

to principles and participate therein; or whether he is really innocent, having been the victim of a combination of unpropitious circumstances or a sufferer from the fortuitous concurrence of physical and spiritual accidents. In either case the moral status determines the position and gravitation of the person in the Summer Land.

The ascending angel is memory. The theory that all people will some time go before the bar of God, and that there is a systematic heavenly tribunal, is the sheerest fancy of a materialistic theology.

The Summer Land is vastly more beautiful than the most beautiful landscape of earth. Celestial waters are more limpid, the atmosphere more soft and genial, the streams are always musical, and the fertile islands there are ever full of meanings.

When a person enters there by suicide or by murder, whether by legal or illegal means, or however else he may be introduced, the question is not how he came there, but what brought him? A man who was not strong enough to keep another from doing him a wrong—to say nothing of one who was not strong enough to keep from doing a deliberate wrong to others, is a subject of philanthropic care-taking and discipline.

Religionists are highly astonished because they had not taken immediately into the presence of the great Jehovah, or cast down in the low places where they fry souls in cheap brimstone.

In the Summer Land these delicate ideas and finely shaded moral distinctions are recognized. And you will find yourself under a new government—a God-code, instead of the laws of earthly judges and legislators. You will be surprised, and yet most likely, you will say, "It is about as I had supposed."

Religionists are highly astonished because they had not taken immediately into the presence of the great Jehovah, or cast down in the low places where they fry souls in cheap brimstone.

It is natural to suppose that the man who went up from Africa, and the native of Turkey, should each report from the same sphere, exactly what an American would who died the day before yesterday, with all the twists and advantages of education in his memory? Sameness is what men demand who call themselves "reasonable?"

The point now is, the evils of general society and the evils of individual passion, the unclean spirits and human demons originate in the mind and mire of outward circumstances and hereditary organization.

These mould and fashion mankind according to their own image and likeness. Sweet and good circumstances, however thickly they may cluster about, amount to almost nothing to a bad mental organization. I have heard worldly men say that they would be happy if they could have this and that—carpets, flowers, pictures, fast horses and a great house in the city.

It looks like an unprovoked slander against the heavens to mankind. I do not wonder that clergymen are "ashamed" of total depravity. They will presently be ashamed of many other things.

We hold that these evils, these errors, these sins which arise out of the abdomen, from the region of physical phrenology, from the region of conditions, and out of social circumstances, will increase the spirit's gravitation beyond the grave.

You will be at home, be it good, bad, or indifferent—you will be in your own proper and congenial "place," as are the fishes in the water and the birds in the air.

If a balance produces a groveling elimination, your medium will be purely a physical one, and under control of such spirits. If of a high order, then your medium will belong to that class, and your spiritual influence be of such a character.

After you have matured these thoughts, which are rather explanative than other otherwise, I will proceed.

For the Religio-Philosophical Journal. An Interesting Project.

DEAR JOURNAL:—Multitudes in all parts of this extended country are aspiring to a higher civilization than we now have.

I am in constant receipt of letters from different parties widely separated, upon the subject of social science, and nearly all of them concur with me in the opinion that all progress must be secured by a correct system of education, in which each member of society is early taught the duty of getting an honest living, and how to get it.

Among others, Orlando Durkee, of Marmaton, Bourbon county, Kansas, writes me from that place that he with others of his neighbors are ready to unite with such as will join them there in an effort to establish a system of living which shall secure justice more perfectly and afford higher educational advantages than to be found in any of the present systems.

In this proposal he says, Bro. Elder and myself have forty-two sections of land in the center of Bourbon county, near which a railroad is to be built soon.

We have a good soil for grains, grasses, fruits, and vegetables, good for stock of all kinds, besides timber, coal and stone, and an excellent climate. What more inducement can be offered to reformers than here? There is money enough, there is reform friends and intelligence enough among our reform friends to carry this out, and we can

Letter from Andrew Jackson Davis. ST. LOUIS, MO., Jan. 8, 1886.

BRO. BONES: My next step is to work in organizing the Children's Army of Progress, in Cleveland, Ohio, whether I depart this week, and remain till February.

Yours truly, A. J. DAVIS

For the Religio-Philosophical Journal. A Legend for Lulu.

BY C. ESTELLE TRIST.

TOLO DEAR: Again I walked upon the shore, The sandy shores of Michigan— Its placid surface all was gone; Its troubled waters rushed and moaned, All leaping, foaming, struggling on, As if to reach some place of rest.

The struggling waves remind me Of surging strife in human life— That onward quest for future rest. They, too, in restless motion move To find a haven safe—a home— Some spot on earth to call their own.

Again I looked; the lake was still; The moonbeams on its surface lay Serene, like child on mother's breast. I thought, "Could human passions lie So quiet and so still for aye! Nor feel the restless, angry strife, Nor ill, nor woe of human life! Then would our days in calmness pass— Nor vengeance mar sweet harmony."

Chicago, Dec. 27, 1885.

Prof. Robert Hare to Dr. Wm. B. Fahnestock, of Marietta, Pa.—No. 2.

DEAR DOCTOR: The continuance of our subject leads us to the investigation of those changes undergone by the disembodied spirit, in what is known as death, and its normal condition in the world of spirits when that change has been passed.

Take as an example the first phase proposed; where the physical aroma was groveling, while the mental was to some extent in a progressive condition. Now such an individual contracts disease, the physical organization loses its power of reciprocal reaction, or in other words, from the weakened condition of other vital organs, by disease, the brain becomes so absolutely positive as to draw all vitality to itself.

The spiritual body thus drawn gradually out of the natural, becomes developed in the order of the natural, organic cessation, till at length the entire spiritual body, being eliminated, moves and breathes, and acts a distinct, tangible intelligence. Now he discovers that having mentally progressed beyond his groveling, physical aroma, he has no longer an affinity for it, or for any other like it; but finds instead, that he is now in possession of a new principle—a pure spiritual aroma—which unites him with all those pure and holy beings above him, while his eliminations which still continue with him, unite him with those below.

Take your next case, where the physical elimination is pleasing, while the mental is unprogressed. As soon as such a one becomes a spirit, he finds his idolized humanity about becoming food for worms, and casting about for remaining resources, he discovers nothing but degenerated mental eliminations from his spiritual body, which, like a sickly effluence, nauseates even earth's spiritual sustenance, and seeks its gratification in physical eliminations of the sensual cosmopolite.

Through the mental and physical aroma eliminated from each individual in the circle, and harmonized by association, spirits of different affinities are drawn together, and by a concentration of will and effort, when the conditions are physico spiritual, can produce physical demonstrations. When the conditions are spiritus physical (you will understand the inverted word) then mental demonstration is the result—impressions, etc. Trance, being the result of absolute magnetism of the whole brain, depends rather upon the balanced condition of these forces in the individual, than in any condition produced from association. This is also the case to some extent with visions, impressions, etc.

I desire simply to be understood as saying that no individual will ever develop as a medium in which this condition of balance between these forces cannot be brought to exist.

If a balance produces a groveling elimination, your medium will be purely a physical one, and under control of such spirits. If of a high order, then your medium will belong to that class, and your spiritual influence be of such a character.

When association concentrates mortal elimination, manifestations may be produced without development, as in the case of a few primary sittings.

After you have matured these thoughts, which are rather explanative than other otherwise, I will proceed.

For the Religio-Philosophical Journal. An Interesting Project.

DEAR JOURNAL:—Multitudes in all parts of this extended country are aspiring to a higher civilization than we now have.

I am in constant receipt of letters from different parties widely separated, upon the subject of social science, and nearly all of them concur with me in the opinion that all progress must be secured by a correct system of education, in which each member of society is early taught the duty of getting an honest living, and how to get it.

Among others, Orlando Durkee, of Marmaton, Bourbon county, Kansas, writes me from that place that he with others of his neighbors are ready to unite with such as will join them there in an effort to establish a system of living which shall secure justice more perfectly and afford higher educational advantages than to be found in any of the present systems.

In this proposal he says, Bro. Elder and myself have forty-two sections of land in the center of Bourbon county, near which a railroad is to be built soon.

We have a good soil for grains, grasses, fruits, and vegetables, good for stock of all kinds, besides timber, coal and stone, and an excellent climate. What more inducement can be offered to reformers than here? There is money enough, there is reform friends and intelligence enough among our reform friends to carry this out, and we can

Letter from Andrew Jackson Davis. ST. LOUIS, MO., Jan. 8, 1886.

BRO. BONES: My next step is to work in organizing the Children's Army of Progress, in Cleveland, Ohio, whether I depart this week, and remain till February.

Yours truly, A. J. DAVIS

soon secure a township in the center of this prosperous county."

This Brother writes hopefully and earnestly upon this subject. I bid him God speed, and would say to him through your useful and progressive paper, go ahead. Reflect deeply upon the condition of society, upon what you would desire to see it, and upon the causes which are to transform it from what it is into what you would like to make it.

The more thoroughly you can the subject over, the more fully will you be convinced that what the world most wants is an improved system of education, wisely designed to make of every pupil what each must needs be, to be able and willing to perform his respective part in the drama of human life.

It is wise that the body should find its proper exercise in supplying its constantly recurring wants, and when we labor intelligently, and use the products of our labor with wisdom, every physical want will be amply supplied by that amount of labor which is demanded to keep both mind and body in healthful condition.

To carry these views into full practical effect, co-operation is necessary. Co-operation in all things, which can be done better by the acting for the many than can be done by individuals acting in isolation for themselves. In all things else let intensified individualism be preserved, so that each may incur to the fullest extent the consequences of his acts.

I would use this occasion to say that I hope to hear, at some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

The Rights of Woman are the Rights of Man.

One, among the many good reasons, why the right of suffrage should be allowed and secured to woman is, to counteract the bad influence of the votes of foreigners, who are almost universally admitted to vote, not only upon the rights of men, but women also.

Man has ever progressed far, while woman remained stationary as a house servant? Men may have acquired skill in the arts of war, which is a kind of wholesale murder, and brutalizes those engaged in it. In the tumult of war, the right of protection for woman, even is obliged to run and skulk for life.

Man and woman were evidently destined to go together in the improvement of their condition of life. In acquiring a knowledge of the arts and sciences, of literature in all its various branches, in religious knowledge and belief and its practice, in manners and all the courtesies and enjoyments of life, in short, in all human pursuits and acquirements, they should go together. They have one common origin, and one common destiny.

As it regards the general laws of life, and its blessings in relation to man and woman, whatever is improving and beneficial to the one, is also so to the other; and as one cannot exist without the other, so all blessings and enjoyments, present and ultimate objects, designs and destiny, are mutual and reciprocal, and ought to be so considered and practised, endured and enjoyed; as whatever is injurious to the one is prejudicial to the other, and what is pleasurable to the one is so to the other.

Why then be afraid to trust woman to act in all cases of mutual interests and public concern? If she does not now occupy the high and equal station she ought, whose is the fault? That in all matters of interest and importance, the aid, advice and assistance of woman is necessary and beneficial to man, may be illustrated by a wise old proverb with a slight variation of only one word, namely: "Two heads are better than one, even if one is the head of" a woman.

But all this requires time, for the footsteps of all reform move very slow; and the most ardent and earnest, as well as the most conservative and sluggish, need not expect or fear that this great and desirable reform will be accomplished in a hurry.

Who would wish their father or mother to be their inferior?

Are there any so inferior as not to be proud that their father or mother, or both, should be their superior?

Would you desire that your sister or brother should be inferior to yourself?

Who would be so much of a fool as not to be glad that his wife was his equal?

Who would be willing that their children should be inferior to, or at maturity, less wise than their parents?

It is a proverbial saying, that the formation of the character is the work and training of the mother. In uncivilized and barbarous nations, as it regards domestic relations, the man is lord, the woman servant. The woman is subjected to all the mental labor and drudgery of a slave, and is treated as

such. As civilization advances in its improvements, in its manners and refinements, woman rises in the scale of improvement in her condition, in true proportion to such degree of improvement and refinement. Her condition, therefore, serves as a good index to the national progress in the arts and sciences, in morals and religion, and in the manners and refinement of the public to which she belongs.

An Evening with E. V. Wilson and the Spirits.

DEAR JOURNAL: Of course you know the lecturer whose name is at the head of this correct history of an evening spent in communion with the spirit world. Mr. Wilson claims to see, hear and describe spirits—to give correct life histories, as well as important events and incidents in the life of individuals who come before him.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

After some time not far distant, that this Brother, combining with his neighbors, and such emigration as shall be attracted thither, has started at Marmaton, Bourbon county, Kansas, a self-sustaining Industrial College that will prove a guide and an example to hundreds of other neighborhoods in that new and charming country.

amongst whom was the father of Capt. B., as well as two wives that Capt. B. had buried.

Truly we could say with the woman of Samaria, "I have met a man that told me all that I ever did. Come and see, is not this the Christ?" And truly did we feel that we were "surrounded by ministering angels."

Thus passed a pleasant and happy evening with E. V. Wilson and the spirits, and were we to repeat all the facts and communications given by him while with us, it would be a volume of facts more strange than fiction. Our people are very much roused upon the subject, and anxiously look forward to another visit from Capt. Wilson and the spirits.

One more fact is worthy a place in this record. It occurred here, in this place. In the midst of his lecture on Thursday evening, Capt. W. said, "there have come into the room two spirits, (he described them most accurately,) and they were killed here by the citizens, shot for supposed or real complicity with a rebel raid made some time ago into this neighborhood."

Where does the power come from? A good Methodist brother answers this question correctly, when he says, "This is of a surety from the spirit world, and these are they who have preceded us into the land of the hereafter."

For the Religio-Philosophical Journal. Thoughts.

Well done! The eleventh number came, filled with interesting materials for thoughts of all phases, physical and metaphysical. If the next eleven continue to progress in an equal ratio, the JOURNAL will soon be a power, to stand from under!

Let physically just keep an eye upon Elvira Wheelock, for she's after it with a mighty sharp mental stick, and 'twould be no wonder at all to me if she should make it felt in the appropriate quarter after persistent action. The element she's poking at is necessarily sluggish, from its condition—its particles being angular and undeveloped.

Wouldn't it be an interesting investigation in search for the reason why man has always dominated over woman? What law has made the male positive and his fellow male negative, throughout the whole realm of rudimentality?

Why is the organism of the male of all species of being, positive and negative, while the opposite sex is as universally negative and positive in the rudimental sphere of existence? If this isn't self-evident to properly advanced minds, it can easily be demonstrated philosophically, systematically and analogically; which is the only way any problem is ever solved, not even excepting by intuition.

Isn't it the result of unfolding principles—the programmatical order of the development of these principles? If this be the case, is the man-made in dominating over his fellow male, acting up to the order of his development? And if that be the fact, should the man-made be blamed for his lack of what some minds in advance of the masses can see ought to be (and inevitably will be when the principle has time to unfold it), and are in a mighty hurry that it should be before its proper time?

Now, since your paper embraces the science of being in the scope of its discussions, I'd like to suggest whether mind can attain a knowledge of the laws which develop organic existence without becoming acquainted with the elementary principles which constitute that existence? Some minds tell me that there are some things man will never know. Now, is that an absurdity, or is it a fact—a demonstrable truth? Can they tell what things we shall never know? Of course they can't. If they could the absurdity would become manifest at once; for none can reveal what doesn't exist; and all that does exist man cometh to know. His positive must have its equal negative, or how can his soul be satisfied? Equilibrium is satisfaction. The soul is a whole universe in miniature in possession of every principle that exists anywhere at all; and aspires to all possible knowledge. Then I would inquire of any one who possibly knows, what exists outside of a universe? No one can so much as think of what does not exist.

Some say too, that man will never experience perfection. But this isn't sound logic. Will any affirm that principles are not perfect—eternally so? If they are not, how can they ever unfold and develop themselves? Such minds are not very well posted in the development of principles. Indeed, minds dwelling in the rudimental sphere, whether in the earth form or out of it, know little or nothing concerning positive and negative principles; and of course can't understand the conversation of those who talk about principles and their development. There are minds who have been hundreds of, not to say thousands of years in the spheres; and far advanced too, in the philosophy of the world of effects, who cannot develop principles. These will talk about angels in their own spheres of development; but, reader, a developed mind-works which do talk, can discourse to you of the laws which develop the effects witnessed in the elements. Principles contain inherently the elements of cause, and angels can tell you what these elements are.

We perceive that we denominate as principles what other term ideas, laws and facts, etc. "Angels" aver principles to be the basis of all manifestation in all possible existence; and to understand that unfolding and development of these, introduced mind within the veil of harmony, or renders it intelligent in the science of cause and effect.

Now, since your paper embraces the science of being in the scope of its discussions, I'd like to suggest whether mind can attain a knowledge of the laws which develop organic existence without becoming acquainted with the elementary principles which constitute that existence? Some minds tell me that there are some things man will never know. Now, is that an absurdity, or is it a fact—a demonstrable truth? Can they tell what things we shall never know? Of course they can't. If they could the absurdity would become manifest at once; for none can reveal what doesn't exist; and all that does exist man cometh to know. His positive must have its equal negative, or how can his soul be satisfied? Equilibrium is satisfaction. The soul is a whole universe in miniature in possession of every principle that exists anywhere at all; and aspires to all possible knowledge. Then I would inquire of any one who possibly knows, what exists outside of a universe? No one can so much as think of what does not exist.

Some say too, that man will never experience perfection. But this isn't sound logic. Will any affirm that principles are not perfect—eternally so? If they are not, how can they ever unfold and develop themselves? Such minds are not very well posted in the development of principles. Indeed, minds dwelling in the rudimental sphere, whether in the earth form or out of it, know little or nothing concerning positive and negative principles; and of course can't understand the conversation of those who talk about principles and their development. There are minds who have been hundreds of, not to say thousands of years in the spheres; and far advanced too, in the philosophy of the world of effects, who cannot develop principles. These will talk about angels in their own spheres of development; but, reader, a developed mind-works which do talk, can discourse to you of the laws which develop the effects witnessed in the elements. Principles contain inherently the elements of cause, and angels can tell you what these elements are.

We perceive that we denominate as principles what other term ideas, laws and facts, etc. "Angels" aver principles to be the basis of all manifestation in all possible existence; and to understand that unfolding and development of these, introduced mind within the veil of harmony, or renders it intelligent in the science of cause and effect.

Now, since your paper embraces the science of being in the scope of its discussions, I'd like to suggest whether mind can attain a knowledge of the laws which develop organic existence without becoming acquainted with the elementary principles which constitute that existence? Some minds tell me that there are some things man will never know. Now, is that an absurdity, or is it a fact—a demonstrable truth? Can they tell what things we shall never know? Of course they can't. If they could the absurdity would become manifest at once; for none can reveal what doesn't exist; and all that does exist man cometh to know. His positive must have its equal negative, or how can his soul be satisfied? Equilibrium is satisfaction. The soul is a whole universe in miniature in possession of every principle that exists anywhere at all; and aspires to all possible knowledge. Then I would inquire of any one who possibly knows, what exists outside of a universe? No one can so much as think of what does not exist.

Some say too, that man will never experience perfection. But this isn't sound logic. Will any affirm that principles are not perfect—eternally so? If they are not, how can they ever unfold and develop themselves? Such minds are not very well posted in the development of principles. Indeed, minds dwelling in the rudimental sphere, whether in the earth form or out of it, know little or nothing concerning positive and negative principles; and of course can't understand the conversation of those who talk about principles and their development. There are minds who have been hundreds of, not to say thousands of years in the spheres; and far advanced too, in the philosophy of the world of effects, who cannot develop principles. These will talk about angels in their own spheres of development; but, reader, a developed mind-works which do talk, can discourse to you of the laws which develop the effects witnessed in the elements. Principles contain inherently the elements of cause, and angels can tell you what these elements are.

We perceive that we denominate as principles what other term ideas, laws and facts, etc. "Angels" aver principles to be the basis of all manifestation in all possible existence; and to understand that unfolding and development of these, introduced mind within the veil of harmony, or renders it intelligent in the science of cause and effect.

For the Religio-Philosophical Journal.

Poem.

Given under inspiration, by Mrs. COLE L. V. DARTER, at the close of a lecture on "Atmosphere," in Washington, December 10, 1865.

As 'round some central, all-pervading sun,
You burning orb revolve with perfect motion,
So, 'round the light of the Eternal One,
Each soul performs its cycles of devotion,
And perfect love.

As from its lowly, hidden mirror nest,
The skylark upward soars to greet the morning,
With sweetest warblings from its downy breast,
And sings so radiant with the sun's adorning—
So flies the soul!

And ever as it nears the fount of light,
Its song grows sweeter in the air of Heaven—
So when the soul is hidden from the sight,
A lover, hither song to earth is given
From angel choirs.

Forever upward hasten each spirit rise,
Dipping its plumes in Truth's eternal fountain,
Until it reaches lovelier than Paradise,
And finds its home on wisdom's vernal mountain,
There to endure.

An Extract

From Mr. Hayden's Sabbath evening, January 7th, discourse, upon the Consistency and Beauty of a true Spiritual Path.

INVOCATION.

Our Father God and Mother Nature, our inspirations come up through thy entire domain. And while in expression they mingle with the thoughts of the inhabitants of earth, and give external manifestations of the powers of our souls; and while we would thank Thee in heart and thought for all manifestations of truth; and while through our mother Nature we have birth and are fashioned into noble forms until the soul, from the great Father of life, blends harmoniously with those external forms, and the birth of the natural and the spiritual gain expression in a deep and more perfect manhood; and while our thoughts go out to the great infinite circles of life; while we see humanity toiling in ignorance and superstition, looking for the light of the angelic spheres, or for some guardian angel to lead them out into the rich and living pastures of thought, and by the calm still rivers of life giving them to drink from the well of water which shall spring up within them into everlasting and eternal life.

While we behold all this, as well as the infinite universe unfolding and expressing itself in individual forms, and moving forward into the spheres of infinitude beyond the realm of matter, we behold, too, the everlasting progress still going on; and the toiling millions laboring and gaining in strength, until the Infinite and Divine art is expressed in their being.

Oh, Father, while angels light and guide us into the council chambers of wisdom, and watch over the dispensations of nations and individuals, while they open up to us the great avenues of knowledge and of inspiration, clothing us with mantles of light and truth, they are throwing over the inhabitants of earth those refining elements that enable them to move on towards the grand infinite and celestial Center of unity—forever and ever.

He understood the Spiritualistic idea of this age to be a progressive life after death; a continual unfolding of the powers of the mind, and the identity and individuality of the race. Very few, in their investigations of what are termed the phenomena of Spiritualism, had ever regarded the logic and consistency of a true Spiritual philosophy. Laying aside the phenomena and everything appertaining to the marvelousness of those external developments, we are prepared to say that man can arrive at these same truths by a course of logical reasoning independent of these manifestations. Believing humanity to be immortal, it was but natural to conclude that individuals would carry with them all the peculiar characteristics of this life and identify themselves in the different spheres or conditions of life in which they will hereafter exist; that they will produce manifestations like unto themselves.

If they entered the spirit world undeveloped, we must naturally expect them to exhibit crudities and inharmonies when manifesting and identifying themselves to us. We must send proper representatives to the other life if we would have them come back and unfold to us the true beauties and consistencies of Spiritualism. We are obliged to take humanity as it is, seeing that it is subject to different conditions and principles; then we must reason on through the great eternal future and judge of what individuals may become, by what they are at the present time. Mind is governed like matter by the laws of action—as long as it acts, it seeks to give the best possible evidences of thought.

We are continually making spiritual manifestations, and find ourselves limited to the conditions which surround us. The lecturer here elucidated to a great extent how thought was transmitted through both the material and spiritual channels, showing us how, through the manifestations of the material kingdom, nations, communities and individuals, grew in strength until their interests became concentrated, and thereby was opened the avenue through which to unfold, expand and make manifest the spiritual influx coming to them. Intelligence has been made manifest through different sources and by various means. We can trace step by step through the history of the past the manifestations and revelations which had come, proving that the great demand of their soul was the power of improving their condition so as to advance further than the race preceding them.

In the past we behold an under current working out developments and flashing along the wires of humanity, until to-day our souls have, on these stepping stones advanced to a new era when the New Dispensation shall give to humanity the rich and noble conceptions of a truer spiritual intercourse, both with each other and intelligences from a nobler sphere. There are yet great volumes to be written and spoken through the medium of language. We shall yet outwork better manifestations of our earthly condition. Unless the mind acts, it becomes annihilated—for inertia or sluggishness is spiritual death and annihilation. It is reasonable to judge from what we know of man that he will, after death, continue to seek every means through which he can manifest himself; that his thought must flow out continually, and that he must seek new fields of investigation and take on new conditions. Death is but the birth of a nobler and higher life. Man does die, not only once but many times, as if science is correct, he is continually throwing off and receiving certain particles in this life, and consequently, his physical frame is

periodically made anew. The infant is dead to the child—the child is dead to the youth. The youth is also dead before the man is born. Death, then, is but passing through crude conditions and putting on new garments. When we pass through the last change, it does not in the least destroy any power we possess, it only clothes us with a finer life.

This is the grand central thought of the Spiritual religion. When this great truth was hurled from the battlements of heaven, man started, as from the sleep of ages, while science stood appalled, and religion trembled with affright at those simple, but to them, unexplainable phenomena. As this truth was extended and given to humanity, many scoffers said I do not believe that spirits will stoop so low as to communicate by such means.

Has it ever been considered beneath the dignity of our greatest minds to transmit their ideas through a goose quill, and so give the world their experience? If you are disposed to despise mere methods of communicating, because contrary to your own preconceived ideas, then you may as reasonably despise the creakings of the telegraph wire which sends forth its vital messages of joy or woe to the world. We place no importance upon a rap nor upon any physical manifestation, only so far as it brings us to a rational sense of its origin and design. If we can get intelligence and thought through the mediumship of raps, then we find that we have entered into communication with a spirit. Your telegraph wires will not carry your messages at your mere bidding; there must be human intelligence at both ends—consequently, though electricity may be the agent used, still electricity alone will effect nothing—there must be an intelligence to use it. In the same manner spirits may make a free use of natural means by which to make themselves felt by a material world. The alphabet is often used to spell out messages—we can read many simple means also used which open to our minds the beauty and consistency of Spiritualism—means that teach us what we are mentally and how we can have a far better intercourse with each other.

These manifestations have never been solved by the best minds. Oh, that humanity could feel and see more of the loveliness and truth of Spiritualism, and not demand physical tests and demonstrations, but simply ask, is this philosophy consistent with your nature, and with the aspirations of the human soul?

For the Religio-Philosophical Journal.

Educational Meeting.

On Sunday, the 14th inst., a few of the friends of Educational Reform convened at Crosby Hall at 2 P. M.

The meeting was called to order by Ira Porter. Warwick Martin was appointed Chairman, and O. S. Poston, Esq., Secretary.

Ira Porter then stated the object of the meeting in a speech of some length, in which he said in substance, that the human race was probably in the first stages of its civilization; that it had far more progress to make hereafter than it had made heretofore; that whoever was a careful observer of the world as it is, would see that there was great need and great room for improvement, and that its future progress must be made through the better education of the masses; that what is required is a system of education wisely designed to make each pupil an upright member of an upright and, comparatively, perfect society; that our social evils were the results of human ignorance, which led each one into a constant strife to supply his personal wants from what some one else earns, thus violating the command "Thou shalt not covet," when, if we had a correct system of education, we should all be made to perceive that is a blessing to do as much labor as is necessary for the supply of all our personal wants; that all our public schools were framed to carry out a false idea, which ought to be at once exploded, viz: That childhood and youth are to be devoted to books, and manhood and womanhood to labor or business; that this was a tremendous error, far reaching in its mischievous results; that there are constantly recurring to youth, to manhood and to old age, a series of wants which were common to each of these periods of life, among these are food and raiment, exercise of the body and exercise of the mind—food for the mind as well as food for the body, and it was the part of wisdom that the bodily exercise, which the health of body and mind demands, should be had in such useful industry as will supply the wants of the body; that the custom which prevails, of separating our children from the labor of life, while their bodies are maturing, and giving up their time to books when their habits of life are being formed, had a tendency to unfit them for a just appreciation and a cheerful performance of the practical duties of life; that humanity, universal humanity, should be taught the duty of giving a labor-produced equivalent for every product of another's labor which he should use; that this duty would never be recognized until we had another system of teaching, and a new class of teachers; that the leaders of society, from whom we take our lessons, owe the chief supply of their physical wants and the distinction and respectability they maintain in the world, to a violation of this principle, consequently they must never become their teachers. In the matter of education, changes must be made—the whole man and woman must be perpetually educated, through every stage of existence, to act well his or her part; the speaker was willing and anxious to devote what little may be left to him of this life, to build up a system of industrial education; that he was satisfied that the world must reach the good time through such a system or never reach it; that he would like to hear a full expression of the opinion of others upon the question whether educational reform was not needed.

Mr. P. was asked for a detail of his proposed plan of reform, but he remarked that he had purposely omitted to enter upon that at this time, and that when the question should become well settled, that reform is needed, he would then do the best he could to aid others in devising the means to reach it.

S. S. Jones, Esq., arose and said, "that he had no doubt that Mr. P. had a plan, but that perhaps it was not wise to bring it forward now; that he knew very well that reflecting minds, when their attention was called to the subject, would see that our youth had too much to do with books, and too little with nature; that we wanted a system of instruction in which children and their guardians should walk forth into the fields together amongst the birds and flowers, and acquaint themselves with all the beauties and mysteries of nature; that we might yet draw copies for a new system of education from that system existing in, and revealed from the higher spheres, where advanced minds hold daily intercourse with their inferiors in wisdom and knowledge. He had no doubt there was a glorious future for humanity, but that it must be reached by improved systems of education; that he rejoiced to see a movement in this direction, and that he had no doubt that incalculable future good might be secured by a reformatory system of Industrial Education.

Warwick Martin said that he was twenty years old before he learned to read; that he first learned to work, and that when he began reading the Bible he had to spell its shortest words, and this he pursued with this advantage, that he had to pass over each chapter with so much care that he committed it to memory while learning to decipher it; that he saw and felt the need of a reform in the system of education, when men and women would learn the laws of their own beings and how to secure the best condition of those bodies which were the temples of their living souls; that he would not allow a son of his to attend any college that he knew of, if every expense was offered as a gratuity; that he had noticed the professors of these colleges were bent forward as if a prey to disease; and that we wanted sound minds in sound bodies. We wanted our pupils educated physically, intellectually, morally, socially, and spiritually. That though this meeting was small, it was not so small as a meeting that took place in an upper chamber in Judea, several hundred years ago, from which had radiated an influence which extended through the civilized world and which was yet extending. Larger this meeting was than the humble beginnings, in which Columbus and one noble woman set in motion the cause, which brought to light this Continent, brought to life this mighty nation now exercising an incalculable influence upon the civilization of mankind; that he was ready to contribute to the extent of his power to help build up a truer and better system of education than the world had yet known; that he prophesied good of this movement, and hoped it would be persevered in until such results as the world has not dreamed of, shall grow out of it.

Seth Payne said that he knew something of the reform proposed; he believed it practicable, and that it would be reached some time, but when he could not conjecture; that he was often too hopeful and usually fixed too short a time for working reforms; that he could not wait for the working of the full, more perfect and much needed system which brother Porter had in view; he, therefore, was resolved to seize upon and use all fragments of all opportunities to approach this system by slow steps towards it. I will tell you what I am doing in this way. I have a child, thirteen years old, and a girl who attends the high school of this city, five days in a week. She masters her lessons there, and besides that she keeps the timebook for every employee at P. W. Gates & Co.'s Iron Foundry and Machine Shop in this city, and these employees number about three hundred men. She balances every one of their accounts. She receives, weekly, the money to pay them all; counts it as it comes from the bank; apportions to each man what is due him; puts his money in his timebook and delivers to each his balance at the end of every week; that in the meantime this girl preserved perfect health, could run a foot race like a boy, knew each employee in the shop and the lathe at which he worked; that she was then acquiring with her book knowledge a practical experience which was of great importance.

Other interesting and suggestive remarks were made by—Holbrook, Esq., Mr. Porter from Kentucky, and others, when the meeting adjourned until Sunday next, to convene at Crosby Hall, immediately after the close of the morning lecture.

The friends of progress and education are requested to attend the adjourned meeting.

O. S. POSTON, Sec. WARWICK MARTIN, Chairman.

For the Religio-Philosophical Journal.

The Philosophy of Spirit Control.

BY DR. J. K. BAILEY.

I assume that all of the "wonderful," in the various phases of spirit manifestations and mediumistic experiences, can be explained upon a rational and natural basis. The mysticisms and vagaries of many of our mediums and "teachers" are so palpably absurd, that it is no wonder a skeptical and unspiritualized humanity should cry "humbog," "crazy," "fools," etc. Let us enumerate a few of the claims put forth by Spiritualists and mediums, and see if they cannot be reconciled with the grand truth of spirit communion, and yet be divested of all this paraphernalia of "supernaturalism" and extravagant and speculative theory, in which we so often find them clothed.

That the controlling influence takes the place of and occupies the relation to the body and organs of the medium, (while controlled) of that normally held by the medium's own spirit, while the medium is spiritually traversing space and examining whatsoever he wills, in distant places from the body; that the spiritual individuality of absent persons, known to be in physical life, whom clairvoyants often see, are present, thus necessitating a spiritual withdrawal from their physical bodies, etc.; the theory of ante-natal consciousness and memory; all these and other like claims, the various experiences of all mediums, can be most rationally explained upon the hypothesis, that all phases of spirit manifestation (except those termed physical,) and clairvoyance, are the result of mesmeric or psychological law; that is: "mind controlling mind," by which the operator or controlling mind, being disembodied, controls the mind of his embodied subject, precisely as an embodied operator controls his subject, and reflects the images of his own mind upon that of the subject; thus causing that subject to perceive anything within the range of his powers of mind-embodied conception.

In this way can spirit operators show their subjects (mediums) persons, scenery and objects, of which they (the operators) have a knowledge—and that, too, while another controlling spirit shall be using the organs of speech, etc., of the same subject. It has been demonstrated, that two or more operators may control a subject at the same time, each having a distinct and positive control of different departments of the subject's powers. Thus will it appear plain; that a clairvoyant may see embodied but absent friends, with or without the wish or will of the individuals thus presented, operating in the transaction. Also this hypothesis will explain the process of E. V. Wilson's experiences, cited by him in No. 4, vol. 1, of the JOURNAL, "without resorting to the (to me) strained theory of "ante-natal memory" for, could not his spirit guardians, through the operation of the "psychological law," have impressed him with that truth; and also, with those visions, which he pleases to designate as "conglomerated and ante-natal ideas."

When new and strange phenomena occur, of whatever nature, the solution of which can be reached by any known operating law, it is, to say the least, straining reason to assume or ask a new and mystical explanation thereof; and especially when such conclusions directly abrogate all the scientific facts of human experience. Not that I claim or believe that science—or rather, the students of science, have grasped all knowledge—that they are absolutely right in their dicta of any of the operations of nature's laws; for I am very far from being bound by the arbitrary laws, forms or rules of man, in arriving at conclusions as to any question, truly

believing, as I do, that intuition is very often far superior to external evidence, as a guide, even though such evidence presents a positive appearance. But I claim, from an intuitional standpoint, (as I believe,) that all the phenomena under consideration, can be accounted for by the "psychological law," which is, therefore, a sufficient, if not positive refutation of the aforesaid claims.

All will concede, that the sooner we can arrive at rational and scientific conclusions upon this subject, the sooner will the philosophy, founded upon the manifestations and communications, filtered through the channel of mediumship, be washed from the muddy absurdities, which cling to whatever false theories may now belong to, or hereafter accumulate in its numerous streams.

While I do not arrogate to myself infallibility or superiority of judgment, I claim the right to think, speak and decide for myself, and to differ with any and all others—over granting the same right and duty to all; which right, thanks to the liberalizing tendency of the blessed communion with the spirit world, is a cardinal principle of "our faith." I, therefore, send these thoughts for publication, if deemed worthy, with the hope of eliciting any evidence or rational deductions which may tend to refute my conclusions, if erroneous, and present the truth, upon this important subject to humanity.

I feel anxious to see the Spiritual or Religio-Philosophical divested of all rubbish, mysticism and authoritative ministry, whether of teachers or mediums, so that each individual, however humble, may see, hear and digest conclusions, consonant with natural laws and his own powers of discernment, which is the only legitimate tribunal of truth and justice, for each individual sovereignty.

Jackson, Mich., Jan., 1866.

P. B. Randolph's Letters—No. 7.

A LATTER DAY HERMON—TEXT: HEARTS.

Hell and hearts are intimately connected, for whoever has a heart feels hell; for, as a general rule, the more heart you have, the more it is trodden upon, and its sweet life crushed out of you, for, in the game of woman, diamonds are generally trumps and hearts go begging, and the game generally ends with spades—in the sexton's hands, who, jolly old fellow, gaily sings as he tosses the grave on the coffin's lid:

"I gather them in, I gather them in." Hearts are very inconvenient things to have, for they spoil our fun, prevent us from reaping large profits, sometimes, and actually stop us from damning the whole human race with hell fire. If it wasn't for hearts, how nicely we could use our abilities in making money. This age is the age of heart disease. This whole nation has had an attack—enlargement of the heart—so large that four millions of "niggers" crawled through its ventricles to liberty and light. Theological heart disease, too, is prevalent, for so tender have the hearts of many become that it set the whole world crying, and the tears thus shed formed a flood, put out the fires down below, doused the light of other days, soaked the pit most thoroughly, and actually drowned the devil. Poor old Satanus, the best friend of the Rev. Dr. Dryasdust, is dead, by reason of this identical heart complaint. I despise your mere religionist, your fellow in a surplice, who preaches weekly sermons under three heads, telling his sheep, firstly, what he knows and they don't know. Secondly, what they know and he don't; and thirdly, what neither he nor they know. Fat salaried gentry with Jesus Christ on the brain, and not a vestige of Him in the heart, here he ought to be. These people are ossified heart folks, and it takes a clap of thunder more awful than ever rolled over Sinai to melt them so that they can realize Abba, Father—Our God. Hercules, where art thou? We want you to clean out these Augean stables, reeking with the accumulated theological filth of five hundred centuries. Lord! how they smell! You can hear the odor thereof, and cut it with a knife. I made one of these gentries so mad, the other day, that he fairly damned me into perdition. Religion, how are you? Good morning, saying faith! And all because I believe in the religion of Jesus Christ, while he is merely a Christian, and the difference between the two being the same as that between a horse chestnut and a chestnut horse. Why, an oyster might as well try to climb a tree, or sing one of Meyerbeer's sonatas in B flat, as one of these chaps to practically realize that Christianity is, properly, man-ianity, heart-ianity, soul-ianity, God-ianity, the saving faith—not of a clique or creed—but of God's boundless universe of souls! What a divine prayer is that of Our Father! Let me tell you a beautiful vision that came to me the night after the Churchianity scoundrels robbed me of my wife—my wife before heaven and the world, to be utterly lost in this life, found and happy in the next. Dead, dead here—like Poe's Lenore—and just such a rare and radiant one to me. Well, I laid down after a few score of bitter words; anger forged and therefore harmless, and I fell asleep, and dreamed I was dead. Landed on the other side I was at a loss what to do, until I chanced to spy a lot of spiritual omnibuses drawn up, with lots of runners shouting for passengers. These runners I recognized instantly as having been ministers on earth, and the ruling habit outlasting death itself, was strong as iron yet. The omnibus nearest me was labeled, "To Methodist direct—seats free." Well, being rather tired, for I had died a horrible death, having been choked in the vain attempt to swallow a whole lamb—raw, sir, very raw, with vicarious sauce—I thought I'd jump into the wagon and take a little ride, and did so. Then, off the horses flew, pell mell, nor stopped till they reached the gates of hell. There they stopped to afford me a short peep. "There," said the driver, "look at that, and see what you've escaped!" I looked into the pit, and found that there was only one poor devil at work, and he looked as if he was in the last stages of galloping consumption. He had a place about half an acre large and three or four small gridirons over a slow fire, with a poor unfortunate gorilla, whom he stuck, once in a while, in a way to make spectators shudder, but nary soul did I see; and, in spite of his disguise, I saw that Mr. Devil was a well known preacher of the olden time, who, to keep up his credit, had built a small habes to order. We drove on, and soon entered the Methodist heaven, exactly twelve furlongs square, fenced in. There I saw four and twenty elders all in a row, fiddling for dear life; then there was a harp of a thousand strings, with the gutt ribbed off, and pedastal or foot badly cracked, as was the case with the heads of the saints—what was left of them—for the fact was, that as fast as the people went in at the gates, (twelve gates,) just so fast others went out over the walls into the open country. I followed so laudably an example, and politely telling the driver he might go to where we had stopped on the route, for that I was going to take a look around generally, I popped over the wall in a jiffy, and, while in the air, distinctly saw six hundred and six sectarian deacons, covering an area of about fifty square miles, on the outskirts of the

Summer Land. They were all fenced in, and there was the most horrid din of looting horns which was ever heard. Judging from the lean, sallow and cadaverous look of their occupants, I judged that the rivers of milk had turned to whey; that the honey wasn't equal to good New Orleans molasses, and that a good solid feed of beefsteak would have not been unacceptable. I found the walls were ruined; that the people soon grew tired of confinement. Why? Because they discovered they had hearts, that these were united by sweet tendrils to all other human hearts; hence, that not within the narrow confines of a sect or creed can true joy, or life, be found. If there was a real hell, I should like to go there to redeem and save the lost, or to suffer with them; but, as there is none, I must be content to stay here, which is the next station thereto. I learned this great truth that wrong must be universally corrected before there can be heaven in the heart.

Let me here relate a new phase of psychical being: A woman, to whom I am indebted to the Christian world for the loss of, has the strange power of calling me in her sleep when I, too, am asleep, and together we roam over earth, and not seldom in the world of spirits. Death has its sleep, as well as its life and wakefulness. Current opinions respecting our after life are, many of them, silly and fabulous. In the world of soul that woman sleeps, and in that sleep woe me to her side. I instruct her, she me; yet, in my wakeful state, even when lucid, she cannot affect me in the least, nor I, her, except she be asleep up there, pillowed on the breast of God. How strange that two, between whom there yawns a gulf, wide as time, deep as space, separated by a century or a creed, which is all the same, yet in the abnormal phase of life, can meet and mingle high and holy about the fence of flesh and passion!

I almost forgive the sin against us, by reason of this new birth of power. How easily we can again: death's bridge, and leap across life's stormy waters after we have been baptized with fire. How easily we master ourselves when some great soul agency pries off a scale or two from our mental eyes, and we catch a glimpse of the real behind the seeming. Unless a man be born again, he cannot enter the kingdom of God. Born again! Great God, how often we poor sinners are not only born, but thrust through a dozen births at once; and the severer are the trials, the less strong we appear to be.

These pains are mostly of the heart. If you have a sore spot, you are forever hitting it. So if you have a loving, yearning heart, just so surely it goes on the shambles for human buzzards to peck at, and gossiping flies to blow. How long, oh, how long will it be ere we cease to pass these vicarious seas of fire? Must we all swim to Heaven through the belching flames of Hell? Must we all be crucified like the Christ of old? Compensation? Is that it? Must we pay, in tears and blood, and fiery baths, for the traits or tricks of far-seeing, eloquent speech or pen power?

Hold: Here stands MIKAEUS, the Man of Ages. "Tell me," I cry in deep agony, "tell me, must we fight fire all along the route from Chicago to 'Cor?" Listen: He speaks while the swift pen indites his words:

"Fool of the ages, the circle of thy vision is bounded by a horizon five miles off. What knowest thou of harvest time, who cannot comprehend the plowing? Life is a fluid that assumes channels of varying width; now a narrow stream between rock-bound walls, rushing on with a roar; now a wide bay dotted with pleasant islands; now opening out into the great sea of the unknown; now skirting the land of Experiment. You ask me, 'Why this suffering?' I will answer you—ten centuries from today! Look aloft. Make uses determine functions! If you are eyes for the multitude, then you must be ground and polished; rough usage, but fine uses! If eyes in one world, why not in fifty more? For there is no end to the chain of hereafters. If cut out for uses in and for one age, why not for the toppling catacombs of centuries yet to be? Baby! Baby brain in a baby age and world! Manhood is ahead of all: Perfection is just ahead of you, and just ahead of the foremost of a myriad of gods! Have you reached it? Has he or it? The eternal inscription across the sky is not yet! You suffer! Be strong. Your heart aches for love? Love God! Who is God? Perfection—the realization of all excellence. Where is he? In yonder turnip field; on the king's crown; beneath the beggar's heel; here, there, and everywhere, but most in life that ever flows toward the sea of uses. Do you see this truth? Yes! Then whine no more; let them crucify you. What's a body? Abuse you, what's a newspaper? Cheat you, what's gold? Lie, is there not an ocean of redeeming truth? Kill you; it takes a sharp knife to cut a soul in twain? Be a man—woman-worker—and remember that God is not dead. Work for universal man. Work!"

And so speaking, the great one left. I think I am happier for his visit, and that we all may be blessed, in my humble prayer. Amen.

New Orleans, Dec., 1865. P. B. R.

Letter from Warren Chase.

WALLINGFORD, CT., Dec. 18, 1865.

DEAR JOURNAL: This community of social religious reformers is in property, principles, interests and objects closely united with the one at Oneida, N. Y., of which much more is known from reports of writers and travelers. Wallingford is a small but pleasant village, about twelve miles north of New Haven, on the Hartford road; and the community is located about half a mile from the station on a hill side, sloping to a small stream, which bounds on one side its farm of 225 acres of excellent land for New England, which of course, is not equal to the rich soil of Illinois. The family here consists of about thirty persons, of both sexes, closely united as one harmonious family, with all the signs of health, harmony and happiness which could be seen by a stranger where these abound. They are engaged principally in raising fruit, strawberries, raspberries, blackberries, grapes, pears, apples and cherries; and in publishing books and their weekly paper, the Circular, which is one of the best edited and most consistent radical little sheets that can be purchased for one dollar a year in our country, and fully explains the condition and objects of their society here and at Oneida.

Their crop of strawberries was very large and very profitable the past season, a large part of which, with other fruit, they can for use and market in the winter, but more extensively at Oneida than here.

These Societies are truly and practically Christian, but dispense with all the useless ceremonies and idle mummeries of other sects, and make their religion practical, in abolishing the common evils of social and civilized life. Poverty is not and cannot be known amongst them, unless all are poor, which they are not, and they allow no one to suffer for the comforts which their home can furnish, and which belong equally to all members, both male and female. Sickness is seldom enjoyed, or suffered

among them, on account of their habits of life; for they use no tobacco, no intoxicating drinks, no wine's flesh, no tea or coffee, (except domestic), and they all exercise and labor, not to overtax, but sufficient for health and proper mental and physical growth and strength.

I did not believe till within the last few years that Christians had any such believers, or produced such fruits, and even now I am inclined to give the credit to a cultivated nature and its religion, rather than to the source of all the conflicting creeds of Christendom.

These Communists see no need of any marriage law or ceremony, as it, under their social and religious system, could confer no forms or powers on a true husband or wife, father or mother, and hence among them would be useless, at least.

These Communists see no need of any marriage law or ceremony, as it, under their social and religious system, could confer no forms or powers on a true husband or wife, father or mother, and hence among them would be useless, at least.

WARREN CHASE

For the Religio-Philosophical Journal.

Letter from Dr. H. T. Child.

How naturally do we look every week for the familiar face of the RELIGIO-PHILOSOPHICAL JOURNAL. I find the JOURNAL goes well, is in demand, and is doing a good work.

Among the books which will outlive the centuries, and a thousand years hence be prized as a valuable treasure of antiquity, is a series of works entitled, "THE HEALING OF THE NATIONS," two of which have been published, and the MSS of the third is about completed, and I hope will soon be sent forth to bless the world, by your RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

We have no more Religious or Philosophical books, and the inspiration to be found here is of the highest and purest character. The title of the book is beautifully suggestive, "its leaves are for the healing of the nations."

The author, or rather amanuensis through whom these books are written, Charles Linton, is a plain young man, a member of the Society of Friends, of pure and unostentatious life, living on his farm at the Fox Chase in Philadelphia, and pursuing agriculture as a means of obtaining a livelihood.

The first volume of the series was published several years ago, and introduced to the world, by the late Governor, N. P. Talmadge, a man of ripe intellect and sterling moral courage, who was not ashamed to avow a full belief in modern Spiritualism, at a time when it required some firmness to do this.

Those books are written in chapter and verse, and are valuable as suggestive of pure and lofty thoughts.

Spirit Pictures.

It is claimed that a new process for taking spirit likenesses, similar to ambrotypes, without the aid of a camera or sunlight, has been revealed by spirits. The process will be described in our next issue.

The late case of Indolence is that of a man named John Hole, who was so lazy, that in writing his name he simply used the letter J, and then punched a hole through the paper.

Religio-Philosophical Journal

CHICAGO, JANUARY 27, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. B. JONES, President.

For terms of subscription see Prospectus on eighth page.

"The Pen is mightier than the sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain forty cents of each \$1.00 subscription, and twenty cents of each \$1.50 (half year's) subscription.

To Our Patrons.

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

Subscribers who wish their papers changed, should be particular to state the name of the office to which they have been sent, as well as the office to which they now wish them directed.

To Our Subscribers.

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

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. GRAVES' BIOGRAPHY OF SATAN, of Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail.

Religious Sects.

Assuming the population of the globe to be one thousand and fifty millions, the following division with reference to their religious worship will appear: Jews, 4,500,000; Christians, 225,000,000; Mahometan, 155,000,000; idolators, not professing Jewish, Christian or Mahometan worship, 665,500,000.

And in this table a lesson may be learned. According to the accepted chronology of the church, the earth has been in existence some six thousand years, and for less than two thousand years of this period has there been known to man a means of salvation, and then known to only about one quarter of the entire inhabitants of the globe, and now comes the startling question: What has become of the souls of the countless millions who lived and died before the birth of Christ?

Help us brethren, to spread these divine truths among the sons and daughters of humanity. We will spare neither brain, labor nor money to make our heaven-born RELIGIO-PHILOSOPHICAL JOURNAL just what you and the age demand. An angelic host stands at the helm of affairs and calls every free thinker to put on the whole armor of truth in defence of our noble principles.

The Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL are both filled with the choicest gems of thought daily uttered by the best minds of this sphere of existence and of the higher life. Great and burning truths are being sent broadcast over the world through the mediumship of these two beautifully executed weekly visitors.

In conclusion we ask our readers to weigh this matter well, and let us tell you that the more freely you exert yourselves to extend the circulation of these journals, the more richly you will be compensated for your labors by a return of that which will cheer your inmost souls, and make you happy.

Selden J. Finney.

This able speaker and writer, whose articles in the RELIGIO-PHILOSOPHICAL JOURNAL are so much admired, is to speak in the city of Philadelphia during the month of January. We wish the friends in the city of brotherly love, would have some of his addresses reported for our paper.

While speaking upon the subject of lectures being reported, we desire to add that much good might be done in that way by societies in large cities.

Our esteemed friend, Dr. J. A. Rowland, of Washington, D. C., reported the two lectures delivered through Thomas Gates Forster, and Cora L. V. Scott, (now Mrs. Daniels) published in No. 14 of the JOURNAL, for which we not only return him our thanks, but the thanks of many thousand souls, who were gratified with their perusal of his timely labors.

We hope to be able to publish reports of addresses in every number of our paper hereafter. We shall spare no pains to continue to make it so attractive, that any person once perusing it, will warmly desire its weekly visitations.

Emma Hardinge.

Our regular correspondent, Henry T. Child, M. D., of Philadelphia, has forwarded us some very fine lectures, delivered by the distinguished medium, whose name stands at the head of this notice, which were reported by him. We know our readers will be highly gratified with their perusal.

BURLINGTON, KANSAS.—Bro. L. Everett, writing from the above place, informs us that our noble cause is prospering in that locality, as well as in all parts of Kansas.

He desires mediums and speakers to visit that portion of the State especially.

The Church and the Murderer.

Some weeks, or perhaps months ago, there was executed in Kentucky, in pursuance of the sentence of a military court, a brute named Champ Ferguson. He confessed to something over fifty deliberate murders, and his victims included helpless old men, women and negroes; for the wilful shooting of one of the latter, he gave as a reason "that a nigger had no business to be a soldier," and so he shot him. This man came to the scaffold defiant and unrepenting—stating that he would repeat the same acts if he had his life to live over again, and he rather gloried in his deeds of evil.

Ferguson was attended on the scaffold by a minister of the Christian Church, who, as the soul of the culprit was launched into the other world, uttered aloud a prayer to God "that his spirit might be received into Heaven, and take its place among the saints." We have no comments to make, but simply to say that if this and the like prayers be answered, we have no desire to go to that heaven.

But two or three days since two wretches were condemned and executed in Chicago, for the murder of a poor devil somewhere out in the outskirts of the city; these men were hired assassins, who for the paltry sum of ten dollars each, took the life of another. The murderers were immediately taken in charge by the church; were cared for, protected and instructed, and by the time the drop fell were so far Christianized as to be fitted to enter the kingdom of heaven, and amid the tears and sighs of the consoling they were incontinently dropped off, saying at the last, "We will meet you in heaven." And thus while the murdered man was by the pistol shot of the assassin hurriedly sent unprepared to his doom, his murderers are gloriously rewarded by "secured seats" among the elect. Who believes it?

Our Cotemporary—The Banner of Light.

The following article, which we clip from the Banner of Light, deeply interests us as well as the friends of Spiritualism and other reforms everywhere. We believe every liberal mind who peruses the columns of the RELIGIO-PHILOSOPHICAL JOURNAL and the Banner of Light, will concede the fact that these two journals are now an absolute necessity for the rapid promulgation of liberal principles.

The time has come for the fearless promulgation of truth. Timid souls must have strength and support from strong, clear-thinking, philosophical brains. A phase of religion that will bear the test of science, is demanded. If it be true that man is immortal, give us the evidence of it, this is the requirement of the age. Old Theology, with its false reason and want of philosophy, has driven the world into skepticism. Spiritualism comes forth, radiant in her loveliness and truth, pointing the way to angelic communion, and demonstrating to the physical senses, that man does live and can hold sweet intercourse with loved ones of earth, after the dissolution of the external body.

Help us brethren, to spread these divine truths among the sons and daughters of humanity. We will spare neither brain, labor nor money to make our heaven-born RELIGIO-PHILOSOPHICAL JOURNAL just what you and the age demand. An angelic host stands at the helm of affairs and calls every free thinker to put on the whole armor of truth in defence of our noble principles. Scatter far and wide the tidings of great joy to the whole world! Man never dies—he eternally lives, progresses and unfolds in wisdom and goodness, just in proportion to the means which surround and act upon him.

The Banner of Light and the RELIGIO-PHILOSOPHICAL JOURNAL are both filled with the choicest gems of thought daily uttered by the best minds of this sphere of existence and of the higher life. Great and burning truths are being sent broadcast over the world through the mediumship of these two beautifully executed weekly visitors.

In conclusion we ask our readers to weigh this matter well, and let us tell you that the more freely you exert yourselves to extend the circulation of these journals, the more richly you will be compensated for your labors by a return of that which will cheer your inmost souls, and make you happy.

Wm. Lloyd Garrison.

With the ending of 1865, Mr. Garrison closed the office of The Liberator. We do not remember the time when there was no Liberator. Far in the past we remember the heroic words, spoken by God's mighty thinker, through its columns. Garrison, the seer, the prophet, saw and foretold the doom of this nation. He has seen the triumph of truth, has defied the hosts of hell; all these things he has done and endured for the precious love he bears our common humanity, and now retires from the field already won.

In his last editorial we find the following: "Rejoice, and give praise and glory to God, ye who have so long and so untiringly participated in all the trials and vicissitudes of that mighty conflict! Having sown in tears, now reap in joy. Hail, redeemed, regenerated America! Hail, North and South, East and West! Hail, the cause of Peace of Liberty, of Righteousness, thus mightily strengthened and signally glorified! Hail, the Freedom, its transcendent claims, its new duties, its imperative obligations, its sublime opportunities! Hail, the Future, with its pregnant hopes, its glorious promises, its illimitable powers of expansion and development! Hail, ye ransomed millions, no more to be chained, scourged, mutilated, bought and sold in the market, robbed of all rights, hunted as partridges upon the mountains in your flight to obtain deliverance from the house of bondage, branded and scorned as a connecting link between the human race and the brute creation! Hail, all nations, tribes, kindreds, and peoples, 'made of one blood,' interested in a common redemption, heirs of the same immortal destiny! Hail, angels in glory, and spirits of the just made perfect, and true your harps anew, singing, 'Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints! Who shall not fear Thee, O Lord, and glorify Thy name?' For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

A Generous Offer.

We take especial pleasure in calling the attention of lecturers in our broad field to the liberality of the gentleman whose name is affixed to the accompanying letter. May he ever be blessed!

MORRISANA, CHESTER CO., N. Y., Dec. 27, 1865. To the Editors of the Religio-Philosophical Journal:

DEAR SIRS—Enclosed please find five dollars, being my subscription for one copy of the RELIGIO-PHILOSOPHICAL JOURNAL; also I would notify parties who are engaged in lecturing on Spiritualism that I have charge of the Athenaeum, which will be at the service (when not previously engaged) of any respectable lecturer on Spiritualism, coming well recommended. As I wish to do my share in so grand a cause, I cannot do less than to offer the hall warmed and lighted free of cost.

I was much pleased with an article headed "Mis-directed," by Henry C. Wright—we want more such articles. Old Orthodoxy wants some hard hits, and plenty of them, too.

Yours fraternally, JAS. L. PARALL.

Hold fast to your character; it will be a support and happiness when all else fails.

The Battle Creek Tragedy.

We with pleasure give place to the following article, clipped from the Coldwater Sentinel. The secular press are in a fair way to disabuse the public mind of the idea that Spiritualism was the cause of the terrible tragedy at Battle Creek, Michigan.

But do we see one word of apology from the religious papers for their wanton and unjust attacks upon Spiritualism? Not one. Church organs are by far the most persistent retailers of scandal and falsehood of any class of newspapers published.

"One of the most revolting and unnatural murders happened a few days since in Battle Creek. In another place we publish the confession of the mother murderer, from which it will be seen that the daily papers, pandering to public prejudice and vitiated public taste, have entirely misrepresented the moving cause. Had the crime been charged upon that natural and holy affection the mother bears for her offspring instead of her religious faith, it would have been nearer the truth. Driven with her little ones, by a drunken and brutal husband, out upon the world without means, she sought employment for herself and advantages for her children among those who sympathized with her religious faith; but she failed in her efforts to procure the necessities of life, and accepted aid under circumstances that led to scandal. Even Spiritualists refused her both food and sympathy. In this destitute condition, among strangers, deserted by those from whom she expected sympathy, anxious for her children, brooding over a dark future, fearing what they might inherit from a drunken, thievish father, harassed with fears that the father would take them from her, and dreading particularly the fate that awaited the daughter in such a case, the prospect of poverty, want, and perhaps starvation in the future; these cares and anxieties preyed upon the mother, dethroned reason, and in a state of insanity, she attempted to remove them beyond the reach of such enemies. The report that the mother contemplated a religious pilgrimage, and that her children were put out of the way for that purpose, seems not to have the shadow of truth, but originated in the fertile brain of newspaper reporters.

This is not a solitary case. It is not long since two similar cases were reported, one in New England, the other in the State of New York, both caused by undue anxiety for the future, and both pious Orthodox mothers, brooding over the danger that awaited their little ones, of growing to years of accountability without that preparation necessary to salvation. Fear cast out reason, and one drowned the object of her cares, her anxieties and her hopes, in the cistern; the other terminated the existence of those dearer to her than all else, by cutting their throats from ear to ear, that they might change worlds before they sinned, and forfeited that happiness which awaits the innocent. All these acts were committed under mental derangement, and are not crimes. The only difference is, one feared the dangers of this state, the other two the dangers of a future state, which stimulated unduly that most holy of human affections, the love and consequent anxiety of the mother for her offspring, and goaded her on to the most unchristian and heinous crimes.

The remedy for these evils must be sought by removing the cause, not by punishing the distracted mother. Drunkenness, poverty and error are fruitful sources of crime. The only safe remedy is their removal."

A Remarkable Family.

We give below a letter to the Boston Universalist from Rev. L. Willis. It may be of interest to our readers generally, and of especial interest to several of the contributors, and to one of the editors of the R. P. JOURNAL, as they are nearly related to the Flanders family.

Among the early settlers in the town of Warner, N. H., was Mr. Zebulon Flanders. He came with his young family from Hampton, in the eastern part of the State, some eighty-two or eighty-three years ago, and made a home for himself and them in that section of the town designated as North Village. Here several children more were added to their number. He lived to a great age, and died in 1838. His widow survived him twelve years, and died in 1850, having attained the very unusual age of 94 years; and having lived on or near the spot where she died, rising of 90 years. She had had 10 children, 105 grandchildren, and 137 great grandchildren; and had the lived two weeks longer she would have been a great grandchild descended from her. Very seldom, indeed, do so many direct descendants of a man or woman deceased gather on a funeral occasion as were present on hers.

In the house where that impressive service was attended, the writer of this has officiated at five funerals besides hers, and in this numerous connection he has been called, during the last sixteen years, to tender the consolations of religion at eleven funerals in all. The last was on the 8th ult. It was that of Mr. Benjamin Flanders, aged 81 years, and a son of the aged woman just named. He was the oldest native born citizen in town.

An older brother, Capt. Nathaniel Flanders, aged 88 years, and supposed now to be lying at the point of death, has enjoyed such uniformly good health ever since he was born that there never had been a day during his long life, till his present sickness, (which came upon him three or four weeks ago,) that he had not been dressed. It seems probable that a parallel case of such remarkable health, during an equally protracted lifetime, can be found in the annals of health in New England.

And finally, let it be said that many of the descendants of that venerable pair, Mr. and Mrs. Zebulon Flanders, are among our most estimable citizens. Col. Walter Harriman, who commanded the 11th Reg. N. H. Vols., and is now Secretary of the State of New Hampshire, is a grandson of theirs.

Warner, N. H.

Dr. J. P. Bryant.

We take pleasure in calling public attention to the noble works being performed by Dr. Bryant in this city. His spacious rooms are thronged from early morning till evening with invalids of every type of disease. Some have entered his rooms suffering from old chronic diseases, and have gone away perfectly restored, thanking God for endowing the good doctor with such remarkable healing powers.

We visited Dr. Bryant's parlors to-day (January 18th,) and met there Miss R. E. Shaw, of Lawrence, McHenry county, Illinois in company with her parents.

The young lady is sixteen years of age. She had not walked without a crutch or the aid of friends for over a year. Dr. Bryant operated upon her twice, from three to five minutes at each operation. She left her crutches, as a memento of good deeds performed by the Doctor, and walked away. Her parents informed us this evening that she had visited with them the various places of amusement, without assistance or the slightest inconvenience. These facts are worthy of note, and can be proved by the parents of the lady.

The following notice we clip from the Chicago Daily Evening Journal of January 17th:

No MEDICINE REQUIRED. Dr. J. P. Bryant, whose advertisement appears in another portion of to-day's issue, offers to cure the sick without the aid of medicine. That he can do so, and that in a very brief time, is evidenced in the numerous testimonials which he presents for perusal, accompanied by the names of those whom he has raised to health and happiness from lingering diseases. Especially does he claim unvarying success in rheumatic and nervous complaints, female ailments, general weakness. His method of treatment consists in a very simple success, and is practiced with a view of making a permanent cure in every case which he take in charge. His parlors are at No. 153 Dearborn street, where he may be consulted daily. The destitute will be treated free of charge, and others upon reasonable terms.

Warren Chase—Work and Wages.

The cry is often raised "lecturers are getting rich!" True they are, in some places, well paid; but if the complainers would remember the cost of traveling, and the number of places where the speaker receives less than it costs him to reach the point where he is to speak, they would have no fear of the immediate opinions of the lecturers.

Warren Chase has made his yearly report in the Banner. There seems little danger of his retiring to live upon the interest of his lecturing fund. Here is his report:

During the year I have lectured one hundred and twenty-one times, as follows: Five in Washington (as written out and published in "Gist.") thirty-seven in New York, of which five were in the city; thirty-five in Vermont; twenty-four in New Jersey; thirteen in Pennsylvania (all in Philadelphia); four in Delaware, and three in Connecticut; for which my receipts were: For Washington, \$50 (\$10 each); Pennsylvania, \$52 (\$4 each) for two of which I received \$50, others free; New Jersey, \$91 (about \$4 each); New York, \$21 (about \$5.50 each); Vermont, \$25 (about \$2 each); Delaware, \$20 (\$5 each); Connecticut, \$13 (about \$5 each)—total, \$425, or less than \$3.50 each. It has taken a good share of this sum to pay my traveling and other expenses, owing to the increased prices, based on the currency of the war debts. My income tax never troubles me, and probably none of our speakers are greatly troubled with it.

Spiritualism and Insanity.

An exchange says: "A report, recently made to the Academy of Medicine in Paris, states that since the visit of the celebrated medium, Home, to France, insanity has increased twenty-one per cent. In one town, after the sojourn of a Spiritualist, fifty women had to be sent to the insane asylum."

"Corresponding testimony has been given on this side of the Atlantic." Now, who believes one word of the above? If the writer has faith in his words, he is simply a dunce. Mr. Home is a good physical medium. Spirits rock his bed and lift him to the ceiling. He relates what he understands the angels to say. And the people are going crazy over these simple facts!

Fifty women from one town sent to the insane asylum! Oh, Mr. Storyteller! do you remember the fate of two persons in olden time, who, like you, were given to telling large stories? Would it not be wise in you to repent and forsake your wicked ways, lest a like calamity overtake you?

What are we Doing for Christ?

The Advent Herald asks what we are doing for Christ, and adds:

"He has done much for us. He sought us when wandering far from God, and brought us nigh by His blood. It is written, 'This man receiveth sinners,' and He receiveth us, and forgave our sins. He still seeks the lost, and asks us to help Him. Are we doing it? We can speak a word for Him to some poor wanderer; we can hand a tract to a thoughtless sinner; we can read the Bible to some poor, ignorant soul, or some sick and helpless one, and lead them to God. Above all, we can select some one out of Christ as a subject of our prayer, and daily bear their case before the throne, asking the Spirit to awaken and convert him."

The Boston Investigator replies to the Herald:

"It is not Christ that needs help. The paragraph in question is merely meant to express the idea that the church requires help, since it is not likely that the man who should do ever so much for Jesus personally, if it were possible, could be regarded as a sensible Christian unless he contributed to the support of priestcraft and some kind of sectarianism. This is the test of religion, and therefore when the Advent Herald asks the question, 'What are we doing for Christ?' it means, in other words, what are we doing for the church—which in our case we answer by saying, 'Nothing at all.'"

"Christ wants nothing done for Him. He is better pleased, probably, when the poor, the hungry, the sick, and the unfortunate are provided for, as He tells us that he who does this, 'does it unto me.' If this be so, we would suggest to our Advent neighbor the propriety of altering his question, so that it shall read, 'What are we doing for Humanity?' for this is infinitely superior to building up a church or a creed, and no doubt would be preferred by Christ, or at least He said it would, and He thereby showed His good sense and kind heart."

Personal.

A. J. Davis is speaking in Cleveland, Ohio. He has organized there a Progressive Lyceum. The hope of humanity is in the children. If salvation comes to our race it must come by educating the young soul. Mr. Davis seems conscious of this fact, and has commenced in the right direction.

Charles A. Hayden is engaged to speak in Davenport, Iowa, and Geneseo, Illinois, during the month of March. If the inhabitants of these places hope for much, expect much from our young preacher, they will not be disappointed.

A NEW LECTURER.—Mrs. Mary A. Mitchell, widow of the late Col. Alexander M. Mitchell of St. Joseph, Mo., has announced her intention of lecturing upon Spiritualism. She is now in Lockport, N. Y., will answer calls and wishes engagements to speak along the direct route to Chicago. She may be addressed Lockport, N. Y.

A "down East" Yankee has invented a rat exterminator, consisting of snuff. The animal jerks its head off at the third sneeze.

What tree is that which is not affected by the season, and brings forth neither blossom nor fruit? The boot-tree.

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 trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

JANUARY 7. W. L. DAYTON.

If our conditions are so much improved by the change called death, and we are so happy in that change, then why trouble ourselves with the things of earth? I answer that it is because of the great cord of sympathy that has not been severed by death. We see the conditions of our friends, and we become anxious to say a few words that will comfort them in their hours of despondency—

HARRY JUDD.

I do not know how it seems to you, but I think folks' faces are very long this morning. I like to have folks feel all right, and when they feel all right, then their faces show it. That is my notion. That man said he would not advise his folks to move North. I would advise them to move. My folks live North, so I shall not have to advise them anything about moving. They have got a first rate place. They live in Dubuque, Iowa. They are all just as right as they can be. There are some little folks in my family; I have brothers and sisters. I like first rate up here where I live. I like it better than I thought I should. That is the way with people when moving into a new country. I did not think anybody could have such clear ideas as I do of this place. We find ourselves situated far better than we ever thought possible. I see that mediums are getting plenty. It would be nice if every spirit could have a medium. But that cannot be, because there are more spirits than folks on earth. I am going to the Banner of Light office some day. My mother told me to go down there. My father said, "Now, Harry, if you can come back and tell us anything, you must be sure and do so." Now, I will tell a little story here, then I will go down there and tell something more. I was sick a long time; but I did not know what the matter was. There was one thing I told them I would tell about—and that was about some trouble I had with a neighbor's boy. I expect I was some to blame—more than I would like to admit. I don't believe anybody wants to put the worst side out of his own story. The boy's name was Charles Swift. He and I went away together. He had something to do with my getting away—we were both to blame. It has taken me a longer time to come back than I wish it had. I have been here three years. I was fifteen when I died. Harry Judd is my name—my father's name is Newman Judd.

ELIZABETH N. NEWMAN.

I don't think spirits should be allowed to speak through your paper until they are enlightened. There is one spirit in particular, that committed suicide, and advocated that suicide was right in the sight of God. I think he ought not to be allowed to come. [F. W. Blaisdell's communication is referred to, of January 6th.] It certainly is not right to take the life of another. If spirits could see the effect of such communications upon the investigating mind, it seems to me that they would not give them. Of course our life is something that belongs to us, just as he argued, yet it is given to us for a wise purpose, and by proper care and culture we could expand in wisdom and truth, and make others happy as well as ourselves. "The same power that gave us life controls that life, and it is not right by any violence of our own to change our condition from the material world to the spiritual. Neither do I think that any one in his rational moments would commit such a deed. I do not think that it is well to advance the idea either that the sufferings of any person at any time are sufficiently great to justify him in such an act. I think you will all agree with me in that. Elizabeth N., Newman feels Spiritualism to be true; and as it is true and the source of great happiness to the human family, its teachings should be such as to enlighten the mind upon all subjects, and not allow it to think that error is truth; and it is a great error for any one to think that it is right to take his own life. Will you be kind enough to send this to Rufus Newman, St. Charles, Missouri?"

Q. Will electricity ever be made subservient to man as a motive power to propel machinery?

A. We will not say that it will, but still we believe it will. Much of the machinery that is now used will be done away with. New inventions will take its place. The improvements will be from time to time brought out; with such improvements will come the power and knowledge that will make electricity subservient to man for such purposes.

Q. Will such improvements be made during the present generation?

A. We cannot specify the time when it will be done. Each year and month, and almost each day, and hour, present something new. New discoveries may hasten the time of bringing it about. We can-

not say that it will be at present. The idea is necessary to stimulate the mind to go and bring about such results.

Q. Are such improvements in science and the mechanical arts known to the inhabitants of the spirit world long before they are carried into practical operation?

A. We answer, most certainly they are. The question then naturally arises, why the necessity of such toil in bringing them to practical use? We reply, from the fact that the existence of truth in the minds of spirits in the spiritual world does not make conditions suitable for them to be carried into practical use in the material world. Spirits are obliged to find persons that are adapted to them, whom they can impress with their ideas, and when such a person is found, the condition of the minds surrounding that individual are often unfavorable for its reception, and they are obliged to wait, since they cannot immediately change those conditions. It has to be done gradually.

HENRY PHILLIPS.

You will be kind enough to say that Henry Phillips, of Lowell, Massachusetts, is happy, and very anxious to talk with his folks; they are something nearer and dearer to me than friends. Therefore I shall not talk to my friends, but to my folks—my parents, brothers and sisters. It is a little over one year since I left earth. The time would have seemed short, had I been able to talk. When I was so very desirous of saying something, the time seemed long—the hours passed slowly away. My father's name is Amos Phillips. Good bye.

CORNELIUS SHERMAN.

Well, I don't wish to say good bye, because I am just exactly right here. How do you all do? [Shaking hands with each one present.] Is it morning or starry eve with you? [It is about 2 P. M.] Excuse me, I want to make a few points before I begin. It is a stormy day, isn't it? [Yes.] Well, storms don't affect us—storms don't affect our houses. I bet you would like to know what kind of houses we live in. We do have houses, and we don't have to work like Sam Hill to build them, either. We don't build them of wood or stone; we don't have to cut down trees, and cut them into strips and boards and big timbers. I don't know how my house was made. I did not make it. I live with my father's folks. [Turning to the reporter.] Do you write every word that I say? [I endeavor to do so.] I don't want to talk to Mr. Jones or Mr. Jewell, or any one present. I want to talk to my folks. I am going to talk as though they were right here before me. In the first place, you know there has never anything special transpired in my life to which to call your attention. It was just the same thing right along. I don't know how I got here—was sick, and finally I died. It seemed an awful thing to me to die. It was dreadful. Now I want to tell you that I did not die. I know I did not die, because I lived right along all the time; so I could not have died. I am just as contented as I ever was—could not have been more so. Had I remained in the body. Uncle Will is just as good to me as I could ask him to be. I will tell you the names of some of my folks—then you will know that I am living right on. I know that I am not talking with my own mouth, and my own organs of speech. I am talking with another's. I do not know what this woman's name is—may be I shall not get all my talk in about right, but I would if I had my own organism—my own body. I will give enough so that they may know that it is me. Aunt Emily is here; she was the first one whom I saw after I came out of the body I knew, and she has been right with me ever since. You can see that it is no dying, when you find all the folks you used to know. It is not one bit like dying. You are working right hard to die. Now I would not try hard to die. I would work right along and let die take care of itself. There is lots of time that you would feel all right but for that. I could not see that when I was in my old body.

Don't be afraid because I talk to you after you think me dead. I want hurt you. You just think that if I was dead I could not talk, and then you won't be at all timid. I will talk to you just as often as I can, and I know you have lots of questions to ask about whether we have things to eat. By jolly, if we want anything to eat we can get it—so don't worry about that, for we are folks if we are spirits. I never thought that I should have a chance to talk like this, and tell you this much. Did I tell you what my name is? I shall not tell you where I died, because I did not die. I will tell you where I was sick. [Pausing.] Uncle Will tells me to say Cornelius Sherman, and nothing more; but I am not quite through yet. You know where St. Joseph, Missouri, is? [Yes.] Well, that is where I jumped out of my body. I was here yesterday, but could not control. I am twenty-three years of age. You may as well send this to my sister Elizabeth. I would like to remain longer, but this lady's door-keeper or guide, wont let me. So good bye.

JANUARY 9TH.

[Communication without a name attached.]

I wonder if it will hurt Spiritualism to say that I don't believe in the Bible. I don't believe that it will hurt it, for a truth is a truth, and all truth is God's; and individuals cannot change it in any respect. If it is true, it will remain true always. Now, my friends, it is true that I possess the power to manifest myself through this organism. I know it seems strange and almost impossible—nevertheless it is my own individual self manifested through another person. When upon the earth I felt alone in my religious faith, I was termed an infidel. I incline to think I would not stand so much alone if I was here now. I had been told that the Bible was nothing but truth; but I found it impossible for me to see many of the truths therein contained. I saw many things that seemed very inconsistent. The question, "If a man die, shall he live again?" I can answer now, having passed through that which is death to you, but life to us. You know that I suffered a great deal during my last illness. Now I am beyond all pains, and am strong in body. My frame is just as real and tangible as ever it was. I am also strong in mind. I do not believe in a personal God any more than I ever did. I do not like to have you adopt any one's ideas, but think for yourselves. I want you to know that I am happy, and have a real tangible existence, and have the power to converse with you, also. You know that, of course, I regretted to leave you, but I must make the best of it. I would have liked to stay longer. Now, Elizabeth Amelia, (I always used to call her Elizabeth,) I want you to listen to me, as you have in years gone by—with the same confidence in what I have to say. I shall be truthful and utter what I feel to be right. My place of residence is Georgetown, D. C. They are perfect strangers to this mode of doing business there—that is, of spirits manifesting themselves through the organism of another, whom they find upon earth. I want them to see and realize this fact for their own happiness. Truly it will rob death of all its terrors—the grave of its sting. My age was forty-seven at the time of

my death—I am now forty-nine. Will you be kind enough to insert this communication in the columns of your newspaper, and I will ask further that you send one of your papers to Elizabeth A. Goodrich, Georgetown, D. C.

Q. In earth life, man has to earn his bread by the sweat of his brow—must work in order to sustain life. How is it in this respect in spirit life?

A. My friend, food is essential to sustain the physical form, and that alone. The spiritual form does not require material food. When you take this fact into consideration, you will readily see that you do not have to work in the spiritual world. On the material plane you must take good care of the material organism, in order that the soul may look forth and get a true growth; yet there is no necessity for laboring incessantly for the growth and development of the soul. An infant, after passing from the material into the spiritual plane of existence, becomes a bright, beautiful and harmonious spiritual being without physical labor.

Q. In earth life, to acquire knowledge, recourse and reliance is had on books and oral teachings, actual observation and the exercise of memory and due reflection; in spiritual life, how is knowledge obtained, and for what purpose? Please explain fully.

A. On earth, the material plane of existence, the spirit takes cognizance and acquires knowledge through material organisms—hence the labor of acquiring that information which is to make a permanent impression upon the brain—because the impression has to be made upon the spiritual development through the material. That is why you have to resort to books and different kinds of teachings in the material plane of existence. It is much easier to obtain knowledge through the spiritual than the material senses. Now, is not that sufficient for the first part of your question? [Yes, sir.]

Q. In spirit life, does the faculty of memory become very retentive, and if so, is it universal?

A. My dear sir, the memory is the tablet of your soul, on which everything makes its impression. Every act, word and thought leaves its imprint, and it will stay there forever. You cannot see the memory because it is covered up with the material, but upon the spiritual plane you can discern it plainly. The memory is real and tangible.

Q. Can free communication and social intercourse be had between spirits of late date and those of a hundred or a thousand years ago?

A. I can speak for a hundred, yes, you may say for a thousand, from the fact that spirits never lose any power they have once possessed.

LOUISA M. WALKER.

My dear friends, I do not agree with the spirit last controlling, for the reason that we have great necessity to aid our friends in whatever they may be called upon to perform while they tarry upon earth. Now if it is true that we exert an influence, then I must talk. I would not advise anybody but my friends and relations in regard to their course in the future. I would call their attention to the fact that we do have the power to manifest ourselves to them, and also to discover their wants, and give them a correct idea of their surroundings—a knowledge that will be very beneficial to them. I have a husband and three children. I see many things in the future for them, which will bring them happiness to a great extent. Seeing their present situation, I desire to remedy it, if possible. I feel it to be my duty to warn them of danger and difficulties, and at the same time open to their vision a path that will yield them some happiness while they remain upon earth. Walter, I feel that the course you are about to pursue is not right—is not best for you and the children. I feel that your motives are good, but you cannot see what is in store for you. If you should meditate awhile, you would think differently. You would not be pleased were I to call the names of those persons with whom you now associate—for that reason I will not. But let me say as your wife, that I think just the same of you as when upon earth, and, if possible, I hold you nearer and dearer than ever. I think you will be very sorry if you do that which you contemplate on the 17th day of May next. You will ask what I would have you do. I would have you remain where you are for the present; in time something better will be presented, wherein you will see you have done well to wait. Will you please add to this my name, which is Louisa M. Walker, Geneseo, New York?

HENRY.

There is a lady here who wishes to speak. She has dark hair and dark eyes. She would not be called dark complexioned, as she has a good fair skin; she is not very tall, and has a very pleasing countenance, with a full eye. Her name is Sarah Wolcott. The spirit stands close beside you. If you could open your spiritual senses, you would see her take possession of this medium. It is often said that spirits make mediums bold. Now it does not make them bold at all—it only makes them stand up for their own individual selves. You can tell a medium from the expression of the eyes. They are clear, bright and calm. They usually have good intentions, and can look folks right in the eye. This lady who wishes to speak is from Brooklyn, New York. All spirits cannot control as they would like—though all persons are mediumistic to a certain extent, for the reason that as there are all kind of spirits possessing the power of manifesting themselves, there is a necessity for a difference in mediums.

SARAH WOLCOTT—[SPEAKING FREELY.]

My friend was very kind to come and give you my name and address. It will save me the trouble of doing so. His remarks were true, that I do not have the power to manifest myself as strongly as others can. I was but fifteen years of age at the time of my death. I have a mother and two sisters. It is to them I would talk. My father and two brothers are with me; we are all very happy. The time will seem very short before the rest of the family will join us in this beautiful home, made for spirits, where we are free from sorrow. We want to give you words of comfort and consolation, while you remain upon earth. Were it in our power we would have you come to us immediately, but it is best for you to remain until God's own good time, when He will remove you from a world of trouble to one where all is love. My disease was lung fever. I was sick but a short time. I had a desire to go to my father and brothers—it seemed to me as I often said, that they were alone and needed one of us. I now know more than I did at that time. I am sorry when I see you suffer. Father will communicate to you soon, and tell you much more than I have the power to.

My sisters' names are Adella and Frances—my mother's name is the same as mine. [One of the spirit guides now controlled the medium, remarking that he often laughed when he saw people reading the sixth page of the JOURNAL, and heard them wondering if the matter contained therein is really from spirits.]

THEODORE WILSON.

I like spirits, as well as other folks, to abide their time. There are a good many spirits here that are anxious to communicate and give their names, places of residence, and the disease they died of, and a few such things, in order to identify themselves. I don't think it best for a spirit to use up so much time, even if his ideas are good. [The object of that particular spirit's controlling between the different spirits is to keep the medium in good condition, so that other spirits can get control too; by so doing he keeps up a proper equilibrium and circulation of the life elements, while in a negative condition.] That may be true, but I cannot say, since it is something almost entirely new to me. I would not wish to harm or injure your medium. That is what you call her, is it not? [Yes.] I am going to give my name, age and place of residence—then I will depart. I am sorry for the trouble I have given you. [Talk on, it is with pleasure that we write for you.] No, I think I will not add anything, except that I was fifty-five years of age at the time of my death. I reckon I have been here two years. My name is Theodore Wilson. My brother's name is Orlando Wilson, of St. Charles, Missouri. There have been several spirits here from that place.

ADELE.

Papa and mamma have said that they wished Adele would come, and say something by which they might know that it was really her. I was ten years old when I died—went to school. I fell and hurt my head. It made me sick—that is what made me die. I do not like to say much at this time, because everybody will see it in the newspaper. My father's name is William Smith—my mother's name is Mary. They live in Fond du Lac, Wis.

Q. What is the cause of seeing mediums occasionally losing that power?

A. There are various reasons—one cause is owing to the condition of the system, another is on account of the condition of the surroundings; and still another is the will of the medium. It may seem strange that spirits cannot overcome all these things. Time will unfold to you the knowledge that spirits are not the embodiments of all strength and power, from the simple fact that they have laid aside their material organisms.

Q. Is not the faculty denominated clairvoyance, independent and outside of the influence of departed spirits?

A. It is true that some persons have that power as a faculty of the mind, but you would not call such persons mediums. If it is natural to them, they would not lose the faculty, nor would it become suspended. There are cases in which the spiritual power is aided by invisibles.

Q. Why might not the faculty of clairvoyance be suspended or lost? It seems to me as if it might be, upon the same principle that we lose any other faculty of the mind.

A. When you reason from the Spiritual standpoint, you will see that it will not be in accordance with nature that any faculty should be lost or suspended; but when you reason from the material one, then you will see why it might be sealed completely. There are cases of both kinds of clairvoyance, but more frequently the power is given to them, through special spirit interposition, for a time, and such may be deprived of it whenever such spirit power is withdrawn.

Q. Why are not clairvoyants and other mediums at all times equally capable and reliable?

A. Every person has his influences, and moves, lives and breathes in his own atmosphere, of course subject to the influences surrounding him. This will appear truthful and plain to you by looking at the atmosphere of the earth. You often exclaim, it is damp or dry, as the case may be, or that it is going to storm. Now the cause of these conditions and the magnetism surrounding, as a moving cause of such conditions, you cannot see. That there is a separate magnetism surrounding every person is true. Equally true is it that you can tell the condition or feel the atmosphere encircling another; consequently, when you have feelings within yourself of dissatisfaction, or a desire to obtain a certain amount of knowledge from a spirit or spirits, the expression of such a desire shows the atmosphere which surrounds you. If your atmosphere is positive to others, they will feel of necessity, your influence conflicting with the elements about them. If this room was full of positive magnetism, in order for spirits to approach and control a medium to communicate, they must destroy the positive influences existing here. Anxiety or desire, or positive magnetism, are all well in their place, but are not suited to the place where you are to sit for communications from the dwellers in the spirit world. It is the positive element that has to be overcome before they can control the medium. The conditions that would make you extremely happy or extremely miserable, would be the very ones which would render it impossible for spirits to manifest themselves. A negative or passive condition is necessary.

[Another spirit now took the control, remarking:]

I shall remain but a few moments. Perhaps you remember me. I have visited your circle a great many times. I will say to you, my brother, [Mr. Jones,] had certain conditions and regulations been laid down at the outset, by which you were to be governed during spirit interviews, you would not have comprehended the necessity for such a course as is now recommended. The experience that you have had will be good for you. My friend Henry [one of the controlling spirits,] has told you some of the particular points necessary for you to obtain that which you most desire—a high phase of Spiritual manifestations. I agree with him on most points. You must bear in mind, my brother, that spirits, although they have left the material plane of existence, have not lost their sensitiveness and love of approbation. Your very desire to have another spirit take possession of the medium to answer questions that would be more philosophical, and perhaps more interesting to your readers, had much to do with the conditions he talked about. I think you perceived that. [I perceive it now, but I did not at the time. I fully appreciate the great service Henry's rendering. His experience has been very great, and he is a very intelligent spirit, but when he declined to answer certain scientific questions I asked him, I thought, perhaps some other spirit might be more familiar with that particular branch of science. Therefore I requested him to procure some spirit who was versed in astronomy, to satisfy my inquiries.]

Let me say to you, as I said several months ago, fear not, Henry will do well for the readers of your paper, well for the spirits who have left the material form, and well for himself. [I fully appreciate the efforts made by the spirits controlling at this circle, and feel that they are doing everything in their power to accelerate this great movement, and that through their advice it is already a great success.] Now, my brother, that you may be actuated by the same pure and holy motives, and that you may be

crowned with success, is the prayer and wish of your brother and friend, Bliss.

[The spirit Henry now returned and said:] Brother Bliss has been very kind in his endeavors to set me right in your minds; but it is far from my nature to indulge in morbid sensitiveness upon the subject of his explanation.

Q. Henry, are you made sensitive while controlling the medium, just in proportion as she would be sensitive in her normal state under similar circumstances?

A. Not to the same extent, yet sufficiently so to receive its influence; for this reason I heretofore remarked that we made use of the vitality of the medium, but we do not destroy her sensitiveness or her natural magnetism.

Q. Do spirits ever take on or partake of the feelings of the medium?

A. The theory in regard to spirits being positive to the medium, and consequently that they could not or would not assume the feelings of the medium, but that the medium only would be subject to the positive influences of the controlling spirit, is not true. When you take that for a standard, you at once destroy the sensitiveness of the positive element. The positive element has feelings as well as the negative, as feeling is not confined to the negative alone. Because the spirit is positive to the medium, it does not follow that the same spirit would not feel the influence of such medium. The positive spirit has as much feeling as the negative medium. When you are too negative, you feel a degree of lassitude. Langor pervades your whole system. When you are positive, you are up and doing. You use up the vital element in your own being, and repel other influences. When the positive and negative are equally balanced, there is harmony pervading the system, be the system composed of two or more individuals. I think when you reason upon this subject, you will readily perceive that the fact of being positive does not destroy the sense of feeling, and that consequently the controlling spirit does, in a degree, sympathize with the feelings of the medium. There is an interblending of the magnetisms of the two, which may be apparent to the close observer.

RUDOLF L. MARSDEN.

I must say that I do not exactly like this way of doing business. There is an old saying, and a very true one, that "beggars must not be choosers." I acknowledge the kindness on the part of spirits which enables us to communicate. I acknowledge also, the kindness of the persons taking charge of this business, for furnishing us with a body through which to speak. Now, my friends, I want you to feel grateful for all this. I want you to understand that the way is open, and that it is a broad road, too—broad enough for all spirits who once lived upon earth. My friends, we are individuals, real persons, just as much as we ever were before we left. There is a substance to our bodies, and in time we shall be able to prove it to you clearly. Now the question comes up, Are we truthful? My friends, that is the question upon your minds, whether it is possible, through the means given us, for us to give you truth concerning this matter. Let me assure you that we have the very best feelings for you. My condition is better than it was on earth, yet I will not say that I am perfectly happy, for I cannot conceive of such a state of beatitude. When we arrive at perfection, we shall have no further to go.

I desire your happiness just as much as I ever did before my death. You will wonder why I do not tell you certain things. Now let me tell you the very best that I can under the existing circumstances. If you want me to do better, then make conditions better, and I will be more satisfactory in manifesting myself. My name is Rudolf L. Marsden. I was with you forty-seven years upon the earth. I have been separated from you three years. You may send this letter to Catharine Marsden, at Jamestown, N. Y.

INVOCATION.

Infinite Father, eternal and immutable principle, Thou who exists to-day, ever hath existed, and ever will continue to exist; unto Thee would we approach, and although we have passed from the material plane of existence, yet at this hour we take upon ourselves the material organism, through which to speak to our brothers and sisters, Thy children, and give them to understand that although we have left their plane of life, yet we would ever praise and adore Thee for Thy goodness. To-day the radiance of the sun is obscured from our view, and we would turn from external things to the secret closet of our own souls, and there arrange and set in order everything that we may be enabled to receive more of Thy beautiful love and Thy divine wisdom; by receiving which, we shall learn more of ourselves and more of Thee—more of Thy various modes of unfolding to us the grand and mighty truth that has an existence to-day. In order to receive this truth, we must prepare ourselves. Unto Thee, oh, Father, we would offer thankfulness and praise as Thou in Thine own good time revealest Thyself unto us, and we receive and know more and more of Thee, and are enabled from time to time to give light and truth to the inhabitants of earth. Unto Thee, oh, divine Source, we would ever offer praise and adoration.

For the Religio-Philosophical Journal.

The Organization of Spiritualists.

BY REV. ORIN ARBOTT.

As we live in an age when public laws recognize preachers as a professional class of community, and give them some privileges which are withheld from other people, why should not worthy Spiritual lecturers have the privileges that are awarded to other religious teachers? For that and other good reasons, I unite with others in asking Spiritualists to look attentively at the plan of Organization laid down in the JOURNAL, and will relate in a few lines a former embarrassment of my own, because I knew of no religious legal organization among Spiritualists.

Having served our country through the war of 1862, and been practically acquainted with iron and leaden hail, at the invitation of a colonel I went into the army in the late war, as chaplain of a regiment, and although I was an ordained minister and ministered into the service as such, yet as I belonged to no organized church, some Orthodox clergymen sent a remonstrance to the Secretary of War against my chaplaincy. That brought a letter from the War Department, when several hundred dollars were due me, that my muster must be corrected, or my name stricken from the roll. It brought me the information that I must belong to some religious organization, or lose all that was due me. I went from the city of New York, but knew of no legally organized body of Spiritualists in that city or State. Necessity, therefore, compelled me to go to the records of the Geneseo Annual Conference of the M. E. Church,

and take a certificate of my former standing in that Conference, and offer myself to a Universalist church, which knowing me well, received me kindly with all my Spiritualism, and immediately furnished me with a letter that relieved me from my embarrassment.

A letter from an organized society of Spiritualists would have been equally as well accepted at the War Department, and the Spiritualists would have been recognized on the war records of the nation, as an organized religious body of people. Notwithstanding the opposition of the Orthodox clergy to my chaplaincy, the officer of the regular army who mustered out the regiment entered the following unsolicited remarks upon the muster out return roll to the War Department and copied the same upon my discharge:

"The Rev. Orrin Abbott, a soldier of 1812, one of the memorable few who volunteered at the call of Gen. Wadsworth to cross the Niagara—one of Gen. Brown's bodyguards at the battle of Lundy's Lane—and one who braved the siege at Fort Erie—has come forth to do his last service for the flag he loved so well, and has served so faithfully."

[Eds. Note.—It will be seen from the above that old Theology has no respect for moral character, intelligence, patriotic love of country, religion, age, nor anything else, unless it comes up under Orthodox sectarianism.]

We say, let Spiritualists organize upon a broad, free platform everywhere, and be sure to send delegates to the next National Convention.]

REMARKABLE CURY.—Mr. A. J. Wickler, 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 afflicted as was supposed with rheumatism, was operated upon on Friday last, by Dr. A. J. Higgins, and that she is now able to walk quite well without assistance. Friends who have been taken to Dr. H., she was unable to raise her hands to her head, 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. Wickler 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 stammering.

Since the above was in type, Rev. Mr. Logan, pastor of the Baptist Church, called upon us and informed us that he has been afflicted by that troublesome and painful disease generally known as diabetes, for several 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 87 years of age, or about that, we believe.

We do not pretend to give any opinion of our own in regard to Dr. Higgins' system of cure—he gives no medicine—but merely state facts, and let others form their own conclusions.—Plymouth (Ind.) Republican.

A BEAUTIFUL EASTERN BELIEF.—Two angels keep watch upon each mortal—each angel on the right, and an angel on the left taking note of every word and action. At the close of each day they fly up to heaven with a written report, and are replaced by two similar ones on the following day. According to Eastern tradition, every good action is recorded ten times by the angel on the right; and if a mortal commits a sin, the benevolent spirit says to the angel on the left, "forbear seven hours to record it; peradventure he may repent and pray, and obtain forgiveness."

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, inclusively, 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 we present the following form of Articles of Association—comprehensive and such as leave individual rights entirely unimpaired.

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 acting for an ungodly 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 Canadian—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization assumes an assumed name, to be chosen and distributed 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.

S. S. JONES, Chairman, St. Charles, Ill. WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia. W. F. SIUEY, Elkhart, Indiana. SELDEN J. FINNEY, Plato P. O., Ohio. H. B. STORER, Boston, Mass. M. M. DANIELS, Independence, Iowa. MILO O. MOTT, Brandon, Vermont. F. L. WADSWORTH, Secretary National Executive Committee of Spiritualists, Chicago, August 15, 1864.

PLAN RECOMMENDED—RELIGIO-PHILOSOPHICAL SOCIETY.

ARTICLES OF ASSOCIATION. DECLARATION. We THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonical Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, do hereby unite in the following declaration: That we do hereby unite to appreciate a common Fatherhood and Brotherhood, do unite ourselves into a Society, under the laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS AND THEIR DUTIES. And for the better execution of the will of said Society, it is provided that each shall, each and every year, on the first Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Officers of the Religio-Philosophical Society.

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz: It shall be the duty of the President to call meetings of the Society and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all the duties of the President in his absence, or in his inability to act. It shall be the duty of the Secretary to keep accurate minutes of the doings of the Society and Executive Board, and see that the same are usually appertained to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and

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 subscribed or contributed, and pay the same over to the Treasurer immediately taking his receipt therefor. 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.

VACANCIES—HOW FILLED. 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 fill such vacancy at the next ensuing annual meeting; and any office may, if necessary, be filled or re-filled in case of the temporary absence of the regular incumbent.

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

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

The Executive Board shall be qualified to give Public Lectures Certificates which shall entitle them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel are referred to in the law under the name of "Ministers of the Gospel," and in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law; which certificates may be as usual as practicable in the following form: CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reporting confidence in our public Lecturer, do hereby grant this Certificate of Fellowship and recognize him as a "regular Minister of the Gospel," to solemnize marriages in accordance with law.

Given under our hands at this day of A. D. 18. PRESIDENT, Executive Board. SECRETARY, of the RELIGIO-PHILOSOPHICAL SOCIETY. CLERK, of the RELIGIO-PHILOSOPHICAL SOCIETY.

"We hold these truths to be self-evident," 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 grace, and provides impartially for their every want, and is continually bringing them to appreciate His unending love for all: Therefore it is the duty of this Society to receive all who desire to unite with us in our common Fatherhood and Brotherhood, and who are being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be maintained, 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, no 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.

The man who is a progressive thinker, and who at times acts in accordance with the internal force of his own mind and external surroundings; he therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to uplift 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 intellect, who long since passed from this sphere, and the "Summer Land," and the lower races of humanity, who occupy the rudimentary plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our improvement in health, comfort 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 begeth humanity with and smeth 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.

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 of 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 as meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene the spirit and 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 for that purpose, provided such amendments shall have been submitted in writing, at a regular 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.

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, and that the first Sunday in January, A. D. 18—until their successors are duly elected and enter upon the duties of their several offices, viz:

TALLMADGE & CO'S CATALOGUE OF SPIRITUALIST AND OTHER PROGRESSIVE PUBLICATIONS.

Table listing various publications such as 'A. B. O. of Life', 'America and Her Destiny', 'The Harmonical Philosophy', 'The Bible', etc., with prices and postage.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

Table listing various publications such as 'Harmful Man, or Thoughts for the Age', 'The Bible', 'The Bible', etc., with prices and postage.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

ARMY OF THE FUTURE. A. B. O. of Life, by A. B. Child. Paper, 40 cts. Postage, 5 cts. America and Her Destiny, by Emma Hardinge. Paper, 40 cts. Postage, 5 cts. The Harmonical Philosophy, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts. The Bible, by Wm. W. Phelps. Paper, 40 cts. Postage, 5 cts.

A NEW BOOK. Just published by the "Religio-Philosophical Association," entitled THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DEVI AND HIS DOMINIONS; INCLUDING THE ORIGIN OF THE BELIEF IN A DEVI AND HIS DOMINIONS; AND THE FUTURE OF THE HUMAN RACE. BY A. B. CHILD. Paper, 40 cts. Postage, 5 cts.

THE BIOGRAPHY OF SATAN; OR A HISTORICAL REVELATION OF THE DE

Our Children.

"A child is born; now take the germ and 'ake it. A child is born; now take the germ and 'ake it. A child is born; now take the germ and 'ake it."

Speech at a Marriage Festival.

The following little speech, which smacks of the poetical genius of Alex. Smith, was made in Memphis recently by a bridegroom, at a wedding supper table. To-night I shake hands with the past. I live henceforth in future joys. An unknown door is opened wide, and I enter an abode of perfect beatitude.

A Sensible Landlord.

An exchange says: "A little incident transpired some weeks ago, at one of our Frankfurt hotels, which is worthy of notice. A little girl entered the barroom, and in pitiful tones told the keeper that her mother had sent her there to get eight cents."

ANIMAL FUN.—Small birds chase each other about in play, but perhaps the crane and trumpeter are the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws summersaults. Americans call the little birds on account of their insignificant size. Water birds, such as ducks and geese, dive after each other, and clear the surface with outstretched neck and flapping wings, throwing an abundant spray around. Deers often engage in sham battle, or trials of strength, by twisting their horns together and pushing for the mastery.

New School-Dress for Young Ladies.

A correspondent of the Concord, (N. H.) Monitor, lately visited the large and flourishing institution of Dr. Dio Lewis at Lexington, Massachusetts, and reports, among other interesting things, the following: The school numbers at the present time 115 pupils, young ladies from many different States, our own city having two representatives. The course of study is exceedingly liberal, embracing a scientific and classical education, to which is added daily exercises in the light gymnastics, originated and perfected by Dr. Lewis.

Scientific Music.

Alex. attended church last Sabbath, where they have scientific quartette singing, and was surprised at the difference between scientific singing and that he has been accustomed to in the backwoods. He brought me a specimen of the style, which he copied from the original: Waw-kaw, saw daw aw saw, Waw-kaw saw daw aw saw, Waw-kaw saw daw aw saw, Waw-kaw saw daw aw saw.

Private Circles are now forming at the "Temple of Truth."

Private Circles are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply as above.

Irish Gallantry.

An Irish coachman, driving past some harvest fields during summer, addressing a smart girl engaged in sheaving, exclaimed—"Arrah, me darlin', I wish I was in jail for stealing ye!"

Sunday School Teacher.

"James, how did God find out Adam ate the apple in the garden of Eden?" "Dunno, unless he seed the skin under the tree," replied the boy.

The following dialogue actually took place, a short time since, between a visiting examiner and a pupil in a school near Salisbury, England.

"Now, the first boy in the grammar class." First boy—"Here I be, sir." Examiner—"Well, my good boy, can you tell me what vowels are?" First boy—"Vowels, sir? Yes, of course I can." Examiner—"Well, then, what are vowels?" First boy—"They, your honor, are vowels!"

For the Religio-Philosophical Journal.

The gentleman, whose name heads this article, wrote a letter to the New York Evening Post which was copied into your valuable paper. It was like all other emanations from his pen—a master effort of a master mind. But while he sees that the black man has been denied his rights under the Constitution, and that the Constitution itself is defective, he proposes that the President, Vice-President, etc., be elected without the aid of electors, and that the qualifications of a voter shall be determined by his intelligence, which shall be ascertained by his ability to read; all of which would add greatly to the character, moral worth and practicality of that document.

Let us vote directly for President and Vice-President.

Let us vote directly for President and Vice-President, and let them hold office for eight years, and thereby relieve the country of such frequent elections, causing so much excitement and instability in the government. Let the Judges be appointed and the Postmasters elective—subject, however, to dismissal for misfeasance of office.

This Day Published, January 2d. An Original and Startling Book! THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN, SCIENTIFICALLY CONSIDERED.

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAINS OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA. BY HUDSON TUTTLE.

The Lithograph Chart.

Attached to the volume, is alone worth its price. Price, \$1.50. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago, Ill.

The Great Lyric Epic of the War. GAZELLE: A TALE OF THE GREAT REBELLION. A Purely American Poem.

It is an Autobiography. Its Characters are from Life. Its Scenes are the Great Lakes. NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and the intense labor of historians and linguists in showing the origin and relations of the diversified Races of Mankind.

The Great Lyric Epic of the War. GAZELLE: A TALE OF THE GREAT REBELLION. A Purely American Poem.

It is an Autobiography. Its Characters are from Life. Its Scenes are the Great Lakes. NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and the intense labor of historians and linguists in showing the origin and relations of the diversified Races of Mankind.

Spiritual Notice.

Private Circles are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply as above.

The Healing of the Nations. SECOND SERIES.

Price, \$2.50; Postage, 30 cts. CHARLES LINTON, FOX CHASE P. O., PHILADELPHIA.

Boarding House.

MRS. W. A. POSTER has opened a Boarding House for day and weekly boarders, with or without lodgings. Her accommodations are good, and she will be pleased to receive the patronage of Spiritualists and other friends visiting the city.

MR. & MRS. FERRIS, MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Altona Bennett, 14-11.

DR. J. P. BRYANT, CURE THE SICK WITHOUT MEDICINES OR SURGICAL OPERATIONS.

AT 153 DEARBORN STREET, CHICAGO, ILL. (Nearly opposite Post Office.) Almost any Curable Disease can be Cured with but few Operations. Paralysis, Deafness, Epilepsy and Consumption, are the most slow and uncertain in their treatment; sometimes, though rarely, patients have been fully cured with one operation. They are however, always benefited. Excesses are always made to broken bones, Malocclusion, Bad Curvature of the Spine and Suppurated Testes. Even these will be much benefited, always relieved from pain, and sometimes fully cured.

TESTIMONIALS.

During four years practice I have performed 60,000 operations, and have cured 90% of the cases. I give the names of a few, who have been cured, for reference. Prof. J. W. HERTEL, Kalamazoo, Mich., Complete Nervous Prostration, Night Sweats, &c. Confined to bed for five months, constantly. Instantly restored. Mrs. J. M. HAYES, Avon, Livingston county, N. Y. Chronic Inflammation of the Uterus joined with a cold without crutches. Made to walk as well as any one with two operations. Mr. S. P. COOK, Junius P. O., Fond du Lac county, Wis. Complete loss of voice. Unable to speak a loud word for two years. Instantly restored to walk as well as any one.

SPIRIT TELEGRAMS.

OF A HIGH ORDER OF INTELLIGENCE can be had through the agency of THE SPIRITSCOPE.

HEALING THE SICK BY THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTION, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institute is connected with pleasant surroundings, and located in the most beautiful part of the city, on a ground overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands. The Institution is located in MILWAUKEE, WISCONSIN, Broadway, two doors west of Division street, and one hundred feet of the street rearward. Post Office Drawer 177. MILWAUKEE, Wis., 1865.

CLAIRVOYANT COUNSEL.

ADDRESS DR. J. K. BAILY, Jackson, Michigan, for the Diagnosis of Chronic Diseases, Directions for Restoration of Health, Suggestions on Business and other Questions. Enclose questions or a lock of hair, \$2, and 5 letter stamps.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THESE celebrated powders act as carriers of the Positive and Negative Principles, the Need to the Brain, Lungs, Heart, Womb, Stomach, Reproductive Organs, and all other organs of the body. They have cured over one hundred of all kinds, it is wonderful beyond all precedent. THE POSITIVE POWDERS CURE: All acute or acute fevers; all neuralgia, rheumatism, neuralgic, spasmodic, or convulsive diseases, all febrile affections; Dyspepsia, Pterygia, and all other Positive diseases. THE NEGATIVE POWDERS CURE: All typhoid fevers; all kinds of palsy, or paralysis, and all other Negative diseases. Circulars with full description of diseases and directions will be sent free to those who will send a brief description of their disease, when they send for the Powders.

Railroad Time-Table.

Table listing railroad routes and schedules. Includes columns for Departure and Arrival times. Routes mentioned include Chicago and North Western, Rock Island, and various Michigan and Illinois lines.

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. To fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This Journal will be published by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS. It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Ill. The Journal is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres. All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fable of modern date. Believing that the Divine is underlying the Human Mind, through Spiritual advancement and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. While we stand aloof from all partisanism, we shall not hesitate to make our journal potent in power for the advocacy of a party apparently in the minority or unpopular. A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land. Communications are solicited from any and all who feel that they have a truth to unfold on any subject, or right always to be maintained, or wrong to be corrected, or in order to construct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE.

One Year, \$3.00. Six Months, \$1.50. Single Copies, 5 Cents each. CLUB RATES: Any person sending \$3.00 will receive ten copies of the paper, and one extra copy for the gutter up of the club for one year. Ten copies of the paper will be sent for one year, to any Post Office address, for \$7.00.

AGENTS:

Agents: J. K. BAILY, Jackson, Michigan; J. R. WASSER & Co., corner Dearborn and Madison Sts., Chicago, Ill.; W. S. JONES, President of the Religiophilosophical Publishing Association; J. C. PARKER, Washington, D. C.; Post Office News Stand, R. H. MARSH, No. 14 Bromfield Street, Boston, Mass.; LOCAL NEWS DEALERS IN CHICAGO: Tallmadge & Co., Lombard Block, next building west of the Post Office; John R. Walsh, corner of Dearborn and Madison streets, McDevall & Thorpe, No. 84 Dearborn Street; McDonald & Co., 81 Dearborn Street; C. M. WALTERS, 227 North Dearborn Street; Graden & Baldwin, No. 121 to 127 Monroe Street; P. T. SHERLOCK, No. 112 Dearborn Street. Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the RELIGIO-PHILOSOPHICAL JOURNAL one year. It will be forwarded to their address on receipt of the paper with the advertisement marked.