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Bruth wears no musk, bows at no human shrine, seeks neither place not applause; she only asks a hearing.

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PUBLISHERS AND PROPRIETORS.

CHICAGO, JANUARY 27, 1866.

VOL. 1.-NO. 18.

From Pitman's Phonetic Journal. A Voice from the River.

BY HANNAR MARIA PRATE. A summer's eve had laid its spell on mountain, vale, and And Nature stood all glorified, beneath the golden beam, with something hely in her looks, as if the spirit world was bursting three the main wall that kept its glories furl'd.

I how my weary heart rejoined to open wide, and feet the gentle spirit of the hont thre all its pulses steal; all that day the city's din, and stronge, and woe of life, With a culm, sweet trust of better things, had waged a bitter now, stretched out upon the sod, I felt, like one of old.

but over all the depths of woe a flood of mercy rolled, here was stillness all around me, save the river murmus ing by, secured the consecration hour of the glowing earth and sky; e calm earth knelt in rapture, as the monarch's hand laid

on her fair beloved head the golden nuptial crown. in titles of deepening shadow, like a consecrated man those lifted eye is fixed on heaven, not on the day-hod's blaze; in seeing stars shine one by one thro' evening's misty haze; le golden glory 'round her brow, lights up her dusky hair, ut the starlight weaves a silvery crown-a sacred halo there; The river's song was deeper now, and on my soul had power, like the far-off sound of vesper bells at the holy evining

Thus thro' the mystic gate of dreams my spirit slowly passed, and I wandered thro' the shadowy land, 'neath the spell the scene had cast

tiver's voice still blended with the phantoms of my dream, and like an undertone of life did its quiet music seem; The spirit of the golden hour a gorgeous pageant sent: e had renersed his mutter'd spell—his misty veil was rent.

lipon a goodly company-they fell with dazwling sheen, t paler were they than the hues they blended with, I ween: there were pomp and pageantry, fair dame and lordly

And all the dazzling blazonry of the days of papal might. Before the altar, decked with gems, a youthful lady stood, But the fairest gem that decked her was her own true woman-

tint, like rosy morning light, lay on her graceful cheek.

Ideemed no blight would dim the trust in that fair lady's

For one there stood beside her, whose noble brow and form. With the soul of antique chivalry and lofty love were warm. www their glances mingling, and I knew that each had road Then thre' the lofty vaulted roof I heard the anthem flowtethinks it was the river's song, my dream did echo so. but soon the pageant faded—fair dame and knight were gone; Thro the proud windows now no more the golden sunlight

All I beheld that gorgeous fane, but all its aisles were filled the dim twilight shadows. The music's notes were

solemn was the weight of awe that on my being fell, the spirit of the darker hour threw over me its spell. Libeard a low faint marmur, was it still that voiceful stream ! that ever rung its changes thro' the changes of my dream; llooked, and lo! a lady's form before the altar bowed,

The mun-like vestments but revealed the grace they could not anon she raised her head, a struggling moonbeam played ha face where beauty, youth, and woe, a strange, sad con-

murmur grew an utterance, and I heard, with bleeding These words of bursting agony from her storm-tost bosom

the elements. "They are gone, and it is over! And my voice has joined with theirs, sel nemow o sti bestelan In the joyful bridal chanting. In the deep and solemn prayers. ar ar o-long oft And I will not breathe his name, and direct What right have I !- yet, oh Nature! Strong within I feel thy flame. . 981 itt. 3

Edde inches "Waves of anguish breaking o'er me, Hide? oh hide those dreams of youth, ity only the suchur iftent When we three in summer woodlands Wandered, full of hope and truth. I di tel mes and that him "Clear they rise, those buried pictures,"

That I strive to dim with tears: All the woman lives within me-What is now the work of years? neit all this "Where is now the calm devotion That sustained my soul of yore?

Oh! to-day bath op'd the sealing Of the stone that lay before That deep sepulchre! where buried: " If they All these fearful yearnings lay-Phuntoms, all too lovely, stealing Juil was I'm

'Round about my lonely way. ' di wow . work detertanous-t Spare, oh spare! my anguished bosom; Blessed Virgin! lend thy gid; Trevent Haste Lo, the moonbeam's kindly greeting Lifts thy form from out the shade! In only tilener

"But, ah me! that soft look kills me, and have all Heavenly love with earth's is blent the est blend On that angel babe with rapture, See thy mother's oyelids bent. athend? Pipe with the s "Is then earth for me a desert? And has heaven no heating balin? and the property

Oh, Eternal Father, Saviour, Grant me thine own spirit's calm?" Then methought a calm descended from the Source of light For I saw her pale hands folded, and her glances raised above;

But as I gazed, the fair face faded: all the vision, like a scroll, Rolled away, and breaking daylight called to earth my wan-Then I woke, and lo! before me at the eastern portal far, like a glorious herald angel, stood the beauteous morning

had sandered, in my vision, to the heights of carthly gladhad tasted, in my vision, of the wiff of earthly sudness; lad my dream baptized my spirit thro' its wild and wizard

Now I saw the flitting shadows, and the day-star rise on high, And I thought, how swift life's changes—so will break eternity. Now the river's song had teaching, and its music seemed to

Time files on, in light and shadow bearing thus thy life away. but the love that leads the morning, from the depths of aucient night. And whose covernant with darkness, strews the sky with stars

the unfathem'd depths of blessing, and from thence one healing draught of the bright eternal morning, by the weary spirit quaff'd,

shall make all the joys and sorrows of this short life's journey but as lights and shadows fulling on the pathway of a dream. Mourt not, then, ob, child of sorrow! for the gall thy cup

but press forward to the fulness of the everlasting spring! trieve but with such heavy anguish o'er thy brother's but trust all things to the guidance of the love that falleth

For thou knowest how that over all the depths of human woe, An immertal sea of mercy doth to everlasting flow; he lare that then Jeherah, as the Saviour from above, are all heights and depths included—an Infinity of Love,"

The farmers in England are forming Mutual Cat-tle Insurance companies, to protect themselves against the ravages of the terrible cattle plague.

[Phonographically Reported.] A BECTURE

DEATH AND THE LIFE BEYOND.

BY ANDREW JACKSON DAVIS The following discourse was delivered by Andrew Jackson Davis before the "Society of Spiritualists and Friends of Progress," in Mercantile Library Hall, St. Louis, Sunday evening, Dec. 24th.

Text-"Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower eneircled door, to show us those we love."

I find myself somewhat embarrassed in speaking on a subject which, though it is not a stranger to buman hopes and aspirations, is nevertheless quite foreign to most people's habits of thinking, opposed to their educational bias, and which conflicts with popular methods of reasoning on the resurrection.

I find three classes of persons who have read, and studied, and investigated the truths of this discourse. One class of minds are prepared for many spiritual things that I do not feel impressed to utter on this occasion. I am to address more especially a second class who have heard a large variety of opinions, expressed concerning this subject, and are favorably inclined towards it, yet who have no practical knowledge, so far as the general question of immortality is concerned, and who are, therefore, in the rudiments of spiritual education respecting the process of death and scenes in the after life.

Then I find that there is in society a supercilious class—I might say a super-silly class (if this is not a dictionary word it ought to be,) who fancy and profess that they know all—a band of intellectual finishers—persons who have an unhappy conceit in the perceptive powers—that they are thoroughly "posted." These last named persons are accustomed to the newspapers, to the genteel weeklies and Orthodox monthlies, and to the trans-Atlantic Quarterlies, but are not at all accustomed to think upon the spiritual, practical and progressive questions discussed from the Harmonial platform. And yet these same persons have a conceit that they cannot be further informed. Every such mind has a social center, and will exert his or her magnetic influence upon others.

Now finding the public divided into these mental conditions, it becomes necessary that I should express something which would at least seem measurably familiar to the intuitions and religious education of the people. To speak upon a strange subject, and to describe scenes that are wholly transmundane, and to link such subjects and descriptions with nothing analagous or known, would, to many minds, be building a temple without any basis in either nature or reason, and hence utterly imaginative and unprofitable. For this reason I shall speak to the world from the position of religious conviction and general experience, going on the supposition that all rational men are inter-

ested in questions pertaining to the life after death. I begin by asking your attention to the Spiritualism of Paul—the most learned of the Apostles, who in giving descriptions of death, said, "There is a natural body, and there is a spiritual body;" not that there would be, but there is "a spiritual body." Now there are individuals wno think thus: "Paul says so; he is our authority; we do not question his testimony; but it is all a mystery." But the Spiritual philosopher cheerfully and unprejudicially takes the testimony of Paul, stands it by the side of the organized human being, and asks, "Is there a spiritual body?" Paul did not refer to something outside of human nature, but pointed to facts in the organization of persons in the world before him. The question is not whether Paul said it, but does nature sustain the assertion? All truth must be in harmony with the perfect system of nature.

There are persons everywhere who accept Paul's affirmation as final authority. There need be no controversy between Orthodoxites and Spiritualists on this question. We can shake hands over the subject; we can lock arms and walk together. If, with Paul, you believe that there positively is in each man's organism, not only a natural body, but also a "spiritual body," then you are as much committed to the fundamental teachings of Spiritualism as I am, and I am on this point no more of a Spiritualist than you Christians are, and henceforth we can happily "walk together," because we are "agreed" on the basis of a true spiritual philosophy. So far, then, we are friends.

But may I now ask your attention to some correlative questions which we inevitably encounter on the accepted basis of this spiritual reasoning? If. with Paul, we believe that there is a spiritual body. must we not also believe that there is something inside of that body? To believe differently would be like saying that a jug is merely designed to have an outside and an inside, the inward space being filled with nothing. Most persons would ask, "Is that all? Is the vessel not designed to contain something? Was it not made to hold against all parts of its inward surface, something beside the interior of a jug?" The thought of inventing and owning a jug merely for the purpose of holding a jug, is an imbecility. And it would not be less absurd to believe that the "spiritual body" is destitute of a more interior substance. A body is designed to hold something called "spirit,"

If Paul was right, then he stood at least in the vestibule of that spiritual temple which we have entered and searched through and through. We have investigated and mapped down the "experience" with as much gratitude and truthfulness as can be found in any ancient Testaments. I make this affirmation with perfect calminess of purse, and with no heat on my brain; and I know that I shall be ready at any time to reconsider reasons, uttered by persons who feel themselves not yet satisfied why positions here taken may not be sound in selence and philosophy.

Your attention is asked to the logical conclusion that if there be a spiritual body in every man, as Paul says, there must be a fine invisible something treasured up within it. Let us see now if we can ascertain what that treasured "something" is.

Man is a triple organization. This fact is established in two ways-(1) by the concurrent observations of all seers, sensitives and mediums, and (2) by the phenomenal developments of individual men and women. Man's external body is a casing, composed of the aggregate refinements of the grossest substances. We will name the physical body "iron," merely to give it a just classification and position in relation to mind and spirit. Next, we find that there is an intermediate organization—which Paul called the "spiritual body"—composed of still finer substances, the ultimation of the coarser elements which make up the corporeal or "Iron organization." The combination of the fluer substances composing the intermediate or spiritual body, being so white and shining, may be called the "allyer organization." The inmost or inside of this silvery body (which interior Paul definitely said nothing about,) is the immortal "golden image." I use the term "golden image," because that metal

is just now exceedingly valuable in commerce, and goes directly to men's appermost feelings and interests. Yes, a golden image! You cannot obtain it from stockjobbers in Wall street. And yet it is there when you find yourself there; you may also see it deep down in the spiritual vault of a brother speculator; for whomsoever you meet, and wherever you meet that person, he like yourself, contains, against the lining surfaces of his spiritual body, the "golden image," which, let us thank the Eternal, cannot be bartered away on 'Change.

Paul did not directly speak of what we have been philosophically taught to call "the spirit." Fully persuaded am I that you cannot escape the conclusion that there must be something within the "spiritual body;" and if so, you Uhristians might as well "agree" with our classification of the different parts of man as to take any other. We call the inmost "spirit" signifying the finest, the superessential portion of man's dature, composed of "all impersonal principles," which flow from the Deific center of this glorious universe taking a permanent residence within the spiritual being which they fill and exalt just as the elements of the spiritual body live within this corporeal or "iron organization," which is composed of mineral, vegetable and animal atoms and vitalities.

Now you may be prepared to take some other steps in the path of spiritual discovery. What are they? Take care now where you step-because, if you are in reality a believer in Paul's authority, then you are on the high road to what is termed "Spiritualism." If you are not a Bible receiver, then other reasonings and other evidences will be necessary to romote your p truly a receiver of Paul's beautiful spiritual statements (which we accept, not as revelations, but because they agree with the facts of the spiritual body,) then you stand upon so much of our platform as regards the philosophy that a body is a substance. No substance is no body. Nothing cannot exist. Existence and substance are convertible terms - one means and necessitates the other. Something—i. e., substance—always exists. If Paul was right, then the spiritual body is a fact not only, but it is a substantial fact! That is, the spiritual body is a substance—the under fact, the "silver lining" of this physical and cloudy organism. If it be an under fact—a real and substantial body —it is no fiction.

Now let us take another step this logical path. You accept that the spiritual body is a substance. But do you not know that substance, on the simple rules of science and philosophy, implies the associate properties of both weight and force? Substance cannot exist without weight, however inappreciable; and weight involves force, however fine and unimaginable to man's physical thought or touch. All this follows if Paul told the truth.

Now take one more step. If the spiritual body be a substance, and if a substance possess the property of weight, it follows that such weight can never be moved without force. The finest substance with the least weight, requires the highest force. The principle is plain and simple as the common schoolboy's logic, and yet it supports the granite basis of the whole Harmonial Philosophy concerning "spirit," which the churches everywhere are stealthfly accepting and promulgating as their own long entertained doctrine of immortality.

If there be a spiritual body, which is a very attenuated substance, and if this imperceptibly fine substance have a delicate weight, and if force be required to move the aerial weight, then I ask, What will be your next and most important conclusion?" This is your next step: That a body so organized, so essentially substantial, and so inseparably linked with a fine force, must exist somewhere and occupy space. If any lawyer among you can escape this last conclusion; if any materialist can go through another orifice in logic, why, I am ready to "skedaddle" through the same remarkable opening. I want the "whole truth" as much as any one clse can want it. Therefore, if you can make a philosophical retreat from this military line of logic, I will promise to throw down my arms and run with you.

Do not let the simplicity of the philosophy grow weak in your thoughts. If the spiritual body be anything, it is something: if something it is substantial; if substantial, it occupies space; if it occupies space, then all of our revealments with reference to a "Summer Land" in the bosom of space, will be inseparable from your convictions of probability. Thus, while we are crushing and "pulverizing creeds" in God's mill of Progressive Truth, we do vastly more labor to secure the "fraternization of

the spiritual affections of mankind." Again let us look into the Apostle's logic. Paul says of the spiritual body, "Sown in dishonor"—in imperfection, in corporeal impurity—but "raised in glory." The familiar word "glory" means "brightness." Raised in brightness! Christians! Do you believe it? I believe it in my heart. Do you? Let us know who is the "infidel." I have an extensive reputation for being an infidel in the bad sense of the word. To me this reputation is very amusing, because I believe so much! Why, I am utterly discarded and disfellowshipped by the infidels of the old school. The foxes have more holes than I have pillows among the skeptics. But do not misapprehend my meaning. My whole soul shrinks from contact with sectarian Christians. or with so called Christian Spiritualists. Christlans, so styled in the newspapers, are the most stupid in spiritual principles, and the most unuistakable materialists I have yet met with in society. Infidels, on the contrary, are accessible and decently fraternal. They can and will think, although they sometimes look very sullen and seem over much disappointed because they have been too long reasoning wrong end foremost-have logically consigned themselves to a total death when they lie down to die-and of course they unanimously consider that their long-cherished views are tenable and incontrovertible. Hence they reject Spiritualism. I have a friend, however, who, although a professed skeptic, said that, on the whole, he "guessed he would rather not be annihilated at death." "Why not?" I asked. With spontaneous simplicity he replied, "he was afraid he would regret it after-In that response I saw the inborn remonstrance,

the intuitive protest, which the Divine Source puts up through the human consciousness. Miserable, limping materialistic logic can do nothing against intuition. It does not want to be annihilated, because there is for it no such destiny. It conceives of it as possible only to what is ponderable and perishable. Converse with a sensualist to-morrow, or talk with persons who live a materialistic life, who are immersed in quadruped habits-ask them, and they seem to know nothing concurring "spirit" and the "After Life," simply because they have not been awakened to the subject. But a true soulborn conversation favariably touches their organs of hope. I have never met men or women, though buried in the mud and mire of circumstances, but would when spiritually and affectionately approached, respond like the strings of an abolian harp, to the doctrine that the "Summer Land" belongs to them | like a human head; next, in a very few moments, a

as much as the finest, most respected, and most beautiful person on the globe.

The spiritual doctrine teaches that the inmost man is a "spirit" which flows through these nerve sensations; which easily contracts and expands these sturdy muscles; which causes the blood to throb throughout the frame; which thinks and ressons; which feels better, nobler, and purer than the forms, forces and things about it; which teaches the intellect and the heart to recognize something higher than the fleeting circumstances to which it is harnessed, and by which it is constrained to assist in drawing the burden of society. That is "spirit." It is the invisible presence of the Divine in the visible human. It is the only and all-sufficient Incarnation. Degradations and depravities never reach that which lives within the "apiritual body." Discords and great evils are arrested at the surface; they cling and adhere, they unhappily besmear, cover up, disfigure, and sometimes almost break down the citadel; but they never get inward far enough to kill the proprietor.

Let us not forget our major proposition. If this human immost be "spirit," (comparable to a golden image;) if on the outside of this spirit there be a 'body;" if this impaspable body be a "substance;" if this inter-affinitized substance requires "force" to move it; if space be necessary for such a personality to exist in—then, I ask, why may there not be something beautiful in the idea of death? Not dreadful and appalling, but really beautiful? Not heart-chilling, but truly genial and warming? Not sunihilating, but uplifting and encouraging to every organ and function of the soul? If this spiritual atheistical extinguishment when you lie down to die. But the opposite road is open before you. On this highway you meet your personal a potheosis; you rise up and expand; you go onward and Godward through the Illimitable space; and you seek a Summer Land-a place in which to be! I have no ambition to make proselytes. It would not increase my private joys to have you believe my cherinhed thoughts. Better be converted and guided by your own reason and intuitions.

The Apostle says, there is a "terrestrial" and a "celestial." Do you believe it? I do not, however, because Paul said it; but because I find it in the book of nature. "We are sown in corruption." Everybody's spirit knows that to be true. But at last the chemistry of death approaches and begins its work—then oxygen, and nitrogen, and hydrogen, and magnetism, and electricity, and the resultant heat, and all ponderables that make up our corporeal existence, bid "good bye" to each other then the eyes sink back, and the outside senses are closed, and all the elements which formed the body bid "an eternal farewell." This is real experience. If we exclude the air, by placing the body in a hermetically sealed encasement, you can bend over and look upon the yet undecomposed figure. That is all; nothing more. The confined atoms and elements have no further interests for each other. The pulseless hand is no longer extended to grasp yours; the once beaming eyes do not open; the ear will not again vibrate to your heart-stricken appeals or loving accents; the stiffened nose can no more feel the touch or enjoy the perfume of the favorite plant. Appalling silence! All is closed forever. What a spiritualizing and holy solemnity is that which pervades the chamber of death. What a dark, fearful haunted room is that where death isto those who know not this glorious gospei of the

But what a blessed roseate atmosphere fills all the heavenly spaces—from the death room onward to summer realms beyond the stars-to those who know that this basis is established in God's truth! Such mediums and fortunate reasoners have joy and peace within. Their inmost hearts are filled with emotions of thanksgiving; and why? Because to the seer of spiritual truth, "Death is swallowed up in victory." The Spiritualist has nothing whatever to do with death. He is emphatically alive—alive and happy throughout. Women and men past the "meridian of life," who receive these new spiritual teachings are kindling and blooming up into youth again. They see that this pathway of truth is paved with perfectly beautiful scientific facts and doctrines-progress, leading from man's inmost "spirit" to the Summer Land.

And now, having disposed of these general considerations, I will tell you what I have seen; I will not give descriptions of phenomena from my supposition and imagination. I suppose that I need not repeat that I have had the periscopic and clairvoyant ability to see through man's iron coating for the past fifteen years; neither need I again remark that within the last twelve years the result of the exercise of this faculty has come to be to me an "education." I have stood by the side of many deathbeds; but a description of manifestations in one case will suffice for the whole.

I found that the physical body grew negative and cold in proportion as the elements of the spiritual body grew warm and positive. Suppose a human being lying in the deathbed before you. Persons present not seeing anything of the beautiful processes of the interior, are grief-stricken and weeping. This departing one is a beloved member of the family. But there, in the corner of the room of sorrow, stands one who sees through the outward phenomena presented by the dying one, and what do you suppose is visible? To the outward senses the feet are there; the head on the pillow, and the hands clasped, outstretched, or crossed over the breast. If the person is dying under or upon cotton there are signs of agony, and the head and body changing from side to side. Never allow any soul to pass out of the physical body through the agony the sufferer. Suppose the person is now dying. It is to Na

rapid death. The feet first grow cold. The class voyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appear ance golden, and throbbing as though amends The body is now cold up to the knees and offers and the emanation has ascended higher in the air. The legs are cold to the bips, and the arms to the shoulders, and the commercian all hough it has not arisen higher in the room, is more explanated the death coldness steads over the breast and around on either side, and the emanacion has accessed a higher position nearer the criting. The passes has consed to breathe, the pulse is still, and the consens. tion is clongated and tachium in the custom of the human form! Beneath it is aumerent she brain The head of the person is interestly thereby a slow, doep throb—not painful, but like the test of the sea. Hence the thinking therethe are rational, while meanly every part of the person is dead? Owing to the train & moundaine I have seen a drink Increase, even at the last flich pulse beat, rouse impulsively and view up in had to converse with a triping, but the next had not be was gone his brain being the last to what up the life principles.

The graden commutees, which extends up midway to the cellul, is connected with the brain by a very the life throad. Now the body of the emanation mercunia. Then appears something white and shining.

faint outline of the face divine; then the fair neck and beautiful shoulders; then, in rapid succession, come all parts of the new body down to the feet-a bright, shining image, a little smaller than this physical body, but a perfect prototype or reproduction, in all except its disfigurements. The fine life thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread enaps, the spiritual body is free, and prepared to accompany its guardians to the Summer Land. Yes, there is a spiritual body; it is sown in dishonor, and raised in brightness.

There are persons in the room of mourning: they gather around; they close the signtless eyes, and friendly hands commence those final preparations with which the living consecrate the dead. The clairvoyant seas the newly arisen spiritual body move off toward a thread of magnetic light which has penetrated the room! There is a golden shaft of celestial light touching this spiritual body near its head. That delicate chain of love light is sent from above as a guiding power. The spiritual being is asleep—like a just born, happy hate: the eyes are closed, and there seems to be no consciousness of existence. It is an unconscious slumber. In many cases this sleep is long; in others, not at all. The love thread now draws the new-born body to the outside door. A thought shaft descends upon one who is busy about the tody. This person is all at once "Impressed" to open the door of the dwelling, and to leave it open for a few moments. Or, some other door of egress is opened; and the spins tual body is silently removed from the house. The thread of celestial attraction gathers about and graws it obliquely through the forty-fire miles of air It is surrounded by a beautiful assemblage of gnardian friends. They throw their loving arms about the sleeping one, and on they all speed to the world of light! Clairvoyants and mediums see this, and they know it is true. Many are the witnesses to these celestial facts.

Again. I remind you that if there is a spiritual body, it must be something; if something, it must have an existence and a position somewhere in space; if in space it must follow the laws of space, incinding time, and have a relative as well as an absolute consciousness.

At the battle of Fort Donelson I saw a soldier instantly killed by a cannon ball. One are thrown over the high trees; a part of his brain went a great distance; other fragments were seattered about in the open field; his limbs and fingers flew among the dead and dying. Now, what of this man's spiritual body? I have seen similar things many times—not deaths by camnon balls, but analogous deaths by sudden accidents or explosions. Of this person whose body was so utterly annibilated at Fort Doneison, I saw that all the particles streamed up and met together in the air. The atmosphere was filled with those golden particlesemanations from the dead-over the whole battle field. About three-quarters of a mile above the smoke of the battle field-above all the "clouds that lowered" upon the hills and forests of black discord, there was visible the beautiful accumulation from the fingers and toes, and heart and brains of that suddenly killed soldier. There stood the new spiritual body, three-quarters of a mile above all the discord and din and havor of the furious battle. And the bodies of many others were coming up from other directions at the same time; so that from half a mile to three to five miles in the clear. tranquil air, I could see spiritual organisms forming and departing thence in all directions. First the face, then the head, then the neck, then the shoulders and arms—the whole smaller than the natural body, but almost exactly like it-so that you could instantly recognize the form and features of your old friend; only you would say, "Why, James, how improved you are! You look brighter and more beautiful, don't you? Your countenance has more quiet and love in it," so entirely natural is the spiritual body" which the good God has wisely planned and caused to rise out of this terrestrial filth and corporeal corruption !

The man so killed-what was his sensation? It was for the time suspended. To him existence was nothing. Just think of the case. He was a healthy, stout, strong, Illinois mechanic, who had bravely gone out with his loaded musket to do battle for the "Stars and Stripes" which shall were go down! His sudden death was to his consciousness what the hammer is to a viece of first. If a hard flint is struck quick enough, it will by into impalpable powder. If struck with less speed a will not be crushed nor destroyed. It is the midenness of the stroke that surprises "cobesies" in the flint, as the cannon ball for the moment small lated the "sensation" of individuality in the man. Individuality usually returns, in cases of success death, after a few days in the homes of the Summer Land. They are usually guided to some Broken hood, to some Hospitalia, or to some open armed Pavilion, and there, they are watched and watched cared for, as are all who arrive from lower works: When the time approaches for the spine is a wakening. then celestial music, some genuie manipulation, or the murmuring melody of distant stream or something like breathing passes made ever the sleeping one. causes "sensation" to return and thus the new comer is introduced to the Summer Land. So Prof. Webster was earth days and a ball uneon

scions. You know that, in Leveres street just rand, in Boston, he was hone according to have and greated. As soon as he was pronounced ground enough to live. they legally and respicted taked him. The makin concurrence straight to the seal of the strong, healthy man, and he was instantly juried out of his individual consequences. For days he was spiritually watched. I was at the time stopping at the Brattle House, in Cambridge Mount Auburn was my daily walk; the only academy, the only college I sought in which to dearn these lessons. I went thinker every day. I will need the execution of the Webser, red I was not personally present. saw the agranishme of his spiritual body in the notice the war I second at the first into the every day between the hours of 10 and 12. I wish now to call your attention to the arrival

and appearance of distinctual persons in the Summer Land. We and ou investigation, that all the handstants of the immortal spheres were born on Birth Mars Jupiter, Saturn, and upon the other planets which have gone through the process of Lunday Lunary

Spirits themselves pearly all refer to terrestrial in spirit itself is only manifested; it never came out of terrestrial sources. Spirit, per whithe universal, ever present truth. The organiration of the spiritual body is another question, which may come up for consideration on another perasion.

It is a well ascertained fact that persons always take places in the Summer land in accordance with their moral status, and not in accordance with their intellectual tastes, inclinations, or social conditions. Place there is always a question of morals—that is. whether the person has been, or is, spiritually loval to Truth, Justice and Liberty, and the divine laws that regulate social relations on the higher planes of being; or whether the person has, by circumstances or by the impulse of organization, been unfaithful

to principles and particeps crimins; or whether he is really innocent, having been the victim of a combination of unpropitious circumstances or a sufferer from the fortuitous concourse of physical and spiritual accidents. In either case the moral status determines the position and gravitation of the person in the Summer Land. It is found that persons who go there with the memories of conscious wrong-doing, carry with them just so much gravitation—so much personal density and moral darkness, and persons who have committed involuntary wrong, although partly the victims of others, yet have the same density; but they do not suffer from the injernal oppression which the other feels as a part of his own conduct.

The accusing 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. Both God and Nature are with you at all times. The interior principle of justice, whether you know it or not, is the ever present "bar of God," at which you are arraigned and tried, and deathless memory is "the accusing angel." It gives you the document setting forth your exculpation; or else it explains to you, beyond controversy, the all-sufficient grounds for your condemnation.

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. The trees are not exotics. The birds are literally a part of the celestial clime, every one having its lesson of divine significance. That which is nothing to an idiot is a great deal to an intelligent man. That is true in common things on earth, and it is true to a wondrous degree in heaven.

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-takings and discipline. According to the heavenly code, I ought to have something more than the power to be loyal to justice and right. I must be strong enough to keep any brother from injuring me, and that without ever lifting a physical weapon before him. My spirit should keep from harm the soul of my brother who may be yet encased in bad circumstances, and moved by a propulsive organization. In the Summer Land these delicate ideas and

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

Religionists are highly astonished because they are not taken immediately into the presence of the great Jehovah, or cast down in the low places where they fry souls in cheap brimstone. Some people who have been in the Summer Land for years are still prayerfully expecting that the "great day of judg-ment" will come, and that they will either be "caught up" to a higher glory, or "snatched down" to some lower death. When these persons communicate to mediums, they teach the notions of Orthodoxy, even in the old Calvinistic and perpendicular style, and you would be constrained to exclaim, "What contradictions! Am I to believe in Spiritualism when the mediums tell all sorts of contradictory things?" And popular newspaper men say, "These spiritual things should have no conflict in "Spirits should understand their own world as accurately as earthly minds understand common affairs." So says my political friend, Horacc Greeley, and so say others who reason in that superficial way. Now, look at the earthly reports about the details of this war! Behold what contra-

Is it reasonable to demand universal sameness? Is it 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 mud 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. Such men have something wrong in the head. They were born in bankruptcy and social discord. Society to such persons is merely a fleeting rush and a momentary flutter. "Circumstances" do not much control such characters, because their fathers and mothers gave them propulsive mental organizations, which no combination of circumstances has yet been able to fashion into better shapes. But this discord in character simply adheres; it does not inhere; hence on this point we differ with the whole religious world. Modern liberal clergymen are almost with us. Total depravity has gone down in the market, notwithstanding all the city evils and the tremendous civil war. There is scarcely a minister who will reaffirm the old doctrines of Baxter, Calvin, and John Knox. They get quietly over it. They somehow feel ashamed of having accused "the golden

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. By your status you elect yourself at death to the place where 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 you feel mentally satisfied, like the sightless fish in the Kentucky cave, to dwell amid truths without eyes, the good Father and Mother will have no objection. So in the Summer Land, where there are infinitely more truthfulness and freedom, if a spirit chooses to be foolish, there is no arbitrary law against his choice. But ever and anon he comes under the genial influences of celestial teachers, and thus, slowly, he is brought out from his interior hiding places, and his mind is at

It looks like an unprovoked slander

against the finest piece of work that ever came

from the heavens to mankind. I do not wonder that clergymen are "ashamed" of total depravity.

They will presently be ashamed of many other

last fully awakened.

Happiness very slowly comes to one who persists in the states of discord. Beautiful music, the fragrance of flowers, the luxurious melody of singing birds, and the musical voices of many waters, come only when you internally deserve them. Ten thousand years may pass before one's internals are sufficiently pure and bright. Some will find on their spirit-surface a shadow, a feeling of unrest, and an appearance of nebulous blackness. And there are persons in the Summer Land who have an atmosphere surrounding their spiritual bodies that similar characters would be ashamed to wear in this world. It is all the logical consequence of wrong and evil conditions in which the persons lived and died. But there is no despair among the leaders and members of the celestial brother-hoods.

Of these, and concerning domestic scenes in the after-life, I shall hereafter speak.

NEW YORK, (814 Broadway,) Jan. 10, 1866.

DEAR JOURNAL: Will you please publish our advertisement? Help us all you can in our efforts to do good, for we need all the aid you can give us to cheer us on through the dark and lonely forests of superstition and error before us. We will do all we can for the glorious cause and the advancement of civilization.

Yours most truly,

R. D. GOODWIN,

Chairman of the Religio Political Association.

[EED. NOTE.—We will. See advertisement.]

Letter from Andrew Jackson Davis.

St. Louis, Mo., Jan. 8, 1866.

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

Yours truly, A. J. DAVIS

gor the Keligio-Philosophical Journal.

A Logend for Lulu.

BY 9. Lethile Thron.

Again I walked upon the shore,
The analy shore of Michigan—
Its placid enriace all was gone;
Its troubled waters rushed and mosned,
All leaping, forming, struggling on,
As if to reach some place of rest.
I thought: "How changed the scene is now,
From that of the fair summer's day,
When Lu and I together walked,
And gazed awhile upon its face—
The placid face, of that great deep."

The struggling waves remind me
Of surging strife in human life—
That onward quest for future rest.
They, too, in restless motion move
To flud 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 ills, nor woes of human life!
Then would our days in calmness pass—
Nor vengeance mar sweet harmony."
Ah, no! not yet, for while I looked,
The storm king breathed his direful breath,
The storm-cloud wreathed the silvery moon,
And blackened all the starry sky;
So, too, the clouds of passion rise,
And blight the dreams of human love.

Chicago, Dec. 27, 1866.

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

LANCASTER, March 25th, 1860.

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 case proposed; where the physical aroms 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. Organ after organ gives up its vitality, and of course its function, and ceases to act.

The spiritual body thus drawn gradually out of the natural, becomes developed outside 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. The advance of such a spirit must be rapid, because he receives his sustenance from the best of both worlds. Such a one can communicate with mortals through his and their mental aroma; but only on subjects of the character with his own spiritual food, received from those higher than himself.

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 easting about for remaining resources, he discovers nothing but degenerated mental eliminations from his spiritual body, which, like a sickly efflorescence, nanseates even earth's spiritual sustenance, and seeks its gratification in physical eliminations of the sensual cosmopolite. You will now be prepared to understand the character of the spirits, as well as their affinities who attend your circles.

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 physica spiritual, can produce physical demonstrations. When the conditions are spiritu 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.

ROBERT HARE.

For the Religio-Philosophical Journal. An Interesting Project.

CHICAGO, Jan. 5th, 1866.

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 are 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 enterprise and intelligence enough among our reform friends to carry this out, and we can

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

This Brother writes hopefully and earnestly spon this subject. I bid him God speed, and would say to him through your meful 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 con 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 pupit what each must needs be, to be able and willing to perform his respective part in the drams of homen life. You want intelligence applied to labor, an equal distribution of labor and the most rigid economy in the use of labor products, and then let all the spare time be devoted to the attainment of knowledge, to recreation and to rest.

In your new system let it be remembered that adult manhood and womanhood are equally with youth proper pupils for instruction, and that the wants of every day of human life, to childhood, to youth, to mature manhood, and to declining old age are food and raiment, exercise of the body, exercise of the mind—food for the mind as well as food for the body.

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. All human society ought to be resolved into self-sustaining industrial colleges, in which every member should be educated physically, morally, intellectually and socially, so as to be not only able but willing to give a full equivalent from the products of his or her industry for every product of another's labor which he or she shall use.

This is but simple justice. Without justice there can be no social harmony.

To carry these views into full practical effect, co-operation is necessary. Co-operation in all things, which can be done better by the many for the many than can be done by individuals acting in isolation for themselves. In all things else let intensified in dividualism 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.

IRA PORTER.

For the Religio-Philosophical Journal. 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. How absurd to suppose that the women of America, by exercising the right of suffrage, would turn waitors to their fathers, husbands, their brothers, that sons, and the general interests of the community! In point of intelligence, how immensely in advance of the foreign voters? In point of interest in the public welfare too, how vastly superior? The isolated condition as it regards national interests and the general welfare, and the general ignorance of the foreign voters, render them the inevitable instruments of political demagogues and corrupt partisans.

Has man 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. It tramples down law and disregards right. In the tumult of war, the right of protection for woman, even is obliged to run and skulk for its 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. All the ties which bind human nature together belong to each and to both.

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. In fine, woman's rights are her rights to be on equal footing with man's rights, so far as mutual rights are concerned; and they must necessarily be settled by mutual claims and concessions. Any condition of servility or inferiority must yield to the condition of equality. Such condition is the most certain to produce harmony, prosperity, and the truest elevation of the human race, of which humanity is susceptible.

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 servent. The woman is subjected to all the menial labor and drudgery of a slave, and is treated as

in the the history land the

such As civilization advances in its improvements, in he manners and refinements, woman rises in the scale of improvement in her condition, in true proportion to each degree of improvement and refinement. Her condition, therefore, serves as & 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. In this enlightened country, as is our boast, and in the latter half of the mneteenth century, are the water between the condition of man and woman evenly balanced? Bas she not still further to rise to her equal station and dignity with man in the exercise and enjoyment of legal and political rights and privileges? Old opinions and prejudices must give way to new and more liberal views and reforms. It is for the interest and welfare of man, as well as the whole community, that such proofs of the advancement of this age should be given. W. N.

For the Religio-Philosophical Journal. An Evening with E. V. Wilson and the Spirits.

BEAR 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. And certainly, so far as our experience goes, he has maintained his claims, and proved himself a medium of no mean capacity. He came to our piace on Monday, the 27th uit., ostensibly to rest. But at once, without invitation or pay he began to give remarkable facts and tests in the lives of whomsoever he met. He lectured to large and intelligent audiences on the evenings of the 28th, 29th and 80th, giving on each occasion wonderful tests, as well as most correct readings of character. On Friday evening, Dec. 1, he offered to give a scance at my house in order to demonstrate his powers as a medium, as well as his power of control over the human will, under spirit influence. There were sixteen persons present. Many of them of influential families of our town, and members in good standing in our popular churches. Amongst them were two or three of our best physicians, and what is more to the point, only two or three of those present could be called Spiritualists. The only conditions required by Mr. W. were cheer fulness, pleasant and lively conversation, and entire freedom from reference to any one present. His only request was, "Sit promiscuously around the room-let me take my own course;" or, to use Balaam's language, "And he took his parable, and said, Balaam the son of Beor, hath said, and the man whose eyes are open hath said, He hath said which heard the word of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Namb. xxiv: 15, 16.

After some more comments, Mr. Wilson suid, "I see a boy by the side of that young lady. He is about twelve or fourteen years old, of medium size, light complexion, and has been dead about two years, and says he is her brother," a truth, and all recognized the fact. Then he continued, "I hear the cars running very rapidly—there is a crash, and many are hurt; here comes one who was killed by this accident." He then minutely described him, saying, "he belongs to this place," another fact, and we recognized him. In the meantime, a lady and gentleman came quietly into the room and took their seats. These persons are members of the church, and Mr. Wilson had never seen them. When scated, Mr. W. turned to the man and said, "a boy from spirit land came into the room between you and the lady and said, 'My father and mother.'" Turning to the audience he said. " It is the boy I saw with the young lady a short time ago." Correct again.

Turning to Drs. T. and L. he said, "I see by you a stout, thick set man, five feet eight or nine inches in height, dark complexion, dark brown hair, heavy brows, large mouth and coarse features. He stands by the side of Dr. T., and looks at Dr. L. and then at Dr. T., and then across the room to Capt B. He knows the doctors, and looks at them with a heavy ugly frown on his face, full of temper and hatred, and has arms folded across his breast. He changes his position, and shows me his person. He was killed three years ago, in a row. He was shotshot three times; first, here, in the right breast; second, here, in the right side, just above the hip; third, here, through the head; either of the shots through the breast or head were fatal. Gentlemen, you were both present at the autopsy." "Correct," said the doctors, "and your communication is true to the letter." "Yes," said Capt. B., "I knew him well, and he entered in my Regt. I gave him leave of absence, during which he was shot, and his name was Frank Adkins." Mr. Wilson resumed, "here is the boy Henry, the stepson of Dr. S., whom I saw last night at the lecture; and here is the young girl, from spirit land, whom I described as being with Henry last night, and Dr. L. She is your daughter Almira. She thought a great deal of this boy Henry, and it was her that I saw Dr. S. stand by the bedside of, when sick or dying, eight years ago. Doctor, she died of milk sickness." He then described the house, room, furniture, even the bedstead on which she died. He then described the cow from whom the milk was taken. When asked how the boy Henry died, he replied promptly, "he was drowned." Now, all this communication is true to the letter, and proved so by most of the parties present, and especially by the parent, with the exception of the cow, there being no knowledge of such a cow to any one present, save that the cow might have belonged to a neighbor, and gave the milk that caused the death of Dr. L.'s daughter. Again Mr. Wilson said, "Dr. L., three years ago there came a man, a physician, up to you in a great passion, and accused you of doing him a great wrong, of which you was not guilty; it was about a patient, a soldier." Here Dr. W. described both the doctor and the soldier, all of which Dr. L. To Mrs. Dr. T. Mr. W. said, "Sixteen years ago,

Madam, you were seized here in the right side. with a terrible pain, and you suffered interesty. What have you to say, is it true or not?" "I shall answer no questions," said Mrs. T. "I doe't care a snap of my finger, whether you do or not." said Mr. W. "It is, however, due to those present that you acknowledge or deny the fact." "I shall do neither," said the lady. "Ah!" said Dr. T., "I am honest enough to own up if Mr. W. tells me the truth; now is it true that such a thing occurred with you at the time specified! If so, own up." "Well, yes," said the lady, "there was." To a blind man he said, "From your beyelved, say from six years old, up to the present time, you have been under the control of spiritual jewers, and have frequently been guided by these invisibles." Mr. W. then gave a servint history of this man's life, as well as incidents in the lives of many others, with wonderful and startling accuracy. He then described many spirits where we recognized beyond a doubt,

amongst whom was the fitther of Capt. B., as we as two wives that Capt. B. had buried.

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

Thus passed a pleasant and happy evening via E. V. Wilson and the spirite, and were we to repeat all the facts and communications given by he while with us, it would be a volume of facts non strange than fiction. Our people are very more roused upon the subject, and anxiously look inward to another visit from Capt. Wilson and as spirits. We hear wonderful reports wherever is goes, of facts and communications given through him.

One more fact is worthy a place in this recent it occurred here, in this place. In the midst of it lecture on Thursday evening, Capt. W. said, "then 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 complication with a rebel raid made some time ago into the neighborhood." This was as time as truth have been does the power come from? A good Method dist brother answers this question correctly, who have preceded us into the land of the hereafter."

Fraternally thine for Truth, T. F. Berner

Bor the Religio-Philosophical Journal

Newburg, Ind., Dec. 3, 1965.

Thoughts.

BT J. R. HOBINSON.

To the Editors of the Religio-Philosophical Journal:
Well done! The eleventh number came, filled with interesting materials for thoughts of all phases, physical and metaphysical. If the next eleve continue to progress in an equal ratio, the Journal will soon be a power, to stand from under!

Let physicality just keep an eye upon Even Wheelock, for she's after it with a mighty shar mental stick, and 'twould be no wonder at all together it she should make it felt in the appropriate quarter persistent action. The element she's poken at is necessarily aluggish, from its condition—at is necessarily aluggish, from its condition—at shall all have to wait patiently for light, life and motion, to carry out their works to their legitimate ultimate. The Great Divine Principle takes its out time to bring out its developments, however impatient the material mind may be. No order of unfolding can be jumped over to make way for one that should legitimately follow.

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

Why is the organism of the male of all species being, positive and negative, while the oppositive sex is as universally negative and positive in the rudimental sphere of existence? If this isn't selected 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 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-make is dominating over his fellow male, acting up to the order of his development? And if that be the fact, should the man-male be blamed for his lack 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 have that it should be before its proper time?

"Coming events cast their shadows before;" ht the shadow, scold as we may, can never be converse into substance. With all our eagerness for woman or man's rights, not one of them has or ever v_ have been attained one instant sooner than eternal principle of Liberty can unfold them from the elements. For all the rights that man woman has now or ever will possess, have eexisted in the elements in principle, in form :: outline; and will be unfolded and developed the precise moment the parties are ready for :: event. So let us abide the omnipotent law light, life and motion, working together in indiluble harmony-the triune Godhead-the divine principle and unfolder and developer of a subordinate principles; remembering that the can be no Light without life, or Life without Liand that there can be neither light nor life with

Now, since your paper embraces the science being in the scope of its discussions, I'd like suggest whether mind can attain a knowledge the laws which develop organic existence with becoming acquainted with the elementary prinples which constitute that existence! Some mir tell me that there are some things man will no know. Now, is that an absurdity, or is it a factdemonstrable truth? Can they tell what thing : shall never know? Of course they can't. If :: could the absurdity would become manifest at ot: for none can reveal what doesn't exist; and all :: does exist man cometh to know. His positive man have its equal negative, or how can his soul satisfied? Equilibrium is satisfaction. The soci a whole universe in ministure in possession of evprinciple that exists anywhere at all; and aspeto all possible knowledge. Then I would inquire any one who possibly knows, what exists outside of universe? No one can so much as think of whit

Some say too, that man will never experience perfection. But this isn't sound logic. Will and affirm that principles are not perfect—eternally sel-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 I course can't understand the conversation of thest 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 fir advanced too, in the philosophy of the world who cannot develop principles. These will talk about angels in their own spheres of development; but, reader, a developed mind-worthy of that title, 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 others term ideas, laws and facts, etc. 'Angels aver principles to be the basis of all manifestations in all possible existence; and to understand the unfolding and development of these, introduced mind within the veil of harmony, or renders intelligent in the science of cause and effect.

For the Religio-Philosophical Journal. Poem,

given under inspiration, by Mrs. Cons L. V. DANIELS, at the close of a lecture on " Atmospheres," in Washington, Decem-Der 10, 1865.

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

Coward, and outward, from its form of clay, The human spirit, longing, sours forever, Toward the regions of an endless day, With constant aspiration and endeavor, Beeking for Truth.

As from its lowly, hidden mendow nest, The sky-lark upward sours to greet the morning. With sweetest warhlings from its downy breast, And wings so radiant with the sun's adorning-So files the soul;

And over as it nears the frunt of light. Its song grows sweeter in the air of Heaven-Bo when the rout is hidden from the sight. A leveller, belier song to marth is given From angel shoirs.

Porever upward must each spirit rise, Dipping its plumes in Truth's sternal fountain. Until it reaches love's true I'madise, 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 Fatth.

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 tolling 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.

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 munifestations and revelations which had come, proving that the great demand of their soul was the power of improving their condition so as to advance farther 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 to

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 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 these simple, but to them, unexplainable phenomena. As this 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 pre-conceived ideas, then you may as reasonably despise the citckings 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 recal 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 sald, "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 know 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

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 puron new garments. When we pass through the last | sucd 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, truth was extended and given to humanity, many | 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 troman 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, im-

mediately 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,

For the Religio-Philosophical Journal. The Philosophy of Spirit Control. BY DR. J. R. 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 "humbug." "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 dicts of any of the operations of natura'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 my question, fruit

believing, as I do, that intuities 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 phenomens under consideration, can be accounted for by the "psychological law;" which is, therefore, a sofficient, if not positive refutation of the aforesaid claims.

All will concede, that the somer 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 accump late in its numerous streams.

While I do not arrogate to myself infalliality or superiority of judgment, I claim the right to think speak and decide for myself, and to differ with any and all others—ever 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 auxious to see the Spiritual or Religio Philosophy 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 sovereign.

Jackson, Mich., Jan., 1866.

P. B. Randolph's Letters—No. 7.

A LATTER DAY SERMON-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 weet 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, gally sings as he tosses the grave on the

"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 as 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 Sathanus, 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, where he ought to be. These people are ossifled 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 Augrean stables, recking 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, saving 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, sonl-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 herelike 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 speciators 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 hades to order. We drove on, and soon entered the Methodist heaven, exactly twelve furlongs square, forced in. There I saw four and twenty olders, all in a row, fiddling for dear life; then there was a barp of a thousand strings with the gift reflect off, and per destal or first badly cracked, as was the case with the heads of the saints-what was loft of themfor the thet was, that as that as the people went in at the guine (turble guine) but at that others went out over the walls have the open country. followed so landable an example, and politely tellthe the driver he might go to where we had stopped

on the route, for that I was going to take a look

a of they are being to attending towards

int), and, while in the air, distinctly saw six hun-

the best and the section had the state of the section as area of

Summer Land. They were all fenced in, and there was the most horrid din of tooting 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 rained; that the people soon grew tired of confinement. Why? Because they discovered they had bearts, that there 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 beaven 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 aslesp, and together we roun 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 woos 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 ayout 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 appea death's bridge, and leap across life's stormy waters. after we have been baptized with fire. How easilywe 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 sensitives 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 up 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 MIAKUS, 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

"Fool of the ages, the circle of thy vision is bounded by a horizon five miles off. What knowes thou of harvest time, who cannot comprehend the plowing? Life is a fluid that assumes channels of varying width; now a narrow stream between rockbound 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 nees! 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 topling cataract 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 cracify 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; & 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, is my humble prayer. Amen.

New Orleans, Dec., 1965. P.R.R.

Letter from Warren Chase.

WALLINGFORD, CT., Dec. 18, 1965. DEAR JOURNAL: This community of social religious reformers is in property, principles, interests and objects closely united with the one w Onesia, N. Y., of which much more is known from reports of writers and travelers. Wallingford & a small but pleasant village, about twelve miles north of New Haven, on the Hartford read; and the Community is located about half a mile from the statue on a hill side, sloping to a small stream, which bounds on one side its farm of 255 series of excellent land for New England, which of course, is not equal to the rich soil of Illinois. The Amily here consists of about forty persons, of both sexes. closely united as one harmonicus family, with all the signs of health, harmony and harpdness which could be seen by a stranger where these abound. They are engaged principally in raising fruit, strawberries raquiversity blank berries grapes, years, apples and observes; and in publishing books and their weekly paper, the (browler, which is one of the best filled 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 Oueida.

Their ever of strawberries was very large and very producte the past season, a large part of which, with wher fruit, they can for use and market in the winter, but more extensively at Oneids

These Societies are truly and practically Christhan, but dispense with all the uscless ceremonies and little manuscries 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 combets which their home can furnish, and which belong equally to all members, both male about tilly square miles, on the outskirts of the and female. Sickness is soldom enjoyed, or suffered

RELIGIO-PHILOSOPHICAL JOURNAL.

among them, on account of their habits of life; for they use no tobacco, no intexicating drinks, no awine'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. They do not quarrel, swear, He, or cheat one another, nor, so far as I can learn. their neighbors; and minding their own business. have clear consciences and happy dispositions, and seem to enjoy all there is of life to enjoy. In all their social intercourse, both among themselves and with strangers, they are polite, refined, social and charitable. No indolence, no vulgarity, no looseness of morals or actions, and they certainly seems to me to be the most practically moral and truly religious people I have ever seen that claim to be Christians.

I did not believe till within the last few years that Christianity had any such believers, or produced men 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 Chilstendom. This Society is a unit in all its interests, and yet it is made up of Individual sovereigns, male and famale, and as they recognize no arbitary or tyminical control of man over woman, not even In marriage, of course there are no unhappy marriages, or forced social or sexual relations amongst them -and the least signs of last, passion and Heentionness I ever saw in any society, even the Shakers. The abundance of books, papers and magazines among them, and the number I saw reading at leisure hours, shows the source of their general intelligence—the interest they have in education. They also have three students in one of the colleges near them. They have just fluished a new and convenient printing office, where their paper and books are now printed. It is one of the most interesting places to visit I have ever found in my travels, and solves a great problem of social life in the most pure and refined mode of living; and by refusing to feed and strengthen the passions with stimulating and intoxicating slops, by tobacco and drugs, by pork and coffee, and the many inventions of compulsory commercial society and a fulso religion, they avoid the necessity of prisons, Jalis, asylums, poorhouses, and the more refined moral prisons of marriage, church, temperance and other bondage which prevent the growth of soul, as we now establish and enforce them in common society. But I am fully satisfied that only with the reform in diet, regimen, education and social intercourse, can we safely do away with any of the prison bondage of civilization. I suppose in heaven there are no prisons and no bonds, not even of legal marriage; but certainly as society now is, full of rum and tobacco, it is necessary that we should so amend the laws as not to crush out the hearts and souls of the purest and best of the females that get into the net, as we now do.

These Communities 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. They do not separate the sexes, but they eat and work and play together, with all their lives and actions subject to public criticism and moral restraints; and the females dress so they can skate, walk, ride, work, dance or run, and use their bodies so as to secure health and natural growth. I did not see one of those pale and emaciated female forms here or at Oneida, of which I see hundreds in our cities, whose health is destroyed by uncongenial and destructive social and sexual relations, in or out of marriage, or often even by both. It seems to be a cure for at least some of the prominent social evils of civilization, one of which is licentiousness—the very evil that the ignorant and prejudiced suppose it would increase and strengthen.

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 Jour-NAL. I find the Journal goes well, is in demand, and is doing a good work. I am very certain that the literature of Spiritualism commends itself to the thinking minds of the age, and indeed to all minds, for there is a great variety suited to the tastes and needs of all classes. I have sometimes thought that the most valuable and enduring forms of our literature are the least appreciated.

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 bealing 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 unostentations life, living on his farm at the Fox Chase in Philadelphia, and pursuing agriculture as a means of obtaining a livelihood. He wisely devotes a portion of each day to silent introversion and writing the glowing inspirations that flow into his soul. He does not claim to be a medium, but that does not make him any less so, war does he claim that the truths uttered are his own thoughts.

The Arst 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. The second volume was published by, and for the author, by a publishing house in this city, who are not willing to do anything to aid in

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

Philadelphia, January, 1866.

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. Those desiring to investigate the matter will do well to call on Thomas R, Evans, who is now engaged in taking spirit likenesses, at 146 Monroe street, Chicago.

The last case of indolence is that of a man named John Hole, who was so lasy, that in writing his name he slurply used the letter J, and then punched a hole th ough the paper.

Religio-Philosophical Journal

OHIGAGO, JANUARY 97, 1866.

OFFICE, 84, 80 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PURLISHERS AND PROPRIETORS.

ORO. II. JONES, Socretary. B. S. JONES, President. As- Por terms of subscription see Prospectus on eighth page "The Pen is mightler 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 CANTS of ouch \$1.50 (half-year's) aubedription.

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

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

parties and an equipment of the desired sale with a management of the production of To Our Subscribers.

We appeal to our present subscribers to exert thomselves 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' Brognaphy of Batan, or Emina Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for every subscriber to do a good thing for themselves as well as for us and the cause of Spiritualism.

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? and what becomes of the souls of that vast majority of people, who, since that event, have lived and died in ignorance of his life and mission? Here are eight hundred and twenty-five millions of people now living on the face of the globe, who either have never heard of their Redeemer, or within whose reach the means of knowledge have never been placed. Does God punish these poor ignorant souls by condemnation to an eternity of fire? Surely, if the old Theology be true, they must all find their final resting place in hell. But there is a further consideration. Out of the two hundred and twenty-five millions of professed Christians, how many are fitted, according to their own creed, to enter the kingdom of heaven? The most sanguine believer in the vicarious atonement will not admit that there is one in a hundred; thus leaving an awful balance to receive a punishment which is said to be meted out to the transgressor. If these things be true-and they are facts stubborn and indisputable-let me ask the question as to what is likely to be the appearance of heaven and hell. The one will be a desert, where he who happens to secure an entrance will not meet a familiar face, nor see a friend once in ten thousand years, while the other will be crowded to overflowing, by ninety-nine one-hundredths-yes, by nine hundred and ninety-nine one-thousandths-of the entire human race, who have lived and died since

It is the mission of Spiritualism to refute these errors-to expose the falsity of these fables which weigh down and oppress the human intellect, and degrade man to the level of the animal creation, and we are now spreading the light of the new Gospel. We are placing the wisdom of the Creator, as manifested in the beauty and harmony of all His works, before the entire world. We know that God docth all things well, and that He has no lake of fire and brimstone, to which he consigns millions of His own creatures, but that He is raising up and elevating the human race to an exalted standard of excellence and perfection.

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 Gales 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. Every day we receive letters speaking in terms of commendation of those addresses. He has also favored us with a report of an address to the colored people, which we shall soon lay before our

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.

The Battle Creek Tragedy. Some weaks, or perhaps months sgo, 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 vietims included helpless old men, women and negroes; for the wiful shooting of one of the latter, he gave as a reason "that a nigger had no business to be a soldier," and so be 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 glorled in his deeds of cvil. 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 consolers they were incontinently dropped off, saying at the last, "We will meet you in beaven." And thus while the murdered man was by the pistol shot of the assassin hurriedly sent unprepared to his doom, his murderers are glorlously 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 JOUR-NAL 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. Glorious era! What true philanthropist that lives and loves his fellow man, does not thank God from his inmost soul that this new day has been ushered in

Help us brethren, to spread these divine truths amongst 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. Then let us all work together in the great cause of human emancipation from the thraidom of ignorance and superstition which had its origin among the early inhabitants of earth, and has been transmitted from generation to generation, and has and still does, but too often shroud human reason with a pall of dark despair.

The Banner of Light and the RELIGIO-PHILOSOPHI-CAL 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. They are equally needed, and should be in the hands of every living soul who is sufficiently developed to appreciate the fact that the mind needs food as well as the body.

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 richty you will be compensated for your labors by a return of that which will cheer your inmost souls, and make you happy:

THE BANNER OF LIGHT AND THE RELIGIO-PHILO-SOPHICAL JOURNAL.

The Spiritualists of the United States, who are now numbered by millions, should see to it at once that these journals, the organs of their beautiful Philosophy, are fully sustained. The cohorts of old Theology are being marshaled in battle array against you; and it behooves the friends everywhere, to organize the armies of TRUTH to effectually do battle in the sacred cause we all have so much at heart. The angel world expects us to do our duty. See to it, then, that none loiter by the way. Let AMPLE SUPPORT be given to the journals devoted to the grandest faith ever vouchsafed to the people of earth. Enable us to lift the sombre mantle which old Theology has placed upon the shoulders of mortality, that the bright and genial rays of the sun of modern Spiritualism, inaugurated in the nincteenth century, may shine upon them, to bless and prepare them for the life eternal. Let it shine with such splendor that the now dark entrance to the tomb shall become a pleasant avenue to the Spirit Land. Then indeed shall death be swallowed up in victory, and our spirit friends with joy indescribable will welcome us to our heavenly

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!

MORRISANIA, CHESTER Co., N.Y., Dec. 97, 1965. 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 Atheneum, 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 costs.

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

Yours fratemaltr.

Live it willied in later delice

JAS. I. PARSHALL. Hold fast to your character; it will be manpport and happiness when all che falla.

il cor sellen

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 mur-ders liappened 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, scouring the country for sensational items and pandering to public prejudice and vitlated public taste, have entirely misrepresented the moving cause. Had the crime been charged upon that natural and boly 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 falled in her efforts to procure the necessaries 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, descrited by those from whom she expected sympathy, anxious for her children, broading over a dark future, fearing what they might inherit from a drunken, thievish father, harrassed 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 enemics. The report that the mother contemplated a religious pligrimage, 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 solltary 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 plous 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 for feited 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 unnatural of what are called 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 60 years. She had had 10 children, 105 grandchildren, and 137 great grandchildren; and had she lived two weeks longer she would have seen a great 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 doubtful 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

Warner, N. H.

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

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 comflict! Having sown in tears, now reap in joy. Hall, redeemed, regenerated America! Hall, North and South, East and West! Hall, the cause of Peace, of Liberty, of Righteousness, thus mightily strengthened and signally glerified! Hail, the Present, with its transcendent claims, its new duties, its imperative obligations, its sublime opportunities! Hall, 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 fight 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, beirs of the same immortal destiny! Hail, angels in glory. and spirits of the just made perfect, and tune your harre snew, singing, 'threat and marrelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints! Who shall not fear Theo, 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 mani-

Correction.

In E. V. Wilson's able and interesting articles apon "Life Experiences," owing to the great press of matter to be read in our office, an error escaped our notice, viz: the spelling of the word antiwhich should have been sate, before, instead of call agripps.

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 bave entered his roome suffering from old chronic diseases, and have gone away perfectly restored, thanking God for endow ing the good doctor with such remarkable healing

We visited Dr. Bryant's parlors to-day (January 18th.) and met there Miss S. E. Shaw, of Law rence, 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 doeds 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 prescuts 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 compisints, female and spinal weaknessess. His method of treatment combines novelty with 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 opnience 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;") thirtyseven 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, \$121 (about \$5.50 each;) Vermont, \$78 (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 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 belp. 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,) would be regarded as a genuine Christian unless he contributed to the support of priesteraft and some kind of sectarianism. This is the test of religion, and therefore when the Adrest Heroid 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 bet-ter 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 wedoing 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. Pavis 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 Iows, 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 buot-tree.

lo de Olippings and Comments.

LAMARTINE'S TIRADE AGAINST THE UNITED STATES. A Suropean correspondent of the Chicago Times

"M. de Lamartine has just been distinguishing himself by an article on Mexico, in which he is seized with an unbounded admiration for the great man to whom that magnificent country is indebted for the boon of a sovereign worthy to reign over it.
M. de Lamartine cannot forgive the United States for not having an international copyright act whereby he may profit, and pitches into us merci lessly apropos of Mexico and Mexican affairs. He says that the Emperor Napoleon's idea of setting up the Latin races of Europe on our side of the Atlantic is 'feennd as the future, vast as the great sees that we are, we hate superiority of any sort; that we cut down our grand old forest trees because it offends us to see them tower above the rest, and that we won't elect our great men as Presidents because we are envious of all that is good and noble, and like to humiliate it. He further says that America is a great country, a very great country—full of cotton and of gold mines, milk and honey, and that civilized Europe will only be doing its duty by going up and possessing the land; and if we won't give it up peaceably, we must be driven out by the sword—and that is what Mexico is to do for us!"

The French love Lamartine; they are justly oroud of his brilliant talents. We Americans love him too. We have watched, with great rejoicing, for every line he has given to the public. But suddenly a cloud has overcast this literary star, and we begin to wonder if poverty compelled him to espouse an unrighteous cause, or if he is indeed in his second childhood. We want to love Lamartine still. Will he permit us to do so, by repenting of his mis-doings and making his peace with his own conscience?

BEECHERISMS.

Rev. Henry Ward Beecher, according to the Beecher custom, is making for himself new paths. Judging from his late avowals, he has little sympathy with the glory that popular applause brings. He starts off on a new track; the people cry "Heretic! blasphemy!" awhile; but when his innovaflons become acceptable to the masses, these same croakers turn and greet the heretic with hosannas.

There was a time when the anti-slavery people claimed Mr. Beecher as one of them—as one of the brightest of anti-slavery lights. And the time was -and not long ago-when he spoke of the negro as a man, the Anglo-Saxon's equal. But now the question of negro suffrage is before the people, Mr. Beecher, in one sermon, seems to take sides with those who denounce negro suffrage.

The Standard, in speaking of this sermon, says: "We regard his sermon last Sunday as one of the most effective blows ever dealt at the anti-slavery cause. At a moment when the disloyal Democracy are taking possession of the President, when the policy of the Government is undoing the beneficial work of four years of war, when the South is finding allies all over the North, when four millions of half emancipated negroes are in peril of re-enslavement, Mr. Beecher steps forward to support the President, to applaud his destructive policy, to disarm the North, and to deny to the negro everything but a sympathy that does him no good.

If Mr. Beecher did so far forget his principles as to counsel the colored man to wait in patience for the world to acknowledge his manhood, he has surely repented of his wickedness, for in a later lec-

The doctrine of universal suffrage is the doctrine of to-day, and from this day on there will be no rest in any State until universal suffrage is the law. [Applause.] The tendency of universal manhood is towards it, and no decree is surer than this, that the day is not far distant when all the rights of man shall be granted to every man. I don't limit this to mere color of skin—there's deeper prejudice than this of sex and sex—and the day is coming when in politics, as religion, our women will go with us to the polls, when the family will vote, and universal suffrage will be the law of the land."

Who is ready to accept Mr. Beecher's suffrage for women doctrine? Not his church, certainly. A few sensible men and brave-hearted women will bless this new Beecherism; but the mass will denounce the idea as Utopian. In the futurewhen women, negroes and men go together to the ballot box-Henry Ward Beecher will be remembered as a man possessed of good common sense.

Mr. Beecher was born a devout disciple of John Calvin. In spite of reason, philosophy and Nature's gospel, he preached the shocking heresy till the good—the God—in his saul protested against longer traducing the character of the All-Merciful. Now, like an honest soul, he preaches universal good will to all the world. Some of his hearers accept, gladly, the better faith; but the mass wince and scowl and mutter imprecations upon the bearer of good tidings. The church will not banish her allen—the ecclesiastical tribunal dares not try and condemn him-he is quite too valuable to be given over to the unregenerated world. For some reason Mr. Beecher chooses to remain in the old theological temple. It may be that his mission is there. It may be given to him to ransack among old creeds and dead bones in search of truth gems; or to ventilate the tombs where living souls are buried.

A case in point: A lady writes to Mr. Beecher in great doubt regarding her future salvation. She

"Do you think it is our privilege as Christians to have an abiding assurance of our acceptance?"

Mr. Beecher replies :

You have been under the influence of an inordinate preaching of the terror of the law of God; or you have not been under the influence of the preaching of the amplitude of the divine mercy and love: or else you are, by reason of sickness, in a morbid state of mind.'

To illustrate his views more elearly, Mr. Beecher gives the following:

"Ah! if I were starting from Europe, and a friend should come to me and say, 'My only child, my daughter, is going to America, and she is all alone on the ship; will you take charge of her during the voyage?' I should be sensibly touched by his confidence. And aside from my attachment to the child (if I had known her and loved her), and my regard for her parents, do you suppose I would suffer my oversight of her to intermit, though I might be in need of rest and sleep, and though I might be sick and require attention myself? Would I not night and day carry that charge to see that her wants were all supplied, and that no accident befel her? And could I live if, by any fault of mine, she walked too near the perilons edge, and fell overboard, and was whelmed in the tide and lost? How could I ever look my friend in the face again?

"Now, when God has put his children in the arms of the Lord Jesus Christ, that he may carry them across this perilous voyage of life, and land them safe in heaven; and when Christ has promised to present them pure and spotless before the Throne, do you suppose he, under whose feet is all power, will fail to fulfil his promise, and to perform what he has undertaken? If there was nothing but ourselves, we might fear; but as long as we have the amplitude, the fidelity, the tenderness, and the love of Christ, we have that which is more than a match for our sin. As long as we have a government of grace; as long as we have the provision of God's providence; as long as all things in heaven and on carth are for the salvation of God's people, why should we doubt? Doubt yourself as much as you

have a mind to; but do not doubt Christ.
"I recollect the case of a ludy, about thirty years of age, who was a light and pattern in the church to which she belonged, who had labored for the encoming of religion till her devotedness was a theme of admiration among the brethren, and who, just as the work of grace broke out with triumphant power, was seized with evil experiences. The devil

distress of mind, night and day. She wanted to curse God. It was a horrible struggle. Word was sent to me, and I went to see her. I questioned her, and found that she had been laboring out of all measure, and had overtaxed her brain and nervous system, and I suspected that from reaction the chest, the heart, the circulation, everything about her, was affected. And the more I talked to her the more I was satisfied, first, that she was a Christian; and, secondly, that physical reasons would account for these phenomena. I therefore—without attempting to contradict the actuality of her experience, for that would have destroyed her confidence in me-said to her: 'Have you faith enough in my judgment to take my prescription?' She said she had. 'Will you follow it?' She said she would. Do you before God solemnly pledge yourself to do the things that I command you? She said she would. Then I command you not to go, before I give you permission, to another meeting; and to do as much physical work as you can at home.' I gave her minute directions about her rest and diet, and said, I forbid you to open your Bible, or speak one word of prayer, till I give you permission. She shuddered. Said I, it does not concern you. You are under my dare, and I am responsible for any evil consequences that may result from your obedience to my commands; and I put you on your conscience.' I knew that conscience was a strong point in her nature. She was to walk out of doors every day, and pay particular attention to her diet, and take charge of her household affairs regularly. Provision was thus made for the diversion and wholesome occupation of her mind, and her restoration to health. I heard from her every day, but did not go to see her. In about a week she became rested, she began to have a natural tone of system, her digestion came back, she slept regularly again, all her unfavorable symp toms disappeared; and at last she sent me a note saying, 'Come quick I shall break my promise. I must pray.' 'Well,' said I, 'pray then.' And she did not have any more trouble with the devil, and

CALL TO PRAYER.

did not want to curse God any more. The moment

she was rested, all those terrors that afflicted her

went away of themselves. The simple fact of her

being in health of body and mind saved her from

any further distress."

Cheering indications of the Holy Spirit's presence are manifest in our city, and the conviction forces itself upon the undersigned, that at the present time especially, peculiar and solemn obligations devolve upon God's people to humble themselves and call upon the Lord in faith, that those who are "at ease in Zion" may awake out of sleep, and that those who are "dead in trespasses and sin" may accept of eternal life.

Next week is "the week of prayer," and all who love our Lord Jesus Christ, in sincerity, and desire to see the interests of His kingdom promoted without distinction of name or sect, and the public gencrally, are urged to unite with us during the week in a daily morning service, to continue one hour, in the Clark Street Methodist Episcopal church, commencing at 9 o'clock, A. M.

We found the above notice in the daily papers of this city. This call is well. The world never needed prayers more than now. And then the call is truly catholic. All are invited "without distinction of name or sect." Never before, since Jesus commenced with publicans and sinners, has the call gone out, "Ho, every one that thirsteth, come hither and drink." Verily the kingdom of heaven is not far from Chicago.

This call to prayer is signed by thirty-five of the clergymen of this city. We, however, do not find among them the names of Spiritualists, Catholics, Unitarians or Universalists. Why is this? Is it that we are not lovers of the Lord? Well, then, we are embraced in "the public generally." So let us unite, hearts and heads, with these thirty-five Christian clergymen, lifting up holy hands without fear or doubts. Let us pray for those who are too intent upon counting loss and profit, to pray for themselves, and for the poor laborer who has not the hour to give to prayer. Let us pray for the juvenile thieves who cannot pray, and for the outlawed women who dare not pray. Let us pray for those in high places, that they may rule in wisdom, and for those who are ruled by the demon sin. Let us pray for the churches, that they put off the robes belonging to the dead past and put on the new garments fitted for the living present. Let us pray for the Jew, the infidel, the heathen, for ourselves, that we may all be ready and honest workers in the Temple wherein the universal Father is to be worshiped by the well-doing of his children.

Book Notices.

COTTON STEALING.—A Novel. John R. Walsh &

Co., publishers, Chicago. The above named book lies on our table and claims our attention. It is a story founded on incidents occurring in the late war, and exposing the nefarious practices indulged in by many officers of the United States army, who sold their patriotism, their honor, their everything, for cotton. If it shall succeed in calling to justice any who have, by the war, become unexplainedly rich, it will have accomplished a good work. As a matter of history, the book may be valuable; as a fiction, it is almost entirely worthless. The characters in the story arc, with one exception, very illy delineated. The heroine, Leette Ledonc, is an impossibility. Imagine a haughty, passionate Southern beauty, as she is represented to be, agreeing to marry some, as yet unknown Northern man, for the purpose of better speculating in cotton for the aggrandizement of one, from whom by that very marriage, she must be separated-estranged. The author seems to forget, in portraying the character of Leette, that the very imperiousness and dislike of authority, which led her to act as she did, would have effectually prevented her from thus mercenarily disposing of her-

The character of Kendal La Scheme appears to be the best presented. Yet it is not sketched without many imperfections and glaring inconsistencies. His very name carries us back to the fables of our early years, when the wolf and the tiger did all the wicked actions, and the lumb and the turtle dove all the innocent ones. In many cases when he is intended to utter sound logic and faultless reasoning, he perpetrates trash, only equaled by the nonsense with which he is answered.

The character of Gen. Solenter-a man who, to make money, consented to start. "a disastrous Red River expedition," is an infamous attempt to injure the character of a brave and patriotic, but unsuccessful General. Such malignant slander cannot but recoil on him who is base enough to utter it. The subsidiary characters—James Manet, a slow and plodding, but honest fellow, intended by the author to be a hero; Charlie Hardone, a brilliant young man of a negative character, neither good enough to keep from sin, nor bad enough to lead in crime, and Alina Sandison, a weak-minded young lady, who is in doubt whether she is in love with James or Charlie, but follows both into the army and takes the one whom Leette leaves for herthese characters are such as we sometimes meet in real life, albeit there is nothing in any of them worthy of admiration, or even respect.

Have you read Charles Dickens' new Christmas

story-Dr. Marigold's Prescriptions?

Dr. Marigold introduces himself to the reader with a brief autobiography. He was born on the highway. He followed the business of "Cheap Jack," which the Yankees, perhaps, would call "a pediar and auctioneer." Dr. Marigold, like some other doctors, understood the physical better than would not let her pray. She was in the greatest | the apiritual nature of woman. He saw a protty |

girl and married her because of her sweet face, She made a very miserable thirteen years of his life. Dr. Marigold says: "The worst of it was, we had a daughter born to us, and I love children with all my heart. When she was in her furies, she beat the child. This got to be so shocking as the child got to be four or five years old, that I have many a time gone on with my whip over my shoulder, at the old horse's head, sobbing and erying worse than ever little Sophy did."

By and by little Sophy was taken ill of fever. Her father took charge of the child, in consequence of the mother's cfuelty to her. One day the doctor said to his child, "What troubles you, darling?" "Nothing troubles me, father. I am not at all troubled. But don't I see a pretty churchyard over there?" "Yes, my deat?" "Kiss me twice, dear father, and lay me down to rest upon that churchyard grass so soft and green."

Soon after the death of little Sophy, the mother died, leaving the husband and father alone. Dr. Marigold adopted a deaf-and-dumb child. To her he gave the name of his dead daughter and a child's place in his heart. The doctor educated the child. He wished to leave to her a book-some literary legacy that would give her an idea of his profession. So he got six chapters written to be added to two of his own, and gave to the whole the very significant title "Doctor Marigold's Prescriptions."

The stories are all well enough for iron nerved people who can listen to robberies, disappointments in love, murders, and ghost stories, without losing faith in God and without gaining faith in total depravity; but if we would let the love shine into the darkened soul-if we would read to the captive stories of the great world she may never enter-we would most certainly select better than Doctor Marigold's Prescriptions

THE NATIONAL UNION IS published every Wednesday and Saturday, in Richmond, Indiana. Price, twenty-five cents per month, invariably in

Its motto bespeaks the character and object of the paper : "Life, Liberty, and the Pursuit of Happiness-Liberty and Union, One and Inseparable." Success to the Union.

THE GOLDEN ERA. This excellent literary journal is published every Sunday morning in San Francisco, Cal. It has just entered upon the fourteenth year of publication.

The editor says, "During all this time, this journal has never once failed to be issued on its regular day of publication. Its files contain the material for a history of California from 1852 to the present day. No incident of importance has escaped due notice, while the leading events taking place in the nation or State have been made the subject of editorial comment."

The reputed editors of The Era are Joseph E. Lawrence and James Brooks, but we greatly mistake, if there is not an editorial trio-if there is not a woman in the "chair." A good literary journal, managed by bachelors, would be as anomalous as a home without a wife or mother. Besides "thoughts and things" betray the fair fingers and the inventive brain of woman.

NORTH WESTERN FARMER.—Published by Bland, Meyers & Woodbury, proprietors, at Indianapolis, Ind. Terms; One copy, one year, \$1.00; one copy, six months, 50c; five copies, one year, \$4.00; ten copies, one year, \$2.00; twenty copies, one year, \$12.50; forty copies, one year, \$25.00; and an extra copy to the one who gets up a club of either twenty or fifty.

The Furmer is an octavo, printed on good paper, with new type. The paper commends itself to every home in the great West and it should be well

THE ABINGDON PROGRESS. Published every Friday, in Abingdon, Ill. E. E. Chesney and Henry Strong, editors and publishes. Terms-\$2.00 per

We welcome the Progress to our sanctum. May its watchword be indicative of its work. May it lead the human soul Godward, leaving the dead dogmas to be buried by their worshipers.

THE INDUSTRIAL MONITOR. Published every Saturday in Cincinnati, Ohio, Dr. J. E. Spencer, C. M. Dunn & Co., editors and proprietors. Terms, one copy one year, \$2.00; one copy six months,

The Industrial Monitor is a very neatly printed sheet. It is devoted to the eight hour labor system. Good object. A lady correspondent asks whether, in this great labor movement, women are to be remembered also. She says: "If you preach and write for working-women of our country, you will succeed in all your efforts, and every true and virtuous woman in the land will love and bless you." We would like to ask the Monitor a like question. We give thanks when a move is made to ameliorate the condition of men-black and white,-but with our thanksgiving there is often mingled the wail of overworked women. What of them? Are they to toil eighteen out of twenty-four hours, to keep famine from the gates? Will the Monitor consider this question?

THE ATLANTIC MONTHLY .- This popular magazine has commenced the year under favorable auspices, judging from the January number. It contains a chapter of "Passages from Hawthorne's Note Books;" poems by Bryant and Longfellow; a Russian story by Bayard Taylor, called "Beauty and the Beast"; "The High Tide of December," by the author of "Life in the Iron Mills"; a discourse on Saturday half holidays, by Gail Hamilton, under the enigmatical title of "The Kingdom Coming"; and continuations of f'Griffith Gaunt," "Dr. Johns," and "The Chimney Corner."

Hawthorne takes you back thirty years and shows you Salem, Boston, and Nahant as they were. He tells you of long walks, pleasant drives, of people he meets, and of things he sees. You are reminded of Paul Fleming in Germany, with this difference, however: Paul takes you on to the end, while Mr. Hawthorne drops you at the first turn; Fleming's way was overshadowed by sorrow-clouds; upon Hawthorne's path the sun always shines.

Other extracts are to be made from Mr. Hawthorne's Note Books. We, of earth, may read the private record of his mortal years, while his risen spirit is visiting other places and making a memorandum of important events.

EVERY SATURDAY.—This is the title of a new weekly, issued by Messrs. Ticknor & Field of Boston. It is a large octavo of 32 pages. It contains good reading matter, selected from the best English and Continental periodicals. The new periodical, it is understood, is to be under the editorial supervision of Mr. Thomas Balley Aldrich, who is well known to the literary public by his luxuriantly embroidered poetry, and whose familiarity with modern English literature, and whose cultivated taste give him excellent qualifications for the task.

A NEW BOOK,-Hudson Tattle's new work on "The Origin and Antiquity of Physical Man, Scientifically Considered," is just insued from the pross. We have not seen the book, but knowing | Chience 11

that Mr. Tuttle always writes well, we expect great pleasure from the reading of his book.

JUST PUBLISHED AND FOR BALE, -A third edition of the wonderful history of the discovery, etc., of the Chicago Artesian Well, containing much additional matter of great interest to miners and prospectors for oil, etc. Price, twenty cents per copy; postage two cents. Address A. James, box 2079, Chicago, Ill.

BUSINESS MATTERS.

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

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

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

much other very interesting matter. The following subjects are treated of in a mas-

terly manner, viz.: Astronomical Religion.

Religion of Nature. The Creator and His Attributes. Spirit-Its Origin and Destiny.

Sin and Death. Hades, the Land of the Dead.

Together with the outline of a plan for human enterprise and an Autobiographical Introduction with an Appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving likeness of the author, by Donelly. For sale at the office of the RELIGIO-PHILOSOPHI-

CAL Publishing Association. Post Office Drawer 6325, Chicago. Price 75 cents. Forwarded by mail on receipt of the price, free of

CHURCH'S SEANCES .- Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 862

Wabash avenue, between the hours of 9 A.M. and 4 P.M. Persons wishing to attend either the seances or developing circles, will find it to their interest to call upon him at their earliest convenience, and procure tickets to the same. Chicago, Nov. 17, 1865.

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

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination \$1, for medicine \$2. The money should accompany

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

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

For the benefit of affileted humanity, I desire to state that my wife, Mrs. A. B. Thomas, has been a sufferer from Prolapsus Uteri, or falling of the womb, and spinal affection with general prostration of the nervous system, at times unable to feed herself. This has been her condition for the last six years, for five years wholly unable to walk, having to be drawn about the house in a chair. I brought her to the Dynamic Institute, Oct. 9, 1865, and in ten minutes' treatment by Dr. Persons, she arose from her bed and walked off without help. She has regained her health rapidly, and now takes lengthy walks, free from any difficulty. Her speedy recovery has gladdened the hearts of her many friends, and we cannot refrain from advising all sufferers to go to the Dynamic Institute and get healed.

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

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

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

JOSEPHINE B. SMITH.

NOTICE OF MEETINGS.

WASHINGTON, D. C .- The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 71/2 P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney Gen-

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

Bullene, for the month of December; Miss Lizzie Doten, for January; and Mr. J. G. Pish, for March. The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 21% o'clock. Speakers wishing to make engagements to lecture in El-

hitt Hall, should address P. E. Farnsworth, Secretary, P. O.

Box 5679, New York. TEMPLE OF TRUTH .- Meetings at the "Temple of Treth" 814 Broadway, New York. Lectures and discussions every Sunday at 1014, 3 and 714 o'clock. The ball and rooms are open every day in the week as a Spiritualists' depot the information, medium's home, etc., etc. All are invited to come, and make themselves at home.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL Mr. and Mrs. J. Madison Altyn, Rock hand, Mr.

W. P. Anderson, Spirit Artist. Address P. O. Dox 2321 New York City.

Mrs. N. K. Audross, Makanda, Jackson Co., 121. Rev. Adin Ballon, Hopedale, Mone.

Lovel Beebes, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture C. C. Blake, of New York (Ny, will answer calls to lecture in different parts of the West upon Greenan and Roman Spiritualism, as compared with modern. Address, until further

notice Dahlonega, Wapello Co., lows. Mrs. R. A. Riss, of Springfield Mass, will speak in Wortester, Mass, Jan. 7 and 14; in Maverbill during March, Address accordingly.

Mrs. A. P. Brown, St. Johnsbury Contre, Vt. Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 6526 N. R. J. M. J. 12

Albert E. Carpenter will answer calls to lecture. Address

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

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. L. K. Coonley, Tranco Speaker and Clairvoyant, will lecture in Vineland, the 1st, 8d and 4th Sundays of February. Address Vineland, N. J., until further notice.

Warren Chase will lecture during January in Washingon, D. C.; first Sunday in February in Wilmington, Del.; cond Sunday of February, in Vineland, N. J.; third Sunday

February in Newark, N. J.; during March in Philadelphia, id will spend next summer in the West. Mrs. Jeanette J. Clark, trance speaker, will answer calls, ten properly made, to lecture on Sundays in any of the

dr Haven, Conn. Dean Clark, inspirational speaker, will answer calls to lec-

Dr. James Cooper, Bellefontaine, O. Mrs. Laura Cuppy's address is San Francisco, Cal. Mrs. Augusta A. Currier will lecture in St. Louis, Moi, ing January. Will answer calls to lecture in the West ough the Winter. Address box 816, Lowell, Mass., or

fra If. Curtis speaks upon questions of government. Ad-Andrew Jackson Davis can be addressed, as usual, at 274

Mrs. Laura De Force Gordon, Houlton, Mo., care of C. E.

Dr. E. C. Dunn, P. O. Address, Rockford, Ill.

Rev. James Francis will lecture in Southern Illinois, ethern Missouri, and as for north as Minnesota for veral months. Address, Warren, Ill., care of Dr. H. M. sy, till farther notice.

Mrs. M. L. French, inspirational medium, will answer calls lecture or attend circles. Free circles Wednesday evengs. Address, Washington Village, Bouth Boston.

J. G. Fish will speak in Providence, R. I., during Decemer and February; in Lowell, Mam., during January. Ad-

, see, Hammonton, N. J. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill. S. J. Finney's post office address is Ann Artor, Mich.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under rit control, upon diseases and their causes, and other subis. Address Dr. J. Gallion, Healing Institute, Keckuk,

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

saac P. Greenleaf will make engagements in Maine, seachusetts, or elsewhere, for the fall and winter lecturing se hon. Address Exeter Mills, Me. : P. Griggs, Magnetic Physician, will answer calls to

. H. Hamilton will answer calls to lecture on Beconstructl' and the True Mode of Communitary Life. Address. Il amonton, N. J.

are and heal the sick. Address, Evansville, Wie.

B. Harrison, formerly minister of the Methodist Proter at Church, Kendallville, Noble Co., Ind. r. Jos. J. Hatlinger, Trance Speaker, will answer calls to

le . dre on Sundays, or to organized circles during week day lings, in any part of this country. Will also organize Lyceand speak, either entranced or in his normal condition. be addressed at 25 Court street, New Haven, Conn harles A. Hayden will speak in Chicago, during January

February. Will also make engagements to speak week tings in the vicinity. Address him care of the RELIGIO LOSOPHICAL JOURNAL. rs. Lovina Heath, trance speaker, Lockport, N. Y.

. H. Houghton will answer calls to lecture in any of the ern or Middle States the remaining fall and coming winmonths; will also answer calls to speak week evenings

rs. S. A. Horton, Rutland, Vt.

an attend funerals. Friends wishing his services are requested pply immediately. Address West Paris, Me., care Col. M. iss Emma Houston will lecture in Elkhart, Ind., during D. smber and January. Would be happy to make further en agements in the West.

oses Hull will speak in Grand Rapids, Mich., during Dece ber. Will answer calls to lecture the remainder of the

dra. Susie A. Hutc'dinson will speak in Stafford Springs, Ci a, during December. Address as above, or 39 Grape Ex, cuse, N. Y.

rs. F. O. Hyzer, 60 South Green street, Baltimore, Md. A. F. Jamieson, inspirational speaker, Decatur, Mich. It'ss Susie M. Johnson will speak in Haverhill, Mass., du-

1 ss Sophia Kendrick, trance speaker, will answer calls to re Sundays, week evenings, or attend funerals. Address Carge F. Kittridge, will answer calls to attend public cir-

cles and lecture on Sundays, in Northern Michigan. Address, Gra 1 Rapids, box 692. 1 . B. K. Ladd, No. 140 Court street, Boston, Mass., will

D B. M. Lawrence will answer calls to lecture. Address. 121 coln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lycomac. Ale iss, Banner of Light office. Boston. sa, Banner of Light office, Boston.

Y . Elizabeth Marquand, inspirational and trancespeaker, 97 \ alnut street, Newark, N. J., will answer calls to lecture At na M. Middlebrook, Box 778, Bridgeport, Conn.

It, Miller is once again in the field, and is ready to answe cal 1 to lecture on the truths of our philosophy. His address o. 22 Market street, Chicago, Ili. 11. James Morrison, lecturer, McHenry, III.

/ L. E. Nash, will answer calls to lecture and attend fin als in Western New York. Address Rochester, N. Y. is Sarah A. Nutt will speak in Stafford Springs, Coundu ing Pebruary. Address as above, or Claremont, N. H.

Judd Pardec. Address care Thomas Rathbone, box 1221. a. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

. M. Peebles, Battle Creek, Mich. (orge A. Peirce, Auburn, Me., will answer calls to speak up i the Sabbath, week day evenings, and to attend funerals. 1 to B. C. Pelton, Woodstock, Vt.

thre ghout the West to speak where the friends may desire. Ade time Cedar Fulls, Iows, P O. Box 170, until further notice. GaW. Rice, trance speaking medium, will answer calls to lact | e. Address, Brodhead, Green county, Wis.

J. L. Potter, Trance Speaker, will make engagements

W. K. Ripley will speak and heal in Plymouth, Mem. from Dec. 24 to Jan. 1; in Essex from Jan. 7 to II. A. C. Robinson, 15 Hawthorne street, Salem, Mass., will an-

J. C. Rouse may be addressed P. O. Box 305, Elkhart, Ind. M & Belle Scougall, inspirational speaker, Rockford, BL A tin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in

Bast Bethel on the fourth Sunday of every mouth curing the com i g year. Address, Woodstock, Vt. Y in Susin E. Slight, trance speaking and singing medican will inswer calls to lecture wherever the friends may desire. Ad | Post, Portland, Me.

Kis. Fannie Davis Smith, Milford, Mass. I is. Mary Louis Smith, trance speaker, Teleda Q. 1 s. H. T. Stearns. Permanent address, South Exeter, Me.

H B. Storer, Brooklyn, N. Y. 1 is Martha S. Sturtevant, trance speaker, 72 Warren I hah R. Swackhammer will answer calls to lecture on Com-

mu tary Life, the Commonwealth of the New Dispensation, Spi studiem, and kindred subjects. Address, 9: Walnut sto it, Newark, N. J. 1 . Sarah M. Thompson, Impirational Spraker, 36 Bunk

I rejamin Todd, Normal Speaker, will lecture in Charleston. Mass., during December: in Washington, D. C., in Marih. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care of Bart er of Light office.

hie M. S. Tewnered will speak in Worcester, Feb. 18 and S; in Trey, N. Y., during March; in Philadelphia, Pa., du-

I ' dood Turcio, Berlin Heights, Ohio, F. L. Wadsworth lectures in Stargle, Mich., Sunday morning and evening, and ferther notice. Address accordingly.

I to Waisbrooker may be addressed at Massilon, Ohio, P. E S. Wheeler, Impirational Speaker, will answer calls to lect a Address Banner of Light office.

N Frank White will lecture in Milwaukee, Wis., through Jab dry; Omeo, Wis., Pebruary 3d and 4th; Berlin, Wis., Feb sary 11th; Buttle Creek, Mich., May and June.

Akinda Wilhelm, M. D., would notify the friends of We ru Illinois, Southern Iowa, and Northern Missouri, that she can be addressed, care of Jas. Thompson, Box 188, Davenpor lows, antil further notice.

1 - Mary J. Wilcoxson, Hammonton, Atlantic Co., N. J. Milis, trance speaker, Boston, Mass. D F. L. H. and Love M. Willis. Address, 192 West 27th

stre . New York. Q L E. V. Wilson's address for January, 1866, will be New Alb y, Ind. Mile answer calls to lecture in New England up to that time.

Ad : we as above. F jah Woodworth, Inspirational Speaker. Address, Leelie, In um Co., Mich

F. E. M. Wolcott is engaged to sprak half the time in Da ... Vt. Will receive calls to speak in Vermont, New Ha pshire, or New York. Address as above, or Rochester,

'enry C. Wright will answer calls to lecture. Address Be . Marsh, Boston.

t than Sickle, Maple Repide, Mich., will answer calls to led are in that vicinity.

? *n. Frances T. Young trancq speaking medium, No. 12 ATM place Boston, Mass.

COMMUNICATIONS FROM THE INNER LIFE.

"Re shall give His angels charge someorning thee."

All communications under this head are given through

MRS. A. H. ROBINSON.

A well-developed trance medium, and may be implicitly relied apon 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—anxious to let them know that we are near them, and that their happiness is ours, and that inasmuch as it is ours, and their sorrows are also ours, we feel a desire to alleviate those woes. I know, my friends, that you do not believe that it is possible for me, or any one else to return after death and talk to you. I do not blame you, for I once thought so myself; but by experience I have found my mistake. I have found that we are not only permitted to come back and talk, but we are enabled to be near you just as much as we desire to be. Our anxiety for your happiness, in a measure, is the same. We say that we are happy, and we are, because we are able to see more clearly into each condition, and ascertain that what is sorrowful will finally ultimate for good. I am unable to tell you how it is that I can come back and converse with you. I cannot tell that any more than I can tell why it is that we have an existence. I feel that it is in accordance with God's will. I want you to realize that you are just as near to me as you were before my death; then you will understand my anxiety to communicate and manifest myself to you. I will leave you to judge of my feelings by your own interior convictions and the love you bear me, each and all of you. I meet many, very many of our relatives and acquaintances, of whom I would be glad to speak individually, but I cannot now. This, I am told, is a place set apart for short communications to our friends, for the purpose of letting them know that it is in our power to return. That being the case, I must of necessity be brief. I am satisfied with what was done for me in my last sickness. Now, Amanda, listen to me, and I will tell you many things. It is two years since I left you, and you are thinking whether or no you had not better go farther North. I would not advise you to do so. Be contented where you are, and things will be all brought about right in time. Send this to Amanda Dayton, Wheeling, Virginia, and be kind enough to say that it is from W. L. Dayton.

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 blamemore 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 namemy 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? 7 .2 Y salk

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

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 needssary 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 byc.

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. I sit 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, aint 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 wont hurt you. You just think that if I was dead I could not talk, and then you wont be at all timid. I will talk to you just as orten 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 doorkeeper 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

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 farther that you send one of your papers to Elizabeth A. Goodrich, Georgetown, D. C.

RELIGIO-PHILOSOPHICAL JOURNAL.

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 is 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, besutiful 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

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 be-

come 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 controling, 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, Genesco, 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 FREBLY.] 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.

town, 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 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 apirit's controling 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 residencethen 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 any. thing, 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 eases 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 breather 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 diseatisfaction, 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 new 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 controling spirits,] has told you some of the particular points necessary for you to obtain that which you most desire—a high phase of Sphritual 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 is rendering. His experience has been very great, and he is a very intelligent spirit, but when he declined to answer certain scientific queetions 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 record in assessment, to satisfy my inquiries. Let me say to you, as I said several mountles agre,

four 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. If fully appreciate the efforts made by the spirits controlling at this circle, and feel that they are doing everything in their power to accederate 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 hely 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 controling 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 feel ings 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 controling 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 a the negative, as feeling is not confined to the negative alone. Because the spirit is positive to the medfum, 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. Languor 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 post tive and negative are equally balanced, there is here mony 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 controling 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.

doing business. There is an old saying, and a very true one, that "beggars must not be choosers." 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 ve 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 as, for us to give to 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 Radolf 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 bath existed, and ever will continue to exist; unto Thee would we arproach, and although we have passed from the material plane of existence, vet at this hour we takupon ourselves the material organism, throng: which to speak to our brothers and sisters. The children, and give them to understand that althour we have left their plane of life, yet we would evpraise and adore Thee for Thy goodness. To-dathe 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 coaled to receive more of Thy beauteous love and Thy divine wisdom; by receiving which we shall learn merof ourselves and more of Thee more of Thy varies modes of unfolding to us the grand and might truth that has an existence to-day. In order to receive this truth, we must prepare ourselve Unto Thee, oh, Father, we would offer thankfulpes and praise as Thou in Thine own good time reveal: Thyself unto us, and we receive and know more and more of Thee, and are enabled from time to time :: give light and truth to the inhabitants of carit. Unto Thee, oh divine Source, we would ever offer praise and adoration.

The Organization of Spiritualists, BY MEN. ORBIX ARROTT.

As we live in an age when public laws recognize preachers as a professional class of community, and give them some privaleges which are withheld from other people. Why should not worthy Spiritual lecturers have the privaleges 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 JOCENAL, and will relate in a few lines a former embarrassment of my own, because I knew of no religious legal organization among Spiritualists.

invited served our country through the war of soil 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 mustered 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 Genesee Annual Conference of the M. E. Church,

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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 embar-

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 chaptaincy, the officer of the regular army who mustered out the regiment entered the following msolicited 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 Gen. Wadsworth to cross the Niagara-one of Gen. Brown's bodygnard at the battle of Lundy's ane and one who braved the selge at Fort Erlehas come forth to do this his last service for the flag loved so well, and has served so faithfully."

TEDS. Norm.—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 delerates to the next National Convention.]

REMARKABLE CURR.—Mr. A. J. Wickiser, an old resident of this county, called on us in our office on Puesday 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 the is now able to walk quite well without assistance. Previous to her being taken to Dr. II., she was unable to raise her hands to her head, which has been the case for many months past, but can now do so with case and without pain; in fact, that she can mee her arms nearly as well as she ever could.

Mr. Wickiser was very much elated with the benefit his wife had received from Dr. Higgins' treatment, and thought there was no doubt but she would soon be thoroughly restored to sound health. Dr. Higgins has been at the Edwards House for over a week past, and during that time, we are in-

formed, 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 goltre, and another of a man afflicted with stammering. Since the above was in type, Rev. Mr. Logan,

father of Sheriff Logan, called upon us and informed us that he has been afflicted by that troublesome and painful disease generally known as diabetes, for several years past, and that Dr. Higgins has opera-ted 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

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.) Re-

A BEAUTIFUL EASTERN BELIEF.-Two angels keep watch upon each mortal-an anget on the right, and an adget 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 re-corded ten times by the angel on the right; and if a mortal commit 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

Circular.

To the Spiritualists and Friends of Progress every-

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

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

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

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

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

8. S. JONES, Chairman, St. Charles, Ill. WARREN OHASE, Buttle Crock, Mich! HENRY T. CHILD, M. D., ... 634 Race Street, Philadelphia. W. F. SHUEY, Elkhart, Indiana.

BELDEN J. FINNEY, Plato P. O., Ohfo, H. B. STORER, Boston, Mass. M. M. DANIELS,

MILO O. MOTT,
Brandon, Vermont. F. L. WADSWORTH,

Berglary National Executive Committee of Spiritualists. Chicago, August 15, 1804.

PLAN RECOMMENDED-RELIGIO-PHILO-SOPHICAL SOCIETY.

ARTICLES OF ASSOCIATION. DECLARATION.

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

OFFICERS, AND THEIR DUTIES. And for the better execution of the will of said Society, it provided that it shall, each and every year, on the First day 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 Trustees of "The Religio-Philosophical The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

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

It shall be the duty of the Vice Precident to perform all of the duties of the President in his absence, or inability to act, It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money, belonding 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 Treasu-

rer immediately, taking his receipt therefor. regimmediately, taking his receipt shereior.

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 not as the general messenger of the Society.

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

VACANCIES .-- HOW PILLED. 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 until the next ensuing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent.

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

ollars 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 historia 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 Lec-turers Certificates which shall endow them with fellowship as

"Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Cospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form: CERTIFICATE.

To all whom it may concern: Kilow ye that the Religion Philosophical Society, roposing especial confidence in our Lecturer, do heroby grant this Certificate o Fellowship and recognize as a "regular Minister of the Gospel," and as such authorize to solutinize marriages in the to sofemnize marriages in accor-

dance with law. Given under our hands at of A. D. 18
PRESIDENT
PRESIDENT Executive Board

PRESIDENT of the CLERK Religio-Philosophical Society. OF MEMBERSHIP.

" 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 his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual sione being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no com-plaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be sus-

pended or expelled from membership.

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

That man is a progressive being, and at all times acts in accordance with the internal forces of his own being and external surroundings; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the

erring downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intel ects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity, who oc-cupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, slike, for their unfoldment in health, comfort, wisdom and happiness. To "err is human;" " no man liveth and sinneth not," there-

fore 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 ruised from free donations, voluntary subscriptions, and rents and profits or sales of

property owned by the Society-but never by taxation of its LEGISLATIVE POWERS This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene

or conflict with the true intent and meaning of these articles, or the laws of our country. ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And pro-vided further that such amoudments shall in no wise infringe upon the inrgest and broadest interpretation of these articles in favor of individual: rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members. nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Bodiety in the manner herein before

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the fore-going articles of association, until the first Sunday in Janu-ary, λ , D. 18— and until their successors are duly a seted and enter upon the duties of their several offices, via

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(Fear bath torment.) Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THIE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on. The following list of its contents will furnish some idea. of the work, viz: Address to the reader.

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Our Children, AT

TA child is born; now take the germ and take it.
TA bind of moral beauty. Let the day
Of knowledge, and the light of virtue take it. In richest fragrance and in purest ' ues; Portagion the gethering hand of dr. fig will break it From its weak stom of life, an , , , shall lose All power to charm; but if the lovely flower Hath swelled one pleasure - subdued one pain, O who shall say that it has 'zed in vain?"

SY PANCHON.

and the same of th For the Religio-Philosophical Journal. CASSID AND HER HERO.

CHAPTER III. (1) 1111(1) 901 L) ream. Young hearts seldom break with grief, and the hope of Fred's speedy return kept Cassie happy, Letters often came from him-kind and loving letters—giving very entertaining descriptions of his adventures and surroundings. They made time fly so swiftly that three years seemed but a short time to them all. In the meantime, Many and her lover had foined hands-their hearts had been for many years united-and he became a worthy partner in his brother's husiness. He and his sweet wife helped to compose the family circle at the Rey mansion; only the presence of the absent one in India was lacking to complete the happiness of all.

In a letter, Fred says: "My business for the season is closed. I shall be with you in one month."

But as we said, the months and years soon passed.

Strangely enough, Mr. Ray did not evince any great degree of pleasure at this news, so welcome to the other members of his family; but motioning his daughter to follow, he left the dinner table, where Philip had been reading the letter, and went to his study. He drew the heavy curtain closer, for he instinctively felt that what he was about to say could not be uttered in the light of heaven.

"Cassie," he began, "I have long intended to have a conversation with you regarding something that will affect your whole life, your position, and that of your father, before the world.

"Lord Dalton has asked of me your hand in marriage, and I have accepted his proposal. But don't look so frightfully at me, daughter! Are you

Enough light came into the room to show him how violently she was agitated, and the deadly pallor of her face. But he mercilessly went on.

"Have I not always been kind to you? Have you ever expressed a wish that was within the bounds of reason and was not gratified? You shake your head, and well you may, I will not command you; but if you have any love for me, do as I desire. I am getting along in years. You are all I have left. Fred-

"Ob. father ! don't mention him. Oh, Fred come home! come home!"

She almost fainted with the last words. Mr. Ray, now frightened, attempted to soothe her as best he

"I would not urge you to marry Lord Dalton. I know, however, that he is worthy of you, and that he will give you a position in society that neither Fred nor I can give you."

"I want, father, no higher position than you now give me, and a place in Fred's affections."

"But, child, I am Dalton's debtor for a large sum. The debts are entirely distinct from those of the firm.

"Debts of honor, if I must acknowledge the fact. The house above our heads, the chairs we sit on, are mortgaged. He promises to liquidate all claims; but on one condition—that condition you already know. As to Fred, your hopes have but a slim foundation if they depend upon him. And besides, let me tell you that in a private note to me, he speaks of a beautiful girl that will come home with him-his wife. He told me to keep it a secret, as he wishes to surprise you. And my child, now what say you? Shall I, in my old age, be a beggar, and Fred Raymond have the satisfaction of knowing that he has broken your heart; or will you marry Lord Dalton, and be an English lady."

"Give me one month to decide," Cassie answered calmly enough now, for she had an iron will, and the most wonderful control of her feelings.

"Well, a month then," her father rather impatiently replied, forgetting that in that time Fred would probably be home, and he dismissed Cassie at his study door:

God forgive you, Richard Ray, for the falsehoods you have uttered, for your innocent victim never will pardon you. was a contract the contract

After a long month of anxious waiting and suffering, the day came that Fred was expected to arrive; but he did not come. No Fred, no letter even-and our poor Cassie's heart sank at this. Mechanically she said to her father, "Do with me what you will; marry me to whom you choose; I care for nothing now; but remember, never tell Fred Raymond that this was my work!"

So the wealthy suitor received his answer with a smile of triumph, and wedding preparations began. Cassic moved—automaton like—amid all the bustle. She submitted patiently to have dresses fitted and made, she attempted to smile at lively Sally; but the effort was too painful. Mary knew Cassie's sorrow and deeply regretted the sacrifice she was about to make in obedience to her father's selfish wish. The shadow rested over all the household. The sorrows were contagious. In spite of himself there came to Mr. Ray bitter reprouches for the wrong he was doing his child. He awoke at midnight before the wedding, and a voice came to him out of the stillness, saying,

"Richard, you are killing our daughter, remember! remember!"

The voice ceased, leaving Mr. Ray horror stricken. Morning dawned in brightness. Mr. Ray went about his daily duties, wondering if he had dreamed or if indeed his spirit wife had watched and warned. . A. A. 10 1 (To be Continued.) 1 (134.) 111

A FAITHFUL WATCHMAN .- The Hon. Erastus Corning, President of the New York Central Railroad, notwithstanding his remarkable activity, is lame. He was one day hobbling over the railway track at Albany, when an Irishman who was sent to guard the track, sung out with a marked Celtic

"Will you lave the track?" | / fl () ' Mr. Corning smiled inwardly, and stumbled on,

when the Irishman again cried out :-"Begone 'ye stumblin' high binder, or the 10.20 ixpriss will be fornint ye, an' Mr. Corning will have to pay for ye the full price iv a well man with two

This was too much for "Old Central;" he yielded the 10.20 express, and the track in good time for the 10.20 express, and sent a reward and a commendation to the faithful watchman, who had never once suspected the real position of the "stumbling high binder."

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 yowels are?" First boy—
"Yowels, sir? Yes, of course I can." Examiner—
"Tell me, then, what are yowels?" First boy—
"Why, yowls be chickens!" Speech at a Marriage Pestival.

The following little speech, which smacks of the poetical genius of Alex. Smith, was made in Memphis recently by a bridggroom, at a wadding supper

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 beatltude. These two persons, whose lives have been well spent, have reared and trained in love and kindness, the sharer of my future Joys and woes. If my life be blissful, I will owe them much, in that they have imbued the mind and heart of their adopted child with lessons of purity, kindness, truthfulness and love. I am confident of the future. The shadow of the present shall fall upon it, even when my bride and I have grown old, and invest it with sunset glories. The man who, in youth, knew some soft soul-subduing air, melts when again he hears it sung. Although it is not half so touching, yet it awakes sweetest echoes in dreamland, and to age it repeats the story of youth. ful hopes, passions and love. I may not deserve the good I have won. Love is not won. It gives itself, and if not given, no wealth, genius, beauty, state, or wit, no gold of earth or gem of heaven is rich enough to purchase it. Loving thee, my bride, my heart shall keep its old memories, like the sea-shell its wonted melody. But away with forehodings on a wedding night! Love's music steals on us like dawning light, which over all the heavens spreads and invests the world with beauty and glory. The road that led on through the unknown future was dark and dreary, but a celestial splendor now lights up the gloom, and the fair bride, her spirit-self a Peri at the gates of Paradise, invites me onward and upward to a life of purest pleasures and duties of

A Sensible Landlord.

An exchange says: "A little incident transpired some weeks ago, at one of our Frankfort 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. "Eight cents?" said the keeper.

"What does your mother want with eight cents? I don't owe her anything."
"Well," said the child, "father spends all his money here for rum, and we have had nothing to cat to-day. Mother wants to buy a loaf of bread." A loafer remarked to the barkeeper, "Kick her

out." No." said the keeper, "I'll give her the money, and if her father comes back again, I'll kick him

Animal Fun.-Small birds chase each other about in play, but perhaps the crane and crumpter are the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws summersaults. Americans call it the mad birds on account of these singularities. 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. All animals pretending violence in their play, stop short of exercising it. The dog takes the greatest precaution not to injure by his bite, and the ourang outang, in wrestling with his keeper, pretends to throw him, and makes feints of biting him. Some animals carry out the semblance of catching their prey young cats, for instance, leap after every small and moving object, even to the leaves strewn by the autumn wind; the body quivering and the tail vibrating with emotion, bound on the moving leaf, and again spring to another. Bengger saw young jaguars and conguas playing with round substances, like kittens There is a story of a magnie that was busily employed in a garden gathering pebbles, and with much solemnity and studied air, buried them in a hole to receive a post. After dropping each stone it cried out "cruck" triumphantly, and then set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.

Squirrels are domesticated so as to play with the children fike kittens, and be careful not to bite as dogs are.

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 follow-

ing:
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 per-

The young ladies dress in a neat gymnastic costume, so arranged as to give free and uninterrup-ted play to the action of the body. It is a compro-mise between the fashionable style of dress and the Bloomer costume, but incomparably better than either. Two open air walks or rides constitute a part of the daily programme, and is certainly an interesting and desirable feature of the school. We had the pleasure of attending an evening entertainment in the school hall, under the direction of Prof. Theodore D. Weld, consisting of the reading of compositions, dramatic representations, etc., which reflected great credit upon both teacher and pupils. One feature was particularly noticeable, being in such striking contrast to similar exercises in many other schools, viz.; the decorum of the scholars. Quiet, dignified, attentive, all present were allowed the privilege of distinctly hearing every word that was uttered, thus rendering the occasion one of more than ordinary pleasure.

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, swaw daw aw raw, Thaw saw thaw law aw waw; Waw-kaw taw thaw raw vaw yaw braw. Aw thaw raw-jaw saw aws.

Which, rendered into English, reads as follows: Welcome, sweet day of rest, That saw the Lord arise; Welcome to this reviving breast And these rejoicing eyes.

Alex, says that in the country they are green enough to think it necessary for good singing that the words of the hymn should be sung. How very

Mr. M., of a certain town in Vermont, is not dis-tinguished for liberality, either of purse or opinion. His ruling passion is a fear of being cheated. The loss, whether real or fancied, of a few cents, would give him more pain than the destruction of an entire navy. He once bought a large cake of tallow at a country store, at ten cents a pound. On breaking it in pieces at home, it was found to contain a large cavity. This he considered a terrible disclosure of cupidity and fraud. He drove furiously back to the store, entering in great excitement, bearing the tallow and exclaiming, "Here, you rascal, you have cheated me! Do you call that an honest cake of tallow? It is hollow, and there ain't near so much as there appeared to be. I want you to make it right." "Certainly, certainly," replied the merchant, "I'll make it right. I didn't know the cake was hollow. Let me see, you paid ten cents per pound. Now, Mr. M., how much do you suppose the hole will weigh?"

IRISH GALLANTRY .- An Irish coachman, driving past some harvest fields during summer, addressing a smart girl engaged in sheaving, exclaimed-"Arrah, me darling, I wish I was in jail for stealing

SUNDAY SCHOOL TEACHER.—"James, how did God find out Adam ato the apple in the garden of Eden!" "Dun-no, unless he seed the skin under the transfer of the seed the skin under the transfer of the seed the skin under the transfer of the seed the skin under the ski the tree," replied the boy.

A fellow contemplated in utter wonderment the magnitudinous dimensions of a hystander's feet, and in a tone of astonishment, said, as he surveyed the man's proportions, "You'd have been a tall man if they hadn't bent your legs so far up."

"You bachelors ought to be taxed," said a lady to a resolute evader of the noose. "I agree with you, madam," was the reply, "bachelorism is a great luxury."

For the Religio-Philosophical Journal. Robert Bale Owen.

The gentleman, whose name heads this article, Wrote a letter to the New York Buening 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 practicability of that document. But what surprises the writer is, that a progressive mind like Robert Dale Owen, should not see that we have been working for four years, (from necessity it is true,) entirely outside the Constitution, and that it is virtually dead; and it is not even to-day, now that peace is declared, of any use to our worthy President as a guide or rule of action, and he is left to grope his way along, trusting alone to his own honesty of purpose to carry out the work of reconstruction. This is not a recent state of things, for, from the first inception of the rebellion, the United States had no right, under the Constitution, to coerce. It had no right to convey troops across another State. It had no right to use the public funds with which to arm the people-in fact, it had no right to do anything but to lay quiet, and be what it has become, a dead letter. Nor was it ever snything else, as any one who will read Gen. Washington's letters to the Virginia legislature will see, that Washington himself looked upon it as a kind of compromise, or makeshift; a thing on trial, the best that could be done. Now, then, if the old Constitution is so weak, so

flimsy, that it needs so much amending, let us throw it away altogether, and have a new Constitution tion, not theoretically alone, but practically a republican Constitution that will cover all the grounds, not only for all men but for all women,

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 malfeasance of office.

Let the Vice-President be a member of the Cabinet, so that in case of the death of the President, his successor would know something of the duties of the office.

Let us have a more centralized government de facto. Let the General Government provide means for the education of every man, woman and child; then disfranchise them if they do not avail themselves of it—and many other things that the demands of the people and the age require, for the day has come when governments are made for the people, and not the people for governments. And it will come to this, for there is no considerable portion of our country or people that are satisfied with the Constitution as it is; and to attempt to mend it will only be to mend a broken reed.

J. B. CLIPTON.

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