TO APPRECIATE WIVES .- According to the laws of the Greek Church, its clergy may marry once; but if the wife dies, they are not allowed to choose a successor, a strange interpretation of St. Paul's injunction to the young bishop of Ephesus (1 Tim. iii., 2.) It is said, and may easily be believed, that this gains for the lady a larger amount of respect and attention than is usually the lot of her sex in the East. A gentleman residing in Syria was exceedingly surprised, on once entering the house of a leading priest, to find him engaged in washing the linen of the household; and on inquiring the reason of such an apparently unclerical occupation, the reverend papa replied: "I do this to save my wife labor, that she may live the longer; for you know, O Kyric, that the law of our church does not permit me to have another, and I wish to keep this one as long as I can."

A. B

Arc such people, in such a stage of human progress, qualified to be the teachers and authoritative guides and directors of the morals, the religious views and principles, and the theology of the nineteenth century? The nineteenth century cannot avoid its answer. Should it be in the affirmative, it will call for another slice of the "forbidden fruit," to open our eyes.

The foregoing may be apt illustrations ; but death can hardly be called our enemy, and if in some cases it could, it is as often our friend, to relieve us from pain and suffering. To some persons, in some way, an untimely death may be, or seem to be, a misfortune or calamity; but, perhaps unseen by us, some good purpose may be the result.

Death in reality is the absence of life, this life, and a passport to another and a better life.

So sure as cold is the absence of heat, or rest the absence of motion, or darkness the absence of light, a thousand times more sure, is the devil nothing more than the absence of the Almighty.

But as the Almighty cannot ever be absent, but is always omnipresent, and exists from eternity to eternity, just so long will be the inevitable absence of the devil. The absence and total annihilation of the Almighty must take place before the devil can make his appearance. The presence of the Almighty proves the absence of the devil. The presence of the devil would prove the absence of the Almighty, as they could not, at the same time, or at any time, occupy or fill the same space; and as Deity at all times fills all space, there can be no space left, even for an imaginary devil.

The presence of light proves the absence of darkness. Non est. W. N.

Have You Got a Cold?

We have had a most severe cold, seated upon our lungs and throat, thereby rendering it difficult for us to speak from hoarseness and almost incessant coughing. The weather for the past fortnight has been well adapted to the renewal of the cold from day to day, until it really seemed that disease was becoming permanently scated upon us.

In this condition, our attention was directed to the sign "Drs. Rogers and Hale," Nos. 18 and 19 Lombard block-the same building in which our suite of editorial rooms is situated. Yes, a great evil that we were then suffering from induced us to open our eyes and see, and inquire into that which existed at our very door, but which we heedlessly passed by many times every day.

We inquired into these gentlemen's mode of treatment, and found something new-that we likedeven though we were forced by disease to direct our attention to the subject. We are sometimes half inclined to think all the supposed evils we suffer from are blessings in disguise! And sometimes we even query whether the Orthodox devil is not as much an Angel of Light now as ever he was?

Not to digress too far from the newly discovered vapor baths, and new mode of treating bad colds as well as all other diseases "which flesh is heir to," which we commenced speaking of, suffice it to say we rang the bell at the entrance of the Doctors' apartments, and were immediately ushered into finely arranged rooms, and had the modus operand of treating subjects suffering from bad colds fully explained to us by an experimental illustration.

Reader, did you ever enjoy anything so exquisite

She did it. The horrible act was the result of a diseased mind induced by a train of circumstances of which she is the victim. Poor creature of circumstances! Who does not pity her ?

We call attention to the subjoined confession, and ask an intelligent community to read and ponder well her case, and see if she is not rather a subject of pity than of condemnation, and whether it would not be wise to wait till there is a full, dispassionate investigation into the conduct of the other parties implicated before condemning them as accomplices in so horrid a crime. If, after a full and fair hearing of the whole matter, it shall be found that all the parties implicated were equally guilty of murder, and that they were devoted Spin tualists, then how much more does their crime militate against Spiritualism, then do the crime every day being committed by other sects of Christians, from the oldest sect down to the mus modern, militate against Christianity?

This is a question each sarcastic priest will do well to answer whenever portraying the evils of Spiritualism in private conversation or puble gatherings.

In conclusion, we beg leave to respectfully call upon all sympathetic souls, who believe that they is a cause for every evil that exists in society, to act the part of true philosophers, and whenever ud wherever they see conditions existing that max necessarily end in scenes of greater misery and degradation of human souls, to put forth their best efforts for the bettering of such conditions, or to rescue the fallen and depraved sons or daughters of humanity. Could not the Moral Police Fratemity referred to, have done a noble work by rescuing this poor and unfortunate soul from the conditions that appeared to have surrounded her ?

A timely effort in her behalf might have extricated her from the terrible state of fear and suffering of mind which eventuated in the horrid deed committed by a monomaniacal mother taking the life of three of her little children.

How noble and praiseworthy are the deeds which save the felon-the outcast from greater degrads tion and crimes ! Give her confession a perusal, and then say, is there nothing in your hearts for her but condemnation ?

7419.

The worship of the black serpent corresponds to the reverence with which the congregation received the flattery which represented the ladies as demi-goddesses filled with love and purity. In their domestic and social relations the saviours of man; hence in all the churches, said the preacher, there are three women to one of the other sex. Whereas instead of this natural goodness and purity, the Bible represents both men and women "inclined to evil, so that the flesh lusteth always contrary to the spirit. And this infection of nature doth remain; yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek, | applauded."

A dispatch to the Boston Post says : "Rev. Henry Ward Beecher delivered an address in the House of Representatives to an immense audience. Chief-Justice Chase presided, and prayer was offered by a colored minister. The speaker took ground in favor of immediate and universal suffrage, even including women, and dwelt on that position at considerable length. Several members of the Cabinet were present, as well as nearly all the Senators and members of the House. The sentiments were rapturously

The scientific world permits no such authority or dictation. Why should Christendom look in Egyptian darkness, to the fifteenth century before Christ, for the fundamentals of its religious knowledge and belief? This would, in truth, be progress backward.

Our nineteenth century is looking back twenty-

that you felt at the time that you would be willing to suffer anything-yea, even the tantalizing toothache-if you could be assured that it would but be followed by such rapturous pleasure again? If so, you may anticipate the delight that one experiences immediately after taking Drs. Rogers & Hale's vapor bath, and inhaling pure, vitalized air, prepared by them for such cases. Dream of Elysian fields, or Paradise Regained ; but here you have the actual realization of all you ever dreamed, and a Paradise that one would pray might last forever. You go into the bath room burning with fever and an elongated visage, which indicates that your "mind upon a wful subjects dwells." You

STATEMENT OF THE MOTHER.

"I said to the Sheriff I wanted to go and makes fall confession of the whole matter. I came to Battle Creek last spring. I left a drunken husband, with whom I and my children could have no peace, often driven out of doors after dark. As I believed in Spiritualism, I came here, hoping that I could have the benefit of the Lyceum for my children, and expecting to have my property to buy me a home for my-self and my children. After I came here I found I could not get it, as I had been promised by the lawyers; and had it not been for Mr. Bakor's assistance, we should have suffered more than we did.

1 got Mr. Baldwin, when I was sick abed, and with

at very little in the house to cat, to apply to the

Maral Police Fraternity for assistance; he assisted me some, but they did not. The reason they gave was because Mr. Baker boarded with me. They

remed to think that we ought to be married, but I

did not feel as though I was obliged to marry a man

because he had freated me kindly. After Lizzie

Merritt came to board with me, she also helped me

sgreat deal ; had hard work to keep my children

where they should be the little boys especially.

I had always tried to bring them up honestly, but

they grew older I saw the manifestations of their

ather in them, and I was all the time worrying if

they were out of my sight, for fear they would

ittle ones. When I looked forward to the time

when my children should be men and women, I

transgressing the laws of the land ; and I thought

I had been the author of their existence in a mea-

it was better to send them to the spirit world

while they were innocent, and if any one had to

offer I would do it instead of them. These are the

many reasons which have actuated me for the

past five weeks, although I kept them locked in my

their father was a thief and a drunkard, and I

feared that if he took the children from me they

would walk in his steps ; and as I looked to the

future I saw a worse fate for my daughter Libby, if

he had her. If I had received that love and sym-

pathy that I ought to have received, when I came a

widow and a stranger in a strange place, it might

have been different. I walked the streets many days

to sell books to obtain something for my children's

comfort, but with very few exceptions I sold none.

have no one to blame but invself and the trials

that surrounded me. I do not wish those who have

been kind to me to suffer on my account, therefore

make this statement that you will blame no other.

Treel that what I have done is to be settled between

me and my God and the spirit world. Mouday

morning, a week ago, I came up town to get some

miphur and cream of tartar and some arsenic, and

mixed it together in molasses ; but how many times

I gave it to them, the children, now dead, I do not

recollect, for from that time till after I was called

into court, I knew not half of the time hardly what I

was doing. I could not give a clear statement of

what followed. What I said when I was questioned

the other day, is as near right as I can remember,

except getting the arsenic. No one in the house knew that arsenic was in it. I don't know as there

is anything more. I suppose that that is all that is necessary to say. I took care of my children and

watched over them until the last breath. There is

nothing more that I know of. I make this state-

ment voluntarily. No one knew what I was going

to say. The girls questioned me, but I did not tell

them. If I had never married that drunken hus-

band I should not have been in this trouble. I know

and understand that this statement made by me

could be used in evidence against me. No person

has offered me any inducements if I would make the

statement. No person has threatened me in any

manner. When I was down to Marshall, I had a

chance to speak to Daniel Baker-this was after the

examination commenced, and while they were

under arrest; but we did not talk upon that sub-

ject. Mr. Baker has been like a father to me and

my children, and I am very sorry that I have caused

him a moment's trouble. I make this statement

Spiritual Communications-False and True.

There is a common belief, or opinion, current

among those who are ignorant of the facts and

principles of the Spiritual Philosophy, that all com-

munications which come from the spirit world

wholly and entirely voluntarily."

feared for them ; that they would have to suffer by

RELIGIO - PHILOSOPHICAL JOURNAL.

Dr. Slade.

Dr. Henry Slade, of Jackson, Mich., has just passed a few days in our city. Dr. Slade's speciality is examining and prescribing for invalids ; but as a test medium he has but few equals and no superiors. In his presence our spirit friends will write their names, and often write comforting words to loved ones. A small bit of pencil is put upon a slate; the doctor holds it with one hand ; his other hand rests upon the table. The slate is put under the table, or over the heads of the circle; we hear the sound of the pencil. When the writing is finished, the fact is announced by raps. These things are done in strong gas light. Skeptics and believers are alike delighted and astounded by this very remarkable manifestation of spirit power.

More than twenty persons-strangers to Dr. Slade -had the names of their friends in the other life written in our offlee. No one attempted to explain the phenomena on other than spiritual principles. We expect Dr. Slade will visit this city again during the winter. We will give due notice, that those who desire to see him mity have the opportunity.

Moses and the Israelites.

The above is the title of a new book just published at this office-Merritt Munson is the author. Like everything else written by Mr. Munson, this work is spicy and logical. The author has treated his sublect with great ability, and shows up the Israelitist chieftain in no enviable light, when viewed from a stand point selected by a disciple of the gentle Nazarene. According to Mr. Munson's showing, Moses was nothing but a filibuster who would cast Mosby entirely into the shade ; yet possessing a degree of shrewdness and cunning almost unparalleled by any other man who ever lived.

Price \$1.50; postage 20cts. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION. Address P. O. Drawer 6325, Chicago, Ill.

Personal.

Leo Miller's address is 22 Market street, Chicago, Illinois.

J. M. Peebles, of Battle Creek, Mich., will lecture in Cincinnati, Ohio, during January and February.

Mrs. Emma Jay Bullene is speaking in New York. A correspondent of the Banner says: "As a public speaker Mrs. Bullene has few equals. Her bearing is dignified and commanding ; manners and gestures easy and graceful ; voice clear and pleasant ; articulation and pronunciation almost faultless. Her mediumship is of a very high order; and some of her discourses, treating of subjects which involve a subtle and intricate scientific analysis, are handled with such ease and skill as to excite a most lively interest among the learned and wise ones in our midst."

Mrs. Nellie Wiltsie has just closed a course of lectures in Cincinnati. A friend informs us that she did great credit to herself and to the cause in which she is engaged. Charles A. Hayden will speak in Chicago, Ill., during January and February. Mr. Hayden is a young gentleman of rare mediumistic powers. We predict for him a generous welcome to our city. Dr. J. G. Atwood, the original and remarkable healing medium, of Lockport, N.Y., is now in a regular and successful practice, at No. 1 St. Mark's Place, New York city.

Andrew Jackson Davis on Education.

DRLIVRURD AT ST. LOUIS, DECEMBER 12, 1865. Spiritualistic Sunday School in St. Louis—A Novel System for the Religious Instruction of Ohldren— Truant Boys not so Bad as they are Supposed to be.

[We give below a sketch of Mr. Davis' lecture at Mercantile Library Hall, on Sunday morning. Much of the detail relating to the organization and proceedings of his proposed Sunday School, we omit.]

We hold, first, that the pulverse is the product of Divine intelligence-perfect in attributes, barmonious in parts and purposes, and essentially unchangeable.

We hold, secondly, that the human mind is a finite embodiment of the infinite; and that by much and diligent searching, man can perceive and comprehend much of the nature and operations of the nfinite.

Such comprehension is WISDOM. It differs from knowledgeds much as substance differs from shadow, Wisdom is akin to the intelligence that lives in the life of things : while knowledge recognizes the shape, locality, color and uses of th ugs, without discerning their ultimate purpose and Divine significance. Knowledge is external ; wisdom, internal. The intellectual faculties delight in perception and comprehension of "things," while the inmost parts of the mind, its spirit's intuitions, delight in the fellowship and infinite deep of eternal " principles."

Now, the question arises, what is true education? It consists, we reply, in Wisbow. But it is true also, that no man's education is "complete" nuless his mind is stored with farts, with knowledge of things, as part of the principles that constitute wis lom.

Memory is an essential of knowledge, as a house is necessary to furniture, or as canvass to the lights and shadows of a picture. Without memory, which is a "recording angel" in the mind's sanctuary, ordinary intelligence is impossible. As the world goes, the tact of memory is paramount to the talent of large reasoning powers. The man of tact is successful in ordinary worldly enterprises, while the man of talent alone will fail; but the latter is victorious in parts and places where the former is defeated and despairing.

Inasmuch as memory is an essential to the acquisition of and progression in, knowledge; and inasmuch as knowledge of things is more valuable and in greatest demand as the world is now constituted, so we observe that all popular "systems of education ' are based on the faculty of memory, as though the sum and essentials of a man's mind consisted in what his senses can grasp and his memory retain !

If man's mental organization were a casket merely -a vessel for containing ethereal impressions-then there would be matchless wisdom in the plan of education adopted in the public and other schools of the day. The possibilities of growth in spirit, independent of memory, are now universally discarded. Hence, the popular institutions of "learning" are for the most part under the control of mechanically-minded men-men who plod and plod like dray horses through a muddy road, in the vain endeavor to "educate" the young under their charge in the evil and crooked ways of memory.

We, the friends of the Harmonial Philosophy. start upon a wholly different plan. We admit the value of a "practical education" in facts and the uses of things, and although we perceive and avail ourselves of the "benefits" of knowledge to be derived from the study of books and of external Nature, yet we start with a great, deep, infinite conviction, congenial to whatever is deathless in the human soul, that it is our duty as much as it is our glorious privilege to "know the HEART of things," to unfold in that Wisdom which can discern

-The promise of to-morrow,

good and effective units salvation from error, and other sources of misery to mankind,

(Hereafter the Children's Progressive Lycaum of St. Louis, organized by Mr. Davison yesterday, will hold its sessions every Sunday afternoon in the Small Ifall of the Mercantile Library at 2 o'clock. Aduita and children of every faith are cordially invited to attend and take part in the exercises. It is understood that Mr. Davis, during his stay in the city, will deliver lectures every Bunday morning and evening, and assist in conducting the Children's Lyceum. The meetings and the school are free to all.)

Information Wanted.

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In relation to Dr. John B. Nash, who left Central city, Colorado, about the middle of last September. and has not since been heard from by his family. Dr. Nash is about 55 years of age, rather tall, well proportioned, keen black eyes, and of good address. Any information of his whereabouts sent to Dr. A. W. Benton, Fulton, Whiteside County, Illinois, will reach his family. Dr. Nash formerly lived in Dixon, III.

Banner of Light, please copy.

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 Talimadge'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 LEGTURES ON THEOLOGY AND NATURE .- This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides

6325, Chicago. Price 75 cents.

postage.

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 lickets to the same. Chicago, Nov. 17, 1865. 10-tf

Mrs. H. F. M. Brown's post office address is drawer 6325 Chlenger, Ill

Mrs. A. F. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Alliert &. Carpenter will answer calls to lacture. Address, Patriam, Come

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., caro of Horace Farloy.

Henry T. Child, M. D., 524 Rass street, Philadelphia, Pa. L. K. Coontey, Tranes Speaker and Clairvoyant, will beture and heat in Vincing, N. J., ontil further notice. His address is Newburyport, Miss.

Warren Chase will lecture during January in Washing-ton, D. C.; during March in Philadelphia, and will spend Best summer in the Wost.

Mrs. Jeanette J. Clark, transpaperer, will answer calls, when properly made, to lecture on Fundays in any of the towns in Connecticut. Will also attend funerals. Address, Wair Haven, Conn.

Deau Clark, inspirational speaker, will scower calls to los-lure. Address Rutland, Vt., P. O. Box 116.

Dr. James Cooper, Beilefontaine, O.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Mrs. Augusta A. Currier will isctore in St. Louis, Mo. during January. Will answer calls to lecture in the Wet through the Winter. Address tox \$15, Lowell, Mass. as above.

Ira H. Curtis speaks upon questions of government. Ad-dress, Hartford, Coun.

Andrew Jackson Davis can be addressed, as assai, at 274 Canal street, New York.

Mrs. Laura De Force Gordon, Honiton, Me., care of C. E. Glinan, Esq.

Rev. James Francis will lecture in Southern Illipois, Northern Missouri, and as far north as Minusoria for several months. Address, Warren, Lil., care of Dr. H. B. Way, till farther notice.

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

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

C. Augusta Fitch, trance speaker, box 1825, Chicago, III.

S. J. Finney's post office address is Ann Arbor, Mich.

Mrs. Dr. D. A. Gallion will answer calls to lectore, under si frit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keekak, Ie.wa.

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

Isaac P. Greenleaf will make engagements in Matne. Massachusetts, or elsewhere, for the fall and winter lecturing season. Address Exeter Mills. Me.

L. P. Griggs, Magnetic Physician, will answer calls to lestore and heal the sick. Address, Evansville, Wis.

D. H. Hamilton will answer calls to lecture on Reconstructhin and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendailville, Noble Co., Ind.

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to le sture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lycemas, 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 at d February. Will also make engagements to speak week evenings in the vicinity. Address him care of the RELIGIO-PHILOSOPHICAL JOURNAL

Mrs. Lovina Heath, trance spraker, 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 winter 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. Hughton.

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 Dewinter. W. A. D. Hume, Cleveland, O.

much other very interesting matter. terly manner. viz. :

ments of many well-known Spiritualists and other reformers.

likeness of the author, by Donelly.

CAL Publishing Association. Post Office Drawer

Sin and Death.

This volume also contains a fine steel engraving

For sale at the office of the RELIGIO-PHILOSOPHI-

Forwarded by mail on receipt of the price, free of

The following subjects are treated of in a mas-Astronomical Religion. Religion of Nature. The Creator and His Attributes. 8.

- Spirit-Its Origin and Destiny.

6. Hades, the Land of the Dead. Together with the outline of a plan for human enterprise and an Autobiographical Istroduction with an Appendix containing the sayings and senti-

should not only be pure and exalted in character, but should be the perfection of truth and beauty; such persons seem to think that all revelations which come from beyond the boundaries of physical life, must be divested of the usual attributes which belong to man, and partake only of those which pertain to the angelic. There is no greater error than this, and it is quite time that it should be corrected. If Spiritualism be true, and we do actually receive those communications which profess to come from the Immortal Life-then also it should not be forgotten that it is a part and parcel of this philosophy that these communications come from those who are like ourselves, men and women-our brothers and our friends who have not lost the qualities and characteristics which belong to man-but who have simply changed the physical for the spiritual body, and still retain all of their mental and moral attributes, and hence we get just such thoughts and communications as we would have got had the spirit remained in the body. If false and untruthful men pass on to the Spirit Land, and so long as man lives and dies, we suppose this will continue to be a fact-just so long will lies and falsehoods continue to come back to earth. When man grows pure and truthful, and the human race develops to a high order of excellence, then will the character of the communications from the Spirit Land also change for the better. As it is to-day, we can but test the truth of spirits, just as we do the characters of men in the body. We believe those who have proved truthful, and we reject those who have proved false.

Professor Whipple.

We take pleasure in recommending this worker in the field of Reform. Perhaps no science has done so much toward destroying antiquated theological dogmus as geology. This instructive science has an able exponent in Professor E. Whipple. The outlines of his course of lectures embrace an extended field of research and are amply detailed, and illustrated by charts so that those most ignorant of the principles of geology, cannot fail to understand. We venture, that a better knowledge of the science can be obtained by listening to his course, than is usually acquired by the regular course at most colleges. We learn with pleasure that he meets with fattering success wherever he has spoken. *.*

创新的 K. Graves, the Iconoclast.

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We learn with pleasure that our able correspondent, whose name stands at the head of this notice, is engaged in lecturing to large and attentive audiences.

He deals sledge hammer blows upon old theology, completely demolishing the tottering fabric whereever he goes.

It will be remembered that he is the author of the Biography of Satan, a work recently published at this office. The attention of the reader is especially called to the contents of a large work soon to be published by the same author found in an advertisement at the conclusion of the "Biography of Satan," entitled, " Christianity before Christ, or the World's Sixteen Crucified Saviours."

Dr. J. P. Bryant.

DR. JOHN MAYHEW is engaged to give a course of lectures at Springfield, Mo., commencing on the 4th of January.

A NEW MONTHLY MAGAZINE. - The Friend, an independent monthly periodical, will be published on the first day of January, 1866, by Edwin A. Studwell, publisher, 48 Beckman street, New York. The editor says: "While The Friend will be the organ of no society, sect, or party, it is designed to be an agent for the propagation, and a medium for the expression of, carnest religious thought among intelligent Friends; and to arrest the attention of liberally inclined minds among all classes. Topics of general interest as relating to human welfare will be considered in its columns."

Success to the new enterprise.

A NEW VOLUME.-The Illustrated Phrenological Journal commences its forty-third volume with the present January number-which contains Rufus Choate, John Marshall, Sir Matthew Hale, John Bright, Flat-headed Indians, etc., with portraits. The Two Paths-eight portraits. Character in Shaking Hands, illustrated. Influence of Mind on Body. Love and Lovers. Foreseeing and Foreknowing. Ghosts and Prophets. Heads and Hats. Dress and Disease. Engineering as a Pursuit. New York City, with engraved view. Advice to a Student. The Wolf and the Lamb. The Lion and the Mouse. The Ass and his Driver. The Dog in the Manger, etc.; with upwards of 80 illustrations. A Pictorial double Number, 20 cents, or a year for \$2.00. Address Messrs. Fowler & Wells, 389 Broadway, N. Y.

For Sale.

Go to Tallmadge's book store and purchase the Atlantic Monthly and Harper's Magazine for January. Both are richly worth the reading.

A. J. Davis in St. Louis.

Mr. Davis is doing a great work for the cause of Spiritualism, and especially for the Children's Lyceum in St. Louis. The city papers notice his work and the proceedings of the Children's Lyceum very favorably. We quote the following :

"PROGRESSIVE SOCIABLE.—The members of the Children's Lyceum held a sociable at Verandah Hall, Monday night, December 25th, at which were present over two hundred children, ranging from four to sixteen years, most of them members of the Children's Progressive Lyceum, lately inaugurated in this city by Andrew Jackson Davis.

"The famous 'Banner March' was performed beautifully by the children, eliciting repeated rounds of applause from the spectators. After the march was over, the 'Queen of Beauty and Gifts' was led to the beautiful bower erected for her, the children formed in two lines lengthwise of the hall, and the veritable old Santa Claus made his appearance, borne down with his packs of presents, amid the shouts of the children and spectators. About one hundred and fifty packages of presents, neatly put up in white paper and inscribed with the donees' name, were placed upon the queen's table by the children loving, liberal old gent, and by her distributed as per inscription.

And feel the wondrous beauty of to-day;

which comprehendeth the lengthening sweep of immutable principles in the universe of matter and mind; and which, seeing beyond the material night of immaterial shadows, and beyond the enveloping clouds of a seemingiy engulphing fate, calmly planteth its feet upon the life-laws of the Divine intelligence, and steadily advanceth through "ways of pleasentnass," and walketh harmoniously in paths of peace."

Memory, at best, holds but the reflections of shadows. The spirit, which is the great immortal Man, is composed of the Me-essences of the perfect Soul, which, in common language, is called "God."

All true education, therefore, is unfoldment. The inner life unrolls, flower-like, beneath the sun of intellect. Inductively we begin with the mind of the young, begin with the physical senses, as the natural method of reaching and developing the inner life. Henceforth the method is deductive (i. e. intuitive and feminine) from the heart, outwardly. Both methods are finally harmonized, and thus the mind of youth is balanced-first, by the acquisition of knowledge inductively from without inwardly, which depends on memory for its permanency and value; and secondly, by the development of wisdom deductively from within, in accordance with the lifelaws of the Divine intelligence.

The Children's Progressive Lyceum is such an institution. Its methods are, primarily, in the realm of external and physical exercises and attractions. The attractiveness of a thing to a child consists in its physical properties and attributes. The sound of music, the color of bodies, the plumage of birds, the taste of fruit and other food, the smell of flowers. It would be folly to attempt to interest either children or adults in unbeautiful things. Dry, indeed, is the path of "learning" to most children. Consequently the world, all civilized society, is filled with persons of little book-knowledge-persons whose early years were spent in activities out of the schoolhouse-with "education neglected," simply because the schoolhouse, under the jurisdic-tion of the mechanical and arbitrary schoolmaster, was a place of unnatural continement to both mind and body, as dreadful to little children as is the temple of error to the angels of God.

The mind does not more need-does not more imperatively demand-education at first than the body. The body and its senses first call loudest for true education. The baby-heart is wiser than the "learned" college professor. It calls unto God in the midst of "the garden." The eternal Father and Mother whisper, saying : "Beloved ! the singing birds, the streams with their many voices, the trees of sweetest fruit, the flowers of finest fragrance; behold these, my child, and go forth out of the cradle and out of the house-go on the full run away from the steady step of thy father and mother; scamper from the schoolmaster who teacheth under the tree of evil; run, skip, sing, be as happy as thou art free in the fields of nature, which is boundlessly expanded in the universe without thee." Hearing and heeding this Divine voice, thousands of children "play truant" when sent to the wronglyconstituted school. They will deceive their "doting parents ;" will tell a big story to escape detection ; will play the hypocrite to perfection-all to obey the voice of God, which is stronger in the bone and blood of a child than is the fear of parents or the lash of the whipping professor of learning. Children will, like adults, go without asking, to places attractive to them, which may be most in accordance with their physical and sensuous necessities; and it is the climax of philosophical absurdity, as it is the stupidest exercise of parental authority, to set up barriers against the Divine law that impels to such a course. Instead of quarreling with your children for playing truant, better reconstruct your systems of education, and begin with the young as Nature begins with them-in the realm of the senses, with their bodies gradually reaching their affections and inmost life.

Congratulate yourselves, Spiritualists of St. Louis! Open your hearts to utterance of grateful thanks, because the inhabitants of the Summer Land have reached forth their strong arms to sustain you in the effort to inaugurate a more just, rational and attractive school for the culture and perfection of the young in your midst. The Child is progressive in every true sense of the word. It begins with the senses, and deepens inwardly to the soul. It begins with the perceptions of the head, and continues into the intuitions of the heart. It begins with amusement, and ends with the unfoldment of wisdom. It gains access to the dweller within the temple by kindly and beautiful offices, performed in love at the outmost vestibule of personal child-life. Badges with significant colors, corresponding to the color of the station target for each group, will be worn by each child. (All flowers, all birds, all precious stones, all visible things, have colors or badges significant of their places and purposes in nature.) The Lyceum children will learn to sing, before they begin to think, the ideas of progress. The plan is so truly simple, that "he who runs may read," and without constraint, all may acquire habits of order, the art of correct thinking, the freedom of truth, and make progress in whatsoever by Christl-anity and by good people generally is deemed wise,

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE .- Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$1, for medicine \$3. The money should accompany [15-tf orders.

DR. PERSONS, "THE HEALER."-We copy the following from the Milwaukee Daily News of November 16th :

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 following:

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, 1865, 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 carliest 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 hy Dr. Persons, could hear very well and after the second treatment her hearing was perfectly restored. R. G. SAWYER, 201 Spring St.

Milwaukce, 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, Wis. JOSEPHINE B. SMITH.

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

Marriages.

By marriage we mean the union of souls-the joining of two life-streams for a stronger, diviner flow to the eternal sea.

Mrs. Susie A. Hutchinson will speak in Stafford Springs, Conn., during December. Address as above, or 39 Grape St., Syracuse, N. Y.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susie M. Johnson will speak in Haverhill, Mass., during January

Miss Sophia Kendrick, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address Lobunon, N. H.

George F. Kittridge, will answer calls to attend public circles and lecture on Enudays, in Northern Michigan. Address. Grand Rapids, box 692.

Mrs. E. K. Ladd, No. 140 Court street, Boston, Mass., will answer calls to lecture.

Dr. B. M. Lawrence will answer calls to lecture. Address. 12 Lincoln street, Boston, Mass.

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 tran :espeaker. 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 Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

L. Judd Pardee. Address care Thomas Rathbone, box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. J. M. Peebles, Battle Creek, 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 Falls, 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 heat 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 an-

awer calls to lecture.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind. Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, VL, 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, tranco 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. Permanent address, South Exeter, Mc.

H. B. Storer, Brooklyn, N. Y.

Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

Elijah R. Swackhammer will answer calls to lecture on Communitary Life, the Commonwealth of the New Dispensation. Spiritualism, and kindred subjects. Address, 97 Wainar street, Newark, N. J.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, Normal Speaker, will lecture in Charlestown, 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 el Banner of Light office.

Mrs. M. S. Townsend will speak in Worcester, Feb. 15 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., dering April.

Hudson Tuttle, Berlin Heights, Ohio.

F. L. Wadsworth lectures in Stargie, Mich., Sunday mere-ing and evening, until further notice. Address accordingly.

Mrs. Lois Waisbrooker may be addressed at Liverpool. 0. E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Milwaukee, Was, through January. Applications for week evenings and unear start Sundays for the rest of the winter and spring will be responded to. Apply immediately.

Mrs. Alcinda Wilhelm, N. D., would notify the friends of

Invalids will be glad to know that Dr. Bryant has taken rooms in Chicago, where he will heal "all manner of discases." The rooms are at No. 153 Dearborn street, nearly opposite the Post Office. Mr. Buck, Dr. Bryant's secretary is now fitting and furnishing preparatory to the Doctor's arrival. A woman has been engaged who will take charge of ladies and children who may need assistance. Dr. Bryant is too well and widely known to need commendation from us. Suffering thousands have been restored to health by his healing hands.

+0+ "Cassie and her llero,"

Is the title of a story written by Fanchon, for our children. We commence the publication of it in our next number.

"Mr. Davis was remembered among the other children, and received from old Santa Claus a very handsome watch chain valued at \$50.

"After this gay scene was over, refreshments were served and dancing commenced and was continued until a late hour, the older misses and young gents remaining to enjoy this fascinating feast of the feet, and the little shavers going home. It was a very successful and fine affair, and never did children more thoroughly enjoy themselves than

upon this occasion. "During the evening a lady medium sang a very beautiful song, claimed to have been given under spirit inspiration. The instrument was a wretched affair, and did not at all do credit to the lady's sweet voice and fine execution."

At Port, Olinton, Lake county, Illinois, December 25th, at the residence of the bride's mother, by Rev. Samuel Hair, Mr. HENRY T. CARSON and Miss JENNIE WICKHAM, both of Chicago.

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. Q. Box 3521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Roy. Adin Ballou, Hopedale, Mass.

C. C. Blake, of New York City, will answer calls to becture in different parts of the West upon Greetan and Roman Spiri-tualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., lows.

Mrs. R. A. Blim, of Springfield, Mass., will speak in Wotcenter, Muss., Jan. 7 and 14; in Haverbill during March. Address accordingly.

cotern Illinois, Southern leven, and Northern W she can be addressed, care of Jas. Thompson, Box 138, Davesport, lows, until further notice.

Mrs. Mary J. Wilcoxson, Hammonton, Atlantic Co., N. J.

Mrs. N. J. Willin, trance spisaker, Boston, Mass.

Dr. F. L. H. and Love M. Willis. Address, 182 West Lik. street, New York.

Mrs. Mary M. Wood will speak in Werenster during March. Will answer calls to besture in New England up to that time. Address as above.

Elijah Woodworth, Inspirational Speaker. Address, Leelle, Incham Co., Mich.

Mrs. K. M. Wolcott is engrand to speak half the time in Danky, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above, or Rochester, Vermont.

Renry C. Wright will answer calls to locture. Address Bels Marsh, Buston

Solah Van Nokle, Maple Rapids, Mich., will answer calls to rectory in that vicinity.

Mrs. Frances T. Young tranco speaking medium, No. 19 Avva place, Boston, Mass.

RELIGIO - PHILOSOPHICAL JOURNAL.

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.

A well-developed tranco medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

DECEMBER 28.

INVOCATION.

Upon the face of all nature we see ascribed unto Theo 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 ; but we would continue to do Thy will. We would ever praise and bless Thee. We would call every child to praise Thee continually. We would not ask them to praise Thee in vocal utterances alone, but with that earnest, sincere prayer, that constitutes all the actions of our everyday life. We realize Thy existence in every day's experience. We realize Thy blessings in the various unfoldments of the material plane. We recognize Thee as the perfecting and all pervading apirit, and the embodiment of all goodness-the bright and shining light that will eventually guide us to that pure and exalted condition so that we may be enabled to see Thee in every existing form of life. We praise Thee for Thy goodness. We praise Thee for Thy kind and loving presence. We praise Thee for the power Thou hast given us by which we are enabled to look beyond all cares and vexations to that time when peace and harmony shall reign throughout the material as well as the spiritual plane of life. Our Father, we would not ask Thy special blessing, for we realize that Thou art over present with us, and that as we aspire to know more and more of Thee, and look unto Thee in wisdom and truth, that our aspirations will not be in vain. May we ever continue to praise Theo. And may we ever be enabled to look upon Thee as the giver of all things. May that light ever illuminate our understanding, and enable us to look upon Thee as Thou art-an ever-existing principle. May all feel that to praise Thee is to live up to the highest lights they have within them. And as Thou hast given them that light which will be acceptable unto Thee, the immutable and divine principle, may we ever praise Thee, and that, too, without cessation. May we realize that Thy spirit permeates and pervades all things; and with the assurance of Thy divine presence, we will adore and thank Thee, our Father.

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. Yet for the benefit of our friend who now asks the question, we will speak a little more fully and to the point.

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. That fact you experience in your everyday life if you are a close observer.

Q. Are the wards of guardian spirits always present to the view of the guardian spirit?

A. I cannot speak from experience. I am not the gnardian spirit of any individual-that is not my work. I like children well enough, but I don't like them sufficiently well to be looking after them all the time. It would not be pleasant for me to witness all the pain incident to their lives. I have other work for which I am better adapted. I believe that every father and mother should look after their own children.

Q. Does every one follow that which is most agreeable to them?

A. Yes, sir. That is one of the beauties of the spiritual plane of existence. Individuals follow that desire for which they are best adapted.

Q. Can spirits recognize their progenitors farther back in spirit life than they could in earth life. If so, how many generations?

A. I cannot say to what extent they might be traced back. Yet if an individual had a desire for that knowledge, and set himself at work to attain it, no doubt he could ascertain. Were he adapted to and felt a desire to know, he would be enabled to flud out. I don't think there would be any great happiness in going back and finding that out. May be that fellow wants to know who his great grandfather was. So he propounds that question.

QUESTIONS BY A GENTLEMAN PRESENT.

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 : but if the minds present are fixed, upon a particular manner in which they wish the spirits to control the medium, that very concentration of thought will render conditions unfavorable for the manifestation most anxiously desired. The necessary conditions for spirits to approach and manifest themselves are subject to a law, and they can only do so in accordance with that law. That condition is a negative or passive one-consequently an anxiety on the part of the circle would render the conditions so positive that spirits could not come into that circle to perform what was most desired.

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, but if you have one individual who is positive enough to keep perfect order, his influence will render it impossible for spirits to do that which they are most desired to. It is impossible to restrict the desire of any person, only by a diversion of the mind, or by some pleasantry, into another direction. If some one should attempt to engross the attention at a specified time for physical manifestations, all minds would then be directed to that individual, and all would be so positive in that direction that no manifestation would occur in the direction desired.

endeavor to manifest myself to you, through whatever medium you may visit for that purpose. I know you feel delicate and sensitive about talking with every one upon this subject-I know that your motives are good, yet there are many who would not look upon them in that way. For that reason, I will not speak of many things here, but will wait until a future time, when you can be present and listen to me.

William, I am told by many here that Henrietta will soon be with me; and if it is so, grieve not for her, but rather reloice that I have one of them with me here. I have to be brief from the fact that the medlum has already been under spirit control so long. If you will be kind enough to send a paper containing this to Marian Bates, Rockport, Ohio, my husband will see it.

My name is Amelia Bates. Marian is my husband's sister. I have been in the spirit world one year next March. I was twenty-four years of age the November before my decease. I thank you for your kindness.

MILO N. MILLER.

I suppose it is impossible for me to communicate with the same case and freedom that I would through my own material organism. Be that as it may, I shall improve this opportunity, and speak to the best of my ability-hoping to be identified by my friends. I have a mother, two brothers and one sister in Lowell, Massachusetts. It is to them I desire to send this message. I would inform them of my condition immediately after leaving the material plane. I would also inform them of my present condition. I wish to tell them of many things which are in store for them, yet I do not feel at liberty to give everything that I know. I will try to speak so that they will know it is Milo N. Miller. I hear people talk of happiness, and such perfect happiness, after leaving earth. Well, I have not found it. I find a world of unfoldment and anxiety, and if I may say so, cares. I find that death does not deprive me of that care and anxiety that I had for others. I had a very strong sympathetic nature, and it would be impossible for death to so change my spirit as to rob me of those feelings. 1 consider them the highest and noblest of my nature. I hardly know what would be best for me to say to you. But there is one thing that I do know, and that is, that I shall feel much better after addressing my folks than I did before. It is five years since I left my friends upon earth, and during the whole of that time my desire has been strong to manifest myself to them in a way that would be acceptable. It is exceedingly hard for me to commune with them, knowing their present state of feelings, yet I feel it is my duty, and believing so, I can go on until my work is done. Now I would say to you one and all, that I feel and know your anxiety, and understand something of the future life to which you all are tending. And I say to you, lay aside your prejudice and be open to conviction. Don't think more of the opinions of others than you do of your own, and your dear friends and relatives. It is hard to talk when we know that it will not be duly appreciated. Yet we look shead and see that they will become convinced of the facts, and will be ready to listen and give us a proper hearing. 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. Thirty-two years only had rolled a way when I was called honce. That dreaded disease, consumption, was what hurried me away from orth. It was partly hereditary and partly in consequence of my own carelessness. Regrets will avail me nothing, so I will not feel them, but endeavor to make the best of what I have. My mother's name is Mrs. Elizabeth Miller. I do not know as I have anything further to say. Perhaps it would be well that I should give some other names. I have a brother twenty-three years of age-his name is William. I see that he will stand out more in regard to the truth of this than any of the others. Yet when he becomes satisfied of its truth, he will be the most outspoken-the firmest in standing up for it. In time I think they will give me an opportunity to approach them. I bid you good morning.

talk to her own folks only. When they give me a chance to come again, they may expect her to be on hand. She is in good spirits. She used to come to our house a great deal. We thought much of her. She wants me to remember her kindly to all. There is an inquiry in their minds in regard to Joshua Billings. He went into the army; they don't know what regiment-whether he is dead, or what has become of him-his own folks don't know. He is here, whether he is dead or not. I rather guess that he is to them. Joshua is not as wild as he used to be. He has had some experience, and it has done him good. I think after awhile he will send word to his folks, and tell them how he happened to die. Then they will feel better ; he ought to tell them any way. He says now, it would be of no use, they would not believe it was him. But I think it best to do so now-we shall be doing our part if we send the letters. Joshua is twenty. five years old. We are both from the same placethe city of Rochester.

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. When you have to use another organism it is rather difficult to say exactly what you wish to. I have tried five times to get possession of this medium, and was obliged to give up. I shall now remain and inform my friends that I can come, and if they want me to come, all they have to do is to give me an opportunity. Rhode Island was my home. She that was my wife is not my wife now, because she has married again. It is not so much to her as to my children that I wish to talk. I never believed in the teachings of theology, and hardly in the Bible, which contained many things that everybody knew were lies; and I thought if they would lie about one thing they would about another. I want to instruct my children to take Nature for their Bible and God as they find him in Nature, for their guide. I want them to know that this is no fiction-no fancy. It is true-it is myself that is speaking. I wish I could bring them to a realization of what a struggle or exercise of willpower I have to go through, in order to give them this message-then they would appreciate it. I left them not much property. I never had any left to me, and as money is something you cannot take with you, I think it is of but little use, except to make us comfortable on earth. It would be better to lay up something that will be of use on this side than to lay up something on their side. I have four children-three girls and one boy. The boy and one girl partake very much of my temperament. The two girls are more like their mother. They worship as others worship-not so much that they feel it to be right, as because others do, and of course it must be right. My friends-not my childrenbut my acquaintances, often used to say that I was getting to be an infidel. The fact was I could not find anything in the book to prove the immortality of the soul-nothing to convince me that there was a future. I found nothing in nature that convinced me of eternal life. I always told my friends that if it was in accordance with the laws of nature that we should have a future existence, then I believed there would be a way provided by which our friends should live in the future and manifest themselves so that we might know it for a certainty. I will not say anything in regard to my wife, only that I wish her happiness-I wish her well. I think she realizes that her condition was better before she was married the second time. My children are just the right age to need the attention of an observing and kind mother and a strict father; not one who would be unkind, but yet firm. It is impossible for them to realize my presence, but I would like to tell them many things-then I shall feel that I have done my duty.

JANUARY 6, 1866.

hours has tended to your happiness?] Why, yes.

[May'it not be safe to conclude that your continued

experiences will ultimate in a high state of enjoy. ment or happiness on the same principle? If a little can be accomplished in so short a time, may not much be accomplished in many years ?] True, A few minutes ago you asked me if I did not feel that I was committing murder, just as much as if I had taken the life of another. Now I think if bave benefited my condition by that act I am glad that I have done it. I had a right to do it, because it was my own individual life that I took. It was myself that had the determination and will to change my condition, and I had the sole right; in you certainly cannot have the right to accuse ma of murder. I simply changed my condition. Know, ing, believing and realizing fully that it was myorig and that I could not find a worse condition, f think I had a perfect right to do as I did. If you hold that all my suffering is part of my experiences and necessary, then why do you talk of murde, and brand me with the name of a self-murderer, or with doing that which I ought not to do? [You mistake me. I did not intend to brand you as a muderer or suicide, but I do say, yet not with reproach that I can see no difference, so far as right is con. cerned, whether it was your own life or the life ... another individual that you took.] I think I under stood you right when you spoke of my right to take my life. I answered that I had a right because my life was my own. If any body has a perfect right I think it is his privilege to do that which he thinks best. All such persons as think I am in her suffering torments, I would inform that I am not suffering a quarter, no not an eighteenth part u much as I did before I left earth. To such a would inquire if I am happy, what I am doing and if I am sorry that I killed myself, I would say that I am comparatively happy-do not regret that t killed myself, and am trying to let my best sympathies go out towards them. [On approaching the medium to-day did that same lassitude come upon you?] No. Last night as I came nearer and nearer it seemed to me that I was not welcome. I thought so and I felt so. I did not feel at the time that I was going to impart that feeling to the medium. However much I would injure myself ! would never injure another. I would not injure another with my presence. [About how long was it after you approached this medium with a design to control her, before you could do so ?] I think a few hours. [Did you hear the conversation in reference to your influence upon the medium ?] [did. It was said by the seeing medium that I was a tall, dark man. [Was it a correct description?] Tes. but there was one thing she did not see, and I am glad. [What was it?] I do not choose to tell. [Did you realize the lassitude and sickness of the medium ?] No, I did not realize that she experienced any pain. They told me that I might approach and give whatever I desired. If there was anything wrong I expected them to tell me. Bu: it seemed to me that the very mention of anything not quite right would have killed me. [After yes finally got control of the medium did you have all those unpleasant feelings that you had at the time you committed suicide ?] The only unpleasant feelings that I experienced were that I was not welcome. [We were glad to have you control, because you can give light upon this subject; un doubtedly it will be well for your happiness to come again.] My condition is better than it was previous to my death. My surroundings are better. I cannot say that I believe that my past earthly experiences were necessary. I have been in spirit life seven months. I am glad that I took possess ion of this medium, because I find that there are kind sympathetic hearts upon earth which go ou: toward me, even though I have passed away by an act of my own; in a disgraceful manner, according to the statement and ideas of many. I neveexpected so much as this. I do not say that it is best for others to hurry themselves out of the world, but I say that it was best for me. That is the reason why I said I did it, and would do :: again. You have not yet said that it was wrong to take your own life, but I felt that that would be your feelings-hence I said that I did it and I would do it again. I thank you one and all for the kind. ness manifested towards me this morning. [] what do you attribute your improved condition ! Chance. [Do you find any one who is retrogudinin the spirit land ?] Perhaps if I had the various experiences of many individuals, I might answe that question. I find that many look upon me with horror ; still there are a few who look me me with love and sympathy. Inasmuch as my earth life was full of sorrow and pain, I am nor comparatively happy. I shudder lest I shall aran change, and woe and bitterness become my portat When I reflect upon the first, second and third cm ditions of individuals, and feel that such condition are governed by God, a wise, intelligent, kind and loving being, caring alike for the interests of even one, then I can look ahead and see happiness; bu inasmuch as it is impossible for me to see the sorrow is the work of a loving and supreme ben I cannot realize that he has an existence in an thing. Hence I say that I believe all to be chan-By chance you accumulate property. Then may are considered respectable, no matter if your the lowest being mentally in the scale of human If one has property they are met with kindnesall. On the other hand, if one has nothing, the all turn the cold shoulder. People don't rash f ward and inquire after his condition and circus stances. Many, many an individual will best 2" witness that by chance all things come show cannot say that I believe that there is a Being its governs, moves and provides all things. La > thank you again for your kindness, and hit :good morning.

I feel that it is not so much for this questioner as it is for the advantage of others that the question is esked. Tell him that I feel that I am correct. I was about to speak of the laws of attraction and repulsion. When they are more fully understood individuals will then readily comprehend what constitutes spirit guardianship.

Q. Since all truths and principles are to be found in the spiritual kingdom, where is the wisdom of bringing them to earth, and giving them a material covering?

A. It is necessary that these high and noble truths should be brought into the material world so that you may take cognizance of them, and prove them. Spirits you can never see, but the covering of spirits you can see. I was here last night, and I laughed outright to hear the people say that the manifestations you received were so wonderful, so grand. They cannot see thunder, but they do not consider that very wonderful. They heard the noise of the pencil on the slate, but they did not see the spirit who was writing-they saw the writing after it was done. It is very satisfying to witness the effects. You cannot see the wind when it blows your fences down, but you are perfectly satisfied that it is no delusion when you are obliged to set them up again; you are convinced then that you have not been psychologised and deluded by the wind spirit. Many people don't believe in their own senses-think that they are psychologised all the time. I wonder who it is that psychologises them? May the Lord bless psychology and all those who are susceptible to it.

Q. Will you give us your opinion upon what is termed the dotage of old people?

A. That is a kind of an old grandmother and grandfather idea.

Q. Are there spirits that have power sufficient to shield us from all physical danger, though not permitted to use that power at all times, lest by it they withhold from us needed experience?

A. It is not strictly necessary that persons should suffer many times. It is, however, necessary for their development that they should suffer what they many times do pass through. It is because they do not understand the laws by which they are governed, and such suffering does not give them a more perfect understanding of those laws. In many cases there are instances where they gain knowledge, and again there are many in which they are not benefited by such knowledge. Take for instance, sickness and suffering in infancy. Can you conceive wherein it benefits the spirit of a child to suffer physically? Neither is it in the power of the guardian to shield it from suffering. When you speak of suffering, you must not speak of children of a larger growth altogether. The guardianship is over infancy from the first.

Q. Do not the sufferings of infants illustrate that upon that subject, and in that way, we are better prepared to provide against the sufferings of others; and in this manner are not such sufferings beneficial to the world?

A. You, my friend, are not speaking of suffering for the benefit of the whole human race. You are speaking of suffering for the benefit of the individual alone. We cannot perceive that one person should suffer for the benefit of another. Neither would it be justice on the part of a guardian to allow such suffering.

Q. Would we have sympathy for others had we

Q. Do spirits who departed this life in a state of intoxication return to inhale the fumes of alcohol on carth?

A. I think that would be a very poor consolation. It would be like inhaling the odors of cooking as a means of allaying one's hunger.

Q. A gentleman yesterday told me he thought he was influenced by such a spirit. Could it be so?

A. It is absurd. The idea has become prevalent from the notion of "evil spirits." It is all an absurdity. There are no evil spirits. Spirits act from motives-not for the purpose of doing evil acts, but because they imagine they are going to be happier for it. Such persons are ignorant of what is for their real good, whether they are inhabitants of the spirit world or yet dwelling on the material plane. Such persons are mistaken as to what is for their good, but they are as susceptible of good instruction as you are, and as ready to receive it.

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. It shall be my duty to promulgate an entirely different doctrine to the world. The idea is an outgrowth of old theology. Those who devised the idea of a devil, to make a pack horse for their absurd acts, are often ready to place what they call evil spirits in his place. The doctrines of a devil and evil spirits are equally absurd, and both unworthy of true philosophers. They are consistent with the teachings of theologians but unworthy of Spiritualists, who think for themselves, and generally discard the dogmas of the church; but they will get over these fallacies as they reason upon the subject.

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. I know his intentions are good in the course he is pursuing in regard to our children, but as their mother I can see very differently. Their future

happiness depends upon their instruction in youth; and to be properly taught they must receive the kind and loving care of parents. If not parents by birth, parents by adoption-those who will feel that the interests of the children are their own.

I can address myself to William, I suppose? [As you please.] You feel that I am happy, and that it is in accordance with God's will that I should be taken from you and my dear little ones. Be that as it may, my happiness depends upon the care of those children, who are a part of my very soul. I cannot see any one that will bestow that care on them I would like them to receive, but you, my dear husband; knowing that you would always listen to my advice, and accounted my judgment good in regard to the welfare of our little ones, I feel it my duty to tell you what I think it best you should do with them. I do not wish to dictate to you in any way, but when you make a decision with reference to their interests, do not be governed by an outside influence. When I look back and see your deep sorrow at our separation, I know that you will do that which is for the best, when you think of me and know that I am near you and our children. And when you realize that their suffering is mine, you will be more cautious in the selection of those who are to take charge of them. I believed in a God, William, and I have the same confidence in him still. I thank him, too, for this privilege of communicating to you in regard to the future happiness of those that are near and dear to us both. I know that you will desire a farther interview pathy, would inquire and give the child whatever it with me. As I am with you at all times, I will

NELSON KNOWLTON.

Well, now, I do not see the need of putting on such a long face as that mun did. The way to go to work, is to get people in a good humor. I wish you would give me a small bit of paper, or something. I like to finger and pick something while I am talking. [A bit of paper was given.] Thank you. I used to live in a city. [The Court House bell commenced striking.] Is that bell sounding for fire? [No.] It is no use finding fault about dying, for when your time comes you have got to go. That man thought his death was not in accordance with God's law or will. I think I died just in the right time to have a good time. I believe I had a great deal rather be where it is pleasant and genial, not so frigid and frozen as it is here. I am not going to stop a very long time-just long enough to tell my folks that I am all right, and they are all right, but they will be righter when they come here. I would not complain of God after he had done so much for me. I think He took me out of a troublesome world just about the right time. But it is a question in my mind whether He takes people into the spirit land to remove them from sorrow. I incline to the opinion that He gives no thought upon that point.

I have come to the conclusion that if we want to drink from a certain spring, we must take our cups and go to it-it is no use to stand back and ask the spring to come to us. Say to my folks that I am all right-just perfectly all right. I meet a good many here that I did not expect to see. I had supposed, from the way they lived on earth, that they could not come into such a beautiful place. Still there are a good many clouds in this summer land. It is called summer land, because it is so pleasant. Many people enjoy the summer best. On the whole, I think it is the pleasantest. Inasmuch as this is a beautiful clime, it is appropriately named the summer land. If people want to find fault, and all that sort of thing, they will have a good chance, even here. Each one has an interior work to do ere he will advance. I have no particular advice to give my friends. They are doing just about as well as they can. Matters would be no better had I remained. I should like to have them understand about Spiritualism. It would be pleasant for the if they would give us a hearing occasionally, but then if they won't do it. I suppose we can get along. 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. I have not a word to say in regard to my dying, as I am contented where I am. It is all right. There is a cousin of mine here, who died about three years before I did. It is my mother's sister's daughter. She is anxious to talk, and yet she feels a delicacy about doing so when everybody will see the newspaper. She wishes to

F. W. BLAISDELL.

Sin :-- I feel better than I did at your scance last night. I do blame myself, and then again I do not blame myself, because I had passed through so many trying and severe ordeals that I have cursed the God who gave me existence. If God gave me the power of destroying my earthly existence, and the spirit to despise my experiences and surroundings, then he should not blame me because I committed suicide.

I did it and would again. Oh, there is so much heartlessness and cold feeling manifested towards one another ! Why, it is enough to make a sensitive soul long to leave the earth, even if it has no future life. I felt last night as though I was not wanted. Perhaps it is the feeling that I carry with me. I felt as though you would, had you spoken your honest conviction, have bidden me go away and remain until I was farther developed, and understood better the laws by which you are governed. That was why I told you that it was useless for you to attempt to "pull the wool over my eyes." [Ans.-I did feel so, and I was sincere in what I said to you. I deeply sympathize with you and realize your condition.] Thank you. I do not believe there is a God. [Don't you believe in an Infinite Spirit which permeates and controls all things by certain principles which are denominated laws? No, I do not believe in that either. I believe that it is all chance-a world of chance. If you happen to be successful and accumulate wealth you will have plenty of friends; there will be any number of individuals ready to bow and be at your service. 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. It is all luck and chance. By chance you are brought into this world and by chance you go out of it. Where is the difference? You wait for disease to take you out. I did not choose to wait and suffer from disease. Had I not a right to do that? [Is it not as much murder as it would be to take the life of any other individual.] No, because you make use of that which is your own. I took myself out of the trouble and that was what I wanted to do. [Did you expect to continue to live after you had committed suicide ?] I knew I could not find a worse place. The greatest, deepest and most horrible hell that you could have pictured would not have deterred me from commiting the deed. [I think that your suffering had its origin within your own being, instead of in your surroundings, did it not.] If it did then I surely had a right to commit suicide. Had any one a right to give me those conditions or that organism which would induce such sufferings? [According to our conception of such matters, your experience, however painful it may have been, will enter into your growth and you will find yourself more perfectly unfolded upon entering the spirit world.] Sir, I do not think it was right for me to suffer as I did. It will be time enough for me to assent to your remarks when I see the end. Non say you feel better than you did last night-why are you better ?] Because what you said to me was sincere. [Then your experience within the last twelve

HENRY.

Well, that fellow has got done. I gave the boost to lift him up and he has gone up one to: of stairs. I will boost him whenever I can an then I will say to him come up, come up i !! want to see something nice. It is no use told : him that he has done wrong ; give him a book #. send him along. It is a wonder that man did > swear some, and say by God we live and by God " move and by God we have our being. Now ld > talk something more about that dotage. Sr. said it was an old grandmother and grandfailed notion. I guess you cannot confine it to old 47 alone, because there are individuals so constituied that they manifest such traits during the whole their lives. Still it is commonly supposed to be incident to old age. Old people, because they have passed through many changes, feel that they mul of necessily know that which is for the best, al only for themselves but for others. Well, it is not strange if you consider a little. Their vital force are withdrawn from the external manifestations. The spirit is unable to manifest itself.

not ourselves first suffered?

A. Most certainly we would. We see it manifested in little children. They manifest sympathy without first enduring suffering themselves.

Q. Do persons in affluent circumstances sympathise with the poor and distressed like those who have been poor and distressed themselves?

A. Not in the same degree. No, you will find some who have always had at their command everything that this world can give, who do all in their power to relieve suffering. For instance, you will see the palace of the high, I won't say noble, but I will say rich man. The inmates, some part of them, would drive the poor child who was suffering, from their door with a curse, because their sympathy is not much developed. Another, with larger sym-

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

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RELIGIO-PHILOSOPHICAL JOURNAL.

The Pass of the Slerra.

BY J. R. WRITTIER. All night above their rocky had They now the stars march slow ; The wild Sierra overhead, The desert's death below.

The Indian from his lodge of bark, The gray bear from his don, Beyond their camp-fire's wall of dark. Glared on the mountain men.

Still upward turned, with anxious strain, Their leader's sleeploss eye, Where splinters of the mountain chain Stood black against the sky.

The night waned slow ; at last, a glow, A gleam of sudden fire, Shot up behind the walls of snow, And tipped each icy spire.

"Up, men 1" he cried, "yon rocky cone, To-day, please God, we'll pass, And look from Witter's frozen throne On Summer's flowers and grass!"

They set their faces to the blast, They trod th' eternal snow, And faint, worn, bleeding, hailed at last The promised land below.

Behind, they saw the snow-cloud tossed By many an icy born ; Before, warm vallies, wood-embossed. And green with vines and corn.

They left the Winter at their backs To flup his baffled wing, And downward, with the cataracts, Leaped to the lap of Spring.

Strong leader of that mountain band, Another task remains. To break from Slavery's desert land A path to Freedom's plains.

The winds are wild, the way is drear, Yet, flashing through the night, Lol icy ridge and rocky spear Blaze out in morning light!

BEMARKABLE CURE. - Mr. A. J. Wickiser, an old resident of this county, called on us in our office on Tuesday afternoon and informed us that his wife who has been unable to walk or even sit up much of the time for the last eighteen months, being afflic ted as was supposed with rheumatism, was operated upon on Friday last, by Dr. A. J. Higgins, and that the is now able to walk quite well without assistance. Previous to her being taken to Dr. H., she was unable to raise her hands to her head, which has been the case for many months past, but can now do so with ease and without pain ; in fact, that she can use her arms nearly as well as she ever could.

Mr. Wickiser was very much elated with the benefit his wife had received from Dr. Higgins' treatment, and thought there was no doubt but she would soon be thoroughly restored to sound health. Dr. Higgins has been at the Edwards House for over a week past, and during that time, we are informed, he has been visited by persons afflicted with various diseases which are generally considered incurable, most of whom he has benefited by his treatment, and some relieved altogether. Among other cases he has cured was one of a lady afflicted with goitre, and another of a man afflicted with slammering.

Since the above was in type, Rev. Mr. Logan. father of Sheriff Logan, called upon us and informed us that he has been afflicted by that troublesome and painful disease generally known as diabetes, for al years past, and that Dr. Higgins has operated upon him for it several times within the past week, and is confident he has been greatly benefited thereby. He thinks there is no doubt of Dr. Higgins' ability to remove the disease entirely in a short time. Mr. Logan is Si years of age, or about that, we believe.

pay 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

enterribed or contributed, and pay the same over to the Treasnrer immediately, taking his receipt therefor.

Ter immediately, taking his receipt theretor. It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such dutics as the law, under which this Society is organized, requires.

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

THE EXECUTIVE BOARD AND THEIR DUTIVE.

The President, Vice President and Olerk shall form an Execufive 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 shull spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lec-turers Certificates which shall endow them with followship 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 Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form :

CERTIFICATE.

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

and as such authorize	regular Minister of to solemnize marria	the Gospel."
dance with law. Given under our hands at of A. D. 18	, this	day
PRESIDEN	Executive of the	

CLERK) Religio-Philosophical Society. OF MEMBERSHIP.

" We hold these truths to be self-enident," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic 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 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 over be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature 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-morrow. 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 exter-nal surroundings; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are Intermediate between those angelic beings of expanded intel 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 sphere of existence; and that, as the Angelic 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 grade, 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 encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

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Bishop Prideau worked in the kitchen at Excter College, Oxford.

Whitfield was the son of an innkceper at Gloucester.

Circular.

To the Spiritualists and Friends of Progress everywhere:

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 necessary 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 INDIVIDUAL RIGHTS.

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.

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PLAN	RECOMMENDED-RELIGIO-PHILO-	F
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14	ARTICLES OF ASSOCIATION.	F
1	DECLARATION.	-

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

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 donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society-but never by taxation of its members.

LEGISLATIVE POWERS.

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

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 provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18- and until their successors are duly o ected and enter upon the duties of their several offices, viz.

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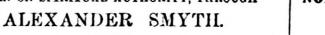
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Our Children.

"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 hand of death will break it From its weak stem of life, and it shall lose All power to charm ; but if that lovely flower li power to ched one pleasure, or subdued one pain, O who shall say that it has lived in vain ?"

The second second

From the New York Independent. A STORY FOR THE BOYS.

BY DEANE WALLACE.

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 nume 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 magic letters but meant something, something to be proud of too : Claudius, that was for his father ; 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 as 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 it chafed him-for boys are seldom troubled with a great regard for pet prejudices.

"Who believes in a long name? I don't," cried Bob Curtis, the wit of the school. "Why, Bumper, If you'd boil 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, sallow 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."

But it made no difference what they called him ; he still strutted when he walked, he still held his head in a very lofty way, and put his white hands in his pockets, and stood aloof from the common fun.

He felt very firm in the belief that he was not made of ordinary elay. Common people, no doubt, were made of dust; but, probably, there was a very precious lump, with nice gold dust in it, and his ancostors were made of that.

He certainly lived in a grand house-and he was proud of that. His father drove splendid horses, and his mother wore diamonds-and he was proud of that. He wore fine clothes himself, and carried a gold watch. It was something to parade that watch out before the boys who had none; in fact, It was one of the things that made life worth while. Another thing he enjoyed was talking about his father's money. He was the richest man in town. and Claude had plenty of spending money-he liked to jingle it in his pockets; for it was a long time ago, when the country was new, and money jingled in those days. It has lost its voice now, and the notes in our pockets-or out of them, alas !-- are not silvery notes ; but they were then. So young Bumpor rattled his dimes, and quarters and halves, and could have made noise enough for quite a concert, only the boys had no taste for the music, and did not encourage it.

He was bright at lessons, too. He had a quick mind, and had been well drilled, so he stood fair in class, and did not have to work much for what he learned. He was proud of this, too. He liked to pretend that lessons were of no account to him, and e looked down with great scorn on plodders who worked hard. He was proud of his looks, too. No one would have taken him as a type of vigorous boyhood ; but still he had a high-bred air, that he prized very much, and his mother regarded fondly and cultivated most assiduously. As if boys needed any airs! That is the last thing they do need. They need good, honest principles ; they need as many right ideas as they can accommodate in their heads; they need brave, cheerful, loving hearts; they need steadfastness of purpose in what they undertake ; they need always to have the fear of God rather than the fear of man before their eyes. This is what they need. And if you have these, boys, and enough vitality to keep them all working together for good in the life you are building up, you will have a grand life to look back upon when it is all over. But don't try to put on airs; they are not at all necessary to your well-being, here or elsewhere. Mrs. Bumper did not think so, though. People and things that had an air were her delight. No wonder she was satisfied with herself-she had little elso. It was a great deal her fault that her son was just such a boy as he was. She wanted him proud, and had commenced his training as early as possible. She allowed him to domineer over the servants, and never permitted his will to be crossed, for fear of breaking his spirit, he was so high-strung-all the Willoughbys were. I do not think it occurred to the lady that the course she pursued might end in his being strung even higher than any of the defunct Willoughbys had been. For it looked quite possible that this system of indulgence would develop a character ungovernable, domineering, lawless, and selfish onough for any crime. Because this nourishing one's pride is like keeping a great, hungry, in-satiable giant shut up in one of the rooms of your house. It takes so much to feed him, he cats up all the pleasant things of life, and then calls for more; he makes great eyes at you and threatens you, and you wish you dared turn him out of the house; but you don't ; you go on, and sacrifice happiness, and perhaps truth and integrity, in a vain attempt to keep him quiet and good natured ; but he won't be quiet and good natured. It isn't in him ; he growls, and threatens, and keeps you in fear all the days of your life; and when you die, it is quite likely he goes to your funeral, if it is at all a grand funeral.

"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 ?" me.

"Why, I mean just what I say. You've given that Curtis full swing over there, and he is taking 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 meck 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 hired a man, it would be to do my work, not to spend my money; though, of course, you will do just as you want to." "I certainly shall do just as I want to," returned

his father, loftly. "You could not give me another plece of advice I should be at all likely to follow." Claude saw that he had gone too far, so he went on in a conciliatory way.

"I did not mean anything disrespectful, father; only, you are away from home so much, I did not know that you had noticed how things are going. Maybe John Curtis is honest enough. 1 presume he is-if he would only keep sober.

"You don't mean he drinks! Did you over see him ?"

" Yes, sir, I have," Claude answered alond ; and

then added to himself, "water, by the gallon." "That's very odd; I supposed him one of the steadlest men I had. I have placed great confidence in him. Well, maybe he triffes a little-many of them do. But Chaude, you never saw him drunk, so he was not responsible-did you?"

"Well, I don't know what you call it ; but I've seen him very far from sober; though that's when he laughs," said the boy, speaking the first part of the sentence to his father, and the last to some internal organ that had usurped the place of his conscience. 'That is news to me. I must look into it. The

property is too valuable to be in bad hands."

Nothing more was said at the time, but Claude know very well that everything would turn out as he had hoped. "I've fixed you," he muttered, the next time he saw Bob Curtis; " and I did not tell any lies either. The old man does drink-water: and he is not sober-when he laughs. It takes me to get round the Ten Commandments;" and young Bumper admired himself even more than ever.

In the course of time, Mr. Curtis was discharged from the position he had so long held at the mill. Mr. Bumper did not condescend to make any explanations-only said that he "wished to put another man in the place, and in fact, would not require his services in any capacity." It was a cruel blow to the man. What could he do? It was a manufacturing village, and Mr. Bumper had control of much of the business of the town ; moreover the season was dull. It was as much as the proprietors could do to keep their old workmen employed, without hiring new ones. It is an old story, now want came to the once happy home; the father's hands, though strong and ready for work, were useless now, and the mother was anxious and fearful all of the time. Oh, that was a long, desolate winter. If Claudius Bumper could have known a little of the trouble that his clever lies had caused, even he might have been moved to a gentle regret for the same.

But he did not trouble his head about it. He only rejoiced to observe that Robbie Curtis came to school with a very sober face, for a week or two after his father was turned off, and one day he strapped up his books, and told the boys he was going for good. They were sorry, all of them, in their noisy way. "It has been a nice, jolly old schoolroom, after all," he said, glancing round the room, and out of the pleasant window.

"I don't see the jolly part of it, and if you was at the foot of the class, as I am, you wouldn't think so either. I wish I was in your shoes; no such luck for me. I expect I've got to stay fifty years yet, and my uncle is talking college at me. I'll be a hundred before I get through there."

science of it. It has troubled me. I wish I had not done it. I have had a good deal, to make me think lately. Times are changed, you know, with

"I knew your father had failed. Was there nothing left?

"Worse than nothing-debts. I don't think anything else would have brought me to my senses. I was going headlong into all manuer of extravagant dissipation. But I have learned some lessons since then-I learned them in humillation and poverty. I have got to begin the world again; there's very little to help me on either. Everything that I have ever been or done, goes against me-like this I have just owned up to you. My very name is against me, and that is injust enough. But I must live down this past life of mine; and I'll do it, if it takes a score of years." And Claudius Bumper said these words with an carnestness that showed he meant them, and more too.

" Bless your heart, Bump, old fellow !" said Curtis, grasping his hand heartily ; " you'll do it ! you'll do it ! I know you will ; and as for the old score you talk of, that's all wiped out. A better thing never happened to me than leaving school just as I did. 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 pulled up with my learning and popularity that it is quite donbtful 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? What 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." "We need a bookkeeper-under bookkeeper;

would you do that ?'

"I'd be glad to."

"Its close work, and not a high salary ; not up to your ideas, I fear.'

"I haven't any ideas, I told you; I will take it and thank you.'

"All right, then; but it strikes me your pride has made a change of base," Mr. Curtis laughed as he said this, but he never said a truer word, for Claudius Bumper is a proud man to-day; he has something to be proud of; he is proud of the name that is honored and respected for the old debts are all cleared up now-and he is proud of the life that has been honest and true from that time to this.

HOW CAMBRIDGE WAS ESTIMATED AMONG THE WHITE HILLS .- Prof. Felton relates a very amusing story of an excursion which he made to the White Mountains. The party consisted of himself, Prof. Agassiz the naturalist, 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 stones, and the others had either wild flowers, moths, beetles, or caterpillars, pinned in great quantities upon their coat-lappels. Mr. Felton, alone, sat in the coach, perusing a favorite Greek author, whose style proved more attractive to him than the uncongenial 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 wiseacre look, "that accounts for it, poor fellows !" A few days after-wards the party was increased by the arrival at the Mountain House, of a gentleman and lady, the former of whom told Feitign that he had been driven there by the same coachman who had brought up his party. "And a very pretty character ho gives you." "Last Thursday, said he, "I drove up a you." 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 coad, 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 was naturals; and, judging by their conduct, I should sny they was."-Artist Life in Italy.

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of endless punishment.

and the Devil. Chapter 3d-A wicked devil and an endless hell not taught

in the Jewish Scriptures.

Chapter 604-God (and not the Devil) the author of evil ac-

Chapter 6th-God and the Devil originally twin brothers and

known by the same title. Chapter 70-Origin of the terms "Kingdom of Heaven and 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 "Bot-

Chapter 10th-Origin of the belief in "A Lake of Fire and

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 Dovil. Chapter 13th-The Christian Devil-whence imported or

Chapter 14th-The various retributive terms of the Bible, of

mortem punishment.

Heaven," Fallen Angels being transformed into Devils, and an explanation of the terms Hell, Hades, Gehonus, Tartarus, Valley of Hinnom, the Worm that never dies, etc. Conclu-

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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 in will plead the cause of the rising generation. In fact we may tend to make our journal cosmopolitan in character-s friend of our common humanity, and an advocate of the rights, da

tice and interests of the people. This journal will be published by the

tomless pit." Brimstone borrowed. Oriental origin. Chapter 13th -- The doctrine of future punishment, of Heathen

and priestly origin, invented by Pagan priests. Conclusion-103 questions addressed to believers in post

Appendix-Origin of the traditions respecting "The War in

Address to the reader. Chapter 1st-Evil and demoralizing effects of the doctrine Chapter 2d-Ancient traditions respecting the origin of Evil

Chapter 4/h-Explanation of the words Devil and Hell in the Old Testament.

cording to the Christian Bible.

Gates of Hell;" also of the traditions respecting the dragon

I hope none of you keep a giant of this sort. Claude Bumper did, and his giant was very well

fed ; but the more he had the more he wanted, and there was one dainty morsel that the old beast craved very much; he fairly groaned and begged for it ; money could not buy it. Sharp wits-and the boy had sharp wits-had manouvered in vain for it. This was-the first place in school. Who kept it from him? Who took first prizes, and left him paltry second ? Who, but Bob Curtis -- a steady-purposed fellow, who didn't deny he worked hard at lessons, but said very little about it, and usually came out ahead.

This was not all, he could have stood it, if Curtis had been a quiet fellow, whom no one ever heard from out of the schoolroom. But he was not that kind, he was the most popular fellow in school ; he was bright, and jolly, and had a way of saying things that quite turned the laugh against young Bumper, and the boys, of course, were on the side where the laugh was.

On account of all this, Claudius Bumper hated him vigorously, but it seemed quite ineffectual, for be as spitcful as he could, he could not do anything that troubled Bob very much.

He hated him more and more overy day. What was Bob Curtis, that he should so baffle and torment him?

He was a poor boy. His father was overseer in one of Bumper's great mills ; he had not a cent but what his fathor paid him every Saturday night. What right had John Curtis, a man who worked with his hard and blackened hands every day, to send his boy to the highest and most expensive school in town? And what right had this boy when he was sent there, to win the honors away from him, and head the follows against him ?

What right had he?

Why, if Claudius Bumper had asked me, I should have told him what right he had, and what right every one has to all that he can fairly achieve by hard work. And as for the boys being set against him, I should say it was more his own pride and selfishness than the quick wit of his rival.

But the boy did not ask me-more's the pity-I

"Well, Benny, I would like to trade shoes with you. A fellow can't do what he wants to. I'd like to stay at school, and I can't ; you'd like to leave, and can't. But I suppose it is all right."

Poor Bob! There was a choking in his throat when he closed the school-yard gate behind him. He had played his last game there ; he felt as if he had left his merry boyhood all behind him, and before him there was a life of hard work. He had nover realized before how different his life must be from that of the boys who had rich fathers. His parents had been so proud of his talents that they had given him advantages beyond their station. Perhaps this was wise ; perhaps not. However it was all over now ; and on the morrow he was to go away to a neighboring city, and begin his new life, for he must do something to help.

The work he had to do was not particularly agreeable, but he made up his mind he never would flinch from it, or from doing it thoroughly and well. And he stood by this principle through years of hard work.

This being errand-boy in an office, doing dirty work, and being ordered round, and scolded, and snubbed, oftentimes unjustly enough, was a very different thing from being first fellow and prime wit at school. Very different were the disual lodgings, where no one cared for him, from the bright home and glad parents. I will not tell of all the discouragements he met with ; but I will tell you he met them as you had better meet yours when they come -with manliness and undaunted courage. It is true he used to feel sometimes as if his work was quite beneath him. There was all his school-learning-Latin and mathematics; why, a boy who could not read could do all he had to. Surely he was fitted for something better. Robble need not have troubled himself about his unemployed talents. Nothing falls to the ground ; least of all mental culture.

And when God sees we are ready for higher work, he will give it to us, you may be quite sure of that. He gave it to Bob Cartis after a while, for the qual-Itles that put him ahead at school helped him on here. Gradually his faithfulness, energy, and intelligence won the notice of his employers, and gained their esteem and confidence. He was promoted to positions of trust, and finally, though a young man. and with no capital but his own integrity and business tact, he was admitted as junior partner in the same firm where he had worked when a boy.

One day, as he was sitting alone in his countingroom, a stranger was shown in. He was a young man, not well dressed, and with a lack of confidence in his manner, as if he doubted what manner of reception he would meet. He went straight up to Mr. Curtis, who just glanced up from the great book where he was writing, and said : "What is it, sir ?"

The man made no reply. Mr. Curtis looked up

again. "It is not business I have come for. You don't remember me, Mr. Curtis, though I think you would if yon knew what you owed me."

"Oh! collecting debts, are you? Well, you have come to the wrong man. I am quite certain I don't owe you or any one."

"But you do, sir."

" What ?"

"You owe me a grudge, sir-an old one, payable in mighty mean coin-perhaps you don't deal in such ; but I served you a mean trick once, and I have come here to own to it."

Mr. Curtis laid down his pen at this, and looked earnestly at the man.

"I don't know your name," he said.

" Claudius Bumper."

"So you are; I did not know you. I must say you have remembered yourself remarkably well-a good deal better than I have; but you always had a good memory," said Mr. Curtis, with a laugh that was as hearty as when he was a boy.

"Well," he went on, "shake hands for old times."

Mr. Bumper did not take the proffered hand; his face flushed. "Excuse me," he said, "I had rather not. If you'll shake hands when you know what I have come to say-all right. But I did not come here hoping to be received as an old fellow ; I came to do all I can to set right a great wrong I did you once.'

"I don't know that you ever did me any wrong ; as for the old school-boy rivalry, I did as much as you to keep that going on." "You do not know what I did .. I hated you. I

WOMEN IN THE NINE RENTH CENTURY .- Many women who to-day are moving quietly and gracefully through the light and shidow of fireside life, are to be known hereafter. Their names will be gracious words to other generations. They shall have justice done them, for the ninetcenth century, among other inventions and discoveries, has discovered Woman ! It was not enough that she was placed in the garden of Eden for us. We were blind for many thousand years. When the world was young, we made her fetch our wood and cook our food, and play the menial. In our days of chivalry we taught her to be a pretty Amazon, to dress our wounds, to bind her scarf about our helmet, to receive a fantastic and insincere adoration. Then, as if there were never to be an end to our nonsense, we functed that she was an Arcadian shepherdess, or a lovely wood-nymph, with confused ideas of virtue. Then was the sickly, sentimental, pastoral age in full blast. Then did she tap us on the cheek with her fan, and smirk and smile, and paint and powder, and wear her halr four stories high. That was the courtly age. But by and by she wearled of these follies. We began to treat her with more sense ; then little by little she began to assert herself; the better we treated her the more she asserted, until at last we eried out like Frankenstein, "What monster is this we have created?" But it was not a monster--it was only a Woman / Great in her weakness, noble in her charity.

A NONLE DAUGUTER .-- An English nobleman's daughter once surprised a Philadelphia "upper crust," with whom she was stopping, by descending to the kitchen, and asking permission to prepare an English bread pudding. "My goodness!" exclaimed the American, "our

cooks will make you anything you should desire." "But, Madam," said the English woman, "I have had much experience in the kitchen; there are few better cooks in England than mother and

myself.' It seems pitiable to add that the Philadelphia lady was quite shocked at such a confession. If such examples exist among the aristocratic dames and maidens of England, where the wealth of par-ties exempt them from all personal care, is it not evident that where economy is necessary, such habits are praiseworthy?

The two sons of the late Senator Douglas are students in the Catholic college at Georgetown, near Washington. They are fine young men, devo tedly attached to Mrs. Douglas, (who, it will be remembered, is not their own mother,) who, on her part, has just cause to be proud of them. Their names are Stephen A. and Robert M.

There is an advertisement in the Montana Post of the "Academy of the Holy Family" for young ladies, St. Ignatius Mission, Montana. It ends as follows: "For further information, address Rev. Mother Mary (of the infant Jesus), Superioress, thirty-six miles north of Hell-gate."

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TS THE title of a new book, written by the undersigned. and just issued from the press of the RELIGIO-PHILOSOPHI-CAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the faise God whom Moses taught mankind to revers; the uninspirational character of Mosen' writings; the eviminality 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) and 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 Genesso, Henry Co., III. [16-9t] MERRITT MUNSON.

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proof, noted down the following impressions of it : " It is mostly prose in form, but all poetry in spirit. " It is a staff that will support every weary pilprim of earth

who takes it in hand.

" It tells us how to live better and die happier. "Its pages all along reveal the yet unrecognized goodness of God to man.

" In chastisement, as well as in blessing, it recognizes the guidance of wisdom. "It is a previous book, for it gives the reader food and com-

fort.

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blessings in it.

" It will guide the feet of many over dangerous places." No reader of this JOURNAL will full to find in this book the greatest satisfaction. While invaluable as a personal possession, no better volume can be selected as a gift to a friend. To the weary and worn pligrims on these shores of Time; to those who long for a voice from heaven to speak to them ; to those who mourn as well as to those who rejoice to all of us journeying through this world of beauty to one yet more beautiful, these BRANCHES OF PALM will truly prove to be the

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But the boy did not ask me-more's the pity-I	"You do not know what I did I hated you. I	The St. Paul, Minn., Press says a company has	I STITUTE, are now prepared to receive all who may	BELA MARSE, No. 14 Bromfield Street, Boston, Mais-
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