## RELGIO JOUPNAL P P Phinosochical

 \$3.00 PER YEAR IN ADVANCE.] ©ruth wears no mask, bouss at no human shrine, seeks ueither plate nor applause; she only asks a hearing.


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Concerning Spirituallsm: Its Extent, Its Value and Its Work.
And first : The conviction of fits truth is too cxten-
sire anoug all clases, profesions, und pursults to bo regarded as in whole, or in great part, a delusion.
True, there are perions who are more or lese deluded
ly sham muifestations, crude notions, absurd conjectures mistakeen for fint, seml.psechological per-
formances mistaken for spiritual verities, and actual deception is reccived as genulue renlities, who nre
silritualists. But makising and due discount for these
things, by far the largest class of perions are freo siliritualists. But making alldue oscount for he free
thing, by far the largest class of perons are
from these deluslons. Add to this the consderation that those who are so deluded, are not wholly, on
even largely deluded. This class, at the worst, be-
lieve more truth than error, nad aro more clevated than depressed by thcir sumn total convictions. And
of what class of religionists can any thing more faof what class of relligionists can nny thing more fa-
vorable be trithfully said? The most thoroughly
befooled Spiritualist is less deluded than the most respectable Calvinist or Methodist-has less darkness
and terror in his courictions, more cxalted nud exalt. ing ideas of God, of moral freedom, nod of the grent
Hereaner, and is pushed by his decas to more practical reformatory work than any creed-bound soul
whaterer Shaiterer. The rill comeo out of the ordeal of the most
Sparchinst, criticism with more subitance of faith len
seal searching criticiom with more subotance of faith len
untouched than that of any orthodox person in the
land. For all that, his deluilons need cutting avas land. For all that, his delusions need cutting aray
none the less. We do not aisk any clarity for our
dill delusions. We are not cowards, and do not go cry.
Ing mercy for our faith from the critics. A candld
critcism, criticism, (a very rare thing to obtaiu) we iuvite; an
uncandid oue we do not fear. Making all dne allowanco then for errors of all
kinds, Spirituallism is still too largely received by the thinking, in all classes, to be considered a delusion in
the main. Its rast extent and living intluence, are not characteristics of semi-total deception. Nothing
from nothing comes. It counts its millions in America nlone, while it is well kuown to
well informed persons, that tens of thousauds more secretly receive it as genuiuc. I know that U. S.
Senators and Representatives, Goveruors of States, Senators and Representatives, Goveruors of States,
Lawyers, Plyysicians and Cristian Mnisters in the course of Eocial courerse have clearly assertca he of
full conviction of the ruth, and use and beaty of
this great fact. One Minister not loug since told me this grent fact. One Minister not loug since told me
that he was tring to lead his sntire church out into
in the light and liberty of the Spirtual moverencut. SNid
he, to me "nothing but brick and mortar walls divide us." Nor are these persons of no mark in their
own connexions. Some of them hold the highest places, in the most gentecl pulpits aud the most in-
fluential denominations in the land. Indeed I think there are few fanilies who bave not belieerers in some
of their branches ation but has becen inraded br its presence, its power.
And it is still extending in all directions. At no mo And it is still extending in all directions. At no mo
ment of its progress has it done more permanent and effectual work than to dade it is doing. It makes
less noise because its current is broader, decper and more powerful. At tirst, curiosity noved the masses now, an earnest quiet desire to get at the truth and
the fact, inspires men. The latter spirit is isfluitely It is sometimes objected that there are so man funaticisms and funatics connected with it, that it
may well be questioned if the thing itself be not a may well be questioned if the thing itself be not
fanaticim. It is eaid that this disgusts the thought ful and cultured. In reply, remark that any move
ment, atteuded by so many fanaticlsms and half crized people-rereals an inmense power. Nothing
from nothing comes. There toas never a gical rell gious movemontit in this sorld, that has left any markan in
history that ws not in its early dayi-the first five hundred years of it
carecr-was aluost overrun and nearly subuerged it the wildest fauntictisns, the most disgusthyg "free-
lovelsm" eren anong the bishops, and tho shallowest of miracle-mongers. Moolitem declares that
"fule miracles were artfully proportioned to thi
credulity of the vulgar ;" "that to lio and decelv credults of the vulgar:" "that to lio ond decelve
for the fintereats of rellgion was a well-nlyh publlely ndopted unaxim; that all the writings of the carly
Fathers were infested with this leprosy." Aud No
 "Orthodox Theology is to.day only a fossil fanali.
clem.".
Tho very follics connected with Spiritunlism attesi The very follics connected with Spirit unllsm attes
Its great eentral power, an cartlyuakes and volcanos prove the existence of the centrul inces of the globe.
It to not given to mere negntion to bo move and
unseltite the chronic opinlous and proveludices of whiot


 to that power which noves men to nct the great
drama of life, to create history. Each of the elx great
ditoric forns on
 ordinary Hfe and thought. Moderu Silrituallou is
the seventh great rerival of man's rellithous con




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 And here I remark that Spiritunlism has ten thon-
 Cte., etc., thun Christhulty has of dead testlmony for
the existence of Jesusio neles he is supplosed to have rrought. And beside,
the spiritual evidence is alive and present, to be cross-
questlo
 Elan ; but the latter avoids the dreet lssue. IIe re-
fuses to put his creed into the crucible of a full and fuir contest on a free platform-a plain confession of his
own lack of faith in his own creed. Let it be kept
coustantly before the people, that Spiritualism invites the closest scrntiny and discussion-both as to its
facts and Its philosophy. It lais never once elirunk from that ordeal. It inspires its disciples with the
very splitit of coura
 Thus to escape thls trial balanee of evidence before
the world. A candid public will cre long demand the joining of the Great issue.
Spiritualism has two very distinctls marked modes of operation. The one is esternal, visible, tangible,
nddressing the senses by suitable phenomena. nddressing the senses by suitable phenomenn. The
other, though more hiden and occult, is more powerful directly ou the souls and opinions of men. The
oue addresses the thoughts, opinions and feellngs through the senses; the other touches the soul direct-ly-and spirit to spirit. The one set of manifestations
startles attention, arrests and, as it were, coerces the thought, and compels by sheer force, the convictions.
The other comes as an all eaveloping magnectism, moving the very atmosphere of the soul so gently, and yet so powerfully, that our ricers are changed
unawares. It comes as new spiritual life, as 1 luminous ether, washing out the old darkness with
molten glory. In this latter form it has alrendy vitalized the best literature of America. In this shape it can get into the lrains of an orthodos poet
and make his otherwise stilted rhyme, sing of the
" Loved oncs-the truc-hearted "- rone before ns "Loved oncs-the true-hearted"-gone before as over the river. In thit form it bursts out lin the mid-
dio of $H$. W. Bececher's ortuodoxy, in his unguarded moments, and shines in such splendor as to make the
durkucss of his creed all the more visible. And in this form it cannot be easily resisted, not at all, in fact, execpt by willful sluyting of the soul's win
doms, or willful viciousncss of life. The evidences of this mauner of tit opecration are seen in the ser-
mons of the most spiritual and genial of the ministorna of trofesion, mas well as, not unfrequently, in those
of the uost orthodos. In nomemts of spiritual aban-dou-and the most bigoted occasionally have them, nut hercin is cause of hopol-(lisallenveloping mag the soul, suddenly illuminating, and uplining all
within, until Creed, Bible, Church, all but God and humanity are forgotten in a new blaze of inner glory Then the congregation is nearly lifted to its feet
and for weeks thereafier finds it dithcult to think from the creed. This phase of Spiritualism has been but litte attended to and set it is the most powerful
mode of all its operatious. In this respect it is a ract mode of all its operations. In this rcepect it is a ract
synthests of unresolved power. It will take years for
the contents of this ocean of descending spritual en ergy, to crolve themselves into lody-into form and place. And yet it must do this, and do it by a process
of lucarmation. This Soul of the Nsw Age, must evolve its own body. As the sumbean, translates it
self into grase, and flowers, and rolden fruitare,
 late its contents luto niting images of its transecnd
ant Ideal. No soul nced longer bit down in the dark
ind ness of imported superstitions. A world of light and
life is waiting to runs unto us. O, ye book worms
look up, put yourselves in the attitude of reception, ook up, this Divine Spirt tual Ocena, great rivers of
and frum
light shall pour futo you. Then may, sou stoop at the sane fountain with Pythagoree nud Socrates, with
Plato and Jesus, and no longer quarf the waters of spiritual life at second hand from their dead lips.
The utterances of those ancient worthics are im


 vhes, poets, all need more reverent fiviritunl trus
nond it is my expericnec, as a spritunaist for fince
years, that has taught me thes Let us
 Slltritunllem. It teaches to truat the linerer fyiritu
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nother clulm spintituallisin can truly minke for




 tom on to the rack, and demands to know by what
right it dominates the love of a man. From than hinor the everyathing that's old ha cuspopects a wrong, a
sham, a villainy, or a decrepltude. If ho bo a true Amerlean he will no more have Luported fablions
in dress or soclal customs. Your Judealzed Christi-
 of the Repnblile did for the Colonites-viz: he will
have an $A$ merican religlon. This relliglon, llike lit
 of that Hllustrious Individual, any more than he would
have his govcrunent an appendage of the Clines Emperor. Ho tells you that if God could lisplre
Moses and the Jews, ho can lasure Americans. He plants hithaself liravely and oquared the divine sources of power ns Jesus or Plato en Joyed. And he to right in this. What if he blunder

The world is educated by blunders-and if they be brave, bold, and in the right direction all the free the soctal and religions captive. Unitarianlsm it. spirituallisulis is a perfect triumphth in thlis affair of social and spiritual emancipation. The ifrst sign of custom and prejudice. And it is properly so, "for where the epritit of God is, there is liberty," "and I
might ndd " wher the sidit in mlght add, "Where the spirit of custom is, there is
slavery.". Read John Stuart mink on ilberty, and then say if you can that wrote his work on liberty,
Before Jolum Stuart Mill wrol Spirituallisu was strikimg off the chains of custom
from thousands of creed-bound Americans. And Is $^{2}$ this cunncipatory tendency of no value? What is racter is considered a reproach: The true answer is found in the tyranny of opinion. And this tyranuy is constantly contracting down upon the souls of men, and continually narrowing the area of hdi-
vidual liberty. It is the slavery of fear that thus cramps and palsies the faculties of individuals. It
is all the more futal for becing of such a subtle character as to escape our pussical perceptions, and unsuspected. It frowns upon any thing unusual and
out of the ordinary course. "That so few have dimes. Eccentricity is proportioned to original power." It has always abounded when and where
strength of character has abounded ; and the amount strength of character has abounded ; and the amount tional to the amount of genius, mental rigor and moral courage which it contained. Persons of small power are easily made to conform ; but such names
as socrates, Jesuis and Luther, are by nature and inthe whole torrent of prejudice, and years oferwards, brings whole generations round to his character.
What nature refused to do in the generation of in dividual character, "public opinion" tries to do afteriz: to cut all persous down to the same stature and career. Public opinion, in so far as this tendency is
coucemed, is a demon of the darkest ages. It neced to be resisted to the death in just so far as it attempts this tyrunng over the indiridual. There is no reason
why human beings should be constracted after one or a amall number of patterus. Originally, nature does it not ; why slould society attempt it?' "Each person is a new clasitication of facultics." "Gcniu

can breathe freely, only in an atmosphere of freedom. Prejudice poisons the atmorghere, and so hinders the | triumpls of genius." And for ages, no grander pro- |
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| tcot and insurrection agalimst this tyranny of opinlon, | than Spintualism has been made. The first voic

from the "Beautiful Hills" to cach medium and to all seckers has been, follow your our highed intui tion. And I assert this from fifteen years personal experience as a medium, contined by an equal ex tent of obserration in pubic and in private life conditlons and instincts, it teaches to trust, to listen Reason as it voices itself in the private beart. A preliminary work it attacks the "Infallible Bible, crecds and courches, as false assumptions and
stumbling blocks, and so hurls them all from its path. It assuils all epiritual hierarchles as perncd in the "constitution" of of power not gran helps it can fud, but will allow no master over the private soul of man. It says "the soul of man
greater thau all the institutions of the world; and
must not be mastered by the mere belonginis there must not be mastered by the mere belongings there-
of." A time-serring church will be anti-slavery whe nuti-slavery is popular, it will be temperance, when
temperance is popular, it will be "woman's rivht" when "אoman's rights" are popular, or angthing else that is popular: but Spiritualism is all these an much more in the same dircetion, at first, when they
are unpopular and uedy. It is per ec a niber anl reform. It is anti-everything, that is anti-human.
It holds horizou round, and by that highest and grandest of
all motices-the idea und hope of hunan perfiec tion-stlinulates every eneryy to
ts. Is not here intinite valuee
(To te coninuch.)


Randolph's Lellerss....No. 1. Nrow olillenne, where at prepyt I in tearylag neIo reputed the warmest on the coull more. The clty
 Bome
 Ourth of July caine on, and two nure who had hican There te good pastange in the strects of the edty,
or secession put a dead stop to every klide or tond ness, cxecpt whisk drinkling and puxsling counkerelt currency. Southern fire is just beghining to cool
down under the lulluence of the Right and muke balls; and in Its phace we alrendy begin to seo stgne of returning prosperity and commons sense, and we
feel the alr of the yood Ume alrcady on tho Day, and Night rush of coming comm. Of course In the hot-bed of Matoriallisin and Papac you can expect nothing much in the Spiritulal line still there are a fow honest becliverers nud eamet workers, whom I could, but need not nume. Clircle
are constantly held here, but they don't amount to anything more than keping up the interest-they
snoulder in the straw, that $\mathbf{t}$ ill wiuze out ono of these nne daye, and notonith the natives. slow to more
In new pathe, this people will, whicu they start, as they must, advance mopidy. But, at present, thes aro like hogs on lec-in a scattering condiditon.
Much of their inhnarnony resulta from the prevalence of three languages-Englifh, sumbor.French,
and mongrel-Italian, all of which is vocaliving into
in ant yet, but the elgns are alloat, and down it mast come before long. Polygamy abounds; that is men
have honcit wirce and kee one result of which is, that it's hard to tella a white man unless he hails from up river, for the negro
blood is nearly bleached out of tells of thousauds hicre. At present we are under truitor rule, soon to
be supplanted, I Lope by loyal goverument. I
came here last and holy influence. I do not buast of what I have done, Lut juit ajk Major Plumley, Gencrul Banks,
or Chief Juatice Chase, or the Lundreds I bave Laught read think.
I shall keep you posted on what transplics here
until I leave for the Weet in the fall, on a lecturing tour, In response to hundreds of invitations I have
never respen not weakly-letter from me, meantine let me bave the paper regularil, and put mu down fur one ban
dred dollars worth of dred dollars worth of stock, payable whenerer called
for, because it will pay better than any other investment. This I see, this I feel, this 1 know ; so mote in Net Orleans, July 4, 1865.

## The Return of Peac

Once more our belored country is under the sunfour years, spread its black mantle over our pollical horizon has at last partcd, and, lifting away its shad-
owing cloom and flashy folds of militury glory, has carried with it to the bright summer-land, or to the many a hated one. Drawing largely un tee who country for human sacrifice, and at the lust winding up its folds with our martyred and belowed Presiden, rifice and Judas went with him. So almust parallel the case bere. The one most henterd his act were known, hare both gone to close the ecene, and
the curtain drops-the phay of warls ended : the genial war are tion are packed, boxed, and depositted never more, I
hope, to be used. Nor we can beat the swords into plowshares, and cast the guns into ruilroud iron for
tracks to the Pacific ocean, and use the Government script o rency, to build the road and employ the starting and whom we never before could cmpluy for want of carrence in sulticient quantity to pay them. Now we
cenew our enterprise with over three miliuns of the borers freed from a serrile bondage in which they
could hare no ambition; renewed, quickeved, inter. ested in their lator, they will be rastly more raluable and importaut than thes hare been under the forced
system of servitude. Ireland and Gernany may now more orer the water and settle withiu ore borders,
for we hare land enongh for all, inexhaustimle resources in our soil, our mines, our lakes, our rivers, our
forests, and quarties; eren the cobble-t ones and lice hee kkill Fenlth that is stored in our prairies, furcits, and
nountalus, and now with the peace, a larce ret per. fectly secure currencr, based on the natioual faith and the power of the gorernment to keep it goud, we can orer before. For enterprise and still $\pi e$ exceel and
far outstrip the world. We hare the guiding lutellect of the world; we can, and we shall, bive tone and sentiment to the policy and pollitics of the nations
orcr strength of arm, of intellect, and of resource, and therr young, ambitious, and enterprising, who depend
on Lator and sbill for support and was allh, will come pler state of Eccial, political, and religionus socicy timild sonl stand dule ent the strect-comer crying for
repudiation, and raising frass and sumpciwus
 strument of grat uilily to develop the wealth od
our countr. The riceaced armies return to wo
field or lutor and to them labor diegraced. The freed elares returu
of labor mith incresed Inducements. grants and infited and will gladly come, and all
will need and wie the currency wilch the gover.-
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## Shall We Ilang the kebel Leaders?







 one my read his sutst tentence of cundemnation?

 muts not wedge ltself between us and security from
future rebellion. Our quarrel was not with men but with institutions, and with men only as thecir repre-
sentatives. We had no malignancy, no murderous
. sentatives. We had no malignancy, no murderous
intent against the southerners. It was ther diabolical policice, threatening ruin to the nation, organbattled these down and paved a highway for univer-
sal liberty, we should ve satisfled with our rictories, sal liberty, we should ve satlsfied with our rietories,
and not pursuce them one inch farther than the sub-
and stitution of freedonn for tyrinny, and a punishment
so cffcectual ns will be an everlasting example to erit.
reform.
rom. Beware at the end of a national revolution how
rou pass befond this line of protection! you pass beyond this line of protection! The adage
holds good in all relatlons, that "the blood of the martyrs is the seed of the church," as true in a bad
cause as in a good. Men who oight for self-gorernment, be their principles as despotic as Nero's,
esteem eacrifice and welcome martyrdom when that
is their last hope of success. Poland will never forget the slaughter of Ler sons when Rusela conquered. Hungary will hurl hereelf again upon Austria. Ire
land has a revenge against Engluad. Let us learn
well a folemn leoson, not to shed Uood when it is unnecessary, nor to sow the seeds of another rebel-
live by giving the reves, or their chillaren, the
clance to suy in future war-speeches and leagues of reculution, that they, or their futhers, fell martyre
to their own cauce. Our duty now is to heal the breach. If we have
justice and wisdom, and love of country surmount ing every other conosderation, let them be manifest
now. Let our cliristiunity be tested. It ta not in
the American heart to act the coward. Let us not tay to the world that we are afraid these men will
Injure the Unlou unless we hang them. A nann that runs away in petticoats, debased as a culprit and
oneak, can never truble again sach a country as
this, now ri,ing in to moral majosty for a new and




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Q-How did the eppritit land appeart to you on your
inpt entrunce there?



 ntuxct with the earth sphere, throngh a mediom, in,
Jen it it is sometimes momentariy aroused, and 1
 iffe that had died lefore jou, andif so, how did they





di-Guardian epirits are ever with you. Other
spirits are ncar at death by sympathy searth friend

















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 givn Hire on carth.$I$ I ared not
and Fiars whe why whilo In earth life. The lact three
git
 wis siren me at my brth, nud carried through my
life and for many years aner I entercd upon the






 I cared not to stay longer, for ufic was a burthen,
and as dark and gloomy as ipictured the future to and as dark and gloomy as i pictured the fature to
be for one itice noselly yot it would be a rellef to
to turose conditions
Having
Hen
Having becn brought up to beliero in a hearen and
a hell, of course $I$ Ihad no thoughtu of of a bright and glorious future. Leaving my form in that state of
nind, although I coudd harlly nalize that suct
 could expect nothing better. One dirk, and dreary
night my spirit len Len form and slett, passed into ${ }^{\text {an }}$ When $I$ returned to consciousnees, 0 , jos unsjealike He! I was reclining apon the bank of a mott beau-
tiful
river, my angul-mother was bathing my brom, and gave me to drink of the water the bronght in a
ilute
iviluer mug or cup that was presented to me by my father on my fourth birthasy, and on it my name
"Her
 ther to my bresst, imprrited a bisas upon her forc-
head, realized that I was not dreaming, that I had lef the dark cell and was truly with my mother.
For some litue time $I$ saw none but her. Sho talked
 that I might be nearer, jou in your prison-cell.
When jou dreamed of your mother at nyibtht it was no rision of a ferered droin, but a reality, for $I$ w
there tring to administer to your wants Day there tring to adminitert to your wants. Day ant
day I ratched with joo unuil now we are together, and Henre, wo shall nerer more be parted."
Imagime now hor those words turiled through erery vein of $m y$ whole being, and when I said, who
 learn to deal kindly with the erring before you con-
demn." Look at the conditions and surroundings of The individual. Whether 1 have profited by that lee-
son, I will leare you and erery one that shall these lines to judge.
Did I wish to be reognized by friends, and had I





 cyes, ight auburn, curly hair--hnglets; round, full
forchead, roman nose and thin tuce. Mother's name
is
is


mita
my father.


| manifested myself to my friends. They will be pleaued to know that $I$ have conce here. Though $I$ <br>  stad as long wi can. $\qquad$ The folloring communication was giren to Mr . Jonas, July 10 , 186 s : <br> james w. himes. <br> XR. Jonsa- 1 Improvo uhis opportunty to retarn my thank for the kimdnese you ahowed mo at Cu- cago a feo meeks since. 1 remarked that I did not recogmize the pipitit controlling. He asid my name acoquanted with me at Chicago, and introd decing me <br>  acknowledged the fact. It was troe. He then sald, at that time Illtite thourgh that diecase had diready made such deep inionods upen my lungs, bot they <br>  I then Nent in pursuit of health, bot contloned to <br>  |  |
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|  and geting it ogethuer in a loose way tio our meeting and conrentions, vut Lave made no systematic effort to do anythong with it, oxcept to free it and prepers it for such ues as the fuluru mas suggrat. Haro mo <br>  the plan for the object and purposes which we deain of this structure is educution without superstitionond milsed in itt, as we now have from infuncy to old ago He can never free the country from sipersuion and clergy control the schools. The rariets and condicteOf the cects have done much to open tue e ese of many who now sce quite clearly the need of schools free from all secth, and now is the time I teliere to or, ganize the pow ere in every town where there are terpersons free from soctarian control into eome Eind Wody to co-operate for His and other great objecto of practical reform as the fruits ofSpiritulibim. <br> WAREN <br> CIIAss |
| :---: |
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## Glordano Brano, the Martyr of Seleace.

## 



## That


 break it aender! Ar !


 and ramm them against thinking otherwiet than the
priest telt them to

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This man has dared to think the his fiency can be
briets told: He was born in that erental age which stand between the prsest day and twe
mederasal night. In the dim twiight of the reival



 has, in "hee bistory of the words so died rater
than renounce a ceientifi truth. Relifiun clums


 But the cell cannot bold him. He is not of the
stuff of which lisots are made. His menual porer will not flow in that channel. Eyyerly it fitens on
the creed prosentud for ite reception. Transeabstiantiation felt the inst rade assault, and other dogmes
followed. Then Astitotle, the chief pillar of the He fid. From city to cits, from country to country,
 Those were erentrul times. From stupid bellef liering crerstling thes had come to doubt ererr-
thing. This $k$ trpicismm mas smpls $a$ raction, and by in not only was Earope serervid from Rome, bat
sicience was separated from the puerile scollsticism

## TIme for Action.




Spitt uall cm ceralingy yan ste the nect of this work
and can see that only tr orgnic action and stron
nd






Augurt 26, 1865,
RELIGIO-PHILOSOPHICAL JOURNAI


| To Our Yriends.What a hoot of good mools wo aro mdrealng! |  |
| :---: | :---: |
|  |  |
| Yes, good Ilberal moult, who are trying to do motnething in avery grod caule. You we are addreasiog Just now, twenty thousand of yon, to whom we send |  |
|  |  |
|  |  |
| -Yes, treenty thousiod of you we thaye booked as |  |
| regular subsecriberal Now wo want yod, each of |  |
| you, to lend your firat number to one ore thare of |  |
| become a regular sutiscriber and send for the first number, so as to have a complete volume. Wo bave |  |
|  |  |
| printed an Immense edition for that apectal parpose -to supply now subecibers. Now a word to other |  |
|  |  |
| Irlends who read our paper, but who have nat jeb |  |
| become regular subseribers: we want you to do a good thing for yourvelf, for us, and for the caseo we |  |
|  |  |
| adrocate. Wo want you to send in your natoerst once, and bocomo rogular subteribers. Now, to all who can do eo, consistently with otber |  |
| Now, toull who can do so, consistently with otber dutice, we want you to canvass for our paper for Clube under some of the forms specined in our Pros- |  |
|  |  |
| poctus. <br> We feel confident you will do it. The good angels aro at work for ws, why not you? |  |
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|  |  |
| We print many thonsand extra copies of this number of the douranal. We will send specimen coplen to all who may dedire, on the reception of stamps to prepay the postage. |  |
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| always thinking and tolling his beat and bravest |  |
| thoughts. He is now pobliahing a Repabilcan paper, The Olarion, in Decatur, Van Buren county, |  |
|  |  |
| Michlgan. The Banner, la opeaking of the Clarion and of the editor suld, "Hope his town will eend him to |  |
|  |  |
| the legksatature. He is quite a young man, and may yet be Goerernor of Michigan." We differ with the |  |
|  |  |
| Banner, and hope his town will send him oat to bid the dry bones live, to preach the true gospel to a |  |
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| an erpecial elfort to extend the creculation of his |  |
|  |  |
| paper, and report without delay. Remember, second number is delayed to got in sach reports, |  |
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| uccond number is delayed to got in sach reports, and to make up the subscription books. The co-opensthon of publife speakers and Poot Mastersis enpecially |  |
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COMYUNICATIONS FHOM THR IRNER LIFE.

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|  |  to tuke what we ecolld gec . Yor mee If $t$ don"t bithe in mo word bis have waif know that it in tive. It was sir nela uan |
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| My notber and two brochen having previously in yrans, and bowed down with grod for me, her <br>  My miner came binforn me of hur death she mur |  <br>  <br>  |
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| tr dath the | I wuppoan |
|  | theret' I belonged to Company "1," (we boye used to my "To" will mivect them ont, you know,. of the fight. Well, if soy of mof colks get thise til |
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| I cored not to ntey loniger, net Me war is burntien, and an dark und gfoongy an I pdetured the fature to those menditions. | richis : if Choy do not, I hove had the fan of comatne <br>  knock some of them reln to h-ll. ITurning in to Indy ] You nimt soarrd, are you? I nint going to tell any more, I want the boyn to mobotis, anit witne of the robs, and thowe who shot the down to know I sinh desed yet. I vill hidd you good diy, I mm atl refts. |
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|  | rebt. |
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|  | afler nue <br> A Gentleman prowert uskod if ho land any nows for |
| When 1 returned to enonclousane, 0 , Joy ungpyakt. tifal river, my angec-mofier was buthing ny brow. nna guve me to drink of the water abe urought inIttle elliver muy or cap that was prowited to me by |  |
|  | tita. Spirth mplled, he wat not newhecrmert Cocticmant-I did not know but wane of my Iflenda mighit have ainucting for me. Spird-Tiles aut makak for thenimiso |
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| ury," I saw the cmp, I folt it, I elarped my mo | munt spoak for thembelves. <br> ARTHOR WTLLIS |
|  | I winh to give sfow thoughtsorideas ifor the lemenfit of your medium. In the îret place, no medium is renponxible, in utiy way whateteir, for the ldea |
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|  | come back and identify themselves to thelr friends.And I would my again, that it is a glorious mionion. |
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|  | The tant nphrit that took ponsesion and gave bis 10 eas for publilention'- the tenor of that welfhes hea |
|  | vily upon the mind of your medium. I would nay to hosr, give no thouglit to that wisch may be given through her, but let thooe that know the object and |
|  | can see the end and effect of such eommunications be the judges. |
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|  | to them to know that ( came |
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|  | that heve pasood fo the ingher fife. Remember thome that arewith you nood Kind trestment. Thowes that are with us are bound to have it. Mon of a |
|  | quiet, inoffensive temperament, to ail appearance, <br> good men, and no doubt they wereno; men of bual |
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|  | they reters to their homes, fall upon the batledield, or whother they are sick and die in the |
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|  | homplial : whethor they are tulsen' by the anctoy an prisoners and aje of ntarvation, they ace all mort or |
|  | materially changea, , ma no tonger mminitat teerf |
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|  | it acts througts a more refined and a more perfect or |
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|  | That being the case, 5 it not a duty that is involved upon each and every one of you to put forth thio |
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|  | Fhit hand of felownifp, and, at the name thene, end forth to that hurud the very beat part of your |
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|  | My friond bere that came and roanfestod that保 proactied that plain in which the acquirod thoso |
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|  | condition, and know what is beet for thedr fu |
|  | forth the bost parts of your nature ; and, by so dolog,you will accompisal a vast amount of good to those |
| JOHN BROWN $\mathrm{C}_{2}$ Co. "I," Bn Reaf. Iowa Yole Will you take dorwn what I have got to say? I at miglify norry for that girl, (alluding to Julia Bearl who laut comfumitated.) I am all riglit. I was abol right square throngh the head at Bull Rum.'This don't look moel like the around doas ity Th- dom look much likg the groumd, dook ity |  |
|  | you will accomplish a vast amotirt of good to those individuale. <br> I hese been in the ijpift world four yenns; I was thirty-nine years of age when my split paesed to the ligher life, consequently I am now forty-tliree. My disease, as my friends know, that caused my depar ture, was typhold fovor. As I sald, I have oflen |
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RELIGIO-PHILOSOPHICAL JOURNAL

##    Ine and not

Leterer rom proc.

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 Sind



 First Princlples.
Br R. T. Tinalu, $\mathbf{M .}$. D.
The leadng minds of the world seem to be, with
one accord, tending to a recognition of the great prione accord, tending to a recognition of the great pri-
mary moral truth that opllolons are netther meritorious nor criminal; ; that it is not really wicked for one
person to do what lie was created to do, and what he cannot help doing if he would, and dhould not if he
could ; to ece, feel, think, and judge dilferently from
 other persons, and believe or form opiulons according
to their appreciatlon of vevidence. Whatecer may be true of the mucce controverted and sadily mudaled
doctrine of ""rree agency," there is no freedom o
choice here. One cannot will to belleve contrary to
eridence thenghe eridence, though he may misinterpret ovidence, or re
fuse to exaniniuc it. Mere assent to creed or dogma
without intellectual conviction, is shicer mental abne ${ }^{8}$ Bumbe Hhere thus and eo ; that Lis nelghbortis blameworthy
for belleving this, or in danger of perdilton for dub for bellevlng thls, or in danger of perdition for dlsbe-
Ilerligg that, he nilstakes misfortuuc for fault, and
blyotry for reason ; and we excuecs his own derclle


 Nitand


















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##  Adrecsed to Yen or Enterprise ana Progress.












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 are indispensable to his well-beling, and which we
call wealth. Second. Labor is the primary source of health and
of physical development. Contiuull cercrise and
movement are, as is known, the condition of a normovement are, as is known, the condition of a nor-
mal state for all higher animal organisms. It is only
under a system of will be one of the results of its sclentific organiza-tion-that humanity will attain to integral heulth,
and a natural state of longerity, which is something over a celtury; the longerity of the human race is
in our false bocleties, about turty-three jears. Third. Labor furnishes the conditions of man's
intellectual and moral development; that is, the naterial means necessary to celucation and the exer
clise of the arts and sciences. Fourth. Lator is the material basis of the socia
system, the foundation on which the whole socla
superstructure rests. As it furulshes to man wealth, superstructure rets. As it furulshes to man wealth
health, and the means of education, it is evident that wanting.
Wo could lay down other propositions, but these


## Labor ts at prenesnt unorganized, or Imperfectly organized it is in a rude aud incolicrent state ; It

 attributed to other causces, and which are falbely or depravity of man, hiss fall, etc. It emtalls on tho
mascse porerty rith tits cares and anxietles, or sinks
them into linorunce thell, and leaves them without the means of mental
culture ; th euslaves the wind to the body, the epirit-
unl ual to the material, and degrades man's moral and
Intellectual nature ;
lit gives ribe to uylust laws and Institutions, such as slavery, the wages system,
privileges and monopoltes, by which the intelligeat
and and the cumning oppress the linorant multitude and
plunder theu of the frult of thecr labor; it crates
general ditrust and discord lo soct vicese and frauds which are pactlecd for the purpose
 to engrge in the unproductive pursults and profieg-
sions which live on labor, and In which they obtula



## A truv organlzation or labor or of productive in dustry can alone renncyl thise ovils. Let ne sec











 lnstly, it will open to ambitlon and genlus-when
the system shall be universalized-avenncs to fame and fortune.
It to to test practically this great problem of the
organizatlon of labor that we propose the undertak ing we have lin view. If a body of enterprising and
intelllgiget men could be interested in the work-a
undred even with a caplthe of foem hundred even with a capital of from 82,000 to 85,000
ench-the enterprise could be begun, and if wisely managed, carried through with brilliant succeso,
We propose a practical experiment on a compara-
thvely smill scale, on a tract of land, less in extent
than a township, and with a The organization of labor can be tried on thers canle,
as well as if made on a whole country, aud its great and benificent results clearly demonstrated. Wo
belleve that if a single successful experiment would be made, and the effects which a scientific organiza-
tion of labor would produce werc exhibited to the
world, it would be struck with astonishment at the world, it would be struck with astonishment at the
sight of an industrial system that would traction and enthuslasm in labor, secure the posses-
sion of wealth to the extent of superfluity, and establish concord and unity in all interests and in all the industrina operations of society.
from have often seen in history great results spring jenny and power-loom has revolutionized the manu-
facturing system of the sorld-cotton-gin at the beginning of the century gave an
immense impetus to the cotton culture, and with it to the spread of slavery, which in turn led to the
bailding up of a mighty lave power that engendered a civil war, the most terrible in history. The idea of Stephenson of placing a steam-carriage ou a tram.
road giving rise to the railway systen, bas changed
the truvel, and to some extent the social intercourse of the world. In like manner we believe that a sin-
gle example of a true organization of industry and o the relations of those enggged in it, would lead to a
fundamental and beneficent change in our whole in dustrial, commercial and combining systems, which would lay the foundation of the elevation of the In my uest article I will take up the subject of

For the Recligio-Philososphical Journal.
Are We a Free People ? dependence, and afterward the Constitution of these
United States, it was believed that thenceforth we were to be a Free Pcople; and, to make the matter
more clear, and to place every man ou pisown indi-
viduality it was added "and equal ;" and yet, with thuality it was added "and equal ;" and yet, with
this iustrument for our guide, our forefathers, even the very framers of that constitution, found it im-
possible to live up to it, for we find nany of them
owiers, if not dealers in human flesh, and denying to a portion of the human race the very rights they boasting of ours as a land of freceom, we were
constantly riveting and adding liuk afier liwk to the chain of slavery, and while Washingtou and
Madison, and perhaps mauy others of the signers of the Declaration of Independence, saw slarery as a
principle to be wrong, still at that day it had not
sufficient force or buld upon the mind to develope itself in practice, and hence many of them preached
one law and practiced another, forgettiug that there is no priuciple based upon eterual justice but
that applies to all conditions of life, hiyh or low, the letters of Gencral Washington to the people of with the Constitution ns it was then adopted, but,
as he said, it was the best that could be doue under Now, it must not be liferred from what has been
and thet the towards universal frecedom, for there was, and that
step was the declaration that ALL men were bor free and equal, which laid the fonindation and wa
thie conner-stone of the sublime edifice now flaibhed Declarulion of Independence a never-dy ing princt
ple, whlch, ,ke many of the declantiono of Chrlt,
were sown in corruption and raised in lucorruption, Were sown in corruption and raibed in lucorruption
for truth is humortal, and it matters not by whon
promulgated, it must illtinate in grand recults.
Now let us see if we have accounplished all that is contanined in that document handed down to us by
our forefithers.
We find there also not onls the freedom of the bod We find there also not onls the freedom of the bod
guaranteed but the frecedom of he evns also, togeth-
er with the expression of oplinion and the pursuit of happliness, and these are set forth as innilienable
individual rigits. Now, whant is the state of soclets
 constitution ganamptechng ta ous aut to teee. Where
citizen of the United States expresses an honest op
 South as his oplutions may happen to rars from and
be expressed In either. Now if the framers of the
constitution held, in writing that article, any mental reservation, or intended merely to sas, you sliall be
guaruntecd the frecdom of oplulon prorided you
thiuk as we do, then we are living up to it ; but if it
 foot, and bo assured it will in time turn upon us and
demand tit birthright vecen though the lund bo del-

the next ret






















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## Lovest Thou Me 9 "-Joms

This inquiry, though occurring in the gospel of
ohn, the favorite of Jesus, and of all Biblical char acters my ideal, was not originally addressed to him, nstability of purpose. John, though youngest of the Nazarene that he was perrnitted to not only accom pany him in his journeyings through Samaria, by
Olive's Mount, the Judcan Lakes, and the gardens bordering on Kedron, bat at the last supper, when dued sadness, and soul responded to soul in tenderest
sympathy, John, in consonance with a custom still practiced in Oriental $19 n d$, and symbolic of the mod leaned, losteem mingly leaned upith Jgrief and a
Wesus' bosom. Were 1, anter the manner of Greclan Churchmen or
Roman Catholics, to select a Patron Saint, it would readings and recitations of earls chithe scriptural readings and recitations of early childhood, he was
mideal man, and the most deserring of love and admiration. Relative to his commanding appearance, aipe scholarship, and extensive influence in Ephcsus,
and all through Acia-Miner, in his old age, all eccle-
siastical historians siastical historians are ngrece. His words set in sen-
tences like pearls in diadems, gave to his style that emooth claseical finish pecullar to the highest Sucmi. dantly testify of his remarkable clairroyance and wonderful mediumistic powers. His Epistles, set genuine lore-letters. When writing, he seems to
have dipped his cording to Euseblus, when speaking his hiquad, , acte-
like voice fell in such eilvery cadences that erriig Asiatic sonls were charmed into purity and holiness
 philosoply Cluristlanized and baptised at the fountain
of Ininite lore and wisdom ; while his missionary life, traught with tears and trials, perils and persecu-
tions, was a long practical Od sisey from the calling by the sea-side to his transition into the rapturous splendors of the New Jcrusalem, that in vision he
bad seen "descending from God out of hearen." lake, ever dellicate and fragrant ; not an Eollan harp singing in the windows to the breczes; not the be-
witching cooing of turte-dores, vat an active princl. ple-the soul's central magenet,-admitting of this
feneral defintion: Lore is a divine soul-motion imprisoned in the God-principle, and. manifest through the top-braln organs, and ls fresh, spontane-
ous, free and universal, Just in the ratio of the inte-
rior unfoldment of the consclous spirit ; being no nearcer allied to lust than is hearen to hell, angels
to apes, or the Celestilas of the Summer-land to
the Chimpanzece of ant to apes, or the Celestuls of the Summer-land to
the Chimpanzece of Africa. Acknowledging the
brotherhood of men, of worlds and systems of
worlds, It goes out like a good sliepherd, with house, scattering gems of friendship, breathing
words of kindness, and doing noble deeds of charty O, how divinely becutiful is a brother's lore, all
devild of selfishess and full of sympathy ; and thrice beautiful is asister's affection, claste as crystal and
overflowing with self-sacrifice and devotion. This great lore-nature that beats and throbs in gushing
tenderness, to too much cramped by custom and fur
lese manfrest and or American than in French or German life. Dr. O.
Martin, a cousin of mine, residing in Worcester Moss., spending considerable time in the medleal
hospitals of Paris, and other continental cltles, saya "The very ellite among the young men of France give
and recelve the kiss fraternal with more frecdom than do the ladies of this country." Dr. Sprague,
In his book entlted "Europenn Celebritcs," speak-, ing of calling uron that eminent scholar and the
ologitn, Dr. Heuluncr, of Wittenber, eays . "When
the company rose from the dinner table they fell to the company reee from the dinner table they fell to
hissing and shaking hands with cach other, und I
had nothing to do but walk up nud sliuke hands ; we parted at the close of tho erening the Docto
embraced me, and lmpresesing a boona.-1de my check, pronounced upon me a most brotherly
benedtction. Ho seemed tho Apootlo Johu over
agaln." The Rer. J. F. Clarke, says "when
 called to ser hium for the last tuine, ho follurevel mo
to the duer of his ubrery noou and, putting his




 to bear fruitages as hee as a bundandot for ralle humanarity.
Then would there be a blased blending of soul boundles union and commuuntou ukin to those congeniul
angels

## (0)ur Children

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rewawiany
 Our culldren.
Do you imagine the editor has like children are? Do you imacine the editor bas like the great show-
man, Barnum, : Happy Fnally, who aro to receire
espectial attention through the colunus of the Re-
 do not read it. Our childrect are tucked amay in
the nurseries, and watched over by loring mothens. Our children are stowed away in wretched
cellurs, inhaling pestilence; they are crovding the city treeth stealing, beeghing dying. Our childran, too,
ane hee brave and bcoutiful boys and giris who are Arens. The little human buds, bits of fun and mischief, are our pets. Deal rery tenderly with these
sweet germs, great full-grown world, for they are necdle, where death raits for Famine parerty plictim-in the here is jurenile depravity and genuine childish no
bility, there are our children. We are ider hey; we hare gone on in adrance; we know the places; we knom where the flowers bloom, where
the song-bird bnilds her Deat and the song-bird bailds ber nest, and feeds her young,
May we not, then, gather these, our litte oues,
about us, and, mother like, warm, encourage, counsel ; point out the pleasant and the dangerous
places? We hare already an army of helpers. A blg
bundle of poems, storie, incidents, sketches and
historical facts are raiting to Tuttle is going to write you geological letters. Mrs,
Kimball has sent ron, from her California home, monstrons bandle of sketches of people she meets
there, and mane others have promised to write to of a uhole paper deroted exclusirely to you. Won that be down-right good?

## Callfornla Sketches No 1.

Dear Yousa Folks:-Thinking you woald like strects of this city, I have concluded to tell you-
First jou rill meee but a few old people, for this is a new country and a great way from the old states,
and but fera aged people break early ties and wan-
der so far. The few whose huir is pray and ciates hare wearicd of life's toils and lain down to
reat. So all is bustle-the stir of more than a hun-
 the principal streets without mecting a military peror and wears liss hoonors with allf the be angan em arge eqauletts and gilt buttons, and a military cap
o match. He has a sprinkling of the love of nature
 itizens, but when a forityn embassador, or a Ruse
sian comodore appears on the streets he salutes large fortune in exrly times, whorer quile unbal ent friends, und in his interccure with people

 take is a reyulitar "dead head." When he wishes the bay, or in any patic conre ance, the couductor
ferry or railroad line he talks conflently of seetling the matter difcalt
 tlon, and I presumo enjoys hist honors as nuech as peror" annoyed by boys, or any one el
unlformly good tempered and dignilled
$\qquad$
$\qquad$
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$\qquad$
malcety Predy Coombs wo quite the rerersic of his You huve seen old plictures of Gcorgo Washingtor


| looks the father of our country, and ho succeeds admirably. His face bears a striking resemblanen to that of Washingtou's, and any one at a glance would comprehend the object of his oddity. Ite is always perfectly clean, and usually wears light butf coat and pants, broad rimmed hat ; his face is smoothly shaved and reflects a most happy and | DR. J. P. BRYANT, (Or Clinton Aronua, Brooklya, N. Y.) |
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## Bammer and Lasarus." <br> "F. M. K.," in her " "aciliforisia Sketctese," spenks of "Bummer and Lazarus." Some of gou muys not know to whom she refers. If I remember rifhtly Bummer, a fine animal of the canine species wis. accidentally len in San Francisco by a sailor, many years ago. The kind-hearted people took the dog in charge, bult him a small wigwam and fed him  spirit, a poor forlora. fellow, who, likie himmelf, had been len by a steambont. Bumner took Lazaru (as he was called) to his quarters and shared with him the city rations. They lived harmoniously At length Lazaras sickened and died. San Fran Bummer goes his solitary round, eats his charity $\frac{\text { dreams, it may be, of a reunion with his lost love. }}{\text { JEWETT \& GOODMAN'S }}$ EXCELSIOR ORGANS, AUTOMATIC SWELL <br> 

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