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

ISINGLE COPIES EIGHT CENTS.

VOL. 1.-NO. 25

HO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MARCH 17, 1866.

Por the Religio-Philosophical Journal.

Not Lost, but Gone Before.

17 N. A. H When the spirit leaveth this tenement of clay, And we consign this mortal body beneath the sod to lay, When the gloomy clouds of sorrow are all around as thrown, and we lift our streaming eves for light from His throne,-We behold from afar a sudden gleam of light, And hear angelic voices sounding through the gloom of night Wouldst than bring back to the tenement of dust, Thy beloved one, not lost but gone before ?

Father, when thy form is bowed in anguish to the earth, And the gloom that doth surround thee, Darker than the darkest night of earth ; Have faith, only believe that thy child is safe in the spirit land.

Prese from suffering, toil and death. And when, though thy tears fall fast for self, Remember thou soon will go to meet her there On that spirit shore where she's not lost, but gone before.

Mother, when thy heart strings throb for the loss Thou hast been called to sustain. Lift up thy trembling voice to God, Who knows the sacrifice thou hast made. Remember He hath but transplanted Thy treasure to another sphere : Listen to her voice again as she murmurs, I am not lost, but gone before.

discussions on the truth of spirit communion. Hughes desired to see some one that could speak, not from hearsay evidence, but from positive and absolute knowledge of the Spiritual philosophy. Mr. Knight, the counsel, who, by the way is one of the most intelligent and honest investigators I have ever encountered, was immediately despatched to find me.

So great was the press of visitors that it was not until Wednesday evening that I could get a private interview. I then sat down two hours with the unfortunate man, receiving his experience and giving him what I knew of our glorious philosophy. I must here assure you that I never used two hours to better advantage or with more satisfaction to myself than this brief space, on which I felt rested the future hopes, the eternity for this man's soul. I sounded him closely and deeply, and as it afterwards proved, found him sincere and steadfast to the last. I regard the circumstance as one of the grandest and most important triumphs that has been achieved since the advent of our omnipotent Gospel. After hearing what I had to say in vindication of our faith, he replied : "Those are the conclusions I had arrived at, here in my lonely cell by the workings and reasonings of my own mind, aided, as I now believe, by the invisible intelligences, to enlighten and console me under these crushing and dreadful circumstances. [What I wanted," said he, "was to hear from some one that could speak from absolute knowledge to confirm me in the only rational conclusions concerning the hereafter I had arrived at in my own mind, and here now, in presence of Mr. Bissell, special guard, and Mr. Smith, jallor, I make this declaration-the spiritual philosophy is my religion; and in it my only hope of salvation. It is all sufficient to sustain me in this trying hour, for the truth of which you will each of you bear me witness in my last moments." The last look he gave the audience just as the cap was being drawn over his face, was lighted with a smile, sweet, heavenly and screne. This circumstance elicited much comment, and was a perfect damper on the advocates of endless hell and final judgment.

Island, and with his family (for a boy had been born to him) made his residence in Edinburgh for a short time, during which he attended the sessions of the University of Scotland. The Doctor leaves personal testimonials which he received from a number of the most eminent men of the medical profession in Great Britain.

In April, 1862, the family peid a farewell visit to the Isle of Man, and came to this eity. The Doctor practiced medicine till May, 1863, when he took a practiced medicine till May, 1863, when he took a sudden freak and enlisted in the navy at Buffalo, leaving his wife and child at Warrensville during the brief time he was in service. He next opened an office in Chicago, but upon the nrgent solicitations of his wife and many friends, returned after a few months to practice medicine in Warrens-ville and Bedford. In March, 1864, he enlisted as a private in the 58th O. V. L. and was made orderly sergeant on arriving at Vicksburg. In the follow-ing June he-was appointed Assistant Surgeon of the 48th U. S. C. Infantry, and later in the same. the 48th U. S. C. Infantry, and later in the summer, was authorized by President Lincoln to organize the Marine Hospital in Vicksburg as a general hospital for colored troop, and appointed Surgeonin-charge of the same.

ACQUAINTANCE WITH TANZEN PARSONS, HIS VICTIM.

Dr. Hughes had gained an introduction into the family of Mr. Thomas Parsons, of Bedford, through their English cousin, Harry Parsons, before he enlisted, but had never seen Tamzen Parsons, although he knew there was a young daughter bearing that name. He gives the following account of the man-ner of his making her equaintance, and the cir-cumstances under which it was formed. In October, 1864, while he was yet in the army, he learned that his little son, Bissett, was lying sick in this city. He applied for a leave of absence, but on the refusal to grant the some, he sent in his resignation, which was accepted, and he arrived here on his birthday, Nov. 11th. He declares that he found his wife beastly drank. His home was worse than desolate. He nursed his boy a week, and when all danger was past, left in rage for New York. After the lapse of two or three weeks he returned to his home on Ohio street, and found his wife drunk and fighting with parties occupying the same house. Infuriated by the spectacle, he rushed from her presence, vowing that he would never return again. He hired a horse and cutter, and learning that a soldiers' ball was to be held that night at the Association Hotel, drove there, drinking deeply all along the way, wherever opportunity offered. He was about to retire for the night, when he way told that Harry Parsons was stopping at the house of Mr. Thomas Parsons, and desired to see him. He accordingly ordered his horse, and reached the place, although he declares himself oblivious of all that transpired from the time he left the hotel till he was awakened the next morning by a young woman who had lifted his head upon the pillow and loosened his cravat. He said to her in a bewildered manner, "Who are "Tamzen Parsons," she replied. "Where vou ?" am I?" "In my father's house," was the answer. She said, "Doctor, why do you drink so much ?" He told her his domestic troubles, and claims that she expressed sympathy, and said: "Would to God I were your wife!" An illicit love sprang up. They went sleighriding, and on the morning of the 19th of December, 1864, set out for Pittsburgh. On the 20th they were married. It appeared in evidence that the Doctor presented Tamzen a forged bill of divorce from his wife. He acknowledges that he filled out a blank bill, but did not attach his signature to the document; states that it was shown to Tamzen and her sister Elizabeth before the elopement, and their names were attached to the paper. The instrument was not produced in court, and there are no data given whereby the truth may be reached. At any rate the marriage took place: the Doctor was arrested on the following day, the 21st, at the instigation of a brother-in-law of Tamzen, tried on the charge of bigamy, convicted and sentenced to the Pennsylvania Penitentiary for one year. Only five months of the term were served, for Mrs. Hughes, true, forgiving woman that she ever seems to have been, obtained he pardon of her husband from the Governor, on the presentation of the numerously signed petitions which her industry had secured. He returned to this city last May, and engaged, about the middle of June, in fitting up a suite of rooms on Ontario street, preparatory to the occupancy of the same as a dwelling and office, when Mr. Brayton, of this city, agent for a foreign steamship line, notified the Doctor that the passage of his wife and son to the Isle of Man had been paid by her father. He thought of returning with her, and his hesitation

with deep contrition into devotional exercises conducted by Rev. J. Montelth. He wept like a child, confessed his guilt and implored his Maker to have mercy on his soul. For a time he seemed fully to realize his situation, and looked steadily at the issue, but hope revived in his breast when his friends assured him that an effort would be made to secure a commutation of his sectence. He surrounded himself with religious books, and like many a prisoner, devoted himself assidnously to the cultivation of "literature." Besides sending frequent letters to his wife and friends, he diverted himself with the composition of verses, specimens of which have been published in these columns. He received all who called upon him in a pleasant manner, and did not fail to turn the conversation, as seemed inevitable, upon biraself and his crime. Visitors were readily admitted to see him, and he enjoyed many privileges not usually accorded to persons convicted of capital offences-privileges which were Won by his uniformly unexceptionable behavior. The sheriff did not confine him to his cell at all, but feaving the door of the same wide open, merely put him upon parole. He addressed the prisoners quite often, giving them excellent advice, and they invariably listened to him with close attention. He impressed all whom he met as a man of considerable cultivation, and generally excited pity in, and received sympathy from, mose with whom he conversed.

PARRWELL LETTER TO HIS WIFE AND CHILD. The following farewell letter to his wife and child was written on Monday last :

COUNTY JAIL, CLAVELAND, OHIO, U.S A.,

February 5, 1866. My Dearest Wife and Son: I have received yours

train him up in the way he should go; and as a servant of God himself, will bring up my dear boy in the nariure and admonition of the Lord, to fellow the example of our Saviour, which is my most atraious prayer. Mr. Cubbon, his two daughters, and Eddy were to see me to-day. He says, (and you have enjoyed it before,) that while he has a home you are welcome to it. Others, too, have said the same. Therefore theg of fur to lose so time, to mortgage or sell the extinger they are of no use to you-and come, come, my dear ones, right to this free, noble country. Yan will be protected and provided for, and Johnny may be an honor to it, and with such an opportunity as is here offered, may, by his virtues, wips out the stain which his unfortunate father's erime flas given to the family. Come, then, at once. You will be near my remains, and if the Great Father of Spirits allows those of the departed to visit those below, I will be near you.

My dear wife! You say that you forgive me, and that your heart still warms to me. That has been a great plea to God for his forgireness. I feel that he has forgiven me, and that he will bless you both. Therefore, do not despair. Put your con-stant trust in Him. Be resigned, be sober, virtucus, cheerful in the performance of the duties He will give you to perform, and he will never forsake you. JOHN W. HUGHER.

RELIGIOUS CONVICTIONS

During the latter part of the trail the Doctor saw there was no hope, and solleited Rev. E.A. Thome to act as his spiritual adviser, an office, which the revorend gentleman accepted. The prisoner entered with apparent earnestness into the work of preparing himself for the dread change. But there eemed to be in his min DOI MORE ideas. He at length invited clergymen of all sets to see him, that he might gain their experience and views, and build up an eclectic system for the salvation of his soul. About a week before the fstal day he declared himself a Unitarian in belle. and firmly grounded in the fuith. Said he, "I pray every hour to the Infinite Father, the only and true God, and I ask Him to give me light, for my poor, reason is so blinded that I cannot see the trath He regarded Christ as a great prophet simply. But as his hour approached, he clinched at the vagaries of Spiritualists. For two or three days he appeared in a rapt ecatatic storn, and presons and dreamed the hereafter. He expressed a longing to depart and be with Tamzen, whom he still loved. The world had no attractions for him ; he had drained its cup; but the world to which he was going was of incompurable beauty. It was evident that he had become a monomaniac. His face had worn a constant flush during the last two or three days, his eyes had a dreamy expression, and there was every sign that he had become the victim of religions hallucination. On Thursday afternoon he sent for Eather Gallagher, of the Catholic Church, who administered to him the rite of extreme unction. His spiritual adviser had an interview with him subsequentiy, but the Doctor seemed distracted in mind, and all things swam and blurred before his eyes. His accepting the administration of extreme unction showed he had become quite demented on religions subjects.

earth,

more firmly in the track of the heavenward path on oarth

Though thy parents come not back in the mortal form and

fet they're with thee to protect, to instruct, to lead, to guard

Reop thyself then pure and true, live above the things of earth

Till at last thou too shall see even as they now behold ; Then thy heart lift up, and thank Him who thus hath blessed thee so

For thos now doth sweetly feel they are not lost, but gone before.

Father, mother, sister, brother, All ye who are called to mourn, For fond friends from earth life taken, Be not thus so sad and lone: Knowest thou not they're round about thee Doing their work in the spirit world? Then no longer spend in grieving Time that must be well improved

Lest thon backward help progression, While right onward all must go; All the while remembering ever They are not lost, but gone before. Philadelphia, February 19th, 1866.

DR. JOHN W. HUGHES, OF CLEVELAND, OHIO.

HIS EXECUTION.

LETTER FROM DR. D. A. EDDY.

Some of our readers may know that Dr. Hughes was recently executed in Cleveland, Ohio, for murder, under the influence of whisky.

D. A. Eddy, Esq., in a private letter, has given us a brief sketch of the last hours of the criminal. It gives us pleasure to know that our philosophy lightens the last sad hours of souls astray. Mr. Eddy writes :

CLEVELAND, Ohio, Feb. 11, 1866. FRIEND JONES-Dear Brother : You no doubt expected and looked for a letter from me ere this. Well now, there is a reason for everything, and should be for this. * * * The fact is it was hanging week, and the minds of the people have been so agitated and excited that they could think or talk of nothing else. I confess that such has been the case with me. I have never before, to my recollection been so exercised, or felt the force and power of our philosophy as in the short week, though long to be remembered, just passed.

If it were possible, I am to-day a stronger Spiritualist than ever. Why? I have seen and witnessed its potency-its omnipotence to save.

The unfortunate victim who was killed according to law last Friday, left the form under a full, positive and unqualified belief in our philosophy. It was that, and that alone, that sustained him in the trying hour and dreadful ordeal through which he had to pass. All the different sects presented and urged their plans of salvation. He measured and reighed them all, and as he said to me, found them stonishingly deficient and wanting. Alone in his floomy cell, without the aid of books, papers, or communication from any visible mortal, he solved the mighty problem-the spiritual philosophy, and planted his hopes, his chances and future destiny carlessly and confidently upon it. Now, mark the Dincidence. The Herald, one of our leading tailies, came out with an article in favor of capital punishment. As they had all been silent on the "bject up to this time (Saturday, yesterday' week,) had also remained so; but this gave occasion and astantly roused all the latent fires, which for some me had been seething and burning under cover, and "bich could no longer be kept down. I seized my pen, and under inspiration such as I had never before expe-"need, wrote the accompanying article on capital unishment. I was obliged to modify the original onsiderably in order to obtain an insertion in the ame paper-the antidote could follow the poison. My article was handed in on Monday, and came out " Tuesday's edition. A copy soon found its way to Hughes, the condemned. He immediately called " bis counsel, and inquired who and what I was. its counsel knew me well, for we had held frequent | service. In July, however, he returned to the

In the course of my conversation with Dr. Hughes, I assured him if he went to work with the right spirit, with a sincere penitence and a desire from his soul he would have help, and could in time work out from under the immense weight and pressure that was upon him. I paused here, and to my surprise, he answered by stating just what I was going to say. He said, if permitted, he would come back to this world and seek for opportunities to do as much good as he had done mischief; but whether permitted to come or not he had a great and arduous work before him. He had already commenced that work here months ago, and believed he should have strength and help in the other life to carry it on to a successful triumph.

It is proper to state in this connection, that from all I could learn from the Sheriff, his Deputy, the jailor, the matron of the prison, and finally, his special guard, his counsel, and all that approached and became acquainted with the man, that this declaration, as regards the commencement of working out his salvation, was sincere, reliable and true. In conclusion, for I have already no doubt, tired your patience, let me call your special attention to his speech on the scatfold, taken from an article upon the subject of his life and execution, clipped from the Cleveland Daily Leader, of February 10th. If that does not teach a salutary lesson against capital punishment, and the triumph of the spiritual philosophy, then I am no judge in the premises.

Yours fraternally,

D. A. EDDY.

February 9th, John W. Hughes, the murderer of Tamzen Parsons, was hung by the neck in accordance with the sentence of the law. We append a brief history of the criminal, and a sketch of his trial, as preliminary to the description of his execution.

SKETCH OF HIS LIFE AND CAREER.

John William Hughes was born on the 11th November, 1833, in Douglas, Isle of Man. His parents were intelligent people, and influential through the possession of an hereditary estate which had been in the family for generations, and known as "Hughes Ballamona." His father being a large landed proprietor or a country gentleman, John, the eldest and only surviving child, was born into a state of affluence and what is considered the best social condition

When he arrived at his majority, his mother died. Not long after this event, a young lady in the Island to whom he had been engaged, cast him off, and greatly enraged and chagrined, he rushed from an interview with her to his house, and revenged himself by marrying a policeman's daughter, a pretty girl, a servant maid to his aunt, who since the death of his mother, was mistress of his house. The young husband devoted himself to agriculture, and put his estate in fine condition. But his matrimonial relations did not prove pleasant, and he soon left to attend the sessions of the Royal College of Surgeons in Edinburgh, from which he graduated May 9th, 1857, as his diploma shows. Returning to his estate, he lived a gay, dissipated life. He got upon the race course, and lost numerous and heavy bets. An impulse seized him, and obedient to the insane suggestion, he sold all his stock and effects, reserving the bare estate. This ruined him, and after various reckless movements and enterprises had miscarried, be built two cottages-one of which is now occupied by his wife and son, and the other by the father of Mrs. Hughesand sold the estate to a bachelor, who married the lady that filted the Doctor. In the spring of 1860 Dr. Hughes came to this country, spending five months in the Canadas and States, and after visiting his Manx friends in this city, went back to the Island, but almost immediately returned, and in the early spring of 1861, opened an office and practiced medicine in Warrensville, in this county. He drilled all the companies which were recruited in that section for the Federal

her little boy started about the 4th of July, expecting to return in five weeks. THE PLOT THICKENS.

delayed her setting out full two weeks. She and

On the night of the 24th of July, Dr. Hughes went to the house of Mr. Thomas Parsons to gain an interview with Tamzen. Her father ordered him out of the house, and on his refusal to go, went to Bedford village for an officer, who arrested him for housebreaking and assault and battery. On the following Saturday the case was brought before Justice Porter of this city, Tamzen appearing and making affidavit against the Doctor. This enraged him, and he bought that day the revolver with which he shot her, two weeks later. Legal proceedings were staid, however, through the mediation of Mr. Henry Parsons, of this city, and the Doctor promised him to have no more to do with Tamzen.

On the evening of the 8th of August, Dr. Hughes drove to Bedford with a companion named O.S. Russell. Having slept off a drunken debauch, they set their faces toward the house of Mr. Parsons on the following morning. Tamzen had goue blackberrying with her mother. The party drove on, but soon met the two women. A parley ensued between them and the Doctor, the latter endeavoring to get an opportunity of holding a private interview with Tamzen, but he failed. They rode home with Mr. Robinson, who chanced to come along, when Hughes pushed on in the direction he was going when the females were met, to a grocery opposite the Plank Road House, where a drunken revel was held for nearly two hours. Returning to Mr. Krum's house, opposite that of Mr. Parsons, he learned that all the latter family had gone to Bedford. Thither he followed.

the 4th of January, and as my time is drawing to a close, I must be brief. I have already sent you the whole particulars of my trial. By all accounts there never was a trial in this section of the country that created so much excitement and interest as my unfortunate one did. The whole community was moved. Crowds attended the whole proceedings, and indeed, it required is the papers called me) a man of ron to bear the staring of the crowd—the self-de using evidence of my own folly and crime—day alter day. But enough. I am thankful I did ushave a ably as any man ever did under such feaste circumstances. I was found guilty, and must give the penalty. Since the sentence there has been a total change of feeling-all in my favor. The trial showed the whole matter (as criminal as it was) in some degree palliating, so that public sympathy was directed to save, instead of take, my life. Judge Ranney and Kerruish drew up a petition, founded on fact, in reference to surroundings, influences, which propelled the insanc act, etc. Applications were immediately made by Professor Thayer, Mr. Black, his son Willie, Russell, Mrs., Dr. Halliwell, Mrs. Col. Crane, and fifteen others, for copies, and in about ten days there were over two thousand signatures of the most influential citizens-male and female. The clergy, physicians and the ladies had separate appeals. Every hope was entertained of a commutation. Mr. Thome, formerly a professor in Oberlin College, is my spiritual adviser, and most sincere friend. He, being an intimate friend of the Governor, was directed to convey the public request, which he did, and as I have every reason to believe, plead for me as a father for a son. He started for Columbus a week ago to-day. After a long consultation, the Governor said he would be obliged to consider the matter for a few days. The Professor returned in great hopes; but alas! only to be thwarted.

Joe Haines and his Bedford friends hired Palmer. the prosecutor, to draw up a remonstrance, which he did, privately. He then proceeded to Columbus several days before Mr. Thome was ready, and so biased the Governor's mind that my fate was sealed. There is a great indignation against those interested in the remonstrance. I have more friends to-day than ever I had, as you will see from the enclosed notes from sympathizing friends. I have written a poem on the "Evils of Intemperance," which has been published in all the papers here, and is considered somewhat of a literary curiosity-giving as it does my opinions of the administration of justice in this State, as also the folly of the death penalty. There is so much truth in it that some are offended : but those few conscientious ones are much impressed by the argument. Such is the law, however, and I must abide by it. On Friday next, the 9th of February, my life will be sucrificed for the one gone. Only four days from eternity! It is indeed fearful to anticipate the dreadful change from life to death, yet I had many warnings to abstain from intoxication. I have made many resolves, only to return to the dreadful vice that has driven me to commit the act, and give you so much sorrow and misery. Earnestly and constantly I have prayed for forgiveness, and I die in the full assurance that I am forgiven by the Father of Spirits, through the mediation of our blessed Saviour. If I thought I was going to eternal punishment I would be afraid, and look to the future with horror; but no, my dear Maggie and Johnny! I am going to a brighter, purer, happier, better world. "This earth recedes, it disappears; heaven opens on my eyes. My ears with sounds scraphic ring. Lend, lend your wings; [mount, I fly, oh ! grave where is thy victory ? oh ! death where is thy sting?"

It is not for the poor pleasures of this transient dwelling place that I have wished to live. Oh no! They are all vanity. I wished, had it been the Father's will, to live to atone, by being a good and useful servant of His all my days; and above all, if ever restored to you again, to make up for my neglect of yon, by being the best of husbands; to I live with you, a good example and a true parent to my boy. But He knows best, He works all things for the best. If I was imprisoned for life, the disgrace would only be increased. I go home, soon to be forgotten by the world. The Protector of the fatherless and the widow will provide for you here, and bring us fall together around his ihrome in peace and joy to worship and to serve him evermore. And now let me give you my best advice : A life for a life is the decree. When where is given, the debt is paid. In that country the public are not acquainted with, and as a general rule, are two superstitious to weigh the externating circumstances of my sad case. The consequence the disgrace will constantly be alladed to, and by the too many ignorant will be a constant source of humiliating remembrance to hart roter Reings Here, on the contrary, the whole people sympathine with you already, and after the penalty of crime is dis-bursed, they will do sil to help you. Americans have been my best themis, they are nos furtiling to let you anther day a hat I have done; too happens. ble to see the angenericit. A teral have already promised to assist non. The Ner. Mr. Thomas has given me his about for care for Johnny, and he is a man of his word. From all I have bound and know of him, there is not another man on earth I would womer trangthe pharge of buy sout to in preterence to him. It will be a better guardian than I ever could be and having book a privilesor of one of our

[Marvelously strange, is it not? The man is insane because he embraced Spiritualism, notwithstanding the constant attendance of the prices of the various churches.

Does the Editor of the Leader mean to say that the laws of the State of Ohio hang insane men? Is it a fact that the Governor of the State refuses to commute the death penalty of a crazy man to that of confinement?

If the prisoner had become insane, every principle of justice and common respect for humanity required that the death penalty should be suspended so long as he remained insane .- En. RELIGIO-PHILOSOPHICAL JOURNAL.]

THE LAST NIGHT AND MORNING.

Dr. Hughes retired about nine o'clock on Thus day night. As his manacled hands were cargin m behind him, he was compelled to it on his site. double bed was made for him and his guard, Mr. Bissell, on the lower floor of the jail, near the stove. The Doctor slept soundly, under the indrence of the morphine he had taken, for show for hours. The irons hurt him, the position was rainful, and he awoke in consequence. ifter valime around a half hour, he again took to bed, and siers till morning. He arose in a very essy, cheering frame of mind, was washed, shaved, and then make a change of underclothing, after which he ate a very hearty breakfast. He entered into conversation with his guard, and talked as cheerfully and hopefully as at any time during his incarcerations He expressed no fear, no apprehension, no aread

THE FATAL DAT.

The day dawned, and with the early light people thronged the streets, and all seemed animated and eager, driven by impalse and impedied by contents The ground was covered with mest more, and whatever noise broke the stillness farsed the sir to echo like an immense hollow giobe. This was the last morning of the prisoner, and these echoes were among his latest monitives of the world be was so soon to leave.

At seven o'clock Marshal Schullt drew up the entire police force of the city willin the isl yard, all dressed in complete mailors. The entrances to the enciverare were strongly guarded. About eight o'clock the hungry crowd began gathering outside the paling, s have which was accmented every moment. They stoved hour after hear in the moist snow, gazing at the dall pile of stone which enclosed a man whe drared in their imagination as a buman form begins with real and fantastic shapes -an adulterer, a seducer, a bigamist, a murderer, a felon noder down standing on a painted scene, with Death for a background. Only three ways admitted to the tail who had been previously furnished with tickets by Sheriff Micola. At hait past nine o'clock, the hearse belonging to James Howland's undertaker's establishment, enclusing a cuttin, was driven into the fail yard. The cottin was farnished by the Mona Society of this eff, which is composed of Manxment, the countrymen of Dr. Hughes. It was made of rich materials, silver mounted and of recovood tipish.

THE MURDER.

He saw Tamzen passing in the street, and gave swift pursuit. She was seeking an asylum in Mr. Christian's house, but before she reached the open door and the hand of her welcoming friend, ex-claiming, "No, I will not stop," Dr. Hughes arrested her with his left hand laid heavily on her shoulder, and having drawn the revolver, fired. She screamed; the ball glanced off the right side of her head. He planted the muzzle on the back of her neck, at the base of the brain, and at the second discharge Tamson Parsons fell down-a corpse.

THE CONVICT IN HIS CREEK The prisoner returned to the juil, and entered | celebrated obliges, he, above all others, is able to !

RUGHEN EXPUSES TO SEE A PRINST. At seven evlock Father Gallagher, of the Cathohe Church, who had administered the rite of extreme unclive to the prisoner on Thursday, made applicathen for admission. But the Doctor had just finished a letter to him, stating that his presence was not desired ; that he had no fears ; is well and hopeful of the future, and feels greatly relieved ; that for reasons which he could not then give, the Father could not be admitted to see the prisoner. The sheriff gave Father Gallagher the communi-

RELIGIO - PHILOSOPHICAL JOURNAL.

cation, which he afterwards destroyed, and immediately retired.

Very like a priest, was it not ?- ED. COOLNESS OF THE PRISONER.

That remarkable nerve which has made Dr. Hughes the wonder of all who have been cognizant of his bearing since his arrest, remained firm and rigid to the last. Between 9 and 10 o'clock he moved about freely among the spectators, his wrists ironed, quictly smoking a cigar, and talking pleasantly and without reserve to all. There was something painful in the spectacle. Under doom of death, which would fall ere three hours rolled away, he walked around as if assured of an immortal life here on carth. He was very neatly dressed, and his face bore little or no indication of the rash attempt he had made the previous day to take his life by poison.

THE CROWD OUTSIDE.

All through the weary, oppressive moments, from ten o'clock until the terrible announcement that the gallows had done its work, there stood without the iron bars that enclose the jail yard a crowd varying from eight hundred to a thousand in nunber, cager walters for the dread event. It was a motley collection of males and females-the driftwood of humanity-that class in whom curiosity is morbid and ever vital, feeding with could zest upon a scene of human woe and suffering and the most common and trivial occurrences. There they stood upon the frozen, snow-covered ground, looking wistfully upon the dark, sepulchral walls of the jail soon to be made the house of retribution and clad with the fearful memories of this day's deeds. There was no sound issued from within that edifice; no living being was seen to move between its dark walls; but yet the crowd looked steadfastly upon the gloomy pile, as if the very stones were pulsating in measure with the solemn movements of the officers of the law, and timing the heart-beats of the victim of passion and crime. At intervals, the questions passed from mouth to mouth, "Has be been hanged ?" "Has he gone ?" and the watch was consulted to see how near the hour had come which rumor had fixed for the close of the earthly existence of the criminal; and so with this crowd the minutes and hours moved steadily forward. At last relief came, alike for them and for the doomed, and as the iron doors of the prison awung upon their hinges, they announced that the soul of Hughes had gone out-satisfying justice and vindicating the law. Without a perceptible change in the stolid, almost meaningless faces of the crowd, they turned upon their heels and moved away to find other food for their peculiar appetites.

INTERVIEW WITH MR. THOME.

At ten o'clock Rev. J. A. Thome, spiritual adviser to the condemned, arrived, and the prisoner was in close conversation with him, in the north hall of the jail, until eleven o'clock. He expressed gratitude to him for the interest he had taken in his case, but told him frankly that he did not coincide with the religious views held by Mr. Thome, that he did not believe in Jesus Christ as the Son of God, etc., but inclined to the faith of the Spiritualists. He talked coolly, but like a man with a crazed brain, and it was painful to listen to the conversation.

Mark these comments of the editor of the Leader and compare them with what the same editor in the next paragraph says Dr. Hughes said to other prisoners, and his general deportment on this, to him, eventful day. "It was painful to listen to his conversation." Why? Simply because after listening to all that could be said to him by clergymen. his own good sense told him they uttered fallacies; he had examined into the merits of Spiritualism and believed it to be true. Therefore his conversation was painful to the editor of the Cleveland Leader.-ED. RELIGIO-PHILOSOPHICAL JOURNAL.

departure of Father Gallagher; that he began to feel its effects immediately, but that, having partaken largely of oyster soup, the milk acted as an antidote to the polson. He expressed himself annoved at the result. He had desired to die an easy death, and, by self-murder, avoid the ignominy of

dying on the scaffold. While sitting there he spoke feelingly of his boy, and hoped the citizens of Cleveland would receive his wife and child kindly on their return (he had recently sent for them to come here, he said,) and not treat them harshiy, because the husband and father was a murderer. He had written his epitaph, he said, and, with

manacles on his wrists, wrote it out for us in a beautiful firm hand. It runs as follows :

> DR. HUGHES' EPITAPH. Lo! wavering Hope, Bearing life on its flut'ring wing, Heralds the sad note Death to bring; In mystery grop

For fraternity. The Grave, when the unseen hand Leads on to the spirit land With soul to slope Thro' Eternity.

THE CLOSING SCRNE.

At 12:35 P. M., the prisoner mounted the scaffold, with firm step, preceded by Sheriff Nicola, and followed by Deputy Sheriff Ridgway, Rev. J. A. Thome, Mr. Smith, the turnkey of the jail, and ex Sheriff Spangler. Dr. Hughes stepped at once upon the trap, and faltered, when he turned to Rev. Mr. Thome and said :

"Won't you pray first ; I can't say anything till you pray."

PRAYER BY MR. THOME.

Oh God! Our Father who art in Heaven, hallowed be Thy name. We bow to Thy divine will, With Thee are the issues of life. Thou hast given us human life; we are fearfully and wonderfully made-made by Thy hand and stamped with the image of our Heavenly Maker. Thou hast hedged about this human life in Thy care and wisdom, all this priceless worth, with safeguards both of divine and human law. And now, oh Lord, we are brought to the verge of the life of a fellow being, and we have come to speak to Thee humbly, supplicating Thy mercy for him who is soon to be no more in the land of the living. For a deed of fearful crime is this fellow being of ours brought to this verge of earthly life. His hands have been imbrued in the blood of a fellow creature, and now must he expiate this high crime by yielding up his own life. Oh God, we know that Thou regardest Thy creatures upon this earth with great compassion, even though they may be among the chief of sinners. And now, with all his sins and vices and crimes upon this our brother man, we plead with Thee, in Jesus Christ, our Mediator and his Mediator, that Thou wilt have mercy upon him, through the blood of Christ, which cleanses from all unrighteousness-cleanses his heart of those bloody sins of which we trust he has been penitent and sorry in the depths of his heart. And do Thou graciously forgive our brother. Forgive him though his sins are great, and grant that he may be prepared, through the blood of Jesus Christ, by faith in the blood shed for the remission of sin, to stand before Thee on that great day. Grant that his spirit may go to the bosom of God who gave it. We humbly beseech Thee that Thou wilt remember the wife and child that are now to be left desolate by this event of to-day. Remem-ber them in their distant home. Shield them with the kindness and care of a Heavenly Father. Be with that boy who bears the name of him who is about to explate his guilt upon the gallows. May

lieve as he does. I love him as a father, but at the same time my mind is not his mind. I don't believe to day-God for dive me if I say anything wrong—that Jesus Christ was the Son of God. My anatomical knowledge and everything says that the immaculate conception is not right. It is against nature and philosophy It is against human nature. I believe that no purer spirit, no better man ever lived on earth than deans Christ, and that in the spirit world he is next to the great Creator himselfas far as we know. At the same time I will tell my experience, tell what I know in my own coul. I know from my own experience that there is con-munication with those who have departed from this life. I am to-day about to suffer the extreme penalty of the law, but at the same time am sure I shall be with you after the execution as I am now. I don't believe in Spiritualism particularly, because I have never seen any mediums, nor have I ever seen the indications of this. At the same time every creature, I don't care who he is, will know that at some time in his life he has been influenced by some peculiar idea or sentiment he never would have thought of himself. So far as I know, I believe the doctrines of Spiritualism. I thank my spiritual adviser, who has spoken to me in relation to heaven and the sufferings of Jesus Christ, and I believe in him as a mediator, but I don't believe in his miraculous birth. I believe in him as being the purest man, the purest spirit that ever ascended on high. And I have taken the advice and counsel of Mr. Thome as a friend and father. He came here in a moral way to reform every one, and he laid such a foundation in my mind that I have finally taken the belief I now have given. If I thought for a moment that I was going to brimstone and hell, and that kind of thing for all eternity, I should fear; or did I think I was going to heaven to sit there for all eternity and do nothing but sing, I should be a fool. They can kill this body, but they cannot kill this soul. This soul soars aloft to the great Being that gave it being. It has its work to do, and I believe this moment that I shall be so much here after this execution as now before it I believe I am here. Sheriff-"'Time is going."

Hughes-" Yes, sir.'

I will say just in conclusion, the Sheriff has been brother to me. The jailor, Mr. Smith, has been a father to me. If it were his own son he could not have done more than he has done for me. God bless him. Good bye, Mr. Smith.

I go, gentlemen, not to the land of perdition but to the land of progression, and while I admit the justice of the law of Ohio to day I say it is foolish and vain. And if you should say to me that because that rope goes around my neck and chokes me to death, that it is going to prevent any erime. I say it is foolish and vain, for in the condition in which John W. Hughes was when he committed this crime, no example on earth would prevent any man from doing just as he did. I submit to the law of the land, believing it is a cruel murder to take my life. From the time I fired that pistol up to this hour I don't remember the firing of that pistol. Do you think all the examples on earth would have prevented any man in that condition from doing as I did? No, it is a mistake. No, I hope my example will not be remembered as an example of the death penalty, but for the folly of it.

Gentlemen, good bye.

He commenced his speech at 12:45, and closed at 1:1. The Sheriff, with eyes inflamed by weeping, then informed the condemned that it was his painful duty to inflict on him the extreme penalty of the law. Deputy Sheriff, George Ridgway, fastened the irons upon his wrists, and, with the aid of the turnkey, pinioned his elbows and knees. Doctor tore off his collar and cravat, and tossed them below, with a smile. During this proceeding, he said to the spectators, "Good bye." And again exclaimed, "O, Grave! where is thy victory? and O, Death! where is thy sting?" Before the rope was adjusted he called, "Mr. Kerruish! Good bye!" The rope was then put around his neck and bye!" the black cap drawn over his face. The Sheriff touched the arm of the lever, and the trap instantly fell at seven minutes past one o'clock. The neck was instantaneously broken. Not a muscle moved. There was absolutely no indication of pain, and not a perceptible tremor. The body swayed to and fro. and did not come to restantil the pulse had ceased to throb. The remains were placed in the coffin in the same clothes he had on when he was hung. The coffin was then placed in a heare, and, accompanied by a single carriage, occupied by Rev. Prof. Thome, and several of the personal triends of the Doctor. was taken to the Eric Street Cemetery and placed in the city vault, there to be kept till spring, when, if the remains are not claimed by the friends of the Doctor. in the Isle of Man, they will be interred.

means of meameric and psychological laws-hurling vengeance upon the unsuspecting heads of those on whom he most wishes to retaliate. If society demands protection, in no way can it so effectually defeat that object as by enforcing the death penaity. Placed within the walls of a prison, Hughes, or any other murderer, becomes as dead to the world outside as if buried ten feet under ground. Society is amply protected, and the wretched, unfortunate creature permitted to live out the time that God appointed for him-to reform, and fit himself for entering upon another state of existence, and as far as human enactments have any jurisdiction in the case, the demands of justice are answered. If the laws of God and nature, which are one and identical, come in conflict with human enactments, does it admit of any argument which should obtain or which should be respected? If God, then, has decreed that a man shall remain in this life until matured and prepared by the natural operations and process of nature's laws, he shall be released, and pass on to another and higher state of existence, who shall say or who shall dare to place themselves in a position to arrest the natural work. lugs, ends and purposes of the Almighty? Let us. then, be consistent. Let us cease " to preach Christ and practice Mones."

Yours, for Right and Justice, Cleveland, O., Peb. 4th, 1866. D, A. E.

WASHINGTON, Peb. 14th, 1866.

S. S. JONES, ESQ. Dear Sir :- The two little poems herewith enclosed were given a short time since by Shenandoah, an Indian spirit, through Mrs. Cora Daniels, and are intended to represent the spiritual symbols corresponding to Mrs. Mott and myself.

Mrs. Daniels has done more for our cause here than any other lecturer, and has awakened a deep interest in Spiritualism; and has been eagerly listened to by some of the finest minds in this city, whose attention has never before been called to the subject.

Her lectures to the Freedmen here have been productive of great good. Both she and her husband have been on a lecturing tour to Boston, New York and Philadelphia, and have recently returned. Pardon my intrusion upon your time, but my friend, Col. Daniels, gave me his letter to enclose copies of the poems, and I felt like accompanying it with this note, and expressing to you my apprecistion of your JOURNAL, and my best wishes for J. H. M. its prosperity. Truly yours,

Crystal Fountain.

TO J. H. M.

Clear and keen as are the silver arrows Of purest thought and intellect, Whose piercing brightness never, never narrows Gross substances to intersect; Not wholly cold as is the diamond's splender, Reflecting only borrowed light, But thy soul gathers inward latent splendor From its own " Crystal Fountain " bright! SHENANDOAH.

Washington, D. C. Seal of Love.

Мавси 17, 1866.

hung around until after the last sad rites were per formed over his remains, when he began to wonder what he was to do with himself to kill time. In the midst of his cogitations, a bright being in human form, in shining garments, stood before him. He asked to be carried to Abraham's bosom. Atraham, what Abraham? Oh, the old patriarch; he dassed away from earth many hundred years ago You will find no safer place in his bosom than in mine. He is among the glorified, but bus, working out his own salvation with fear and tren. bling, as you and all mankind must do. Hereupa our pious friend began to have serious doubts if the seeming angel was not a real devil dressed up to deceive one of the "elect." He had read in the "infallible Word" of such things, and proceeded to apply the test by which the spirit was to be tried, and inquired if he believed in Christ. Christ what Christ? Why, in the Lord Jesus Christ, why died on Calvary to save sinners. Oh, yes; he is lieved in many Christs; they had lived in all age, of the world, and were continually being crucisfor the truth ; and Jesus of Nazareth, he was the best man the world ever saw. Now all doubts we removed. "Old Nick" was before him, who was commanded to "get behind" with a vehemen; truly catholie. He departed, and was seen no mon by him; then he became a wanderer upon the for of the earth. Sad, sorrowful and dejected, he way in pursuit of heaven; that heaven, his right, av because of his works, but by virtue of the "liferof the Lamb."

One day he met a plainly attired man, and some how he was attracted to him. "You look sorrow ful, my friend," he said. "Yes, I am in search rest, and I find it not," he said ; he was a follow. while on earth of the meek and lowly Jesus; To always in his place in the house of God on the Lord's day; observed all the rites, forms and conmonies of God's chosen people, the "elect," and :: was looking for his reward, the promised heaver rest. What though he was not overscrupulous his transactions through the week, whereby 15 best part of trade was upon his side? That v business, and had nothing to do with religion. made all that right on the first day of the week He asked him to accompany him; and there v, something about him that made resistance in; sible; and so he went. As they journied on bear a great temple, and people flocking to it in all directions, and he expressed a whit his companion to go there. "Yes," answer his guide, "our way lies thither." They a

tered; there was a vast concourse lister: breathlessly to the teachings of a noble-lock man. He listened with the rest, and although vi he heard gave the lie direct to all his earthin inst in religious truths, still they won upon his a they thrilled him, and turning to his friend, der : felt that whoever he was he was his friend. inquired, "who is that speaker?" "He was w in the earth-sphere, known as Theodore Parke "Come, let us go ; that is a bad man, one of greatest deceivers of earth. I knew him in Bost I was one of the pious Christians who prayed God would kill him, and He answered the prayer His companion, in a quiet manner, answered to kill a man was the very worst use a human is could be put to. And supposing they had give of Theodore Parker by killing his mortal body. a grave error, for in the change, his influence enlarged a million-fold. To hang a man to m of him, is one of the greatest of earth's follies Altogether our friend, the deacon, was at puzzled. Where was the heaven he had labored zealously, one day out of seven at least, to gat and the hell he had so diligently striven to st He was neither happy nor absolutely miserable. was neither enjoying the blessedness of heavet : was he suffering the agonies of the damned ; ::fore he was most decently nonplussed. In the midst of his perplexities, a superbly main angel stood before him, and, as if in answer is bewilderment, invited him to take a walk amount the hells. He was conducted to places when lowest of God's creatures "most do congress where he witnessed such scenes as only detail the lowest grade could enact; yet his success vision being open, he could see, in the wars them, something transcendently beautiful. Here took him to the cell of a condemned mardener was to die the next morning. At first he man upon the criminal as all superficial minds him, with unmixed horror and detestation; ht he looked deeper, he saw the seeds of murie s in him, even in his mother's womb, and he = feelings began to soften into pity. His angel approached the poor man, threw his arm about him, and whispered in his car words do which aroused his attention, and he began : hope that all was not lost irretrievably, m prayed. Our Boston saint found himself for the in: in the midst of the throes of spiritual particul and the evidence of it was that he began "" the brethren," and he determined to stay it poor child of the Father, and be to him 1 == brother and helper; he was with him in the trying ordeal, and received him upon the side of the river of death ; but strange to st found that this outcast from humanity vas a help him up the rugged heights of eternal pro-He was not crammed full of bigotry and all un> tableness brought from the churches below. was receptive to the heavenly truths present him. There were not, as with him, mounts? rabbish and advis to be removed, before the "traj" not made with hands " could be commenced. He sgain expressed a wish to his guide to a Jesus, who readily volunteered to take him to b as he knew him well while in earth life. Then, be curious to know who his said guide was, and being informed that he was Judas Iscarioi. bewilderment rose to fever heat ; for he had alway been led to believe that if there was one being God's earth more than another who deserved to in the deepest depths of hell, it was this same a derer of his God. By a very simple logic he bee that so far from being unfaithful to the "Mast he was the most faithful of the twelve. He seen him perform so many wonderful works. he firmly believed that he would easily release self from any toils that might be thrown and him, and he would secure the thirty pieces with the avarice of his nature made him covet ; but " he saw that he could not, or would not, save h self, he was so wrought upon that he became perate.

HUGHES MAKES THE TOUR OF THE JAIL.

At eleven o'clock the Sheriff notified the Doctor that his hour drew nigh, and that, if he desired to bid the prisoners good-bye, he might now have such opportunity. He accordingly made the tour of the west side of the jail, attended by the turnkey and several police officers, visiting each of the cells in which the prisoners had been locked. He spoke very kindly to all, calling each by name, and ad-dressing words suited to the case of each. To a young negro he said : "You and your race are now free. Your first duty is to learn to read and write, and then use your education as a real man should. Remember all the words I have said to you before. Fear God and obey his commandments. Good bye.' The colored man said, "God bless you, Doctor,' when the latter moved on. To another he said "Leave off your frivolous and dissipated habits. When you go out of this jail, strive to get into good society. Shun evil associations. God bless you." To a third, "You'll do better, my boy, when you get out of this. Be a good boy." To Anthony he said : "You are my oldest friend here. You have been in the jail with me six months. You have been a good boy. Take the advice I have given you, and all will be well." In passing along he met on the verandah a friend, and said : "Mr. Paddock, I have got to say the last word to you. I am going to a brighter, purer and better world. I shall expect to see you there. Give my best wishes to your wife. Don't set me down as the black-hearted villain I have been represented." To another prisoner he said : "Be a good man, read your Bible and believe and practice its precepts." In the next cell he bade farewell to two young men : "Nothing but laziness is the matter with you. You ought not to be here. When you get out, go into some good work. You might do well. This is plain talk, but they are my last words to you. Remember that 'cleanliness is next to godliness.' Keep yourselves in better trim." They all promised to remember his words. He next met on the stairs, Kate, the matron of the jail : "You have been like a mother to me, Kate, since I have been here. I hope you will continue to do as much good as you have done me. You have dispensed on every hand nothing but charity." Kate was affected to tears. All the prisoners listened attentively to what he had to say, and invariably said, "God bless you, Doctor."

INTERVIEW WITH HIS COUNSEL.

The Doctor then repaired to his cell to hold a parting interview with his counsel. He thanked them cordially for the efforts they had made in his behalf. On being notified that a delegation of the Mona's Benefit Society had arrived, he descended and passed between them as they were drawn up in file, and took each by the hand, and made the following

REMARKS TO THE COMMITTEE.

"FRIENDS: I am approaching my doom. I have to abide the issue. I have committed a great crime, and am soon to suffer the penalty. I want you to know that in all my career in the Old World there was no blot on my name. This is my only crime. I don't remember firing that pistol. It was not J. W. Hughes who did it. I was propelled by evil spirits during a fit of intoxication. I ought to have been an honor to you all. I have had more and better advantages than any Manxman in this city. I had wealth, education, position in life. I had the best advantages that our little, beautiful island could give. Our family stood No. 1. No Manxman can deny that. But I have committed a heinous crime, and for which I am about to give my life. When I give it, the debt will be paid.

In our country, superstition and ignorance handed down these things to posterity, and do so till this day. But, gontlemen, I wish you to remember that murder is no consistent part of J. W. Hughes. I was led by the feelings of illicit love and jealousy. I was overwhelmed by intoxication. I was impelled to do the deed for which I am to suffer. At the same time, gentlemen, I ask your pardon and that of all my countrymen for being a disgrace instead of an honor to you. And I beg of you not to point the finger of scorn at my boy, but take him by the hand and to your hearts, and cultivate in him those virtues which will make him an honor to the country of his adoption. I wish my name to rot on yonder scaffold. Let not my boy bear it. I hope he may be adopted by some one, who will give him a fair name. My poor remains-I give them to you, gentlemen. It matters little to me what becomes of this carcase. Let it be put it a lot, and when you pass it, think of it, of the man. Take it as a warning. Think of it as being the remains of one of your unfortunate countrymen.'

he grow up to be a good man and do Thou efface from his memory whatever mark or stain may be left upon his young life by this sad event. May he live to be a man of influence in life, and as far as it is possible vindicate the name that has been so stained by his father. Oh God, in mercy now hear and answer in mercy the prayer we offer before Thee, and have mercy upon the spirit of him who is about to appear before Thee through our Lord Jesus Christ, and save him, and to the Father, Son, and Holy Ghost be everlasting praise, forever and ever, Amen.

The Reverend gentleman laid his hand on the head of Dr. Hughes, when the latter offered the following

Our Father, Thou the great God, forgive me, a miserable sinner, and in Thy mercy show to human wisdom the folly of the different ways they have to approach Thee. Oh, God, grant the enlightenment of the human race, and may it soon appear to all our different sects of religion who have their different ways to come to Thee, that Thou knowest them all. Oh, have mercy. Look on me, a sinner. In a few moments I will be with Thee, and will know the great secret of futurity. Oh, God, then Thou would impart to humanity what is a great secret. Have mercy upon those that see me. Have mercy upon all that know me-upon all that have known my fate, and grant that it may be in word, and that it may be in conscience a great example to all. I would ask all for the Mediator's sake, Amen.

Mr. Thome-And now may the grace of our Lord and Saviour Jesus Christ, and the blessings of the Holy Spirit be with us and this our friend. Amen.

During the prayer, the prisoner, who, with his adviser, had kneeled upon the trap, showed signs of tremulousness, and when reference was made to his boy, the Doctor wept. As the prisoner prayed he raised his right hand, with a handkerchief in its palm, in an impressive manner. He then arose, and after a little hesitation made the following painful speech :

SPEECH OF DR. HUGHES.

MY FRIENDS: This is indeed a sad fate. I would wish you to remember it, not as an example, but as the acme of human justice. Do you suppose that for a moment I think that the law of man is just in taking my life?' No; man's law is but the law of a murderer like me. Who made that law? Mo-ses. And who was he? The greatest murderer we ever heard of. Look in the second chapter of Numbers and you will find some examples of murder, with premeditation, and purpose, and delibera-tion all combined in Moses in taking the life of an Egyptian, and then he comes out and proclaims himself a Priest, Prophet and King, and by his law I suffer, and every other murderer. I will admit that life is dear to all and ought to be protected. But if a man takes the life of another it is the greater madness to retaliate upon him in this manner. If the people of Bedford had taken my life at the time I committed that awful deed, would have said that is nature's law, and comes from the heart; but when, after six months of preparation and deliberation over the matter, by those in official position, I say then, they murder -they murder? Gentlemen ! what is the advantage to society to take my life, or any man's in comparison to employing him for the rest of his days in some useful employment? If J. W. Hughes has any ability for anything, then keep him in confinement and employ him on useful labor and make a good man of him, and turn him out a reformed man, and give him an opportunity to atone for all the evil he may have done society.

This death penalty is ridiculous, and if you will consider over it you will find it is wrong. One life is as good as another. What advantage is it to take my life? None! It is not an example to deter others from the crime. Did I remember this in that wild, mad fit of drunkenness? Did I remember pointing that pistol? No, I don't rememher it to this hour. Yet it is the law and we must abide by it-the law of man but not of God. I am convinced of it. For six months now I have had every sect of religion to visit me, and they come in to tell me which is the way to heaven. Do I believe them ! No! What is man's way to heaven ? The same as his way on earth. Do unto others as we wish to be done to. I have thought it all over fully and conscientiously, and have come to the conclusion that my life in another world will be the same as in this, with the difference that there all will be pure. I have considered this over for six months, and intended to give my own life up to my exit out of this world. I intended to take my own life, but did not succeed. I took enough to take me out of the world, but it is the great Spirit's will that I should not, and I have not donuit. (Turning to the Sheriff, he said :) My brother ! Gentlemen. this man has treated me like a brother from the first to the last, and Mr. Thome, my spiritual adviser. is my dearest friend. I respect him as my father, I never had a father. Gentlemen, I never knew what a father was. He is my father, and I love him as a father, and feel my whole heart borne up to him as a father. And if I could I would thank him for all his principles and doctrines. But his are not my ideas. Since I have been in this prison I have had every seet of religion visit me. You cannot tell me one that I have not had to talk to me, argued with them on all their opinions, and learned all the secrets of their heart on the matters of solvation, and dare I dony them? No. 1 have about ten o'clock Wednes lay evening, just after the | talked with my spiritual udviser, not because 1 be. I thes for misolifet, if so disposed, can operate by

ED. REMARKS .- We have given these long extracts from the Cleveland Daily Leader, not for the purpose of gratifying the morbid taste of any reader who may chance to fall upon our JOURNAL, but that it may be read by every clear thinker and true lover of his fellow man, and when read, we ask his candid reflection upon the subject of "capital punishment."

Is it not time that the professed followers of the gentle Nazarene cease to practice Moses? Look well at the train of circumstances surrounding this talented man, which finally led him to the scaffold. Suppose our laws should provide asylums for those convicted of capital offences, and instead of precipitating them into another world should cultivate their highest and noblest faculties, thereby fitting them not only to be good members of society in this world, but in the next; does any one suppose that murder would be any more frequent than it is now?

Let reformers take this matter in hand. Let the seal of condemnation be set upon capital punishment as a relic of barbarism, entirely unfit for the present age. Capital punishment finds plenty of advocates among the devotees of Orthodoxy, but should find no countenance among Spiritualists.

We append Mr. Eddy's article to the Cleveland Herald on "Capital Punishment," that our readers may peruse his views on the question :

EDITORS HERALD :- With your permission, I would be pleased to lay a few thoughts before your readers on the death penalty. I have carefully weighed your remarks in last Friday's issue, approving the decision of our worthy Governor in the case of Doctor Hughes. They are no doubt honest sentiments, embracing your highest convictions of right and justice, and as this is a question on which the views of people are much divided, I am by no means disposed to say you are wholly wrong. Let us, however, look at the other side of the picture. What is or should be the object of punishment? We answer-reform and protection to society against further crimes and depredations. The question then arises at once-does hanging a man reform him or fit him to enter upon the awful responsibilities of eternity? In the case of Doctor Hughes, was it the arm holding the fatal weapon that did the deed we hold accountable, or was it the mind that controlled his organism and guided that arm ?

Now the revolting spectacle of choking a human body till the life principle, the only thing that is really responsible, and that can't be killed is forced out of it, is to be enacted for the second time in leveland. The mind of Hughes, like all other murderers, was diseased, and operating through the organism in which it had been developed, committed an act for which the body is to suffer the extreme penalty of the law. If a person is attacked with cholera, measles or smallpox, what do we do? Remove the patient to a suitable place to prevent spreading the contagion, and apply the proper remedies. Why not hang the person lest some one catch the disease and lose their life? But this would be called murder, and so it would be. Now I ask in all fairness wherein consists the difference ? The mind of the murderer is diseased, and operating through the material organism in which it has been developed, commits a deed for which the law of the land demands his or her life. In the case of Hughes, does any one suppose by the genteel and refined process of hanging they can kill John W. Hughes? Is it not shuply ridiculous to suppose that killing his body is going to prevent him or any one else, under similar circumstances, from committing murder?

TO MRS. N. A. C. M. As on each star, the magic word is traced, And then within its orb, the world is placed] To shine forever bright; As on each flower the perfume bloom reveals, . That which its growth and form conceals, The wonder of Love's might! So in thy heart, heaven written is the truth, Which ever tells of endless, fadeless youth In worlds above! A hidden mine, a secret fount of bliss, A germ immortal; for thy name is this : " The Seal of Love !' Washington; D. C. SHENANDOAH. For the Religio-Philosophical Journal.

The Numbered Grave.

BY HUDSON TUTTLE

-(On a visit to the rebel graveyard, near Camp Douglas, on a stake at the head of a sunken grave, we noticed the number, 1200.)

A level grave on a prairie waste, 'Midst thousands of others, covered in haste,

Read on a stake by its sunken head, Twelve Hundred, the name of the uncared dead.

And who was Twelve Hundred, can we learn? Nought but a heart that no more will burn.

Somebody waits in the sunny South, And kisses will canker a rosy mouth;

A head will whiten in sorrow's frost, Yearning and hoping for one who is lost.

The grass will grow rank, the flowers will bloom, But no other mark remain of his tomb.

Softly! Twelve Hundred lies here asleep, It is ours to query, ah, whose to weep? Chicago, October 15th, 1865.

Letter from New York.

DEAR JOURNAL :- "Experiences of a religious bigot in spirit life," was the title of Miss Lizzie Doten's lecture at Ebbitt's Hall, in this city, on Sunday morning, 28th ult. Merely as a speculation upon the life beyond the river, it was thrillingly interesting, and would, as it did, hold even the careless and unthinking hundreds who always flock to hear this noble little body when she speaks; while to those who have a little understanding of that country from whose bourne travelers do return, it was rich manna from the hereafter.

The narrative purported to be from a Boston deacon, one of the straightest sort of a straightest sect of New England Close Communion Baptists, who are notoriously so straight as to be bent half double backwards. As he described himself he was a "well to do" man of business in the hub city, who, being "one of the elect," having made his "calling and election sure," was well satisfied with all creation, especially with number out. When he found himself upon his deathbed, he gave himself no concern. He was quite sure that the advent of such a saint as he estcemed himself to be, would create quite a flurry of excitement in the courts of more than half convinced, from his own show the New Jerusakem, and that Father Abraham would have his bosom wide open to receive him ; while all the harpers, fiddlers, and what not, stoud ready to give him a glorious serenade. After the last gaup of life was o'er, and he was supposed, by his surrounding trivents to "skeep well," he found himself white awake, alive and kicking. But there he was, in his own room, in close proximity to his body-the old machine with which he had run so many years. He could hardly realize the change he seemed to be the same entily, Deacon So and So; and but for the fact that he was confronted with his old sanctimonious phiz, he would have doubted that he was dead. As it was, he could not doubt that he had passed, not from death unto life, but the reverse. But, oh dear ! he saw no Father Abraham with his bosom wide open : no New Jerusalem, or any other to speak of; no harpers, no fiddlers; no grand preparations to receive his saintship! There was his "played out" body, weeping friends, only these, and nothing more. He | a very meager outline.

CONVICTION, REVELATIONS, INCIDENTS.

It was now fully half past eleven o'clock. The Doctor sat down by the stove, and talked cheerfully with all. Ilis nerves were still somewhat affected by the poison, and yet there was not a transfer perceptible in his frame. He owned to us that he took the morphine, enough to kill five men,

It is high time that this boasted enlightened age should exercise a little plain common sense on this subject. Once fred from his body he can dely all earthly tribunals, and with vastly increased facili-

He was guided to his Jesus, who turned out to his plain-looking and humble friend, who spoken to him words of comfort; who, when was transfigured before him, completed the mean of his astonishment and wonder.

Dear JOURNAL, I must ask pardon, through of the fair speaker, for this very imperfect notice most interesting and useful discourse. I took notes at the time, and did not think to write al it till three days after its delivery. It is at best L. W. RANSON

Мавон 17, 1866.

Sout 1

RELIGIO + PHILOSOPHICAL JOURNAL.

For the Religio-Philosophical Journal. My Dream of Saint Valentine.

BY ADDIE L. BALLOU. Thad a beautiful dream last night, And bright was the vision that swelled on my sight

of the upper world-and as wondrous rare As the zones that encircle the 'habitants there.

Sweet fancy lent me her golden wings. And swift as an unchained Peri springs. Far, far, I sped through the ether blue, THI the world in its darkness sank from view.

Then in sudden splendor I saw arise. The gates that open to Paradise. Lot the angel that waits in those arches wide, Is flinging those golden barriers aside!

"I enter, it seems, with a noiscless fread; I float in an air where fragrance is shed, As sweet as the austrial zephyr's sigh O'er the sea, where the isles of the spices lie.

Now a gush of sweet harmony, liquid and clear. Bursts forth like a charm, on the ambient afr. Now it sinks to a cadence, now rises and swells. Like the pealing tones of the chiming bells.

No bough ever waved under tropical skies But graces these gardens of Paradise : We flower ever bloomed upon earth's fertile sod, But blossoms more sweet, in this valley of God.

No bird ever warbled in hawthorn or prune, But sings in the bowers of eternity's June; No hopeless wish of the human breast. But finds in this heaven its want redressed.

I glanced where the notes of a musical strain Came trembling up from a grass green lane; There a crystal fount, in the sunlight played, And hanging harps by a breath were swayed.

There myriad groups o'er the wide expanse Were circling round in a bridal dance. No harem veil hides half the graces, That glows among their lovelit faces;

And I saw not, amid that countless throng, One heart that beat for itself, alone, But each, for another, more fondly dear; As if no sin were in loving here.

I sighed as I turned from the evergreen glade. For I thought these joys too soon will fade, For I knew even then it was only a dream That must die with the dawn, like a boreal gleam.

As if answering back, a voice replied, ('Twas He who waits in those arches wide.). " Our joys renew, with the changing years, And its always St. Valentine's day in the spheres."

I woke, the vision forever was gone Like hopes that spring fairest in youth's sunny dawn, Or the dewdrop that rests on the lip of the flower, It gladdens its heart, though it lives but an hour. Mankato, Minnesota, February, 1866.

Questions and Answers, Given through a Spirit controlling a Gentleman Medium

they must have that Intelligence invested with a form or shape.

O. Do you have rivers, lakes, and other streams of water in the spirit land similar to those on earth? A. We do, and to us they are as real. But they exist not in the crude state that yours do.

Communications from Dr. C. B. Bagster, Given Through the Spiritscope.

We would direct attention to the following, which is the first of a series of messages given by him through the Spiritscope :

THE EARLY SPIRIT LIFE OF LIEUTENANT COLONEL CARRY MASSETT, 61ST N. T. V., ACTING COLONEL AT FAIR OAKS, WHERE HE WAS KILLED BY A BALL IN HIS FORBHEAD. GIVEN THROUGH THE SPIRITSCOPE. NOVEMBER 12, 1865.

I have no idea how long I remained insensible, but when I first became conscious, I looked around for my companions in arms, but saw none of them. General Sedgwick was bending kindly over me.* My first expression was : "Where am I?" I thought I must be in some hospital, and knew if I was my mother would be with me, but I did not see her, and I again inquired where I was, The General said, "My son, you are now in a land where there is no fighting." "Where can that be?" said I, not yet realizing that I was in spirit life; but I was soon brought to a knowledge of it by his reply that I was now what the world calls DEAD! I soon asked him if there was not some way for me to see my mother, but he said, "No, you cannot see her till the great day of the Lord comes." I was not satisfied with this, so I inquired of another if he could tell me anything about this place, but he could tell me nothing; I began to think I was not dead, but in some rebel prison. I inquired of a number, but none could tell me, till at last I met a kind lady who told me I was now really in the land of spirits, and I must progress out of my old habits, and light would be given me. and so it was. I soon saw what appeared to me to be stars, but found them to be bright spirits, and as I approached nearer to them they kindly taught me what a spirit was. I soon saw what appeared to me to be lights below me, and I was told by my guides that they were rays of light which led to earth. Some of the rays were brighter than others. I followed them, and found others were doing the same. I had not gone far, before I became aware of a strong attraction towards one in particular. I yielded to it, and to my great joy found it led to my earth friends. Now I can come when I choose. I have talked with the General several times since my first visit to earth, but he does not yet believe that spirits can visit their friends in the form ; he says it is all a delusion, but I find it a living reality, and constantly cry for light, more light!

SPECIMENS OF OPENING INVOCATIONS.

"Father of all, give us light, life, and love, give us strength; open wide the gates of inspiration to our hungry souls; warm us with the sun of truth; give, oh ! give us of Thy innumerable truths a few." "Our Father and Friend, give us each day our daily bread, forgive us our sins, and teach us to know that humble compassion that pardons each foe. Keep us from temptation, from weakness and sin. Bless, guard, guide and protect us forever and ever. Amen."

For the Roligio-Philosophical Journal. ETHEREALISM. NUMBER THREE,

The celebrated Dr. Watts, during a sesson of great mental darkness, wrote thus ;

" Behold the aged sinder goes, Laden with guilt and heavy wors, Down to the regions of the dead, With endless curses on his head. The soul in agonies of pain Ascends to God, not there to dwell. But hears her doom And sinks to hell."

The sympathetic mind is filled with grief when it contemplates the sentiment conveyed in these lines. 'Tis a description of an aged sinner. He is laden with guilt and woe-he descends to the grave. but is not permitted there to rest. His soul ascends, but there it only hears its doom and sinks, nevermore to rise. Truly these are a wful thoughts. One cannot refrain from asking, why was man called into life? Why must a place so horrid be prepared for him? Is not the Divine a Father? and does not He love His offspring? And is there an especial abode, a perpetual habitation for the righteous, and a distinct location for the wicked ? One purpose in proposing these interrogatives is this-to excite calm, serious, deliberate inquiry. When man is pure, virtuous, holy, he is clastic, buoyant; when he is impure, sinful, unnoly, he is morose; his earthly passions are in exercise, he is swayed by the things of earth; he loves earth and its allurements. its follies, its sensualisms; but when higher thoughts predominate, he turns to things above, he worships. thinks of high intelligences, is filled with noble thoughts, forms lofty plans. Thus there are two states-one that tends downward, the other that tends upward. The same law obtains when the soul departs from its mortal habitation. It descends or ascends in proportion to its moral condition. It is unphilosophic to represent the soul of the aged sinner as making an ascent to God and then descending to planes below. The soul, when it leaves the mortal form, is governed by fixed laws. It can only float in the finer regions, as it has become rarified and fitted for such regions. The low soul, then, of the earth, earthy, must move in a lower ethereal stratum than the pure and highly rarifled one. Painters picture the angel world and give the angels wings. The birds surcharged with electricity can float within a given region. Were they to undertake to ascend to a stratum above the electrical, their wings would be powerless. 'Tis needful to be particular when discoursing of ethereal laws. A soul leaves its mortal body. One cannot suppose that a pair of wings is brought to this soul that it may fly. One cannot suppose that a supernal takes this soul in its arms as a mother takes the young babe in hers and conveying it away, lays it down to rest. It must have within itself the ability to float, and there may be only guidance by a kind and loving supernal. This soul, to float in the electrical region, must have the electric power; to float in the magnetic, must have the magnetic power: to float in the ethereal, must have the ethereal power. Here are three states or conditions. In either of the three there may be rarifactions, and thus there is a capacity to ascend to a higher condition. Instead of wings, then, there is an inherent power in a very fine soul to float to a finer state. Thus there is opened for the consideration of man a world of thought in respect to his inner being. Hence, the correctness of the general statement, the low seek the low, the high gravitate to the high. What is true of the soul when it leaves its mortal body is measurably true while it inhabits that body. Give it full, free scope, it will seek the sphere of its kindred ; and thus there are grades of society-thus the low, lower, lowest; the high, higher, highest; and those persons gravitating to each other must in the nature of things construct institutions in correspondence with their states. The lowest could not live and breathe happily in the sphere of the lower; neither could the lower with the low. As man is in his mortal body, so is he on his departure from that body. More, if the soul, while dwelling in the mortal body becomes greatly rarified, then it makes to itself a body corresponding to its improved condition. It cleanses the body -feeds it with greater care, gives it drink corresponding to its ethereal state; conveys the body to fine locations; associates it with finer persons, and thus the external corresponds to the internal. So, again, when the soul departs from the mortal body, it constructs for its habitation a body suited to its condition, and thus the external body corresponds to the inner being, and persons are known by the body which they have. Here again is opened a world of thought, showing the importance of a divine state in this rudimental sphere as a preparation for the soul's departure to a new and improved condition.

obtained a familiarity with that labor can easily do it. This one statement will answer as a basis to aid the mind to see that there are labors, and that there are natural attractions. Could the three worlds discoursed of in this paper be opened, and could they be seen, it would be discovered that the employments in the electrical sphere correspond to that state; the employments in the magnetic sphere correspond to that state ; the employments in the ethereal sphere correspond to that state; and each state has its gradations of labor, from the lowest to the highest in that state. Then there is an ascension to the lowest in the next state, then to the highest in that state, then reaching the lowest of the third state, and ascending to the highest of that state ; and when the highest there is reached, there is a fourth state, which will be discoursed of when the soul is sufficiently rarified and the body has become sufficiently fine to hold, generate and transmit the thoughts.

One describes a condition unto which he passed, but the writer seems to have been confused-did not know whether he was in the body or not; declares that he was caught up into the third heavens ; asserts that he heard things not lawful to utter. It would have been better to have written that he heard things which he could not retain and express. Labor is a prerequisite to growth. Where there is idleness, there is rust, corruption, decay or decomposition. The soul asks for action. Without employment, there is unrest. In then the electric sphere there are coarse employments, in the magnetic finer, and in the ethereal yet finer. Placidity departs from her mortal body. Fidelity departs from hers. If the souls of these persons are similarly rarified, then Fidelity can approach the soul of Placidity, aid in attracting that soul from its mortal body when decomposition has commenced, as it were, bathe that soul in ether, and guide it to its true realm. These two become sisters -float together. The thoughts which Placidity has float to Fidelity, and the thoughts the latter has float to the former. How beautiful are some poetic strains, looked at in the light of these teachings :

"There will I bathe my weary soul In seas of heavenly rest; And not a wave of trouble roll Across my peaceful breast."

Poetry illustrates the fact-and now when these Elysian fields are pictured to the mind, the wearied earth-soul says to the dear ones, "Oh come, come, and take me to thy divine home." Although the petition may not be directly granted in all its fulness, yet the etherealized soul can occasionally visit these beautiful realms, return to the mortal body to complete its rudimental life. Besides, these, when conditions are favorable, can visit dear ones, give them strength, protect them from harm, guide them in right directions. Thus there is interchange, thus commerce, thus there is a living in two worlds by this interchange; and as the thoughts are holy, the aspirations lofty, the heart pure, the body perfect, so can these conditions be enjoyed.

Events occur. There is, as it were, a concatenation of events. That which is, has been. As it were, there are no new events, no new facts. Facts are simply discovered, which are ; events are simply recognized which are. The fact or the event has but just reached a condition and has come to a person; but that same fact, that same event, with certain modifications, which will be hereafter named, has occurred in a higher sphere, and to persons in that sphere. In the rudimental state it is a rudimental fact or event; in the electric sphere it is then an electric fact or event; in the magnetic sphere it is a magnetic fact or event; in the ethereal sphere it is an ethereal fact or event. As that fact or event theses downward, it takes to itself a grosser condition of matter, so that when it reaches the rudimental state, persons can take cognizance of that event, or discover it. The rudimental sphere must have machines, and all the paraphernalia of labor corresponding to its gross condition. The electrical has them, the magnetic and the ethereal also have them. Would to God there was power to convey through a rudimental mind a faint idea of an ethereal car. The mind can only proceed step by step. The ox and the dog may be harnessed ; 'tis a slow or fragile team. The fleet roadster bounds rapidly over the plains; the steam car leaves behind the fleetest Arabian steed. The electric car is to outstrip the steam car; the magnetic car to leave the electric behind; the ethereal to as much supercede the magnetic as twelve is more than seven. Here the mind lingers, because of an inability to catch and hold the thought of the car ethereal. An old prophet saw in the heavens chariots. His being had become so etherealized that he recognized their forms. The cloud does not accurately help the mind to comprehend an etherial motion, and yet a better symbol cannot be easily presented. The Apostle of Nature taken up to a highly etherealized location obtained information that a spiritual congress had been organized, composed of delegates from different nations. These delegations seemed to approach him in clouds. They floated in the azure fields. His mind could not bear all the light of the etherologic realm. Hence, these voyagers were enveloped in clouds, and in them seemed to float ; having quite a perfect knowledge of ethereal currents, they could guide themselves in particular directions as the pilot steps on board a ship, takes the helm, guides it, and floats at will to a distant sea; or as the æronaut steps into his car and navigates the air. As then a ship and a balloon have been constructed in the rudimental sphere, so the electric ship and balloon may be constructed, the magnetic ship and balloon, the ethereal ship and balloon. The horse, ox, car and steamer, and the electric and magnetic machines are to give place in the far, far distant future to the ethereal. Then man may ride on the wings of the winds ; may float in the vast realms above the electric and magnetic. Then he may leave the lightning behind him, outrun the magnetic forces. Then the beanty of the ethereal car, its capacity ; then could the mind contemplate it-a host of finely etherealized persons enter this car; their conversations corresponding to their high condition, their food ethereal in its character, nutritive in its properties, elevating in its influences. An expedition is projected, parties selected; the car moves, the royagers pass with more than lightning speed from one etheresi location to another, gather knowledge, distribute wisdom ; return richly freighted with its accumulated goods. There is no weariness, no exhaustion; an entire command of the elements of which light is composed enables these voyagers to light a terch at will, and thus they travel in a blaze of ineffable glory. When the Hebrews were wandering, there was a divine power which manufactured the cloud by day and pillar of fire by night. Were there a decire, the queen of night could be visited, its inhabitants soon, their employments known, its soil inspected, the sources them whence it derives its light discorared. Its action upon the radianental sphere secu and comprehended; or mounting the ethereal car there could be a visit to a fixed star, the elements com-

other stars observed, its action upon worlds within its orbit. So, as the whaler throws his harpoon into the whale, and that monster of the deep descends with unexampled rapidity, or attracts the little boat upon the glassy surface of the sea, might these ethereal voyagers hitch on to a comet and be carried with more than ethereal rapidity. 'Twere difficult to pass the mind to thoughts beyond these, and hence it must be taken back to the rudimental sphere.

(To be Continued.)

For the Religio Philosophical Journal.

The Cause in Delaware.

DEAR JOURNAL: Brother Warren Chase visited us and delivered two lectures on Sunday, the 4th of February, to large and intelligent audiences, and was listened to with great attention.

Dr. Fitzgibbon has been lecturing and giving illustrations at Abington, Pa., and also at Kennett Square, Pa., with great success. At the latter place the Rev. George Quigley, a Methodist minister, delivered a lecture (on the evening before the doctor commenced) on the "Evils of the Times" which, according to him, included Spiritualism, and having repeated the same at Brandywine village here, was replied to in a most able and interesting lecture on Sunday, the 11th, by Dr. F.

I never saw the hall so crowded before, (many having to go away for want of room.) and the subject was not only well and ably handled, but the satisfaction expressed at it was general. The doctor will lecture again in continuation of the subject on Sunday next, and will be followed by Dr. Coonley, whom we shall be greatly pleased to have amongst us again.

I learn that arrangements have been made to keep up our interesting lectures for the remainder of the season. The interest in the cause here is spreading with a rapidity that is perfectly surprising. and which can hardly be realized, except by such as myself, who have seen such things before.

To increase the interest and excitement, Dr. Fitzgibbon resumed his lectures on Human Electricity and the Physical Manifestations of the Spiritual Philosophy, illustrating them through the powerful mediumship of Miss Vanwie, and under test conditions, never I believe attempted by any medium before. LUX.

Letter from Davenport, Iowa.

DEAR JOURNAL: I send you a few thoughts in connection with a suggestion which I hope and wish you could profitably and successfully carry out; also a bird's eye view of matters and things in this part of the vineyard which may interest some of your readers, and particularly lecturers intending to travel West this season.

Carlyle, in one of his essays, makes the quaint remark, "it is astonishing how long a rotten post will stand, provided you don't shake it." The tremendous shaking which the "rotten posts" that upheld or uphold the fences around the divine institutions of slavery, theology, and social caste has received within a few years, and is still receiving, is certainly most cheering to the heart of every one who recognizes the universality of the principle of the Fatherhood of God and the brotherhood of man. Now, although the posts which upheld slavery were no more inherently rotten than those which still uphold other so-called divine institutions, yet owing to the concentration of the force and the power of the law, they have been suddenly leveled to the ground, and although Tailors and carpenters may attempt to repair, reconstruct, set up, repaint, and relabel them, yet if the people and their representatives are true to themselves and posterity, they must be consigned to oblivion with other barbarisms of the past. It is also very amusing, if not ridiculous, to see the methods by, and the materials with which, old Orthodoxy is trying to keep its rotten posts in a perpendicular position. All over the country, and in the large cities particularly, the old machinery is getting scoured up, and set in motion in order to manufacture new props and braces to keep the fence from blowing over; but if some that I have seen lately be a fair sample of the manufactured article in general, they are certainly (to say the least) very weak sticks. So what with the Beechers, the Frothinghams, Forney's Press, etc., within the fence, and the army of Liberals and Spiritualists without, the structure is certainly getting a pretty good shaking. Nevertheless, as before remarked, not because of the soundness of the "posts," but for want of the power and concentration of the blow, and this continuous bracing with green and generally very hard sticks, is sure to be, instead of the quick work of the assault, the slower work of the siege. This then, being the nature of the work, let w also concentrate our forces ; plant the posts of the Harmonial Philosophy deep in the sub-soil of Humanity (said posts being composed of the immutable principles of Father-God, therefore impervious to the rot and impossible to overthrow) on which we will build, not fences to prevent egress or ingress. but as a foundation on which to raise our Children's Lyceums, our Associations for progressive thoughts, and the freest expression of them, thus becoming citadels in which shall be deposited truths from all the ages, facts from every nation, and the experience of every race, as well as the living inspiration of the present, as the ammunition with which we must "fight out on this line " the great battle of the ages until the last " rotten post " of bigotry and enperstition which stands in the way of burnan prost gress, is leveled to the dust. Now, as I know of no more powerful engine are leveling rotten posts than the RELIGIO PHILOSO-PHICAL JOURNAL, or no company that has better facilities for manufacturing amountion, I would as the Scotch minister said in his prayer " not presume to dictate, but simply offer a suggestion." You may remember a NW years ago, Charles Partridge offered through the Suithan Tringraph to republish the great work of Godfrey Higgins, the "valuable (but bardly known) "Anacalypsis," if he. could get subscribers enough at a certain price, which I now forget. Now, why cannot your Associstion take this in hand ? I have no doubt that Mr. Partridge would assist with data where a copy could be had. Ascertain what would be the exrence and advertise for subscribers, giving sample extracts, showing the value of the knowledge to be gained. I believe it would pay, and know it would be a perfect Parent gue on the ramparts of liberal ism. There is no other such collection, anywhere, of historical facts and figures, showing the unity plat races, languages and religious ideas, selected from all sources and every nation of antiquity as this oue. Gathered at inmense labor and expense, by one of the most learned men of any age (and a Churchman, too,) it would put in the hands of the general reader more information of the origin of innumerable doctrines and ceremonies in theology than could be gained otherwise in a lifetime, or even centuries. It shows, as Mrs. Child beautifully expresses it, "how the flowers of the past have scattered seeds in our gardens, and how scintillations · . R to S . Of DS M to S BUT O CHIL . I . CH

Visiting our Circle.

Q. Is it any more of an effort for you to speak by controlling a medium than it was for you to speak when in the form?

A. Yes, because it requires a portion of my will power and magnetic strength to retain control over the physical form of the medium, and then it requires another portion of my will to impress upon the mind of the medium so that his organism shall utter my thought.

Q. Is your control anything more than an intensification of your will power? 11. : Hil.

A. No.

Q. When you get full control of a medium, are the medium's organs of locomotion obedient to your will?

A. Yes, while that control lasts.

Q. Is your mind so intensified upon the material plane of existence while controlling a medium that yon lose cognizance of spiritual things?

A. No, not entirely.

Q. Can you take cognizance of things on the spiritual plane as well while controlling a medium as when you are not so engaged ?

A. No, I cannot.

Q. What is the reason?

A. Because my mind cannot be in two places, or spheres of activity, at the same time.

Q. May it be compared to the intensification of the mind of an individual while working out a mathematical problem, or when the mind is completely absorbed upon any particular subject?

A. Yes, to a certain extent; it varies with the capacity of different minds. Some individuals can intently pursue a subject while other matters may require some attention; others require to be quiet and abstracted, in order to pursue any particular idea.

Q. Do you see the spirits controlling our medium for the newspaper?

A. No, I never yet came en rapport with those personages who control your circles.

Q. Are all spirits that are near you in the spirit world visible to your senses, as people here are visible to us?

A. Yes, when they come within my sphere or en rapport with myself.

Q. Do they have the appearance of individualsthat is, do they appear like individuals upon the earth plane?

A. Yes, they appear as real to our vision as individuals on earth appear to yours.

Q. Where do you procure your apparel?

A. From the elements around us.

Q. Does each individual manufacture his own wearing apparel ?

A. Yes, sir, to a certain extent. Q. What am I to understand by "to a certain

extent ? " A. We do not need such wearing apparel as yours. Q. Will you please explain?

A. I cannot at this time for two reasons. One is that were I to enter upon that subject the medium's own mind would soon become so interested that it would be impossible for me to hold and control him, he not being entirely unconscious. He is now in what is called a superior state. He is partially unconscious of the subject under discussion. Were I to undertake the discussion of such a theme it would arouse him. The appearance of clothing is in almost all cases caused by a psychometrical influonce upon the medium. Spirits knowing the garb that has been worn can manifest that garb to the medium, while in reality we never wear it. We do this in order that your minds shall have the comprehension of something that is already familiar to you-in order to grasp and realize such an idea as immortals not clothed with a physical body. The conditions of your life are such that you must have s form, or an idea of a form, in order to fix our presence upon your minds. You cannot realize the fact as an abstract idea, therefore we must present it to you by a symbol or metaphor, so that your minds can grasp it as a form. That is the reason that so many cannot comprehend God as a spirit-

"-----We wrote to Mr. Bagster, calling his attention to the fact that General Sedgwick died long after the Colonel was killed. The following letter in reply will explain itself :

S. S. JONES-Dear Brother : Your letter of inquiry of 20th ult., respecting Lieutenant Colonel Massett's first experiences in spirit life, is received. Your question presupposes a discrepancy in dates. Were the question you have submitted offered me for correction by a less profound student of the New Philosophy, I should incline to think that the objection was hastily made; but as no such supposition can lie at your door, brother, I will reply to it in the light of the best truth I have. Lieutenant Colonel Massett passed on in June, 1862, pierced by a sharpshooter's bullet right through that region of the brain where phrenologists place memory. He was unconscious (as all are, more or less, who pass on from brain wounds,) until some time after Major General John Sedgwick passed on from Spottsylvania, in May, 1864. The Major General did not lose his consciousness, his end was not sudden, as was the Colonel's, but gradual, from a slanting chest wound, inflicted by a sharpshooter while in the front, not in battle. The difficulty you have fallen into is, I think, from not duly weighing the facts that have been presented to us of the duration of unconsciousness in spirit life, as affected by earth experiences. Colonel Kellogg, of the 2d Connecticut heavy artillery, Brigadler General J. F. Barton, (rebel) Bull Run, and Brigadier General James L. Wadsworth, of the Wilderness, are all three, with hundreds of others who died of head wounds, unconscious yet. Fraternally yours,

C. B. BAGSTER.

Philadelphia, Pa., Feb. 2, 1866.

For the Beligio-Philosophical Journal.

Letter from W. H. Fehlcisen.

DEAR EDITORS: In No. 19 of this paper, I found an article headed "A Philosophical view of the doctrine of the divinity of Jesus Christ," which hits the old theology in the right place.

The writer says after he closes his argument "such is Christian ratiocination." I want to ask the question, Does Bro. K. Graves not know that there is amongst millions of Christians of the Old and New World a ratiocination, that is entirely different from the old rotten system? Can a learned Spiritualist of this time ignore the leader of Spiritualism, the purest and most learned Spiritualist we know of, the best medium we ever had-Swedenborg? His sublime consequent system never could be touched the least in a truly scientific way with success, neither by logical, philosophical nor mathematical demonstrations. As for the physiological arguments against the doctrine of divinity, we have to wait for them.

Swedenborg never confined the infinite God in a finite body; he never taught two divine individualities or personalities; he never assumes the Father to be absolutely God and then assumes the Son to be absolutely God also; he never writes of two omnipresent Beings. None of his works involve a direct tilt against some of the plainest principles of science, but always a strong blow at old theology. If it would be pleasing to the readers of this paper, I could answer questions about Swedenborg's doctrine, which agrees with sound reason and science, and is not the least sectarian, as some of the so called Swedenborgian societies are. But I wish an abler one than I am would do this, as the most of Swedenborg's works in my possession are in the original Latin, and I had to learn all my English after I came, an old man, from Germany to this country. Therefore excuse my poor style. W. H. FEHLEISEN. Prattsburg, Ind.

NUMBER FOUR.

The internal is known by the employments nnto which a person naturally gravitates. The hewers of wood, the diggers of ditches, the drawers of water, the feeders of sheep and cattle gravitate to that form of labor as naturally as "fire ascending seeks the sun." So there are grades of labor, each grade in its place reaching from the lowest to the highest. This is true of man when his soul dwells in his mortal body; and as the soul is rarified, there is a secking for employments of a character suited to the soul's improved condition. In a progressive state there will be exhibited a natural desire for higher and diviner employment. In the agricultural department there are persons who delight to work among the roots; this is their home. With this form of labor they become familiar. Others delight to cultivate the grains ; others ascend to the shrubberics, cultivate the fruits; others enter the floral regions. All these labors, where persons act freely and naturally, indicate the state of the soul. Passing from its mortal body, the soul gravitates to its location, and now it must have employment. Without labor its powers cannot be developed. There are, then, two methods by which persons may be known, viz: by the body which the soul constructs for itself, and by the employment which it seeks.

Uninformed persons describe the soul as being in one of two conditions. First-Singing praises to Jehovah. Second-Uttering horrid imprecations. Thus the two are supposed to pass their days and nights. If this were so, it would indeed be a most sad picture. Opportunity for improvement would not be accorded to the high or the low. But these are fancy thoughts-could only have been uttered by persons who had little knowledge of the electric, magnetic or ethereal conditions. Departing from its mortal body, the soul having all its inherent properties, life, activity, attraction, expansion, enlightenment, it works in harmony with its degree of unfolding. If the soul is cultivated mainly in the domestic relation, then it seeks domestic life. Leaving the mortal sphere, the same law obtains, and the domestic person seeks the care of children ; is fond of nursing the weak, or providing for the household. That is its home. The soul having possing it seen, its protherly or sisterly relation to from their lamps have lighted the wax tapers on our altars, and the chandellers in our churches."

That "the mills of the gods grind slow but sure" is a proverb, the first part of which is partleularly applicable to this place; and this I think not so much from want of grist as that our mill here has been somewhat of a windmill, going well when there was an extra breeze, in the shape of a first rate lecturer, (of which we have had some of the very best,) but when the breeze died away, (by the lecturer's departure,) the mill would stop, the interest die out, until the next time one came. But we have lately changed the machinery, getting up the steam of steady, concentrated effort-formed a Society, subscribed so much a month, according to will or ability, hired a hall by the year, and meet every Sanday, whether we have speakers or not, intending to form a Lyceum as soon as circumstances will permit-thus making the second part of the proverb sure, also.

We have had Mrs. Wilhelm with us five or six weeks-of whose ability as a speaker you are well aware; clear, logical and convincing, she did here and is doing wherever she goes, a noble work. She is emphatically the right woman in the right place, and has found her mission ; may she never either be dead, or "as good as dead " to the cause she so well defends.

Charles A. Havden is engaged to speak for us two Sundays in March, and from all accounts we will have a rich treat.

Thus, though slowly but surely, the work goes bravely on. Let us not be impatient, or downhearted; but setting our posts and strengthening our stakes, let us resolve and re-resolve, to work

> " For the cause that needs assistance, For the wrong that needs resistance, For the future in the distance, And the good that we can do."

Davenport, Iowa, Feb. 4, 1866.

For the Religio-Philosophical Journal.

J. T.

Sturgis Lyceum—Anti-Tobacco Army.

DEAR JOURNAL: On the 28th ult, the Sturgis Lyceum rallied in a body to the anti-tobacco standard. Seventy men, women and children, deliberately and understandingly pledged themselves to abstain from the use of tobacco in all its forms, totally and forever. It was Bro. Wadsworth's last day (for the present) with us, and he had prepared the antitobacco pledge-beautifully framed and trimmed, with scroll for signatures appended-as a present to the Lyceum. With a few remarks he explained its uses and purpose, expressing the desire that the Lyceum might become an example of uprightness in the community by always setting itself against wrong. As tobacco was a great evil both to the present and future generation, and, too, an increasing evil, he wished the members of the Lyceum, old and young, to pledge themselves against it. It was a wholesome sight. The Lyceum by voice accepted the proffered gift, and returned to Bro. W. by vote, a hearty thank you; after which they marched in groups and signed the pledge. Invitation was then given for any one to come forward and join the army. Ten volunteered. The scene is worthy a description such as I am not able to give. Six men who had used tobacco for many years, twenty, thirty, forty, that day said they would never use it again. When those veteran chewers put their names to the pledge, the emotion of the members and visitors found expression in hearty cheers that made the Free Church ring! From the character of these men and the temper of the Lyceum generally, there is no doubt that this is an "onward" movement that will not stop. Who will join us? New York, Sturgis-what Lyceum comes next carrying the anti-tobacco banner? Wherever our philosophy finds a hearing-wherever the Lyceum banner is unfurled, there let us declare uncompromising war against rum, tobacco, profanity and vulgarity, till the souls who would be sweet and pure may not be forced to breathe polluted air. All is well with us here. Our work goes bravely Fraternally, on. LE TAILLEUR.

Morrell gave one hundred dollars to start the work." Mr. Morrell loaned the Society that amount, and holds the notes of two good men for the payment of the same ; while the lukeoarm friend referred to oare fifty dollars, and is now as he ever has been, ready to contribute freely for the support of the cause. I would to God we had more of the same kind of lukewarmness among the Spiritual friends of Cleveland, and we should not now be in debt, besides being obliged to climb two flights of stairs to worship. We hope to soon find more friends of the same stamp, and thus be enabled not only to pay our old debt, but to build a house of our own large enough to hold our meetings in, as well as the Lyceum.

The hall we are now using is not sufficiently large to give an exhibition in, and we are hoping to give one some time during the month of March. The Lyceum is progressing finely; we have had over fifty scholars every Sunday the last month, notwithstanding the extreme cold weather.

We do not wish it to be inferred that we would censure Mr. Morrell, as he has freely contributed for the support of the Spiritual cause, at different times, and has ever been ready to give his influence and ald for the benefit of the Society.

> Yours, with respect. CHARLES THOMSON, Asst. Conductor.

36 Bank St., Cleveland, Ohio, February 27, 1806.

Still Another.

We published last week an instance of carelessness on the part of a friend sending us money; we give below further proof that many mistakes which occur are due mainly to oversight on the part of correspondents. We are glad our brother has received his papers all correct.

MR. JONRS-Dear Brother : I received yours of this date at noon. I hasten to answer it. You cite a parallel case in your letter to my own. Three or four days ago I got my letter of 31st January containing the \$3.00 from Washington, where it had been sent because I had not stamped it. So you see it was all my own fault, but it is all right at last. I got the papers, and my letter made a quick tripso we have to pay for all our mistakes as we go. We are very peculiarly situated in this little town of Kenosha, as pleasant and healthy a place as can

be found, but occupied by a set of sharpers, mostly of the old theology stamp. Only Dr. McKinly, myself and two or three others acknowledge ourselves Spiritualists, but there are one hundred or more that believe more or less in our glorious philosophy.

There is a Unitarian preacher here who has been here six or eight months, and all who did not attend some church went to hear him. I call it a Unitarian priest and a Spiritual congregation; he is liberal, however, and I hope will see the whole truth, which is silently working on the minds of all. I will do all I can for your paper, but as I am seventy-three years old and quite infirm, it puts it out of my power to do much. I hope my pilgrimage will soon be ended. I have lived happily for the last ten years, and my wife and I have investigated this glorious religion together, and we are now waiting patiently for that glorious advent, to be born into the inner life.

Religio-Philosophical Journal CHICAGO, MABOH 17, 1866.

OFFICE, 84, 85 & 88 DEABBORN ST., 34 FLOOR, RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PURLISHERS AND PROPRIETORS. GEO. H. JONES, Secretary. 8. 8. JONES, President. By For terms of subscription are Prospectus on eighth page "The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper-to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each \$3.00 subscription, and TWENTY CENTS of each \$1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y. In changing the direction, the old as well as the new address should be given. In renewing subscriptions the date of expiration should

be given. On subscribing for the Journal, state the number of the paper at which you wish to commence.

To Our Subscribers.

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

As an inducement for a renewed effort in our behalf, we make the following offer : Every old subscriber who will send us the name of a new subscriber, full paid, \$3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Change, Progress, Improvement.

Will it be disputed, that everything that is, or exists, has its adequate and appropriate cause? Will not every cause produce its proportional and corresponding effect? Are not these fundamental axioms whose truths cannot well be disputed or controverted? As far as our knowledge and experience enable us to judge, are not those truths illustrated, corroborated and established throughout all nature's works? The day of miracles, by the light of science is over, and so should all belief in them be. They are outside all nature's works, and any such want or principle is wholly unknown. Instead. we have to deal with facts, realities and principles, and by them we must be governed. is it not the natural tendency of everything in nature's domain, to advancement, improvement, perfection? If so, is not human progress an admitted fact? "Death, as it regards the physical body, is a cessation of "one kind "of action." "The work of change never stops. Death is only a progressive step." The principle or fact in question is, whether in all the various changes and productions of material nature, there is an origin or beginning; or whether in any case the beginning and maturity of any production takes place at the same moment of time? Certainly in modern times the prevalent opinion has been, that everything in existence had a beginning or cause of its existence, and if it were anything that ever arrived at maturity, it got there by degrees, by steps and stages, in more or less time, faster or slower, according to its nature and condition. In scientific improvement, and in most worldly affairs, this is generally acknowledged as a true principle. If, as is confidently asserted, all matter has life and motion, then all matter is bound to some sort of progress, tending, according to its nature, to some result, in constantly changing its condition. Such result is evidently progress ; but is it improvement? Does it better its condition? If not observably for itself, while under our view, is it not so for something else? Is it not evidently so? Is not all change of matter, progress and improvement, in some respect, for some purpose of final or temporary result? If whatever is, is right, must it not necessarily be for the better, for the best even, all things considered, absolute improvement? Would it not be an impeachment of the Divine wisdom and economy were it otherwise? Progress being the universal law in relation to everything of a material nature, has anything within the boundaries of matter, been stamped with maturity at its first existence? Must it not grow to its relative perfection gradually, by different stages and degrees, from germs, or original beginnings? If this be so, how does this comport with Moses' story of ripe fruit, the power of speech, a knowledge of language, and a power of reasoning which in an advanced state of society could not be excelled, and all just at the conclusion of the six days of creation, in their infancy, before their eyes were opened? Such circumstances and conditions require long time. Moses did not regard time, condition or truth. He had the table already spread for Adam and Eve, at their birth, and before they had any reasonable time to become hungry, or the fruit to grow, (with all the various fruits of the very extensive garden of Eden.) But Moses instantly prohibited their eating the fruit of the Tree of Knowledge of good and evil, the only fruit that could do them any good. That fruit was highly medicinal, as it almost instantly cured their blindness. This opened to their view everything around them, disclosed their condition, their wants and the necessity of providing for them. The eating of this fruit is precisely what the Creator would most have desired. If there is any one lesson, injunction or command, more strongly inculcated by the Almighty than another, it is His will that humanity should eat abundantly, of the fruit of the Tree of Knowledge of good and evil. If Moses were a witness on the stand, we might ask him how long it was, or how many days it was from the creation of Adam to his eating the "forbidden fruit?" From his answer, we might guess how long it would require to make a garden, plant a nursery, set out an orchard, and have the trees blossoming and bearing ripe fruit, in that climate?

Thoughts and Efforts.

The power of thought, of originating thoughts, and the faculty of expressing and conveying to others those thoughts, by the power of speech, in intelligible words, and receiving in return a correct and pertinent response in reply, demonstrating the connection, object and purpose of those thoughts and words, by apt and corresponding actions, all to satisfy some human want, is a sublime demonstration of Almighty wisdom and power.

When it is further considered that this wonderful process of communication is so prepared and adapted as to comprehend in such provision, a power of relief which may be used for almost all human wants, their gratification and enjoyments, we are lost in wonder and gratitude for this mysterious preparation for our enjoyment and happiness. by thus affording the means of satisfying whatever desire may be realized. Another wonder is, that we were so created as to need such preparations. We can readily see the foundation thus made, of human duty and obligation to help each other.

Of the progress and improvement that may yet be made in the use of these powers and faculties, much remains to be learned. What is required for the full and more perfect enjoyment of these powers and faculties that often seem to lie dormant and unseen? Exercise and cultivation. Nothing but exercise and cultivation.

A financier, boasting to his friend who was a farmer, says, "Thank fortune, I have now an investment in a bank, which insures me a competence during my life." His friend replied, "I, too, have a bank of the Almighty's earth, which is more productive and permanent than all your temporary money banks."

How vastly superior to these two banks, is this bank of mental and spiritual communication of thoughts, words and deeds, in constant use and profit, in which every human being is a joint stockholder and director, with the power to increase his original share to an almost unlimited extent, receiving, daily, his increasing dividends, and at his will adding more and more to his original stock. What greater incentive to right action do we need? Do not thoughts and efforts include all kinds of human action, and put in motion the mental and spiritual activity of the universe?

Our First Volume.

Our first volume will contain twenty-six numbers -one-half year. Those who subscribed for six months, commencing with No. 1, will have a complete volume.

We earnestly solicit all old subscribers to renew their subscriptions immediately. We are doing a good work for our glorious cause, we trust; but, friends, it is the little three dollar subscriptions that make up the thousands that it costs every month to publish the RELIGIO-PHILOSOPHICAL JOURNAL. Our glorious faith is worthy of all the sacrifices required. The great truths of Spiritualism are rapidly gaining friends. The philosophy of spiritual intercourse is being daily better and better understood and valued. The well filled pages of our neatly executed paper afford substantial food for the mind each week. We know from the reports that daily reach us that the heaven-born, whitewinged messenger, bringing glad tidings to thousands from loved and admired spirits, both upon the material and spiritual planes of life, is looked for and welcomed every week as an evangel of truth, elevating to the soul, and cheering to the mourner and to the oppressed of every phase and type found in social life. Again we appeal to you who have not already renewed your subscriptions, to do so. Aye, further, we again ask each of our old subscribers to make a special effort amongst your acquaintances in behalf of the JOURNAL. New subscribers for one whole year, one-half year, or even one-third of a year, pave the way for a continuous subscription. When once introduced, our JOURNAL makes its own friends. Only two subscribers have discontinued our paper. We believe they were strictly evangelical Christians, each of whom had loving children that had embraced our beautiful philosophy, and in the goodness of their hearts paid for our paper, with orders for it to be sent to their parents. Alas! it was a waif in a strange land. It sought to be appreciated as an angel of love and truth, but was cast out and rejected as a demon of darkness-aye, worse, it was reviled and evilly spoken of. It returned, bearing upon its beautiful white pinions the marks of violence, the bitter upbraidings of a benighted, bigoted, poor blind soul. They know not what they do. They crucify the truth, believing it to be a devil. Who does not pity them? We do.

really original and laughable. He was quite an adept in Scriptural quotations.

Presently another individual-a little girl called the little Swiss-"materialized" and played some very beautiful airs upon the accordion, which she picked up and carried swiftly around the circle. She also talked in a whisper; and when she had finished playing, she deposited the accordeon in Mrs. Davis' lap, whispering, "Please hold h." Another spirit, called Major Bostwick, "material. ized" and played upon two sticks after the manner of "Brudder Boues," a lady present furnishing plano music. After this was over, the two sticks suddenir chucked Mr. Driller under the chin, slapped him on each side of his face, and on top of his head, and were then thrust crosswise into his mouth, and a voice said " Hold them there.'

We cannot enter into the full details for want of space, but the fact seemed clearly established that several strange presences, tangible to the touch and able to talk, were really there in the room, walking about, laying their hands upon many, talking in a perfectly audible manner, while Mr. Church was securely fastened by the feet to the floor, and seated in such a manner as to render his moving impossible without detection. When the lights were lit he was found as he had been placed at first. During the scance a light about the size of the bright end of a eigar was waved up and down for some time, high over the heads of all. We cannot account for the things which took place there by any method of reasoning of which we are master, and verily conclude that there are "more things in heaven and earth than are dreamed of in our philosophy."

The St. Louis Democrat of same date, after giving a similar report to the foregoing, says : "We mut say that they are beyond our comprehension, and we do not undertake to say that spiritual agency was not employed. We would suggest that a committee of scientific men wait upon Mr. Church and obtain his permission to make a test of the nature of the manifestations. If they are performed by electricity, magnetism or some other natural law, the world should know it. If "spirits" are really at the bottom of it, the fact should be generally known. It is too late to ery out "humbug," because there are too many believers in it, and it is of too much importance to mankind to be turned into a jest. Let us have the testimony of intelligent men of undoubted veracity, before we make up our minds to either accept or condemn the theories of the Spiritualists."

Both the St. Louis Republican and Courant give full reports in substance as above, with appeals to the public to investigate rather than ridicule and condemn, without a hearing.

The day has gone by for poor old theology longer control public opinion by its most poten. powers, ridicule and falsehood.

General Grant at Grace Church-His Taste for Sacred Music - Popular Churches-How They are Conducted.

The following we take from the Sunday Time, Chicago, March 4, from its special New York correspondent. It is spicy, and shows up oid theology in its latest and most fashionable and attractive garb. The General expresses his taste for the fife and drum in preference to the church organ; and probably held the whole display in utter contempt, knowing that the farce of attention to him was for the pupose of gaining applause for their church. That he could not before the breaking out of the rebellion have ever gained admission inside the walls of the church, he is well aware.

Sturgis, Mich., Feb., 1866.

For the Religio-Philosophical Journal.

Children's Progressive Lyceum in Milwaukee.

DEAR JOURNAL: Milwaukee has wheeled into line and sends greeting to St. Louis, Cleveland, New York, and all other Lyceum blessed communities.

On Sunday, Feb. 11, 1866, at 2 P. M., the Spiritnalists and other progressive reformers met at Bowman Hall for the purpose of organizing a Children's Progressive Lyceum. At the appointed time all of the equipments were in their place, and the hall was well filled with earnest men, women and children. In an hour the Lyceum was organized completely, composed of sixty members, including officers. After organizing the Lyceum was opened for further exercises, by singing

- "Our Lyceum, 'tis of thee,
- Sweet Band of Liberty;
- Of thee we sing," etc.

This was followed by a march, free gymnastics, a Grand Banner March, with another song closing the first day's exercises with complete success. I cannot fairly describe the emotions of those present on the occasion. There had been much doubt expressed as to the success of our effort to organize 2 Lyceum, and some very positive assurances that it "couldn't be done" folks wouldn't turn out, "couldn't find children," etc. You can guess what the reaction was, with seventy-five spectators, and sixty members, all knowing that the Lyceum was organized, and that the children had (very strangely) appeared to do their part, enthusiasm amounting to joy filled every heart and overflowed in kindly congratulations with the exclamation, "This is truly a blessing."

The progressive children of Milwaukee, some of whom have watched this movement in their behalf | etc. for months and years, are now by interest and love enrolled in the graud army moving on the strongholds of error. What other result can follow than that the parents will become more interested and the general interest in practical reforms be much increased? I pray for the organization and success of Lyceuns everywhere as soon as possible; for iI believe that they are of more importance in securing the success of our great movement, than any other, one thing. Fraternally,

Yours, truly, S. MCAFEE. Kenosha, Wis., Feb. 28, 1866.

Letter from Dr. Fairfield.

DEAR JOURNAL: I am fairly out into the wide opening field again, lecturing. I spoke before a large audience here in Beloit, twice on Sunday, February 25th. The cause is receiving additional strength, and the few believers are more hopeful. They are making an effort to sustain regular meetings, and we hope they may succeed. My next engagement is at Darien, where there is a general waking up to the demands and claims of Spiritualism. I am also engaged to speak the Sundays of March in Rockford, Ill. My present address is Berlin, Wis., box 323.

Yours for Truth, H. P. FAIRFIELD. Beloit, Wis., Feb. 26, 1866.

Note from F. L. Wadsworth.

DEAR JOURNAL: Allow me to say to the several Societies and friends in Michigan, Wisconsin and Iowa, who have solicited my services as lecturer, that I am now under engagements to return to Sturgis, Mich., where I shall remain sometime-do not know how long. I am under conviction that I shall go East in the spring, to remain during the summer, though I have made no arrangements as yet to do so.

Of this, my intuitions are very certain: That I can make no further engagements to lecture in the West for some months. If Societies in the East desire my services, they can address me at Sturgis, Mich. Fraternally,

F. L. WADSWORTH. Milwaukee, Wis., Feb. 19, 1866.

A Good Medium Wanted.

1 1/ -

S. S. JONES, ESQ., Dear Sir: I am going to Europe on the 14th of April next, and in order to propagate the truths of Spiritualism, wish to be accompanied by one of the very best and most reliable Test Mediums. To such a person I could probably offer a most desirable engagement. Whom would you recommend?

I shall, at the same time, be most happy to forward the interests of our RELIGIO-PHILOSOPHICAL JOURNAL, and, if possible, take initiatory steps for the publication of a German paper in America, a plan which I have very much at heart. In case you know of no first class Test Medium willing to go with me, would you be kind enough to give through the JOURNAL publicity to the above? Should references, as to honesty of purpose, be required, I think my friend Andrew Jackson Davis would give all desirable information concerning my character,

Church, the Medium, in St. Louis. We clip the following from the St. Louis Daily

Press of the 28th ult. :

WONDERFUL SPIRITUAL MANIFESTATIONS .-Agreeably to an invitation from Mr. Church, the materializing medium, we attended one of his remarkable seances last night, given at Outley's Gallery of Art, for the especial benefit of the press of the city. At about eight o'clock the circle was formed, the Press, Democrat, Evening News and Price Current being represented. Messrs. John Johnson and Driller of the Press, and Ferguson and Davis of the Democrat, were appointed a committee to secure Mr. Church. This being done to the apparent satisfaction of all present, a long linen twine was passed through the button-holes of all the gentlemen in the circle to make sure none should leave it. hands were joined, and the lights extinguished. Previous to putting out the lights, Mr. Driller placed the accordeon, bells, etc., some twenty feet or more from where Mr. Church sat tied in his chair, and was careful to place them upon the farther side of a stove, farthest from Mr. Church, standing near the center of the room. Very soon, violent slappings were heard near Mr. Church, and some hoarse whispers issued from the lips of some party whom the circle were informed was an Indian by the name of Nimwaukee. Mr. Church's hands were untied, it was claimed, by this spirit, and the rope was fung across the room into John Johnson's cap. Nimwaukee stated to Mr. Church that there were per-sons in the circle that believed they could the Mr. Church better. After some parieying, Mr. Johnson was requested to come forward and the Mr. Church again. He did so, and the light which had been re-lit was again extinguished. Ninawankee soon manifested his presence again by violently slapping the medium upon the breast and head, then re-marked that he would again untie Mr. Church, as

GRANT AT PRATERS!

On Sunday General Grant attended the fashionable Grace Church, where he had the honor of saying his prayers in company with the most important and well-dressed lot of "miserable sinners" that can anywhere be found. It is supposed that this congregation have a separate heaven of their own, and that they will not mingle with the more vulgar Christians in the blessed hereafter. And, indeed, the Almighty can have but a poor profi-ciency in politeness, if the is not complimented by the truly artistic and elaborate way in which he is worshiped. The prayers are so softly intoned, and accompanied with such appropriate gestures, that one can fancy the grand effect they must have at the high court of heaven. The pealms, too, are chanted in the purest alto, tenor and sourano, accompanied by the most ravishing of operatic volurtaries, at a full cost of \$25,000 a year. The other end of the church costs about the same sum but does not give half the satisfaction. Last Sunday Grant commanded more attention than the parson, and looked as if he would like to give the military command "eyes front." The text, as nearly as I remember, was something like this : "Put on thy fine garments, O, Jerusalem, behold the spiender of my temples, and the back-hair of my daughters The Reverend Lofty Lowly delivered such a stirring discourse therefrom that, by the help of the great hero's presence, nobody fell asleep, except one poor old dotard whose memory is failing. On coming out, the General was invited to stay behind and listen to a little private concert of Morgan's choices allegro music, but, strange to say, he replied " is did not know one tune from another, and wonit rather hear a drum than any organ that ever vis made." Brown, the famous arch-sexton, losist shocked at this answer, and was heard to say, as the form of the General disappeared, "What : splendid sexton he would have made !"

HOW TO DRAW PEOPLE TO CHURCH.

I observe that Chicago, Philadelphia, and one or two other cities, which have barely attained the majority, are greatly concerned about the most effectual way of driving people todivine worship a the Sabbath. Here in New York we have hit upor a plan which seems to work well. Churches are eminently a popular institution with us. The manner in which they are made to draw is to let the worship be done as far as possible by proxy. The prayers and supplications are let out on con-tract at so much a year. The pews are sold at auction, and it is a matter of pride who can have the softest cushions. It is a debated question, I understand, whether the pews shall face the palpit or face the music. This difficulty is gotten over in some places by having a series of little lawn-clad cherubs in little recesses on either side of the paipit. It is of the first consideration that as many young women as convenient should be present, for, however exemplary in other respects, the aged maiden Christians do not attract the men. To this end a bachelor or widower as pastor is a powerful magnet, or, better still, a minister whose wife is a world(y wise woman who gives tine dancing parties. A fine beard and fine moustache in the pulpit is found to add force and persuasiveness to the ministerial function. The church should have sufficient light to reveal the sparkle of the diamond, but not so much as to distinguish the cosmetics on the checks of the more advanced ladies. Finally, the pastor should never dare to rebuke private sins, unless he intends to make a professional call to disavow any personal allusions. By this means, and above all by advertising in the Sunday papers, can the churches be made both fashionable and profitable.

HEATHENISH PRACTICES IN THIS CITY. The devil, it is said, will always care for his own, and it is probably too true that he will always have the majority on his side. I am grieved to notice that a species of Pagan worship has sprung up in New York, of late years, which, while it combines some of the most popular features of the Orthodox churches, has others, which every good Christian is bound to condemn. I do not refer to the Spiritualists, who give inspired lectures on Sunday nights and social hops on Wednesday nights; nor to the Unitarians, who quote from the profane poets at the Cooper Institute. I chanced to pay a visit to one of these heathen temples known as the Atlantic Garden, situated on the Bowery, a place crowded with the devotees of this new heresy, last Sunday, and was astonished at the spectacle. There is the same attempt to combine the oil of godliness with the water of worldliness as in the Fifth avenue temples, but with far less success. In fact, the proportion of the latter is too large to seduce even a neophyte. The method is the same, and the success is infinitely greater. The services commence on Sundays at about 9 o'clock and continue until midnight. The worship is performed, (for that is the word,) as in the other churches, by proxy and (grand improvement!) by machinery. A grand

F. L. WADSWORTH.

For the Religio-Philosophical Journal,

A Correction,

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DEAR EDITORS : Allow me through your columns to correct the statement made by A. J. Davis in his letter of Jan. 29th, 1866, from Cleveland, in regard to the funds that were raised to start the Children's Lyceum. The error was in stating "that Mr. Geo, contained \$20,000 in U. S. bonds.

Waiting your favors, I remain

Yours for all truth, I. LOEWENDAHL. Willamsbridge, Westchester Co., N. Y., March 2d, 1866.

Two thousand of the Post Offices in the rebel States have thus far been re-opened. In about three hundred of these, ladies have been appointed Postmistresses, no man being found who can take the oath that he has not borne arms against the Government.

The ancient Greeks used a mixture of salt, nitro and alum when melting their gold, by which substance the silver was also purified. It is not improbable that lead was also added, to promote the dux of the metals.

"My brethren," said Swift, in a sermon, "there are three sorts of pride : of birth, of riches, of talents. I shall not now speak of the latter, none of you being liable to that abominable vice."

What else but progress produces the changes, events and improvements that take place in the universe ? "The greatest secret of Progress is, that it has a keen eye that never sleeps, and a vigilant spirit that never dies."-Acton, p. 110.

Third National Convention.

We call the attention of our readers to the call for the Third National Convention of Spiritualists, to be held in Providence, Rhode Island. Now is the time for the friends to organize local societies. all over the country and select delegates to represont them in National Convention. Do not delay, but organize on the broadest and most liberal plan.

his wrists were swelling from the strictures of the cords. The intricate knots were undone in a trive, and almost instantly, the persons sitting opposite were beaten on the head with the rope.

After striking one or two, the rope was suddenly tossed into Mr. Johnson's cap again, and was found to be all knotted up in a most wonderful and intricate manner.

Lights were again produced and Mr. Church examined and found securely fastened to the floor as belive. The lights were again put out and the manifostations commenced in carnest.

Nimwaukee passed about the circle freely, talking and putting his hands upon the heads of several. He seems to lead a very jolly life and is remarkably well pested in white man's literature. He was full of jokes, pups and wittleisms, even venturing to parody Pope as follows:

" Lo the poor Indian, wandering all forlorn, Hears God in wights and sees him in a horn!"

Some one asked what kind of a hown. He answered very readily, the "horn of plenty."

We regret we have not the space to produce all of his sayings on the occasion, many of which were MARCH 17, 1866.

RELIGIO-PHILOSOPHICAL JOURNAL.

To our Agents.

organ, or orchestrion, lately used by the Grand Duke of Baden for his religious services, has been put up at a cost of \$18,000, and, at intervals of ten minutes, it is wound up, and forthwith commences the most devotional and sanctifying music, principally gems from the sacred compositions of Mozart. Handel, Beethoven and Liszt. The congregation is seated around hundreds of small tables, men, women and children. An interval of ten minutes is then allowed for the meditation stimulated by the sacred music. The experiences and counsels of the congregation are then given one to the other. A curious custom of administering a kind of Pagan sacrament throughout the entire day ! The typical blood, which is distributed by a hundred ushers in bure arms, is a brownish liquor of bitter taste and with a resinous flavor, dispensed in large tumblers with glass handles. The typical bread is a twisted roll fried in hog's lard and sprinkled with salt, the latter typical of the sea. A rank incense ascenda continually before the altar, which has a pungent odor of the cabbage leaf.

A Loving Embrace.

The Obristian Times and Witness, (Baptist,) and the Chicago Sunday Times, (Copperhead.) it seems, from the following which we clip from the Sunday Times of March 4th, have entered into a sort of holy alliance, mutually bound to protect and enforce a due observance of the Sabbath. Drs. Junkin, Tiffany, Hatfield, and the reverend clergy of Chi caro are contributors and defenders of the faith.

For particulars attend the strictly evangelical churches of this city, and read the Chicago Sunday Times.

The "rationalistic and transcendental" newspaper referred to, is none other than the Chicago Daily Tribune. Who would have thought it ? It must be so, as a plous Baptist journal says so, and the Sunday Times backs the assertion. It must be so.

Bnough of this. Read the following :

THE QUESTION OF THE OBSERVANCE OF THE SAR-BATH. - The Christian Times and Witness, of this city, is joining The Sunday Times and our respected clergymen in an effort to secure the proper observance Sunday. In a late editorial it is especially severe apon a newspaper published in this city, and which has lately been exerting all its puny strength to convince its readers that there is no sanctity in the Sabbath. It says:

"The tendency so rife, now-a-days, to set the foggy hallucinations of a transcendentalist or the pretentions assumptions of a rationalist above all revealed doctrine and law will meet such a check, one of these times, as will convince the world that "the Lord ' is still 'king.'" This is precisely so. It is exactly what The Sun-

day Times has been arguing both by precept and example, only perhaps we have failed to set the fact forth in the same cogent, lucid style so happily employed by our Christian namesake and our estcemed co-worker, along with brothers Hatfield, Junkin and Tiffany, in the labor of securing the proper observance of the Sabbath and the moral and rollgious elevation of the Chicago public.

Our able cotemporary further says, by way of warning, with reference to the "pretentions and foggy assumptions and hallucinations" of a certain rationalistic transcendentalist" newspaper of this. city that has worked with might and main to prove that there is no Sabbath, that

"It is a fact that will bear an occasional freshen-

We beg leave to call the attention of our agents again to the fact that we cannot afford to pay commissions on renewals of subscriptions. We desire

to do all we can to help those who help us, but the commissions we pay leave no margin above actual

We willingly pay agents commissions for first subscriptions, but cannot possibly afford to do so on renewals. The merits of our paper must be a guarantee for that.

Book Notices. BRANCHES OF PALM. By Mrs. J. S. Adams. For sale at this office. Price, English cloth, bevelled, \$1.25; extra gilt sides and edge, \$1.75.

This book is agem. Full of pure and holy teachings, each sentence is a gleam of poetry-a thought of comfort to the sad or weary. Such books as this appeal strongly to the better part of man, and make him feel how like a little child he is when brought near to the All Father-how necessary, how gladdening, are the ministrations of those "gone before." The sentiments expressed in this volume are elevating in their tone, refining and spiritualizing in their tendency. It is just the book to put into the hands of every man and woman. It is a book for all classes, for all persons. It is a choice gift book.

PROULIAR. A Novel. By Epes Sargent. For sale at this office. Price, \$1.75; postage, 20 cents. There is a peculiarity in "Peculiar" more prevalent and noticeable than in any work we have read bearing the name of fiction. This appears in the greater number and variety of its incidents of person, character, acts, condition and consequences, Interspersed with cotemporary facts and events, than in like space can be found in any other work of a similar character. Its leading object is to expose and denounce the iniquity and brutality of slavery, as the cause of the rebellion and civil war. A high moral principle is impressed and sustained throughout the whole. Its fascinating descriptions and delineations of character will insure its general reading, and its influence on the public mind in its present state on the subject of slavery, will be very beneficial in a national point of view.

"OUR YOUNG FOLKS."-We are charmed with this magazine for the young. It is a perfect "feast of good things," and ranks highest of any publication of like character in our land. The little ones are talked to in a winning way, which arouses their reasoning faculties as well as their hearts' best feelings, instilling correct principles, and emulation of generous deeds. It numbers amongst its contributors names woven round with laurels. It is not an easy matter to amuse children, but the writers for this charming bljou have succeeded not only in enchaining the attention of the little blossoms of home and bringing the glad sparkle to their eyes by its

House Entered.

On Friday evening, the 2d inst., some forty persons, mostly ladies, entered en masse the dwelling of Bangs Brothers, No. 82 Monroe street. The family, finding themselves largely in the minority, gave the invaders peaceable possession. The parlors were entered, the gas turned on, and the interlopers disposed themselves with a home-like freedom. In fact, the strange gathering assamed the character and dignity of a coterie. Instead of pillaging they deposited several packages upon a table; among them was a mysterious looking box. There was, however, something a little ominous in the fact of one of the ladies of the party so standing and arranging her skirts as to conceal the articles. That something was intended by this uninvited party there was no doubt. Mr. and Mrs. Bangs waited in silence for the revelation of the mystery. Presently Mr. Charles A. Hayden, a guest of the Bangs, entered the crowded rooms, in company with Mr. N. F. White. All eyes were immediately turned upon young Hayden. Before he had time to demand an explanation or to hide himself from those who evidently had some designs upon his person or his purse, a member of the improvised band, whose name was secentained to be Moses Leavitt, called for quiet. The command was obeyed. All within was as still and solemn as were the stars without. Mr. Hayden, meantime, had fortified himself in the corner behind the piano. Mr. Leavitt called for Mrs. H. F. M. Brown, A lady in black came forward, and, in behalf of the company, thanked Mr. Hayden for his ministrations in Chicago ; for his defence of unpopular truths; for storming the citadel of error and demolishing the gods of human invention, and for aiding in inaugurating a Progressive Lyceum. As a testimony of their appreciation of Mr. Hayden's services, Mrs. Brown, in behalf of the ladies there assembled. presented to him a splendid photograph album and a few bank bills ; in behalfof one of the gentlemen. a valuable vest.

Mr. Hayden was quite apprepared for a reply, but the few words he did utter came fresh from a glad and thankful beart.

One of the ladies, remembering, perhaps, the impropriety of housebreaking, proposed an adjournment to Crosby's Music Hall, where a kindred company were keeping toes-time to the sound of the viol.

The Assassination and the Suicide.

An immense congregation welcomed the Hutchinsons and Miss Anna E. Dickinson in the Opera House on Monday evening, the 5th inst.

The Hutchinson family sang "The Triple Hued Banner," the "Union Wagon," and "Curiosity." Miss Dickinson's lecture, "The Assassination and the Suicide," was delivered in her clear, forcible, unique manner. We may differ somewhat from Miss Dickinson-we may deplore her bitterness, her seeming lack of sweet charity for those whose political principles are not hers; but we admire the woman vastly. We like her fearless rebuke of what to her is wrong; we honor her for her earnestness, her energy; above all we bless her for her brave, womanly words in behalf of woman. In her lecture on Monday evening she made fitting reparation for the wrongs she had done, in a lecture in this city, our good "Father Abraham." We trust that in the years to come she will find good Andrew Johnson worthy of eulogy.

To Correspondents.

MRS. WILMRIM .- Thanks for the "Shadow;" your notes will soon see the light.

JOHN MCQ .-- (ilad if good angels have you in charge. Hope you will never again be tempted to forsake the angel Truth.

DR. D. A. EDDY .- Thanks for the card of invitation to your "social party," but the public, whose servant we are, gives us but little time for party going. If good wishes avail ought you will have a grand Auccess,

Sociables.

The Spiritualists of Chicago have had two genuinely good dancing parties. These social gatherings are needed to bring together the old and young for friendly greeting.

Word Puzzle.

Who will answer May Turner's puzzle? We will send a fine carte de visite of May to the first person who sends the answer.

Write the answer on a separate slip of paper, and direct it to Editors RELIGIO-PHILOSOPHICAL JOUR-NAL, Drawer 6325, Chicago, Ill.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO,-Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall-entrance on State street.

Hours of meeting at 101/ A. M., and 71/2 P. M.

SPRINGFIELD, ILL .- Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lycoum meets every Sunday afternoon at 2 o'clock.

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 dressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

PHILADELPHIA, PA .- Priends of Progress hold meetings in their new hall, (formerly a church), Phoenix street, every Bunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

BOSTON-MELODEON-The Lyceum Society of Spiritualists will hold meetings on Sundays at 2% and 7% o'clock. Ad-mission free. Speakers engaged - Fred. L. H. Willis, M. D., of New York, during February : Mrs. Laura De Force Gordon, during March; Mrs. Anna M. Middlebrook, April 1 and 8; J. G. Fish, April 22 and 29.

PROGRESSIVE MEETINGS IN NEW YORK .- The Society of Progressive Spiritaalists hold meetings every Sanday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway. Mr. J. G. Fish is the speaker for March.

The Children's Progressive Lyceum, a new and very at-tractive Sunday School, meets at the same Hall every Sunday

tractive summy school, model is afternoon at 2% o'clock. Speakers wishing to make engagements to lecture in Eb-bitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH .- Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at $10\frac{1}{2}$, 3 and $7\frac{1}{2}$ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

PHILADRLPHIA, PA .- Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 101/2 A. M. and 71% P. M. Children's Progressive Lyceun

D. S. Fracker, inspirational speaker. Address Berea, O. Rev. James Francis will answer calls to lecture, after the epring opens. Address, Mankato, Minn.

Mrs. M. L. French, Inspirational medium, will answer calls to lecture or attend circles. Free circles Wednesday eve-nings. Address, Washington Village, South Boston.

J. G. Fish will speak in Ebbitt Hall, N. Y., during March; in Boston the last two Sundays in April; in Lowell, Mass. during May and June. Address as above.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgiblen, the well known Central American traveler and lecturer on the "Lost Races, Ruins and Antiquities" of that country, will answer calls to lecture through Peonsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritnal Philosophy, and will illustrate his lectures through the mediumship of Miss Ella Vanwie and others. Address, for the present at Wilmington, Delaware.

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

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, lafirange, Mc.

Brs. Dr. D. A. Gallion will answer calls to lecture, under sjdrit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

Mrs. Laura De Force Gordon, Houlton, Me., care of C. E. Gilman, Esq.

N. S. Greenleaf. Address Lowell, Mass.

Isaac P. Greenleaf. Address Lowell, Mass.

L. P. Grigge, Magnetic Physician, will answer calls to lesture and heal the sick. Address, Evansville, Wis. D. H. Hamilton will answer calls to lecture on Reconstruc-

then and the True Mode of Communitary Life. Address, Hammonton, N. J.

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

Dr. Jos. J. Hatlinger, Trance Speaker, will answer calls to lecture on Sundays, or to organized circles during week day evenings, in any part of this country. Will also organize Lyce-mas, and speak, either entranced or in his normal condition. Can be addressed at 26 Court street, New Haven, Conn.

Charles A. Hayden will speak in Chicago, during January and February. Will also make engagements to speak week evenings in the vicinity. Address him care of the kauson-PHILOBOPHICAL JOURNAL.

Mrs. Lovina Heath, trance speaker, Lockport, N. T.

W. H. Hoisington, the blind preacher, will answer calls to lecture on Ancient Egypt, Political Economy, or Astronomy. Address Lockport, Ill., until April 1st.

Mrs. S. A. Horton, Rutland, Vt.

M. H. Houghton will answer calls to lecture in any of the Eastern or Middle States the remaining fall and coming winter months; will also answer calls to speak week evenings and attend funerals. Friends wishing his services are requested to apply immediately. Address West Paris, Me., care Col. M. H aghton.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker, has again entered the lecturing field. For the present her address will be Boston, care of Banner of Light office.

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

Mrs. Susie A. Hutchinson will speak in Willimantic, Conn., during March. Address as above, or East Braintree, Vt.

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

W. F. Jamieson, inspirational speaker, Decatur, Mich. Miss Susie M. Johnson will speak in Chelses, February 18 and 25, and March 4 and 11.

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

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

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass., will answer calls to lecture.

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

J. S. Loveiand will answer calls to lecture, and will pay cial attention to the establishment of Children's Ly Address, Banner of Light office, Boston.

ing up that gospel freedom is not moral license, nor the millennium, when it comes, to be a state of things in which all men will do, each what seems right in his own eyes. When Israel fell into this way, long ago, it was at a time when, as we are told, 'there was no king in the land.' There is a 'king in the land ' now ; a king whose laws are not mere suggestions of convenience, but positive commands; who does not lay his prerogative where men may run over it and trample upon it at their pleasure. This same thought is not inapplicable to matters of opinion in the same way as to matters of conduct.

That is it exactly. We give this view of the matter our entire concurrence. The same thing has frequently occurred to us, but if we did not mention it, it was because we modestly waited to allow our more purely religious cotemporary to take the initiative. But now that it has been said, it receives the cordial adherence of The Sunday Times.

We fail to see how the transcendental and rationalistic newspaper can hereafter have the impudence to attempt to urge through foggy assumptions the infidel hallucination that there is no Sabbath. If it does, it must be given over to hardness of heart. If it shall continue its demoralizing Sunday issue, and its pretentious assumptions that there is no Sabbath, we shall have to conclude that "Ephraim is joined to his idols ; let him alone."

As a fact having a bearing on this matter, we would state that last Sunday night the able young pastor of a West side Baptist church preached a very sound discourse on eternal punishment. He proved not only that a great many people are going to the bad place, and that a great many more ought to go there, but also that after having once gotten there, they never get out. After they have been there millions of billions of ages, their term of punishment will have only just barely commenced. We commend the early perusal of this sermon to the conductors of that paper which is laboring to prove that there is no Sabbath. A perusal of this young man's sermon will not only convince them that there is a Sabbath, but a hell that is a permanent institution.

Let the good work continue. Let Brothers Junkin, Tiffany and Hatfield keep up their labors with the newspaper that quotes honest old John Calvin to prove that there is no Sabbath. Let the Christian Times and Witness "hand over" to the irreligious editor another one about his pretentious hallucinations and his foggy rationalistic transcendentalism. Let that severe young divine on the West side add a couple of billions of years more to the duration of future punishment, and send the MS. to the office of that newspaper which teaches that there is no Sunday.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail. either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

Personal.

N. FRANK WHITE .- This apostle of Spiritualism is speaking in Crosby's Music Hall to large and appreciative audiences. Mr. White is a clear thinker, a sound reasoner, a good elocutionist, and a gentleman who honors his profession. We, of Chicago, are fortunate in having secured his services for this month.

He will speak in Belvidere, Ill., five consecutive venings, commencing Monday evening, March 12.

MR. A. JAMES is in the oil regions of New York and Pennsylvania, rusticating, and perhaps locating oil wells.

B. J. BUTTS, of Hopedale, Mass., has prepared a series of lectures on the General Progress of Science ad Civilization, bearing upon the great questions of Freedom and Slavery, Peace and War, Religion and Humanity, in this country and in Europe. The world has need of these lectures. Let Mr. Butts be called into the Master's vineyard.

monthly visitations, but older and wiser heads find pleasure in its pages.

This children's periodical is neatly and tastily printed, with fine illustrations, clear type and good paper; and a bound volume of it is quite an accession to the books of home.

It is \$2.00 per year, or 20 cents single copy. For sale by John R. Walsh & Co., Chicago, Ill., at which place all the new publications, magazines, stationery, etc., can always be found.

We have received a prospectus, in the German language, announcing the translation of the works of A. J. Davis in the German Fatherland. This great labor of love and enlightenment has been partially accomplished by Prof. Dr. Christian Gottfried Nees, of Esenbeck, who departed for the Better Life in 1858, and is now completed by his co-laborer, Gregor Constantin Wittig. Thus, the volumes of the "Great Harmonia," the instructive "Magic Staff," all of the sublime inspirations given through the mind of A. J. Davis, in the past and present, are presented to the world of German thinkers.

THE THEOLOGIES: By Gerrit Smith. For sale by Rev. C. A. Hammond, Peterboro, N. Y.; price, 20 cents, single copies, or \$2.00 per dozen-no charge for postage.

Mr. Smith has, in this work, reviewed, to some extent, the theologies and the sacred books of other nations; but his principal work is with our holy books and "sound institutions." His denunciations of the dogmas and lies that we in our blindness and ignorance have regarded as sacred, are brave and honest blows dealt by a strong and steady hand. Mr. Smith has well earned in this pamphlet the gratitude of every soul in chains ; but we mistake if curses don't fall where blessings should be rendered.

In speaking of the Bible, Mr. Smith says truly :

"A few words in the Bible have sufficed to sink woman from her natural equality with man into his inferior and servant. She is beginning to complain of the extensive denial of her civil and the entire denial of her political rights. But in vain her com-plaint, so long as the theologies are an admitted authority. The first thing for woman to do toward regaining her freedom, is to free herself from the power of the theologies. This is the fountain head of her oppressions. She will never succeed in throwing off her multiplied wrongs so long as she consents to let this great authoritative wrong, which lies back of them, and produces them, continue to exist. So long as it exists, she can gain but little by summoning to her help the pleas of reason and nature; for even reason and nature are powerless in the presence of a hostile and admitted authority."

The mythical devil, total depravity, the incarnate God-in-man, and, in fact, about all the sacred fables have, in the hands of this master mind, been shorn of their sham sanctity, and presented to the world in all their original hideousness.

Gerrit Smith is, notwithstanding, a religionist-a genuine Orthodox theologian. But his gospel is not found in the Koran or the Bible; his creed was not written by blood-stained hands; his God is not revengeful, not given to mistakes and repentances; his holy books are the writings of St. Nature. They are bound in granite, lettered in gold, signed and sealed by the author of "All Things." He says :

"Nature alone is the standpoint and standard in human reasonings. All admit it is in all things but religion. They should admit it is in that also. Nothing is more natural than love, which is so emphatically the chief exercise of religion that Paul resolves religion into the loving of one's neighbor as himself. But this is only loving naturally. For what can be more natural than to love, even as we love ourself, him who has rights and interests like to and equal o our own? To be religious, then, is simply to be natural. That a man, perplexed with problems in mathematics and mechanics, should invoke supernatural knowledge, would not be the strangest of things. But as well might we look above the nature of water to learn that its law is to run down hill, as to look above human nature to learn that religion or love is its law. The germs of religion, and the faculties for maturing and unfolding them, so far from being foreign to our nature, are born with us, and are, as much as our muscles, a part of our nature. The water may get dammed up and turned backward. So a man may pervert his nature, and stiffe his love and the other affections of religion, and sink himself in selfishness. But if he will return to his nature, these affections will again be in exercise. He will again love; and, if he becomeentirely natural, he will love his neighbor even as himself.'

Time determines the worth of worthliness of men in high places.

Brick Making.

The high price of bricks and scarcity of skilful labor will compel our manufacturers to adopt the most approved machinery. We call attention to the advertisement found in our columns upon that subject.

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OUR BOOK TRADE.-Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

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CHURCH'S SEANCES .- Mr. W. T. Church, physical and test medium, having located permanently in this city, may be consulted at his residence, No. 362 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. 10-tf

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 \$2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC' PHYSICIAN.

Sunday afternoon in same place at 21/2 o'clock.

VINBLAND, N. J .- Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 101/2. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

WILMINGTON, DEL .- The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

ST. Louis, Mo .- The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures overy Sunday at 101/2 A. M. and 71/2 P. M. Seats free. Speakers engaged :- Miss Lizzie Doten during February.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 21/2 o'clock.

CINCINNATI, O .- The Spiritualists of Cincinnati have organ ized themselves under the laws of Chio as a " Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wahut streets, where they hold regular meetings on Sunday mornings and evenings, at 101/2 and 71/2 o'clock.

CLEVELAND, O .- Regular meetings every Sunday in Temperance Hall, on Superior street, at 101/2 A. M. and 71/2 P. M. Children's Progressive Lyceum holds its sessions every Sanday at 1 P. M.

SAN FRANCISCO, CAL-Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 71/2 P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agentsf or the RELIGIO-PHILOSOPHICAL JOURNAL.

Mrs. Caroline Abbott, developing medium, 3001/2 State street, Chicago, Ill.

Mr. and Mrs. J. Madison Allyn, Rockland, Me.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

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

George W. Atwood will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass. Rev. Adin Ballou, Hopedale, Mass.

S. M. Beck, inspirational and normal speaker, will receive calls to lecture on the Harmonial Philosophy. Please address him at Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month. and in Kingsbury, N. Y., the second and fourth, up to July. Will answer calls to lecture evenings during the week, and attend funerals. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture in different parts of the West upon Grecian and Roman Spiritualism, as compared with modern. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, of Springfield, Mass., will speak in Hav-erhill during March. Address accordingly.

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

Mrs. M. A. C. Brown, West Brattleboro', Vt. Mrs. H. F. M. Brown's post office address is drawer 6325 Chicago, Il

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

Mrs. Sarah A. Byrnes. Address S7 Spring street, East Cambridge, Mass.

Miss Lizzie Carley. Address, Ypsilanti, Mich.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

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.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Dr. L. K. Coonley will lecture in Vineland, N. J., the first, third and fourth Sundays of February. In Wilmington, Del., the first and second Sundays of March. Will head in these places as may be desired. Will take subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and act as acrut for the sale of spiritual and reform books. Address L. K. Cauler, Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

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

Mrs. Elizabeth Marquand, inspirational and trance speaker, 97 Walnut street, Newark, N. J., will answer calls to lecture. Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Leo Miller will speak in Richmond, Ind., through Feb-ruary; in Detroit, Mich., through March; in St. Louis, Mo., through April. Address as above, or 22 Market street, Chicago, 111.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture along the direct railroad route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

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A. L. E. Nash, will answer calls to lecture and attend funerals in Western New York. Address Rochester, N. Y.

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street, Newark, N. J.

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Box S4.

Dr. W. K. Ripley will speak in Chelses, March 18 and 25. Address box 95, Foxboro, Mass.

G. W. Rice, trance speaking medium, will answer calls to lacture. Address, Brodhead, Green county, Wis.

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Austin E. Simmons will speak in Woodstock, VL, on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

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Mrs. C. M. Stowe will answer calls to lecture in the

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Benjamin Todd, Normal Speaker, will lecture in Casties

town, Mass., during December; in Washington B. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care of

Mrs. M. S. Townsend will speak in Worcesser. Fab. IS and 25; in Troy, N. Y., during March: in Philadelphia, Pa., de-

Selah Van Sichle, Maple Rapids, Mich. With answer and

Lois Waisbrooker may be addressed at Magalen ithis R it

E.S. Wheeler, Inspirational Speaker, will approve calls to lecture. Address Ramor of Light effer.

N. Frank White will lecture in Chitage through March : Louisville Ky. through April; Buttle Creek, Mich. through May and June. Applymitions for week evenings will be ar-

Alvinda Willovina M. D., inspirational speaker, will resture in Quinty. Di. and Humabed. Mo., during February and March: in Kannas during the summer, and in lows in the full. Address, care of W. Sreurs, box 562, during, 10, until

25.4

swer calls to lecture and attend funerals in Western N. T.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Pacific States and Territories. Address San Jose, Cal.

We learn, with deep regret, that Hudson Tuttle has been thrown from his carriage, and seriously, but we trust not permanently, injured.

Responsibility. The editors of The Religio-Philosophical he southments expressed by correspondents. Beapression for ourselves, we would not deny the athe right to others.

We only ask correspondents to base their thoughts for principles that will be of benefit to the reader; to write clearly, pointedly, well.

Honor and praise, and blessings follow forever the soul that dares to think, write and speak as Hon, Gerrit Smith has written and spoken.

Miss Lowry will remain in Chicago a short time, at No. 30016 State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same. Will also give psychometrical diagnosis of discases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, \$1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and DN-11 from 1 to 5, P. M.

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Dr. James Cooper, Bellefontaine, Q.

Mrs. Augusta A. Currier. Address box SIS Lowell. Mars. Warren Chase lectures during March in Philadelphia The first two Sundays of April in Symmetry N. Y. Third Sunday in April in Byron, N. Y. The dith Sunday in April in Chardon, Ohio. First two Semiars of May in Cheminad (Main Will receive subscriptions for the Ranger-Passesserias JOURNAL.

Mrs. Laura Cuppy's address is San Francisco (ad. Ira H. Curtis speaks apon questions of provenance. At dress, Hartford, Coan.

Andrew Jackmen Havis can be addressed as much at the Canal street, New Lork.

Mrs. K. Dolaman tranes synator Quinty, Mass I'm R. O. Dunn, P. A Athiring Marking ML

Dr. H. P. Pair field will answer calls to because and beal the We the the blue room with and we can be availed and boat the shirk in the blue room Middle and Windows Shappe. Species in Neck Cont. 112. The Rev Negative in March. Will take sub-mergeneous Ry the Meaning Paralettic Advance. Advance Burlin, Will, N. (2 bur 1931)

Mrs. Pannin & Polices will great in Tanation during March,

Mrs. N. J. Willie same greater, Broken Mare In R. L. R. and Love R. Willis. Address, 152 West 27th Arel and South

Mrs. Mary J. Wilmones, Managenague, Atlantis Ca. N. J.

(hard K. V. Willows & address for March, will be No. 15 Water et. (Developanti, (this: Av Aperl, care of Merritt Murand olement Meany in, M. : for the summer months, Menetany (husto an With Forties within thirty miles of Genean adding to survey him he work evenings, please address as above water . port black

Mrs. Mary M. Wind will speak in Worcester during March. Will answer calls to becture in New England up to that time, Artefa as mythink

Mary Woodbull lectures on Spiritualism, Laws of Life and Month Address Margawan Mich.

Milah Wentworth Inspirational Speaker. Address, Leslie, Regimen Cu. Mich.

Max M. M. Wukwit is engaged to speak half the time i Deathy VI, Will receive calls to speak in Vermont, Ne Hampschire, or New York. Address as above, or Rochest

Moury C. Wright will answer calls to lecture. Address Fela Marsh, Boston.

Mrs. Frances T. Young tranco speaking medium, To. 12 Aron place, Boston, Mass.

RELIGIO-PHILOSOPHICAL JOURNAL.

COMMUNICATIONS FROM THE INNER LIFE.

6.

"He shall give His angels charge concerning thee." All communications under this head are given through

MRS. A. H. ROBINSON. A well-developed trance medium, and may be implicitly relied

" pon as coming from the source they purport to-the spirit world

INVOCATION.

Spirit of all light-Spirit of all truth-Spirit of all love, of all wisdom, we would ask that we may know more of Thy perfecting influences-of Thy permeating and pervading strength. We would know more of Thy divine wisdom, that we may expand in intellect, and be more like unto Thee, as we see Thee manifested in the different forms of nature, and realize that Thou art good. We hear Thy voice in the warbling songsters, as they send forth their notes of praise and thankfulness unto Thee; and like unto them we would offer thankfulness in heart and deed. We would be more like unto Thee for the happiness of our own souls is in realizing that we are part of Thee, in all Thy purity and goodness. We would feel Thy presence, that we may be enabled to offer praises and gratitude anto Thee for every shadow and change through which we may pass. And though brother should war with brother, and our hearts should be filled with sorrow, may we be enabled to realize Thy presence and Thy power, that shall enable truth to be triumphant, and error and superstition to be obliterated from our midst.

QUESTIONS AND ANSWERS.

Q. Have spirits the power of lifting material objects?

A. Let my friend take into consideration that it is not in the body that the strength lies altogether. It is the power and the will of such bodies and substances. It is only while the spirit remains in the physical form that it has the will or desire to move certain bodies. The mind and will concentrated in the brain make use of the body to accomplish the task or object. Admitting that they have that power while in the material form, you then take into consideration the fact that the spirit after leaving that form loses nothing, but on the other hand gains; then you will see that they have the power to lift and move ponderable bodies. A spirit loses nothing that, it has learned while on the material plane, but goes on progressing.

FEBRUARY 27.

ELIZABETH ADAMS.

I want to say that I do wish folks would live just up to what they are; in living so they would live in accordance with the will of the great Creator, God. I see so much that is false, so much that is of little worth, so much artificial covering of the human mind, that I fear it will take a great deal of time to remove it. I wish I could have seen as clearly while on earth as I do now. I know that I

speak the truth. I am not in hell, though. I am not in that awful condition that I had pictured to myself that I should be in unless I were quite happy. I find that there are different degrees of happiness and sorrow here. You can call those degrees heaven and hell, or whatever you choose. When I came here I had an idea that by taking possession of this organism I should be with my friends. I believed that I could talk to them face to face, and that then I should feel better : and that after talking to them they, too, would feel better. I wish I could make them feel more reconciled ; then I should feel happier. It is said in the Bible that "the way of the transgressor is hard." I believe that to be true. Now, my friends, I want you to furnish me with proper material for taiking and manifesting myself to you. I do not know what course you will have to pursue. Perhaps if you will make inquiries you can ascertain.

say to you that I am perfectly happy, I should not

I feel very much disappointed at not meeting you here. These few words I wanted to give directly to you. Since you are not here I shall remain but a few moments. Say to S. Dean that I wish that I had had time to arrange matters a little different : that I would be glad if I could now, but I cannot. Louisa, I see wherein I erred-wherein I worked against your interests, and wherein I might have done better. Oh, dear, we never know what would really be for the best until after the thing is done. [Addressing the company present.] Is it possible that my presence requires all of you to be silent? I feel as though I was in the house of the dead. [We are listening, and do not wish to interrupt you.] I know but very little of this way of doing business. I was sick long enough, and might have said much had you only had confidence to have told me when you knew that I was so near the time that I must leave you. But not the least hint did you give me of what you knew would so soon take place. It is all over now-death came and bore me far from you. To go back to my old body is impossible, and to act myself in this one, is as impossible. [The spirit here seemed to be losing control, and was encouraged by those present to finish his communication, but he left after adding the following :] Send what I have said to I. N. Coleman, of South Carolina.

FOR WATSON JEFFERSON, DETROIT, MICH. Thunder and lightning! if I was in a place where I did not like to stay, I would get out of it soon. What an awful fuss that man made up because his friends were not here. Why, if I was dead and damned, I would not make such a fuss about it. He was in an awful fix. [Turning to reporter.] Are you taking down my speech? [Yes.] Well, my folks will think that the devil is in me, instead of me in him, or that I have gone over to him sure. Now, to all of you that know me, hear what I am going to say, and have the satisfaction of knowing and believing that I am happy. Not a shade of sorrow passes over me. It need not have passed

of the new all the time, or that I did not see them when they got the particles together for my new clothes and body, and that I did not experience death or any change. Now I am going to come life-since I have passed through what you call death-that I have not met with a face but what looked happier than the faces that I used to see on earth. [Thinking.] I was thinking to whom I had better have you send this letter. Now I know that there are some of them that would just tear it up or stick it into the store, so that the others might never see it. And there are others that would lay it up and think about it. Well, I will say let it go to Watson Jefferson, of Detroit. Hold on, let me see-well, I do not care, send it to him. I was twenty-three years and five months old when I smashed up the old house. No, no, don't say that -- say when I passed through what you call death ; they would think the devil was in me if I put that on to the end. My name was Coleman, though they always called me Cooley. [Is your name the same as that of the spirit that preceded you?] Certainly, and is there anything strange about two persons having the same name? There is one other person that I would like to have see this letter. (Spirit turning the head of the medium, as if listening to some spirit invisible to us.] Don't hurry me up; the guide or controller of this business said I might stay long enough to tell all that I wanted to, and I will soon be through. [Spirit shakes the head of the medium, as if in answer to the spirits invisible to us-those on his side of life.] Well, I do wish I could stay longer. How is it? Do you intend to send every word that I have said? [Yes, we intend to represent you fairly.] Well, perhaps it is best, and then they cannot say that you was making believe that you had Cooley here.

MARCH 3.

JOHN AVERY, FORMERLY OF BROOKLYN, N. Y. Only a short time since I left you, but oh, how much I have gained in that time! You know how weak and prostrated I became by disease, until it seemed as though I should never gain strength again. I now feel that I have fully recovered. I was not strong immediately after death. It took many days for me to gather sufficient strength to go about. As time passed I grew better able to move around, and with that strength and vigor of body-for really I seem to have a body-came the earnest desire to tell you of my condition. Now, here I am talking to you, making use of this bodyan organism that is not my own-for the purpose of letting you know that I can talk.

I was told by a spirit who controls in part here, that if I would tell my friends what I wish to that I must take possession of this lady. I really know not how it is done, but it is through the kindness of the friends on this side where I now live that I am enabled to talk with you.

This world differs from yours, but it is impossible for me to go on and tell you wherein. It is not at all as I expected to find it. Every one seems to have something to do. I supposed I should find all at rest. Each one scenas to have a power within himself, leading him on to something higher and more intellectual. That I should communicate with you in this way cannot possibly seem stranger to you than it does to me. But it is in accordance with the power that governs all things, both on earth and in heaven. Oh, how long I suffered before my spirit would leave the body! I had no idea of the future, or I should not have been so unwilling to leave that diseased body as I was. [Spirit looking out of the window.] This, my friends, is a clear, sunshiny day, and as bright as this day is to you, just so bright is every day in the world where I now live. Really I think you ought to rejoice that I have gone to a place that is so much superior to the one that I occupied before my dissolution. [The spirit here bent the head of the medium, and seemed to be listening to some one invisible. We asked if any one was speaking to him.] Yes, this spirit standing near says that I must not forget to give my name and the name of the individual to whom I would have this letter sont. [Was it our familiar guide, Henry, who told you ?] No, his name is Butler. He is one of the guides of this institution. My name is John Avery, formerly of Brooklyn, New York. When I passed away I was a resident of this State. Perhaps I ought to tell you where to send this letter, but I can see ahead of this, and can tell into whose hands it will fall. I will not forget to say to Emily Sherman that I am happier than I had ever hoped to be. I have not forgotten those who were kind to me during my sickness. Tell Dr. Williams that I thank him. The spirits here tell me that this letter will go all safe in your paper. May you, my friend, be crowned with blessings for having had patience to write for me while speaking the above.

there was a Deity, and I do not believe that there is one now. You know that I am dead in one sense -dead as far as help comes to you. I am not dead, however. I am living, and had the happiness of down a little bit serious and quiet, and say that I finding things here much better than you have any find since I have been here-I mean on my lide of | idea of. When you come here I know that you won't believe in that which you now do. You now believe that I am where the sun cannot shine and the flowers cannot bloom and send forth their perfumes on the sir. You do not believe it possible for me to be there now, and yet say what I am now saying. What if you don't believe it? I know it. I always told you that I would give more for one pound that I knew was a pound than for one thousand supposed, pounds. I was rough-you knew it. and I knew it. You did not take the best way to smooth me down, either.

Things don't seem to me as they did when I was on earth. I supposed that if I took possession or influenced this body that I should see things just as I used to before I died. I do not. Everything scens to be in a mist or behind a veil. I am conscious, and know that I am on the material plane of life, as you call it. I am conscious of that fact, and I do not care to demonstrate it to you by anything more than what I have said. I know the looks of astonishment and wonder that you will put on, and your horror at the idea of my coming back. Oh, woman-[taking the hand of the reporter]-I wish I was right where I could say everything to them just as I desire to. Never mind.

If you, my friends, find things as well as I found them, you may count yourselves lacky. I will tell you wherein you will not find them so. You will expect to sit at the right hand of God, where you will be enabled to sing praises unto the Almighty Father. I always told you that I would not give a snap of my finger for such a heaven as that. When you get here you will see that the ideas that have been given you by the ministers are as far from the truth as you ever deemed mine to be. You will see that old John was not so far out of the way after all. Now, let me tell you who tried to convert me before I died, that if your ideas had been true I never should have found what I have, because, according to them, I did not live a life of purity. It was to quiet your minds and make you feel at ease about me that I assented to your opinions. It was not because I really thought that I was any better, or changed in any way. Not a whit-not at all.

I see how this letter will affect them one and all. Because they think that I am in hell or any other place similar to it, won't make it so ; if they think that I am in a place where I am happy it will not make it so either.

Please send this to my son, Seymour Blake, Durand, Ill. Tell this medium that I am her uncle by marriage-tell her to send this letter to her father Kingsley. He will say, now if that is you, uncle John, why don't you come home and tell all this? Well, it is because there is so much opposition that I cannot.

Мавси 17, 1866.

Harry tell by what means he lost his life? I will tell you. I was on my way home from William Smith's. I was walking, when I met a friend who asked me to ride with him. I did so. I took a seat with him on the load, and had gone but a few blocks when the front wheel on the near side ran off, or came off, and down came the wagon, pitching me out and striking my head upon a stone. At the same time that I fell, the horses started ahead, and the hind wheel went across my body, with the load still on the wagon. After that, for twelve hours and five days, I knew nothing that transpired. I wish you would be kind enough to send this to my wife, Mrs. Mary Judkins. My name is Harrison Judkins, of Baltimore, Md.

POLLY L. GOODRIDGE.

There is no sorrow where I am now. Why did you turn me from your fireside? Why did you point the finger of scorn at me as I passed your door? Why do you suffer yourselves to brand one another with infamy? Oh, ye Christians, ye professed followers of the meek and lowly Jesus, I will not pause to condemn you. Disappointment and sorrow can never reach me here. The frosts of winter no longer benumb my fingers. The place where I am may well be called heaven, or a haven of rest for the weary child of earth, and all who are driven by sorrow to seek rest in the grave. Let me encourage all such to wait patiently, for a bright and living world awaits you in the future. The grave is not your resting place. Here your spirits will be revivified by the true and beautiful principle of life.

When I died I cared not whether there was a future existence for me or not. Friends I had none and why should I care for myself when there was sone to care for me? I say this, that my friends may know that although my body found rest in the waters of the Mississippi, my spirit has reached a haven where none but the pure in spirit can come. I find around me true and noble men and women, and the tiny buds of promise that have been taken from earth to bloom and blossom here, and send orth their fragrance on the air of heaven.

Here, my friends, you will find the quiet and rest that so many sick souls upon earth long to find. Here will be opened to you the mysteries of the past, and the necessity for your and experience upon earth will be explained to you. Rest assured, that although dark and portentous clouds obscure you: earthly pathway, in proportion to those clouds will your way be illuminated on this side of the river of death.

I would send this to every heartsick soul of earth. cannot send it to my friends, for truly I had none. Passing from earth, imagine if you can my loy as i entered upon this life and found myself surrounded by kind and loving countenances, giving me freely of everything, and calling me sister. I have not words to describe my feelings of joy and thanktul ness in that hour. Many that know my history, and are weary of life, will be consoled by what I have said. My name is Polly L. Goodridge. I see con stantly those that are driven here by diseases of the body; I was driven because my spirit had no resting place. Good bye, dear sister ; may you nevel know corrow.

should have been a great deal happier and have been able to make those around me happier. I do not speak of any one thing in particular. I now see things as they really exist, and I perceive that nearly all are living in a false condition.

There seems to be a lack of understanding and appreciation of the purposes of life. They depend upon the thoughts of others to guide them. I would have men and women live true to themselves. I would have them understand their rights and privileges individually. There would not be so much sorrow and so much suffering if ministers, instead of preaching the salvation of the soul. would preach the salvation of the body and the spirit. I lived to be eighty-two and a half years old. I lived to be in what is called my second childhood. I see things clearly now. When I say be kind to one another, you will say that is grandmother's old story. That was my old story, but now I say be kind to yourselves, and when you are kind to yourselves you will be kind to others. There is another thing that I want you to understand-that is, that grandmother likes to talk just as well as she ever did; and it is to you who need advice, that I would talk. I want you to understand the elements and conditions by which you are surrounded. It will not only give you a greater amount of happiness while you remain on earth, but will make you happier when you come where I am. When you say that grandmother has gone to dwell with the angels, you are not aware that I hear what you say. The longer I remain with this medium the more I feel as I did before my death. I seem to gather the same infirmities that I had. I seem to lose the activity and strength which have come to me since my spirit life began. Be kind to one another, and as happy as you can be. I am often close by you, and can see you. My friends, I desire that you send what I have said to my son, Charles Longley, of Buffalo, N.Y. He is the son of my first husband. My name is Elizabeth Adams. I will bid you good morning.

JAMES BLISS, ONE OF THE MEDIUM'S SPIRIT GUARDIANS.

I will say but a few words, and those shall be words of comfort and consolation to you all. I know you; our annotator will recognize me. Twice before since you have reported the communications given through this medium, I have approached to offer a few thoughts and suggestions. I wish to say to you now have no fears in regard to the filling of that department of the paper devoted to communications from the spirit world. You will not at present accumulate matter for the paper, from the fact that the conditions are unsuitable for us; but you will receive sufficient from week to week and in due time. I want you to rest assured of this, and lay aside that feeling of discontent or fear, as it unfits you for our presence when we do come. Bear in mind that we on thisside of the river do all in our power for you. This is intended for brother Jones, the medium and yourself. [Alluding to the roporter.] I have previously assured you that all would be well. I now repeat that assurance. I remain one of the spirits that guard and guide the medium, and aid other spirits in approaching to manifest themselves to their friends, and I hope long to continue in that glorious mission. I will be with you from time to time, and give you such words of comfort as you need. Your friend and brother, James Bliss.

FEBRUARY 28.

over my brother who preceded me, if he had only been up and doing. He rather liked the idea of hugging tight that blessed individual called sorrow ; the tighter he hugs it the closer it clings to him, and the more thoroughly he is impressed with its goodness

My friends, I want you to put away the idea of death, because I never died; I was sick, and the disease worked upon me until it used up the outside covering which was over my spirit, just precisely the same as you or I by constant usage would have worn out a garment and then laid it aside. Now I have a new body, and am in a new condition or state, and know that there is no such thing as death. I used to think that I should die, but I did not. I only laid off those old clothes. How I became invested with the new ones I cannot tell. I did not see them made up. I did not see the particles brought together. If you think that I have laid aside all interest in you, and all possible chance of talking with you where you are, you are very much mistaken. You see that I no longer believe in the blessed religion that has covered you all up, brought you down, turned you around, and fixed you so nicely that you cannot see outside of it. The wonder is that you are not entirely swallowed up by the ministers and their nonsense. By thunder, when you get here you will begin to learn something. Ladies present will please excuse me, but it is the truth. It is just as true as the setting and rising sun.

Now to begin again. I should not talk as I do if I did not wish to get you out of the idea that I am dead, and because I am dead that there is no possible chance for me to communicate with you all. I could get along very well without talking to you, but I want you to throw that idea of death right square away. I want you to see that there is no such a thing, and all the ideas that you have about it you gathered from the ministers. They have put their heads together, so as to bring you in and cover you up so that you can see nothing except death, hell and the devil; and if you ever attain heaven it is by being scared to death. Now I do not want to scare you, but this is me-and I want to come to you, but if you will keep the doors bolted, how am I to come in? Why, I must go to work and tear the old coop down. Now I know you will say right square off that if I was in the right place that I would not talk so-would not make use of such language. I want you to just stop and think a minute. If it had not been for the churches and the ministers, and their false theories, I would not have to talk in the way that I have. It certainly can be no harm to say devil, when he represents the other half of God, according to your own ideas.

I feel nice, by thunder! I would just as soon be here as upon earth, even were I resting upon roses and posies, or anything that you think very precious. If my friends were right here I would talk to them just as I do now-only a little bit more so. [Your name, please.] You would not know me if I should tell you. [Well, it would be a joke if you could not tell after having said so much to friends.] You be patient, gentlemen, I have not come to that. I am taking pleasure in tearing down the stronghold of his Satanic majesty, because you know that he must be rather a big person, and it would be fine to get him into a corner. [By a gentleman present-"I think if you had a red hot pitchfork it would be a good thing."] I think anybody that can stand so much heat all the time as the devil does, would not mind a hot pitchfork. [Perhaps a cold one would do better.] I feel well, just as nice as though I had never died, but I wish I had my own clothes on. Confound the devilish ministers, how did the idea of dying get into their heads; but so it did, and they put it into mine, and I have to speak as I did. using the expression, "before I died," when I know that I did not die. I have to say "died" to my folks, because they think that I am dead. How will I speak? [Say, when you parted with your earthly body, or material body, or when you parted with the old house and took possession of the new-how does that suit you ?] There is where you want to cut into me. I mentioned that we had possession

A. CABLE.

How untimely my death was! Yes, I see now that I ought to have heeded your warning; then I should have saved you all the sorrow caused by my sudden departure. Yes, I ran away, and by that step met my death. I did not believe it to be true that I could talk with you. You remember that we have conversed many times upon that subject, and had seen considerable of it. It seems as though when we gather around you that you must see us and know that we are happy. [The sun shining through the window full upon the medium.] Oh, what warmth and strength there is in this sunshine! It feels just as it did when I used to sit in its rays while on earth.

How I have longed to come and sit and talk in this way with you. When I have expressed that wish or desire to persons around me they have invariably said to me, wait until you are stronger. I have waited a long time, and now I am not strong enough to say all that I would say to you. That you may be sure of my identity. I will give you my name, which is A. Cable. I cannot promise that I will come again through this organism. I will come to you again as soon as I have the power. Your newspaper goes within a very short distance of my folks. It is taken in the neighborhood. I have seen that, and know that it is so. You need not trouble yourselves to send the paper. I would rather that my folks should see it accidentally than to have you send it to the house. Good afternoon. LUCY R.

How can a spirit trifle with his friends in the way that the last one who spoke did? I would not if I could, for I feel it to be too sacred a matter. I know the anxiety of my friends to know more of the world where I am, and where they soon will come. I see their feelings when they think of me. I would not have them imagine that I would treat the subject of death lightly, because by death many a heart is left desolute. Many who have their friends taken from them by death, sink down into the depths of sorrow. Death is something that every child that is born into the world must of necessity pass through. I would not treat the subject disrespectfully or in a manner that would lead my friends to think that I had laid aside all regard for their feelings in the matter.

I want to say to them that everything around me is beautiful, and every day my thoughts go forth to the Great Mind that governs all things. I look forward with pleasure to the time when all shall be as one family, nevermore to be parted. I am thankful that after we have passed through death, separation of near and dear friends can never come more. I would have you know of the privileges we have of communicating our ideas to you. I would have you look upon it as a sacred blessing-one that is given by the Creator of all good and precious gifts, and not treat it lightly because some come back and talk in the manner in which they do.

I would have remained longer with you if it had been possible for me to have done so, for I know that by so doing I could have added much to your happiness, and prepared myself by unfoldment to better enjoy the life in which I now exist. I have met with all that I knew who were dear to me before I left earth, who came here before I did. Could they all address you, their words would be words of cheer, bidding you to go on until the day should come when you too would live upon that plane where sorrow and disappointment can never come. The spirits that are in attendance upon this medium do all in their power to aid me, yet I cannot stay much longer. I desired to let you know of my happiness. I know of your anxiety to see my name among those that are in your paper as coming from that beautiful plane of life, the spirit land. It is very properly named spirit land.

Adora is here with me, and perhaps before long will communicate. Your paper goes to my friends. My name is Lucy R. I thank you all for your kindness. When you come to spirit life I will try to aid you in some way.

MARCH 6.

HARRISON JUDKINS, OF BALTIMORE, MD. My friends, strange as it may seem to you, it is true that I have the power to take possession of an organism not my own, and through that organism give you my thoughts and ideas. You will want to know whether I found my future life as I expected, and if I am happy. I did not find things as I anticipated. I found much more than I could have imagined, more than I can now express to you. I am happy, comparatively speaking. There is no death, no sorrow here-nothing that can change that strong affection that I held for my father, mother, brother and sisters, wile and children.

I often wonder why I had to leave you so soon and unexpectedly. Death came to me when I was the least prepared, and least expected it. I was lost for a time. I had no recollection of what had transpired for five days after I was hurt. I have since learned from those that are here on this side-

FROM F. N.

Not dead, but gone. Oh, never was there s greater truth given to mourning friends than that Not dead, but gone to enjoy the biessings of heaver gone to reap the reward of a just life upon earthdriven on by disease and death to prepare a place for you and welcome you to this bright immortal shore. Truly we are not lost, only gone a little before. You are left in a world that is full of trouble, and I would try to sustain you by the promise that in time you shall find rest in that man sion not built with hands-eternal in the heaven Be strong, dear wife. Be trusting, dear parent-Be hopeful all of you, for it will be but a littl while before you will come to me. I will be will you. I promised you on my desthbed, during my last hours, that I would be with you. It was hard to be separated from you. I took pleasure in being with you. I never suspected that I should be able to communicate with you thus. How wonderfal :: the power of God!

Just sign F. N. to what I have said. I can see that that will be sufficient.

SARAH SAUNDERS TO W. L. SAUNDERS, HUBON OHIO.

Sarah Saunders would inform her friends of her condition-her happines- and have them become acquainted with this power given to us by our Lord and Saviour, by which we are enabled to talk with you. I have been here on this new plane of life about five years, and I want to tell you that within that time I have never seen one cloudy day or onsorrowini one. Everything seems beautiful, and upon the faces of all happiness is plainly written. Their souls seem filled with purity and love Their countenances are radiant with happiness.

Father, mother, husband, brothers and sisters give me an opportunity, and I will converse with each one of you. Please send this to my husband. W. L. Saunders, Haron, Ohio.

Letter from Delos Bunton.

PEXIX, N. Y., Jan. 30, 1866.

Religio-Philosophical Association :

My friend, John W. Cowen, writes me that he is lecturing on Spiri; ualism in Illinois with good success ; but thinks his usefulness would be increased by becoming a member of your Association, and wishes me to write you in regard to the matter.

I am well acquainted with him, and esteem him very highly as a man, but have not had the pleasare of hearing him deliver a lengthy address, but have heard him speak several times briefly, while in the trance condition, and judge that he has good abilities as a speaking medium, and will do good service in the field. I doubt not that if you should think best to issue to him a Lecturer's Certificate, you will never have cause to regret it.

Yours, Respectfully, DELOS DUNTON.

WOODSTOCK, Feb. 13, 1866. This will certify that we the undersigned have had the pleasure of hearing John W. Cowen de liver several lectures, and esteem him a good transspeaking medium. OSBORN BARBER. L. BARBER. T. BLAIR, J. S. WRIGHT, O. Z. BARBER, M. Y. EASTWOOD, S. EASTWOOD, LUCY CARPENTER, E. R. CORLETT.

FOR I. N. COLEMAN, SOUTH CAROLINA. [Looking about.] I just begin to see where I am. I do not know where I got the idea that by coming here I should be with my friends. Who breathed that thought into my soul-or did it originate in my own brain? I know not. I only know that I am disappointed. [You are among friends who would be glad to do what they can for you.] You re very kind, but I am disappointed. I shall say only just enough to let them know that I have come blek again. Does your paper go to South Carolina ? [I presume so; if not, we can send some copies of it by your friends.] Well, my friends, if I were to

FOR SEYMOUR BLAKE, DURAND, ILL. Yes, I was always rough. I was an infidel in my belief. The prayers and sophistries of ministers, wife and children all combined, could not change me one particle. I could not see anything clear and satisfactory in their arguments; for that reason I did not accept them as necessary for my soul's happiness. That is right where I stood. I have been here long enough now to look into those matters, and I am satisfied that it was you, my friends, who made the mistake. I could not see the justice of God in the way that you represented it, and for that reason I did not believe that

those whom you call dead-that it was twelve hours after I received my injury before my spirit was free from the form ; then for five days, they tell me, I knew nothing that occurred. I want you to think no more of my remains, but think of the spirit that actuated that body. Do not think of me as away off he the distance. My home is with you. With you is everything that I hold dear. No heaven, however grand it might be, would be a heaven unless you were there. I do not wonder that you cannot believe that this

is from me, for were I in your place I should have

The RELIGIO-PHILOSOPHICAL SOCIETY has with great pleasure issued Letters of Fellowship to our good Brother Cowen, and he is recognized by the the same doubts. I know you will say, why don't laws of the land as a regular Minister of the Gospel

RELIGIO-PHILOSOPHICAL JOURNAL.

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From the London Review.

Names.

Shakspeare, with that inconsistency which is a poet's privilege, at one time values a name above realth, and at another questions whether it touches the quality of an object so as to be intrinsically identified with it at all. But he makes Cassins weigh his name with that of Cæsar in a balance, and, despite the lean man's efforts, we see that he cannot save himself from kicking the beam. His-tory is but a collection of names. They are the sum of events. Around a great name are inscribed the deeds which made it so. Oft an old name was given which bore its own light-Naomi, splendor of beanty ; Hannah, gracious ; and Keturah, dif-fuser of perfumes. This mode of gallantry is displayed in Holy Writ, and through most of the Oriental writers, and we find the custom still prevalent among savage nations. Mr. Longfellow tells us of Minnehaha, Langhing Water. Superstition was wont to attach an occult menning to names; Rischylus made out Helen to be indicative of misfortune. The Greeks, even to a late period, were given to this practice. Adam, for instance, was supposed to express in itself the origin of the first man; thus, the four letters, A, D, A, M, form respectively the initials of the Greek words for the cardinal points of the compass, and the coincidence plainly signified that Adam was created from dust gathered from four quarters of the earth. The manner in which the foregoing derivation is reached reminds us of Goldsmith's receipt for extracting Inlius Casar from the name of Kott, the Chinese Emperor ; only change "Ko" into Julius, and "ti" into Casar, and there you have it. Another curions example of name juggling is also of Greek origin. One of the earliest symbols by which the Saviour was known was that of a fish, and we have seen on an ancient Irish cross this strange representation, surrounded with twelve doll-like figures of the Apostles. A name gives rise to a legend which has nothing perhaps but a nominis umbra to stand upon. Thus the story of St. Rene coming from his grave twelve years after death, is said to have been founded on the word rene (re-natus) i. e., reborn. Some names are fenced off from common usage. At Athens no slave could be called Harmodius and Aristogeiton. This is the obverse side of the transatlantic fashion which christens the negro Pompey, or Brutus. The Romans nicknamed each other lib erally; there was Scipio Asina (Scipio the she-ass,) and Marcus Aurelius Corvinus, who came by the Corvinus from a tale that a crow once helped him In a combat. The effect of a name is considerable. Parents may seriously retard the prosperity of their children by starting them under an inappropriate title. Sterne pathetically begs of godfathers not to Nicodemus a man into nothing. People have changed their names when they were too significant of importance before Mr. Norfolk Howard. Balzac the French writer, was originally "Guez" (beggar;) but considering that literature as well as he would be insulted under such a head, he dubbed himself with the appellation of his estate. "Desiderius Eras-mus" was manufactured after the Ko-ti process. "Gerard" in Dutch is "amiable," Erasmus turned "Gerard" into a Latin word, and then into a Greek one, finally excavated that cognomen which he afterwards assumed as his own. He certainly disguised in his writings the quality which his original name conferred upon him as effectually as he did the name itself in the translation of it. The best sort of names perhaps are those which carry no decided meaning beyond the necessary one of distinction; Nelson Trafalgar Jones, or Badajos Waterloo Browne, are labelled, and if they do not reach the reputations to which they are addressed, their failure will call down as much ridicule as pity. You feel somehow that these men are to an extent impostors. "Sydney Smith" has become a usual combination, and it induces quite a sense of irritation to sit next a dull personage with this title. You could forgive Smith for being after the general run of Smiths, but you are vexed with a blockhead who has been ticketed Sydney, but who should have been christened plain John. There is nothing in this world with which we are so intimately associas with our names. re nom propre c'es Whether we shall take them with nous memes." us into the next world, would be extending our said Convention. apeculations too far. It is probable, however, our names are part of that coll to be shumed off, and that when they are carved upon our tombstones, we shall know them no more. Assuredly we get attached to them strangely, and bequeath them to our children with other heirlooms, when, like Col. Newcome, we are obliged to answer Adsum to the roll-call. We are tender with them even, and are anxious about the old name being kept up. We have lost the science of Onomantia, nor do we extract portents or prophecies from names as Plato believed could be done, yet we hold them in reverential regard as things by which we stand or fall. The man who is tired of his good name must have a bad conscience, for our name is to our inward selves the judge of the things we do. It is the fudge because it is to us the known and formal censor intimate with our thoughts, and the "alter ego" guilty of irreverence in this supreme court, ego" guilty of irreverence in this supreme court, flouts the very nature of self-respect, and strikes at the dignity of a law which will vindicate itself by sending its representatives from the tribunal Once be not ashamed of hurting your name, and it is all up with you and yours. A name which has come to us honorably is a hostage to fortune, and so, as in the saying, our children and our wives in whom it is repeated, are hostages. We are inclined attention. to pass an opinion on a person from the name he happens to bear. Milton wrote he would expect no mercy from one of the name of MacColleittok. In "Pelham," that handbook of silver-fork gentility, Bulwer's hero described a Mr. Briggs as a round monosyllabic figure, corresponding with his name. Elsewhere the dandy informs us that he who is called Tom ought to have a red face, and wear a spotted neckcloth. "Henry Pelham" is nice and millinerish. The fashion of tag ing aristocratic names to novels is not so usual as it was. There is even a current setting the other way, and your romance may float on the stream successfully enough without a coronated figurehead. The realistic school gives us Martin Chuzzlewit and Nicholas Nickleby; Pendennis and Esmond, however, mark that compromise between the ordinary world and the world of society which Thackeray knew how to effect so happily. He is more fortunate in his names than Mr. Dickens. A good novel-name ought neither to repel by vulgarity nor offend through high pretence. Its quality should not be so distinctive as to give a hold for us to hang a conclusion upon, and at he same time should not overcome our expectation of interest by presenting itself in a shabby guise. It should have at least a promise of sentiment to save it from the general opinion we entertain of an auto-biography. It should hint fiction without being completely fictitious. It should tone a book but not color it. "Barnaby Rudge" suggests a gro-tesque atmosphere, but "Arthur Pendennis" is a polite and passive introduction to a climate of whose sunshine; shadow, or temperature you know nothing until you are in it. Our old comedies let out half the plot in the names of the characters as our indifferent farces do now. Sir John Brute, Lord Bake, Colonel Bully, and Lady Betty Modish were evidently docketed after the style of the artist who wrote "This is a cow," "This is a rosebud," under his pictures. It is worthy of notice how seldom, if ever. Shakspeare indulges in this cheap humor. There is no easier trick, and it is thoroughly opposed to art. It is a most unworthy means to the end of wit, and defeats itself; for it destroys that surprise and unexpectedness which is the chiefest pleasure that belongs to wit. It is a hybrid of which allegory is the parent, but it does not move with the measured freedom of that figure, because it dare not expose everything, and must ally itself with a limited personation, such as "Colonel," "Lord," or "Betty." There are names which embody a whole breadth of character in a nation. "John Bull," rather by right of prescription than by force of truth, holds this place with us. We stick to this sturdy man in obsolete costume with a tenacity resembling the grip of that villainous dog who has been selected as his appropriate companion. Many French writers have accepted the caricature for a portrait, and have repeated the exaggeration with the addition of a rope, with which Monsieur Bull brings his wife to the government market established for these commodities at "Smi'field." Indeed, one of the few returns we give the Parisian wits for the new plots, and almost new passions we import from them, is the name and figure of Jean Bull. His bif-teck and his blasphemy always "draw" in a farce. There are some very extraordinary

osity. A more than average number of "Jacks" go to Australia, and come home again, and the fatted calf is not butchered on the festival of their return. Why is a waiter so frequently "William," and a footman "Jeames?" Why are the great batties and generals of the new world and towns even, Nicodemused " into ridicule ? It must be difficult to round a period with the name of "Bragg," or to describe "Bull-run," or the famous fight of "Brandy-Wine," which took place in the war of indepen-dence. "Syracuse," "Rome," and "London," provoke comparisons. How naturally some women fit their names, and how unsulted others appear to them ! "The tune of Imogene" is an exquisite perception of appropriateness. Why will our actresses prefer being called as gents speak of them instead of taking their proper ladylike prefix on the playbill? Which would it be better, to imitate in this respect, Miss O'Neil, and Mrs. Siddons, or Nell Gwynne and Peg Woffington? These questions we leave the reader to answer for bimself; we could not follow them out. The incidents, theories, and speculations on names are as numerous as the people who possess and are interested in them.

The French Exhibitions of National Expositions date from the year 1797, when the first was held in the palace of St. Cloud, with the object of reviving the industrial resources of France, which had suffered much during the revolution.

Third National Convention.

To the Spiritualists and Reformers of the World : At the Second NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of

October, 1865, it was Resolved, That this Convention and Its successors be, and pereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their succes-sors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treas-urer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee

for that purpose ; Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or other-wise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Provi-dence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted :

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in Resolved, That if this invitation be accepted, we recom-

mend that one day be devoted to an excursion upon the waters of our Nurragansett Bay. And we tender to the Con-vention the free use of our Hall, a fraternal greeting and kind hospitality." 1 ... L. K. Joslin, Secretary.

(Signed) And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore in-"each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to at-

I. REHN,

Bauch

ELRORT .

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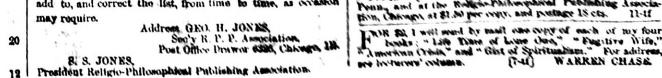
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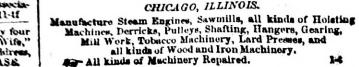
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Twelve Kisses.

Twelve kisses, mamma, twelve kisses, For every hour of the night, For I shall not see you again Till the sun is shining bright.

I want to say my prayers, And we'll have a little talk: And then go down dear mother, And take a pleasant walk.

And the little maidon prayed, And the little maidon prayed, Then went to her snowy bed; Now give me, dear mother, the prayer book For a hymn, she inwardly said.

Mamma went down and left her. And, Inter in the night. When she came to her own slumbers-'Twas a picture fair and bright!

On her mow-white pillow lying Was the lovely angel child, The scarlet robe contrasting With her face so pale and mild.

> And her hands held open the prayer book, And her eyes were closed in sleep I O God, this flower was not lent, It was too rare to keep.

For the Religio-Philosophical Journal.

Word Puzzle.

BY MAY TURNER.

I am composed of 21 letters. My 1 is in gun, but not in cap. 2 " sleep, but not in nap. ". 8 " old, but not in new. " church, but not in pew. " pig, but not in cow. . 5 " then, but not in now. " 6 " 7 " high, but not in low. " 8 is not in George, but is in Joe. " 9 is in boy, but not in girl. " 10 " net, but not in curl. " 11 " wet, but not in dry. " 12 " kiss, but not in cry. .. this, but not in that. " 13 seal, but not in mat. " 14 " ** mice, but not in rat. " 15 " " 16 rooster, but not in cats. " plate, but not in cup. " 17 . " 18 " eat, but not in sup. " 19 " all, but not in one.

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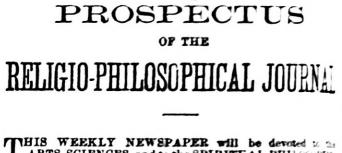
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A Few Hints to Boys.

Do not pass your evenings in drinking-houses, nor tell simple-minded girls they are the loveliest creatures out of heaven.

Do not think it manly to swear and smoke. Good people will think less of you, and you will soon lose your own self-respect-the greatest of losses.

Be industrious; idleness is the parent of crime. But see that your time is profitably employed. Healthful amusements are as useful to mind and body as spading the ground and studying algebra.

Never be ashamed of your "old fashioned" friends; they are of more genuine worth to you and to the world, than a ton of sickly, simpering, sentimental fashionables.

Respect a man for his goodness, and not for his broadcloth and whiskers.

If you love the girls, love them ; but see that it is not the tinsel lace and their fathers' gold you are FRANCES BROWN. loving.

> The Wonders of Nature.-- No. 12. BY HUDSON TUTTLE.

AGE OF MAN.

It was a beautiful day in antumn. There was a party of children gathered on the shores of Lake Eric. The misty haze of October velled that beautiful sheet of water. The red and yellow leaves rustled overhead, and the gentle breath came deliciously from the water. I sat absorbed in dreams. The wavelets broke in a soft and soothing murmur, like the whispers of children. A solitary white gull flapped its snowy wings far out in the mists. It seemed like a lost spirit, wandering on its way to Paradise. In such quietude of Naturo the human soul finds that ideal rest for which it longs. There is no place there for enger, worldly strife. The inner or spiritual life gains power, and it is then we drink inspirations from the spirit land.

The children had frollcked on the shore, gathering pebbles and shells, and returning at the call of the committee of arrangements, they had partaken of the viands spread on the mossy grass, to disperse again in groups along the shining beach. A few remained under the tree where I was sitting, and desired a tale of wonders.

"What shall it be?"

"About fairies!" exclaimed a little flaxen-haired girl. Those blue eyes seemed to pierce into the unknown realm of fairy-land.

"Children," I said, "gladly would I dell you of fairies or other tales of romance; but should I spend an hour thus, we should be no better than we now are. Life may seem long to you, but when you reach manhood and womanhood the years will be as days to you. Improve them as best you may, you will hereafter mourn many a wasted day, too often, many a year. Permit me to conclude the lessons I have been teaching you by a survey of the creation around us."

"That is my own wish," exclaimed an enthusiastic boy. "Teach us of that, and the fairies will be eclipsed."

This suggestion being generally agreed to, the lesson presented was the Age of Man.

rhinoccros feeds by reedy vines, in which float the unwieldy hippopotamus. Myriads of birds, with gemlike plumage, sing in the trees, with chattering

apes and monkeys, and innumerable deer and antelopes fly like winged creatures over the plains.

"Man can no more endure intense heat than he can intense cold, and retain his mental supremacy. He is dwarfed and brutalized by either extreme. The negro is the man of the Torrid zone-the child of the burning sun; the white man is the child of the Temperate. Man is at the mercy of conditions which surround him. We think we order things as we please; but over the great master elements we have no control. The study of nature teaches us most unqualifiedly our own insignificance. The wise man acknowledges this lesson, the unwise are vain in conceits fostered by their ignorance. Man has been matured from the world of living beings beneath him. Bird and beast, even the crawling reptiles are relatives of his, and should call forth his regards. Let this lesson sink deeply into your minds. So we are all of us students. We should never feel otherwise than that we are beginners in the boundless study of nature. In field or wood, on land or by the sea, at our daily tasks or during our seasons of recreation, we can always find objects of interest and instruction. I can only point out the path you must follow; I cannot show you a more golden road. Remember that you will often find a little insect which is passed unnoticed by the ignorant, the most interesting study. Do not neglect anything. Always have your eyes open, and be ready to use them.

"Now I have given you your twelfth lesson You have a general idea of geology; I have led you to the threshold of the sciences, and I hope some of you will go on, even farther than any one has yet dared to tread, and write your names among the great thinkers of the age. That would be worth more than all the praises bestowed on the great warriors of the past or present.

"Perhaps I may write out for you some lessons on the revelations of the microscope."

THINK OF IT GIRLS .- Nothing can prevent an increase of bachelorism save an amendment in the mode of educating women. When they learn common sense instead of broken French, when they learn some useful employment instead of beating the piano, when they learn to prefer honest indus-try to silly coxcombry, and when man finds woman a helpmate instead of a burden—then, and not till then, may we expect to find fewer bachelors.

AGONY.—There's nothing like piling on the agony when you can get a chance. Thus, for instance, Lord Lyttleton tells us, in his "Dialogues of the Dead," "that in the annihilation of the globe, were Shakspeare's works preserved, the whole science of man's nature might still be read therein !"

A COMMENTARY.-- A negro preacher, while hold-ing forth to the colored soldiers at Fort Hudson, said: "De whole ob God's relation to us am like de wheel. De Lord Jesus Christ am de hub, de Christians an de spokes, and de tire am de grace of God binden 'em all together."

A DOUBTFUL CASE.-An editor in describing the doings of a mud dog, says: "He bit the cow in the tail, which has since died." This was very unfortunate for the tall ; but we naturally feel some interest to know what became of the cow.

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Prof. of Spiritual Science and Phrenology.

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W. P. FOX,

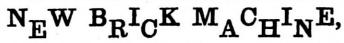
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