# RELLGIO PHILOSOPHICAL 

 $5 x^{2}+4$ UAL PHLLOSOPH WTMTHOLSAL REFORM, 83.00 Per tear in advaice. 1 Cuth wenes no mush, bows at no human shetine, sefos netither place not applause; she only aghs a heariag. SSIIGiLE COPRES BGGT CENTS

Not Lost, Nont one Reprore.

all I could learn from the Sherifif, his, Deputy, them
jailor, the matron of the prison, and fnally his
special guard, his coonsel, and all that approached
and became aceuainted with the man, that this
declaration, as regards the commencement of work-
ing out his salvation, was sincere, reliable und true
$\qquad$
$\qquad$
 brief history of the criminat, and a seeteh or his
trial, as previminary to the description of his execu-
tion.
sKerch or his Lipe AND oARERR.




 $5= \pm= \pm$
$\qquad$


## gatho win


 and



 ain nem


 nind

 Rend

 Andind





 nand
 and

 and
















## 

of th
om
how
sou, $m$
reet,



$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
En

$$
4
$$

$$
E
$$

was
was
fore
In
In

| A level grave on a prairie waste, <br> 'Midst thousnnds of others, covered in haste, |  |
| :---: | :---: |
|  | Read on a stake by its nunken head, <br> Twolve Hundred, the name of the uncared dead. |
|  | And who way Twelve Hundred, can we learn? Nought but a heart that no more will burn. |
|  | Somebody waitu in the munny South, And kissen will canker a rosy mouth |
|  | A head will whiten in sorrow's frost, Yearning and hoping for one who is lost. |
|  | The grase will grow rank, the flowers will bloom, But no other mark remnin of his tomb. |
|  | Socty: Twelve Hundred lies here aaleep, It is onrs to query, ah, whose to weep? |

$$
\begin{aligned}
& \text { about hin } \\
& \text { which ar } \\
& \text { hope tha } \\
& \text { prayed } \\
& \text { Our Bo }
\end{aligned}
$$

poot

$$
\begin{aligned}
& \text { side of thy } \\
& \text { found the } \\
& \text { help hime } \\
& \text { nap }
\end{aligned}
$$

x

| Jown:-"Experienes of rdil |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | bigot in spirit life" was he tille of Mis Lizzie |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | careless and unthinking hundreds who always flock to hear this noble little body when she speats |  |  |  |  |
|  | whlle to those who have a little understanding of that country from whose bourne travelers do return |  |  |  |  |
|  |  |  |  |  |  |
|  | it was rich manua from the hereafler. The narrative purported to be fn |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  found himself upon his dealhied, he gare mimaned |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | cheate puite a furry of edche New Jeruskem, an |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | mupmerd, of mox smweme |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | which he had rum so manr ywars. He could hardly <br>  |  |  |  |  |
|  |  |  |  |  |  |
|  | lify, Deacen Sh ami 心: amd out for the fact that he was conthouth wian Ris odi sametimouious phiz, he |  |  |  |  |
|  |  |  |  |  |  |
|  | mont haro suptid the ho was dead. As it was Wo cond wes kouss that he had passed, not from |  |  |  |  |
|  | ho coudd wes douss that he had passed, not from saw mo Nather Abrabum with his bosom wide open |  |  |  |  |
|  |  |  |  |  |  |
|  | saw mo Nather Aorahau with his hosom wide open; ao New Jernsteda, or any other to speak of; no |  |  |  |  |
|  |  |  |  |  |  |
|  | harpens no fidders; to grand preparations to receiv hta satutshiy! There was his "played out" body |  |  |  |  |
|  |  |  |  |  |  |and


be firmly
self frou
nime, and
ind
$\qquad$
$\qquad$
$\qquad$
ty Dream of saint Valentine

## 


 riminaminemin








## $5=$

2xamaz

## 6

## 药

$\xrightarrow[\text { Questions and Answers, }]{ }$


 requires another portion of my will to mpressu pon
the mind or the medium so that his organism sanal
ntter my thonght. Q. Is yonr control anything more than an Intenat
geation of jour will power? Q. When yon get fall contro of a medlum, a
the medium's organs of locomotion obedient your . Yes, while that control laets.
A. Q . Is your mind so intensified upon the materiar plane of existence while controlling $a$ medum tha
yon lose cognizance of spritual lulings? Q. Can you take cognizance of things on the
spritual plane as well while controlling a medum A. No, cannot.
A. BBcause my mind cannot bo in
epheres of activty, at the same time.
Q. May it be compared to the intensilication
the mind of an Individual while working out mathematiteal problem, or when the mind is con
pletely absorbed upon any particular subject?

 ${ }^{\text {Iden. }}$

 risible to us
A. $x$ xes, when they
 earth plane? ? Pet appar as real to our vision as indl-

Q. Doose each individual manuffacturo his own
mearing sparel 1 ?
A. Yes, sit, to a certain extent.
ertent?", am I to understand by "to a cortain
erten


 1 to undertake the discession of such a theme it
roold arouse thim The apparancof of cothing in
in in almost all cases caused by patyelomenetrical induu.
once upon the medium. Spirite knowinr the garb once upon the medium. sipitis nowing the garlb
that has been worr can manifest that garb to the
mad






 sin. Blese, g,
ever. Amen.









 hoo front, not in battle. The diffeculty you hav


 Wadsworth, of the wilderncss, are all thre, with
hundrest of others who deded of head wounde, uncon-

## Philadelphin, Pa., Feb. 2, 1866. ${ }^{\text {C. B. Bagstrr. }}$

## Letter from W. II. Fehlelsen. 










 prper, I could answer questions abont $\mathrm{S}_{\text {wedenborg's }}$
doctrine, wiich agrees with soind reason and
 most $n$ swedenborg's works in my possession are
In the original Latiun and L Lad to tearn oun my
Eng
 Prattoburg, Ind.


|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |



[^0]


## Darconport, Towa, Fel. 4, 8 sco6.

sturgls Lycermm-Antil-Tubacco Army.










 Ion in from the charater of these men and the
remper of the Lyceum generally, there is no doubt thater this is an "o wward", moverenent that will not
stop. Wbo will join us?




## Sturgls, Mleh., Feb., 1886.

 $\substack { \text { New } \\ \begin{subarray}{c}{\text { Niltes. } \\ \text { On }{ \text { New } \\ \begin{subarray} { c } { \text { Niltes. } \\ \text { On } } } \\{\hline} \end{subarray}$
 Chilidren's Progressive Lyceus. At the appointed
time all of the equipments wers in their place,



## 


 expresed ase to to thin enceceso of our effort to organize
\& Lyceum, and some very positve assurances that



 a blessing.
The progresive children of Mllwaukee, oome of
whom have watcected this movement

 tin general interest in practical reforms be,much I pray for the organization avd success of Lycee.
uns everywhere as soon as possible; for I I believe


## 





 of the old theology stump. Only Dr. McKinly
 losophy.
There is a
Uniturian preacher here who has been ere six or eight month, hand all who did not attend
some church went to hear him. 1 call 1 it a Unita rian priest and a spiritual congregation; he is ifioe-
ral, however,
wnd $I$ hope will seo the whole trath,
 power to do much. I hope my pilgrimage will
soon be ended. I hare lived happily for the asat ten



## $\underset{\text { Letter from Dr. Falriteld. }}{ }$







## Note from F. I. Wadsworth.



 summer, thongh I have made no arrangements as
yet to do so.

 Mich. Fraternally,
$\xrightarrow[\Delta \text { Good Medium Wanted. }]{\rightarrow}$ S. S. Jonss, Esi, Dear Sir: I Iam going to Europe
on the 1 thl of April next, and in orderto propagate


 Jounx 1, , and, if possible, take initatory stepp for
he publication of a German paper in America, plan which have very much atheart. In ease you
know of no fryt class Cest Medium willing to go
with the JovisxLL publictly to the alove ? Should refer


Walting your fuvors, I remain
 March 24, 1866 .


 probule that tead
dux or the metuls.



## 

 corresponding effcct? Are not theese fundamentayoxioms whose truths cannot well be dispoted or


 we have to deal with factag realities and principiee,
and by hhem we mast toe coverned
Is it not the natural tendency of everything in

 Work of clange never stops. Death is only a p poo
gresesivestep. The prinitel or fact in quucsion is, whether in all the various changes and produc
tions of material tature, there is an origin or be-
gining ; or whether in any case the beginning and maturity of any production takes place at the
same moment of time? Certainly in modern time the prevalent opinion has been, that everything in
existence had a beginning or cause a tis existence, and in it were anythling that ever arrived at matu-
rity, it got there by degrees, by steps and stages, in
 ment, and in most worldly affairs, this is generally
acknowledged as a true priuciple.
II, as is contidently asserted all matter has ure
and motion, then all matter is bound to bome sort
an maty of progress, tending, according to its nature, to
some result, In constantly clanging its condilion Such result is cvidently progress ; but is it Improve
ment? Doos it better its condition If not ob-
nert so for somethinge, else? Is it not evidenty so? Is
notall changeof matter, progress and improvement, in some respect, for some purpose or inal or tem-
porary result ? If whaterer is, is ripht, must it not
necesurils be for the telter for the best even, thecsigs considered, absolute improvement? W Would
it not be an impeachment of the Divine wisdom and econony were it otherwisc ?
Progrcesg being the undereal law in relation to
everything of a material nature, has angthing within the boundaries of mattor, been stamped with
maturity at its dirst existence? o its relative perfection gradually, by different
stages and degrees, from germs, or original beginMoses' story of ripe fruit, the power of specch,
a knowledge of language, and a power of reasoning which in an advanced sat of society could not be days of creation, in their infancy, before their eyes
were opened? Such clrcumstances and conditions require long time. Moses did not regard time, con-
dition or truth. He had the table already speren
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 frult was highly medicinal, as it almost
instantly cured their blindness. This opened $t$
their view ererything anound them, disclosed their
condition, their wants and the necessity of pro-
iding for them. The eating of this fruit is pre
cisely what the Creator would most have- desired If there is any one lesson, injunction or command,
more strongly inculcated by the Almighty than
nother, it is His will that humanity should eat abuidantly, of the fruit of the Tree of Knowledge o
good and evil. If Moses were a witness on th stnnd, we might ask him how long it was, or how
many days it was from the creation of Addan to his
eating the "forbidden frut 9 " From his answer we might guess how long it would require to mak a garden, plant a nursery, set out an orchard, and
have the trees blossoming and bearing ripe fruit, in What else but progress produces the changus
vents and improvenconts that take place in th universe? "The greatest seeret of Prowneses is, that
I has a keen eye that never tleepg nud a ligitant hans a koen eye that never sloepg hat
spitit that nuever dles."-A ivom, p. 110 .

## Third National Conrention

We call the attention of our readidox to the
or the Third Nathoual Conventhon of Spiriteasish

 in social hife.
Agaln we

## Thoughta and Efrorts.



Our First Volume.
Oor frrst volune will contain twenty-six numbers

- nenehalf year. Thoe wo subscriced for six months, commencing with No. 1, will have a com-
plete volume.
We earnestly solicit all old subscribers to renew
their subecritions mmediately. We are doing a
good work for our glorious cause, we trust; but,
sel
 Our glorious faith is worthy of all the sacrifces
required. The great truths of spiritualism are rapidly gaining friends. The philosophy of spiritual
intercourse is being dally better and better under stercourse io being dally better and better
stood and valued. The well flled pages of
neatly executed paper afford substantial fo the mind each week. We know from the report
that dally reace no that the beaven-bora, white
winged messenger, bringing gad tidings to thou sanged messenger, bringing glad titaings to thou
material and spiritual plaited spiritit, bout opon the
mife, is looked for and welcomed every week as an evangel of trath
elevating to the soul, and clueriag to the mourner
, renewed your subscriptons, to do oo. Aye, further,
we agian ank each of our old subscribers tomake a
speciul effort amongst yoor acquantances in behalf
of the Jocrsal. New subscribers for one whole year, one-half year, or even one-third of a year,
pave the way for a continaous subscription. When
once introduced, our Jocrnsal makes its own
file friends. Only two sabscribers hare discontinned
our paper. We believe they were atricaly evangedical
Chrititians, each of whom Christiann, 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 ciated as an angrel of love and truth, but was cast
out and rejected ssa demen of it was reviled and erilly spoken of It returned,
beaning upon its beanitul wite pinions the marks
of violence, the bitter upbraidings of then of violence, the bitter apbraidings of a benighted,
bigoted, poor blind sool. They know not what
they do. They crucify the truth, believing it to be


## Church, the Medium, in St. Louis











## 






COMMONICATIONS PROM THB INNBR LIPR.
















Fond

## 

## 

hor

## 






 He was In an awful fix. [Turning to reporter.]
Are yon taking down my apeech? [Yes.) Well,
my folks will think that the devil is In me, instead
of mell

 the tighter he hags it the closer it clings to him, and
the more thoroughly he is impressed with lio good.
nees. My friends, I I want you to put away the lden or
denth, becusi I never died i I was sick, and the
disease worked upen me untilit used up heothe covering which was over my spirit just prectbely
the same as you or I by constant unage would have
worn out a garment and then luid $1 t$ elde. worn out a garment and then latd it aside. Now I
have a new body, and am in a now condilion or
state, and know that there ts no snch thing as dent state, and know that there ls no such thing as den th.
I used to think thant Ihtould die, but I did not. I
only laid off those old cloth ch . How I becaune in. seste edmem made new. I did not teo the particles
brought togecther. If you think that I have laid
aside all interest in you, and all possible clance of taiking with you where you are, you are very much
mistaken. You se that In nolonger believe cin the
blessed religion that has covered younall up, brought you down, turned you around, and Axed you so
nlcely that you cannot secoutside or ti. The wonder
is that you are not entirely swallowed up by the Is minsters and thici nonsecse. By thunder, when
mon get here you will begin to lenun something.
Ladies present will please excuse me, but it is the
 dead, and because In madead that tbere is no possible
clance for me to ocmmunicate with you all. I
could get along very well without talking to yon, could get along very well without talking to yon,
but I want you to throw that ldea of death roight
square a way. I I want yout to see that therg is
no such a thing, and all the tcas that thau have
about it you gathered from the ministers. They about it you gathered from the ministers. They
have put their heads together, so as to bring you
in and corer you ap so that you can sec ontting
except death, hell and the devil ; and ir you ever
nttaln heaven it is by being seared to denth. Now nttain heaven it is by being seared to denth. Now
I do not want to scarce 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 g know
woun will
 I would not have to talk in the way that I have. It
certninly can be no harm to say devil, when he rep.
resents ste other half of God, according to your
own deas.
 If my friends were ritht there I would talk to them
just ni I Ido now-only a iltle wuth mora so. [Your
name, plense.] You would not know me if I should


 mind a hot pitechfork. [Perhaps a cold one would
do better.] I fool well, just tas nite us though I
hud never died, but I wlsh I lud my own clothes on.





 waters of the Missiefppl, my apprit has reacthed
haven where mone but the pure in spirit can come.
I ind around me true and notbe men and women,
and the tiny buds of promise that have been taken and the tiny buds of promise that have been taken
from eerth to bloom and blosom bere, and sead
orth their fragrance on the air of beaven.
Here, my friende, you will find the quiet and

 earthly pathway, in proporition withose eloods mid
your way be illuminated on this side of the river
death
I would send this to evers heartaick coul of cart. I would send this to every heartaick cool of ear: Passing from earth, fmagine if you can my for $2:$
entered upon this tife and foand my meir surroundef.



How can a apirit trite with his siends in the way
that the east one who popoke did? I would not if I

could, for I feel It to be too sacred a matter. I know | could, for $I$ feel tt to be too asacred a matter. I know |
| :--- |
| the anniety of my friends to know more of the world |
| where I am, and |
| nhere they noon will come. I see |


 Is born into the world must of necessity pass through.
I would not reat the subject discespecturfly or in a
mund nor munner that would lead my friends to think that I
had laid aside all regard for their feelings in the
manttr.
I want to say to them that everything around me
. I want to any to them that everyng
is beantiful, nnd every das my thoughts go forth to
the Gruat Mind that governs all thing. I look for-
ward with pleaure to the time when all shall be as
 that after we dave passed throury death, separation
of near and dear friens can never come more.
would have you know of the privilegces we have of you look upon it as a sacred blessing-one that
given by the Creator of all good and precions gifts,
and not trean it lightly becanse some come back and talk in the manner in which they do.
I woold haver ermined longer with you if it had
been possible for me to havedone so for $I$ know that been possible for me to haredone so, for I Know that
by so doing I could have added much to your happi-
ness, and prepared myself by unfoldment to better
enjoy the life in which $I$ now exist. I have met
In with all that I knew who were dear to me before I
lef eerth, who came here beorer I did. Could they
all address you, their words would be words of
cheer, bidding you to go on until the day should










 : wina
mes will terer hare hause to regret it,
Yours, Respectfully,

Woovstock, Feb. 13,1866
This will certify that we the undersigned hart liver several lecture
speaking uedium.



II${ }^{1}$



名

．


$$
\begin{gathered}
\text { BOOKS: BOOKS ! : } \\
\text { NEW YORK AND BOSTON PRICES. } \\
\text { For Salk prie } \\
\text { RELIGIOPHILOSOPHICAL } \\
\text { PUBLISHING ASSOCIATION }
\end{gathered}
$$



## 

## A







正



MANOMIN：
minsesota，the grbat rebelilion，and

 TALLMADGE\＆CO． GREAT WESTERN DEPOT Solitual and Reformmiory Rookn

| Sin lix 0 |
| :---: |
|  |  |


 THE HEALING OF THE NATIONS．
 WESTERN HYGEIAN HOME，





 A．JAMMES，
THE MEDUM ARTIST，

 LAYING ON ${ }^{\mathrm{Hr} \text { Tri }}$ OF HANDS．


 THE SPIRITSCOPE，
 FURST，BRADLEY \＆CO， AGRICULTURAL IMPLEMENTS，


[^1]
(G)u Children.



Twelve Kisses.








## $\Delta$ Few Hints to Boys.


 soon
loses.
ose
Be

 friends; they are of more genuine worlth to you
and to the worrd, than a ton of sickly, simpering, sentimental falsulionuleses,
Respecta a man for lisis.

The Wonders of Nature. - No
 Errle. The misty haze of October velled that beail
tiful theet of water. The red nad velluw

 yull happed the sowy wings far out in the mista

 drink Lnsyirations froun the sprrt lind.
The celildren mad frollcked on the store, guther Ing pebbes and adells, and returnllyg yt the call of
the committee of arrankements, they yud partaken
 reminined under the tree
decrired $a$ tale of wonders.
 girl. Thase blue eyes seemed to plerece into the
unknown realm of farty- land: "Children," I sand, "cladly would I tall you of taires or other thacs of romanec; but stound 1
 ve at days to you. Improve them as best you may,
you will hereanfer mourn many a wisted day, too onen, many a year. Permit me to concluyo thio creation around us."
t.
 Tulp suggestlon beling generally agrreed to, the
lesoon presedted ., Mrestea was the Ago or Mun.

## 


 senc, around us came. ARs a tree frows out of the
 "How vant, Diow glorious the ecrth! It spread
 aut elrelo around the sulu. on overy yide sturn







we pleasc; but over the great master elementss
have no control. The study of nature teaches
nu
 bencoth hitm. Brrd and beatt, even the crawlling
roptles



 by tho Igborant, the most Interasting study. D
not net.
nogect $n$ nuthing.
Always

 darred to tread, and write your names among tion
drat thinkerrs of tho age. That would be worti
 Think op ir Giris. -Noting cin prevent an











|  |
| :---: |
| Our greatest glory is not |
| methodish and A hevikw of two mscoull <br>  |
| san |

OUR YOUNG FOLKSA,

| WIB IIAVF JUS' ILEOEIVED A NEW AND BEAUTIFUL BOO <br> BRANCHES OF PALM, HY mis. J. s. ADAms. <br> so who netatinintod with tho writing or $\qquad$ <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |








## MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS 






\section*{| Specific |
| :---: |
| $\begin{array}{c}\text { Remedy for Consumption and } \\ \text { Nerrous Deblity. }\end{array}$ |}

WINCHESTER'S TYPOPHOSPHITES




Rallroad TIme-Table,
0

|  |
| :---: |
|  |  |




y



RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCLATIOS

## 

DRs. S. B. COLLINS \& S. A. THOMAs, SPIRIT PHYSICIANS Heal by the laying on of Hands,


## can er totile

The Laws and $\overline{\text { History }}$ rumb noprrox. of Creation,





ARCANA OF NATURE. YOL II.

## 

blossons of our sping:


## 




## 




TERMS OF SUBSCRIPTION-N ADVANC:



[^0]:    Letter from Davenport, Iowa.
    
    

    
    cor
    whe
    the
    the
    cor
    whe
    the
    the
    $\left.\begin{array}{l}\text { and } \\ \text { sent } \\ \text { must } \\ \text { Tiem } \\ \text { Till }\end{array}\right\}$
    $\left.\begin{array}{l}\text { and } \\ \text { sent } \\ \text { must } \\ \text { Tiem } \\ \text { Till }\end{array}\right\}$
    $\left.\begin{array}{l}\text { and } \\ \text { sent } \\ \text { must } \\ \text { Tiem } \\ \text { Till }\end{array}\right\}$

    $$
    \frac{\text { 둥 }}{2}
    $$

    $$
    \frac{1}{10 y y}
    $$

[^1]:    american and forfigi patents．
    

