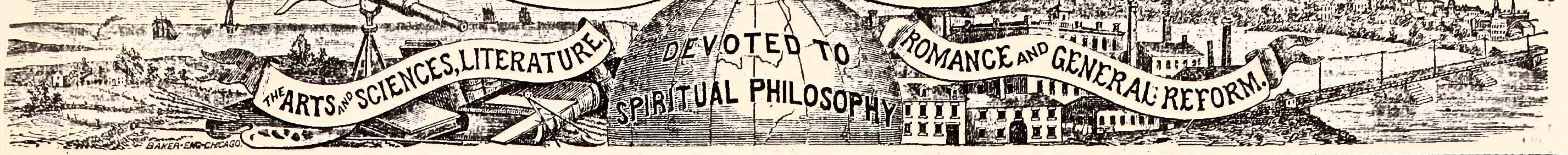


RELIGIO PHILOSOPHICAL JOURNAL

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

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, OCTOBER 7, 1865.

VOL. 1.—NO. 2.

Soul Pictures.

Oh, the soul hath many pictures, Hing around upon its walls— Some are traced with heavenly beauty, Some with tints of burning gall; Tints of bitter, burning gall. Some are painted by the angels, Lending from their homes above, Striving thus to give to mortals Glimpses of the charms of love; Yes, for God himself is love. But we, in impatient blindness, Snatch the pencil from their hands; Then some hideous distortion, Emblem of our folly, stands; Aye, a lasting emblem stands. Vainly strive we to erase it, On a thus distorted scene, Through the many-colored paintings, That have since been hung between; By the angels hung between. Pitying angels, spare your efforts, For ye cannot hide the past; 'Tis my picture, I must keep it! Long as memory's power shall last; Long as I myself shall last. 'Tis my picture, but the future, With its still ungrained walls, Meets me, with a look beseeching, As I go to walk its halls; Go to walk its untrod halls. Sent by Him who lives to love me, Your protection I would claim; That on what there is reflected, I may never look with shame. Guardian angels, Help me trust in Love's great name.

duced the most cruel and fiend-like specimens of humanity that have marked any portion of the history of the race on our globe, and in the annals of this nation will be found more revolting scenes of cruelty and barbarity than anywhere else. The period of my earth-life—the beginning of the sixteenth century—was peculiarly marked by the most atrocious acts of violence and blood-thirsty wickedness, not only in Spain, but in all the provinces, and many other countries, into which her sons went forth with ruthless hands to conquer and despoil weaker nations and people.

My parents belonged to a noble family, who had been reduced to poverty. They both died before I was six years old, and I have no earthly recollection of them. My father was a stern and decided man; but broken down by dissipation and the crushing weight of many misfortunes, he died at an early age. My mother was one of those sweet-tempered beings who are only refined and made more pure by the severest misfortunes. Her influence over me was very great, and although the outward memory of this is lost, I perceive it now. She tells me that under the circumstances of her life, death was a most welcome visitor to her, with the single exception of leaving me, her only child, to the cold and unfeeling condition of the world; that on this account she clung to life with an earnestness that for a time seemed to ward off disease and death itself. At length the pale messenger came and claimed his victim, and I was left alone on the troubled ocean of time. I was brought up under the kind and fostering care of some relatives, and have no complaint to make of their treatment, though I am deeply sensible of the loss I sustained in the want of a mother's ardent love. In my childhood there was an especial need of the fostering sympathy and love which a mother alone can give to such a nature.

At the age of thirteen—not fifteen, as history states—a distant relative, Don Pedro De Avila, a man of wealth and position, seeing that I was a bright and promising lad, took me under his charge, and sent me to the university in my native town Terrence. Here I was noted for the excellence of my conduct, and for the ability and ease with which I acquired knowledge. I passed on rapidly through the various classes, and was everywhere distinguished for my proficiency. At the age of nineteen, having graduated with distinguished honors, I felt fully conscious of my ability as a student and a manly pride in my physical power, which was very great; so much so that I excelled most of my associates in the games and feats of the gymnasium and in horsemanship. Under these circumstances my boyish ambition led me to think that I was equal to any position in life.

I was also much flattered and caressed by my companions, especially those of the other sex, towards whom I had strong attractions. Among the latter was Donna Isabella, the second daughter of my friend and protector, Don Pedro. Perceiving a strong affection for this young lady, and finding that it was mutual, I had not the least hesitation in asking her father's consent to our union. When I made the proposal to him with all the youthful fervor of my young love, I was both astonished and indignant at his reception of it. Had I proposed placing a bomb shell under his castle, and blowing him and his family to atoms, he could not have manifested more surprise and indignation. It was evident he had never noticed anything of the relation that existed between us, nor could he realize such a feeling on the part of either of us. At first he was so enraged, that he could not say anything. The coolness and earnest simplicity of my proposal was incomprehensible to him. After the first impulse of his rage had somewhat subsided, he told me that I must never for a moment cherish the idea or hope of such a union, and I soon afterwards learned that he had been making arrangements for the marriage of Donna Isabella with a rich nobleman about his own age. I knew that this proposal would be extremely repulsive to her, and I felt chagrined and disappointed. Then for the first time came that strong yearning for power to accomplish the object of my wishes. I knew my position was equal to that of my rival in everything, except wealth, and I determined to have that.

I sought an interview with Isabella, and though many obstacles were thrown in the way, it was obtained, and we pledged ourselves to each other, and to this hour, through good and through evil, we have maintained that pledge, with this understanding. I at first stated to her my plans, which were to go to America to seek my fortune, and return only when I could rightly demand her hand, as I now had her affections.

It is not true as stated in history, that Don Pedro made the proposal for me to go. I offered it, and he was glad to accept it. He had learned from his daughter, whom he never understood, that her affections were centred upon me, and that any other proposal of marriage would be rejected. Still he hoped that a few years' absence would cool the ardor on both sides, and that his daughter would then accept an arrangement in accordance with his inclinations. The preparations for my departure were hastened by these circumstances, and I was eager to enter upon a career which, I hoped, would soon enable me to gratify my intentions.

The associations of my early life had been far better than those of most persons at that time. I had an instinctive repugnance to crime in all its forms, and I resolved—not from a mere chivalric feeling, but from a deep conviction—that I would always act honorably, and respect the rights of all with whom I came in contact. Strong and vigorous in my physical powers, clear and distinct in my

mental perceptions, and with no clouds over my moral nature, I was happy. In common with all others I believed that the discoverer of any country had a right to it, especially when he belonged to a superior and more enlightened race; a doctrine which I now perceive belongs to a low and selfish plane of humanity. Man is at first purely selfish, knows no inherent save that which centres within himself, one step higher, and he begins to respect the rights and feelings of those immediately around him, his own family. Another step expands his feelings to comprehend his own peculiar nation. Still onward he moves and he feels that other men on the same plane of civilization, are entitled to his respect. Step by step man advances, until the world of humanity—the poorest, the weakest, and the most ignorant and undeveloped of the human family—are admitted within the broad and comprehensive circle of his brotherhood. One step further and his soul expands to receive within its loving embrace the spirits of all who have ever lived upon the earth; then in the beautiful unfolding of the divine nature in man, he realizes the fatherhood of God and the brotherhood of man, as the great central truth, around which true humanity can revolve, as stars around a central sun, receiving from it that heat and light which are essential in order that there may be perfect harmony, beauty and symmetry in all their movements.

It was a long and toilsome road from the point I then occupied to this condition, and yet I had glimpses of it even at that early day. I thought it was the duty of good Christians to do all they could to spread their religion, especially among those whom we consider as heathen, and after taking possession of a part of the new world, and driving the Aborigines into narrower limits, if we introduced the principles of our holy religion, we should be conferring upon them a great blessing. These were the feelings with which I embarked on this journey. The idea that some part of the New World abounded in gold, was very general in the mother country, and as the natives had no appreciation of its value, there could be no wrong in obtaining from them all that we could.

In the last interview with Donna Isabella, before leaving the country, there was a free interchange of sentiments between us, and I promised her that I would never be guilty of any act that would cause her pain or regret, and that wherever I went, I should ever keep her before me as an image of purity and love, by which I should be enabled to maintain my own purity. Under these feelings I left my native land.

We arrived safely in America, where I soon found myself surrounded by the most corrupt and brutal men that have ever disgraced humanity. Scowling, hypocritical priests, whose sole aim was plunder, who not only pretended to forgive, but even encouraged the foulest crimes, for a paltry sum of gold; men in power who had never known any of the restraints of justice or religion, or the refinements of civilization, were committing all sorts of crime with the most reckless and fiendlike indifference. I was thrown among these, and as I recoiled alike from the men and their deeds of violence and blood, my first impulse was to leave this scene, return and seek a fortune amid more genial surroundings; but there were many difficulties in the way, and I determined after a severe conflict to remain, having resolved, however, not only not to participate in any of these revolting crimes, but also to show these men that the course they were pursuing was wrong and would soon bring curses upon themselves, and ruin upon the country; that the only safe course was to make friends of the natives, for ignorant as they were, they had a very keen sense, not only of kindness, but also of justice, and that sooner or later the revenge of such a people would be felt by those who were doing all they could to arouse it.

But this was an illusion of my youth. Never was a man more sincerely desirous to do a good work than I was, but I soon found it was much easier to swim with the current, than to stem it, and contend with those who were moving along with it. I was very unhappy on account of the repeated wrongs and outrages which were committed around me, and in which I was more or less implicated. My natural impetuosity and energy of character made me a very desirable aid in carrying out the designs of these men, and when they saw that I hesitated, they deceived me until they drew me into many of their dark and treacherous schemes. I can recall now those terrible scenes in which my conscience goaded me almost to madness, and I resolved again and again to abandon the course I was pursuing, but the combination of circumstances was more than my will, strong as it was, could overcome. In these conditions I was led to act as criminal as the most desperate of these men, and I could not break myself away from the net work in which I had become entangled. Under these circumstances, I went on adding crime to crime, fully aware at the same time of the nature of these acts. My ideal, Donna Isabella, was often before me, and the purity and nobleness of her character, though it goaded and stung me with deeper remorse, always sustained me in my good resolves. Thus for fifteen years, almost always in the midst of revolting crimes, many of them too dark for recital, I found myself possessed of sufficient wealth to return to Spain, and consummate the object of my life—my marriage. My intention was now to remain at home and lead a new life.

I hastened home and was received with kindness and courtesy by all. No obstacles were now in the way of my marriage, the wealth and position I now occupied gave me ready access to the society of the nobility. I was received with favor by the king, and

as the historians quaintly observe, he even condescended to borrow a sum of me.

For a time I enjoyed more happiness than I had ever before realized. I endeavored to banish from memory the scenes through which I had passed, and hoped never to repeat them; but recklessness and extravagance made rapid inroads upon my fortune, and I found that something must be done to replenish my coffers, as I had neither capacity nor inclination for any pursuit at home.

There seemed to be no opening but to return to the New World. A restless, uneasy feeling, at the restraints of home, began to come over me; there was a conflict between my present happy social relations and a return to the reckless fields of adventure in which I had so long been engaged. I was fully conscious that the beautiful and loving restraint of a pure woman over my strong and impetuous nature was of the greatest importance to me; that it would enable me, not only to accomplish more good for my fellow men, but to realize more happiness than I could under any other circumstances. Notwithstanding, I felt this to be so, the loose and unrestrained habits that I had been accustomed to, had already thrown their chains around me, and I felt at times that the gentle restraint which my loved companion threw around me, as a beautiful silken cord to hold me in the path of right, though pure and hallowed in its character, was irksome to me.

I now perceive—though I had no comprehension of such things at that time, and should not have believed it, had I then been informed of it—that there were influences in the interior life, strong and powerful in their character, acting, not only upon myself, but especially upon her whom I so fondly loved, urging her to a firm determination not to be separated from me.

In the arrangements which were made for my return to America, it was fixed that she should accompany me, at least as far as Havana, which was to be the base of my future operations. I desire in this account of my life, to select a few, only, of the incidents, which had a prominent and controlling influence over my destiny.

All the acts and incidents of life are important and significant, but it is interesting to look back over the meandering stream of life, and see how often a small and apparently insignificant event has turned the course of an individual and thrown him into an entirely different sphere of action. It will often be found that the events which are considered among mankind as great and important, very often have far less influence than those which have been apparently trifling and insignificant. Hence the wisdom of this advice to "despise not the day of small things," for it may be that some little event, may, like the soft and gentle movement of a summer's evening breeze, produce a ripple on the smooth surface of the ocean of time that shall turn your bark away from, or into some great maelstrom that shall overwhelm it for a time in apparent ruin.

We arrived safely at Havana in 1533, to which place I had been appointed governor, with ample power to extend my explorations and discoveries to the adjacent islands, and the continent. A band of brave but reckless and unprincipled adventurers, with a few females, had accompanied us to this place.

I found, as I approached the scenes of my former exploits, that feelings of uneasy restlessness came over me, and I have since learned that this was the result of the influence of spirits who were principally confined to these regions, and who could only influence me in their places; and had I gone to Peru and Montezuma, the land of the Incas, where Pizarro's bloody hand had left so many treacherous marks, I should have been still more strongly influenced by them. Even as it was, I felt a strong impulse to go into the same wild and reckless course. I have since observed that a roving life, especially one of military adventure, is very apt to place a man under such influences, mostly of the interior, that he can seldom rest satisfied and return to the quiet pursuits of civilized life. The reason is now obvious to me. It is this. A class of roving and adventurous spirits, strong in their physical influence, lay firm hold upon him, and will use all their power to maintain that influence. Sometimes, however, if he leaves the scene of these actions they are so low in their development as to be confined to a limited locality, and cannot follow. They then seek to influence other spirits to go after him, and impress him with desires to return within the sphere of their influence.

I desire here to note a fact which I have frequently observed, that there is no crime, however dark and revolting it may seem, that has been committed by a human being, but there is a disposition to repeat a similar act, and although the individual may shudder and shrink back from the contemplation of the act, the impulses to do it again, will come surging, one after another, until finally all the barriers of restraint are swept away, and the act is repeated, perhaps under aggravated circumstances. I shall have more to say on the subject of evil and reform, when I come to relate some later experiences.

The report that the country which now constitutes your Gulf States, and was then called Florida, was, in all probability, the long looked for and earnestly desired El Dorado, induced me to direct my attention to that country, and fit out an expedition to go there. It was not without a severe conflict of mind that I left my home and the loved and loving one in that the sequel proves this to be our final parting on earth. I knew full well that in leaving her and going forth on that perilous journey, among barbarous savages, made still more relentless and

cruel by the fiendish and inhuman treachery of the Spanish adventurers, I was not only exposing myself to danger, but I would be very often placed in positions when the temptation to commit crime, would be more than I should withstand. However, I resolved, knowing at the same time that I could not keep my resolution, that I would act justly and truly by these people. Alas! how often does man promise himself to do that which he knows to be right, while he feels certain that when the hour of trial comes he will do the very reverse. The error of my life, that for which I have suffered more intensely than for all else, was going forth into a field where I knew there would be temptation to crime which I could not withstand, crimes of the deepest and blackest dye. Near the close of the year 1533 our expedition was fitted out and set sail for Florida, and although more than three hundred years of earth's time has passed away since that event, still my memory pictures to me now, in lines as clear and distinct as ever, the strong and deep impressions of that separation, which we both felt was to be a final one on earth. I knew that, on my own part there was a strong effort to banish this thought from my mind, and to look upon it as a mere delusion, and had the sequel proved different I should probably have never again referred to this impression. To the clearer intuition of my loved one these feelings were still more strong, and when she spoke to me of them the conviction for a time overwhelmed me. The apparent necessities of the case, aided by a strong and manly resolve, enabled me to overcome all obstacles, and we set forth.

(To be continued.)

A GOVERNMENT INSPECTOR AND HIS "PARTNER."—He saw the medical superintendent and said, "I don't wish to go over the asylum in the usual way, but to mingle with the patients as if I were a— an officer, a surgeon, or even one of themselves. By so doing, I shall be better enabled to judge of their intellectual state, and of their progress in the direction of sanity."

"With pleasure," said the doctor, "it is Saturday, and we usually have a dance on Saturday night. If you go into the ball-room, as we call it, you will see them dancing and talking without reserve."

"Would it be objectionable if I—danced with them?" asked the official.

"Not at all," was the reply.

The official walked into the ball-room, and, selecting the prettiest girl he saw for a partner, was soon keeping up a very animated conversation with her. In the course of the evening he said to the doctor, "Do you know that girl in the white dress, with blue spots in it, is a very curious case? I've been talking to her, and I cannot, for the life and soul of me, discover in what direction her mental malady lies. Of course, I saw at once she was mad—saw it in the odd look of her eyes. She kept looking at me so oddly. I asked her if she did not think she was the Queen of England, or whether she had not been robbed of a large fortune by the volunteer movement, or jilted by the Prince of Wales, and tried to find out the cause of her lunacy; but I could not, she was too artful."

"Very like," answered the doctor; "you see she is not a patient, she is one of the housemaids, and as sane as you are."

Meantime, the pretty housemaid went to her fellow-servants and said, "Have you seen the new patient? He's been dancing with me. A fine tall man, and beautiful whiskers! but as mad as a March hare." He asked me if I wasn't the Queen of England; if a volunteer hadn't robbed me of a large fortune; and whether the Prince of Wales didn't want to marry me. He is mad. Isn't it a pity—such a fine young man?"

THE ATLANTIC CABLE.—We have now the official announcement that the attempt to lay the Atlantic Cable will be renewed next year. Both the Cable Company and the Cable Construction Company feel sanguine as to the ultimate success of the enterprise. The Cable Construction Company have offered to commence at once the manufacture of a new cable, and the Directors of the Cable Company have unanimously accepted this proposal. The old cable is at the same time to be completed, so as to have next summer two perfect cables. The manufacture of the new cable has already begun. Capt. Anderson, of the Great Eastern, has received an offer from the Cable Construction Company, to command the Great Eastern for five years in laying cables, and he has accepted the offer. Capt. Anderson, as stated in his letter, which was published a few weeks ago in the Tribune, feels very hopeful as to the complete success of the next attempt. He regards the cable as perfect, with the only exception of penetration of the gutta serena core by pieces of wire, and this fault will be carefully guarded against in the manufacture of the new cable. He, moreover, expects to sail next year with a more efficient grappling gear, which, in case of any defect being covered, will not expose the cable while being hauled in, to the same accident which this year proved fatal.

The unshaken hope and courage which the Telegraph Company have evinced in the great trial through which they have passed, will challenge universal admiration and raise the warmest sympathy everywhere for the success of their new attempt.

THE GREAT MYSTERY.—The body is to die; so much is certain. What lies beyond? No one who passes the charmed boundary comes back to tell. The imagination visits the realm of some shadows sent out from windows in the soul over life's restless waters, but wings its way wearily back, with an olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in the heaven, yet breathing no secret of the eternal wilderness; the crescent moon cleaves her nightly passage across the upper deep, but tosses overhead no message, and displays no signals. The sentinel stars challenge as they walk their nightly rounds, but we catch no syllable of their countenance which gives passage to the heavenly camp. Between this and the other life is a great fixed gulf, across which neither eye nor foot can travel. The gentle friend whose eyes we closed in her last sleep long years ago, died with rapture in her wonder-stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart, but her lips were past speech, and intimated nothing of the vision that enthralled her.

When there is love in the heart there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

Entered according to Act of Congress, in the year 1866, by HENRY T. CHILD, M. D., in the Second or Eastern District of Pennsylvania.

NARRATIVE OF THE LIFE OF FERDINAND DE SOTO WITH AN ACCOUNT OF SOME OF HIS EXPERIENCES IN THE INNER LIFE.

BY HENRY T. CHILD, M. D., No. 634 RICE STREET, PHILADELPHIA.

INTRODUCTION.

The writer of the following pages was almost entirely unacquainted with the life and character of De Soto, when the latter first appeared to him. This was on an occasion during the reception of a narrative of another spirit, which has been recently published in the Banner of Light. Some one remarked that this was a terrible hell, when De Soto stepped forth and said: "I am to give you a description of a hell far more terrible than this." On another occasion he requested the writer to procure and peruse an account of his life on earth, in order to write the brief notice for this narrative, remarking, at the same time, that he could give a more correct history of his life and times now than any of the historians, either of that time or later periods, had compiled; and the time had been when he felt very strong desires to do this, "for," said he, "there are few things that are more trying to an irritable man than the misrepresentations of biographers, but I have outgrown many things, and this among others, and I do not care at this time to attempt the task of correcting the errors of history. My object in this narrative is to present some of the facts and philosophy of life, as I now understand them, after more than three hundred and fifty years' experience.

Few have descended to deeper depths than I have passed through, and the very traits of character which my biographers have painted as elevating me above the depths of vice and crime which many of my contemporaries and associates fell into, were the means of plunging me into deeper depths of anguish and suffering; but I will not anticipate my story. I have long been seeking a person through whom I could thus communicate the thoughts and feelings which now throb within me and prompt me to action, and it is one of the happiest triumphs of my life—which I call one, here and on earth—to have found the means, which I now enjoy, of transmitting these facts to earth."

Note.—The conditions, above alluded to, are these: The writer, for some time past, is enabled at times to pass into a state in which he is conscious—by seeing, hearing and impression—of the presence of spirits, and also of their feelings and desires, and in this condition they relate to him such facts as they desire to have written. In doing this a band or circle of spirits is always present, to aid both the spirit communicating and the writer as a medium. The impressions and communications are as real and distinct as any intercourse can be; and the facts given are merely narrated as by amanuensis, being given, both in substance and language, just as it is received.

CHAPTER I. THE LIFE ON EARTH.

I was born in the year 1500, in Spain—a country which has the unenviable distinction of having pro-

Lines Written by My Sister's Grave.

Oh could I look down through the dust of her tomb To the house where my darling reposes,

Her sweet eyes would only be violets dead, And her mouth only ashes of roses.

Her silken brown hair would not darken and flash As when it curled round her white finger.

Nothing is unchanged, but her unending sleep, And my love for her—they always linger.

She never will turn—precious one—on her bed; Her dainty hands crossed on her bosom,

Can never reach up to the bush at her head And gather the white rose's first blossom.

She loved them so well, and she wore them so much, The roses, and fuschias, and many besides,

But I thought when they hung on her head: Oh, she is the sweetest of any.

Her eyes were so bright and her brow was so white, And her heart was so warm and so glowing,

That I ought to have known, had I opened my eyes, That away from our midst she was going.

I ought to have seen that the gay silken sails Of her shallop too truly were swelling,

With a gale which swept down from the far away skies, Where the spirits of light are dwelling.

But I did not see. When my heart beat high At the thought of a joyous meeting,

And I went a long way through cold winter snows, To clasp her in ardent greeting;

She did not come out when the sleigh reached the door, With a laugh, and her pretty hands clapping,

But she lay all alone, cold and motionless as stone, Her grave clothes her frozen form wrapping.

Oh, God, if I live till my hair all turns white, And life on my pale hands shall languish,

The demons of hate, if they hunt the world round, Can meet scarce a bitterer anguish!

She died with the sweetest of hopes in her breast And jewels of thought yet unspoken;

into compliance. You must convince them if you would succeed. Such an association would become in time a vast congress of thinkers, philosophers, scientists and reformers.

And here Spiritualism has its work also. It must focalize all the liberal religious sentiment of the country; it must make its platform so broad and inviting that all unevangelical sects can find room, attraction, sympathy and life within its pale.

But it may be said "such a society would not be a 'spiritual' association." I answer, it would be a perfect embodiment of the great spiritual idea that each person in his inmost is a spirit, and so entitled to full freedom to render his version of truth to his fellows in thought, in speech and in life, so long as he do not infringe the same right in others.

What are the signs of the times? Are they not clearly indicative of a rapidly approaching crisis in the religious world? They surely are. The contest is already begun. The sectarian protestant "evangelical" churches are already aiming at a State religion.

And does it seem unlikely that such efforts should be made in this enlightened age of the world? Ten years ago there was no more likelihood that slavery would attempt to destroy the republic, than there is now that evangelical theology, if it can get power, will attempt to blot out constitutional guarantees of religious liberty.

While Thomas Carlyle worships force—a king being to him the man that can and does; while John Stuart Mill continually scatters incense upon the altar of original ideas, be it mine to do homage at the shrine of love—a love pure, platonic, and universal. Such germinating from the soul's centre, summing eternal in the very arch of the brain, and looking tenderly towards the infinite incarnated in all humanity, is not selfish, not exacting, does not demand attention, talks not of duty, nor equates through key-holes; but trusts in law, liberty, and God.

As it has been in political matters in the Southern States, resistance to the death, revolution of the most tremendous type shall be my resort. Let all evangelicals and Romanists look into this latter volcano, if they entertain any intentions to unite the secular and temporal powers.

Nothing can save us from a revolution of blood but a full, free, candid and fraternal discussion of those great questions of moral interest which lay at the bottom of this issue. Had slave States consented to free discussion within their borders their present desolation would have been avoided.

There are only two great nuclei of power in this contest, Romanism or absolute authoritarianism and spiritualism, or actual spiritual liberty. All that lays between these will be soonest disintegrated, and the dissolved elements will seek these two great centres by their affinities. The authoritarian elements of evangelicalism will go to Romanism, the freedom-loving elements must come to Spiritualism.

For the Religio-Philosophical Journal. "Lovest Thou Me?"—JOHN.

Beautiful in effect is the medicine of love to the morally diseased. It works by an infinitude of methods, but always to redemptive ends.

While Thomas Carlyle worships force—a king being to him the man that can and does; while John Stuart Mill continually scatters incense upon the altar of original ideas, be it mine to do homage at the shrine of love—a love pure, platonic, and universal. Such germinating from the soul's centre, summing eternal in the very arch of the brain, and looking tenderly towards the infinite incarnated in all humanity, is not selfish, not exacting, does not demand attention, talks not of duty, nor equates through key-holes; but trusts in law, liberty, and God.

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O, it is life evermore to breathe the electric atmosphere of love!

"For love is the theme that the seraph choir Are now hymning through the stars,

And we catch the strains from their golden lyres, When our souls let down their bars."

Boecher says: "Love is God's loaf; 'tis that feeding for which we are taught to pray 'give us this day our daily bread.'"

God ever works from centres, while man, reversing the process, almost universally commences upon the circumference, and with wrong beginnings, is quite sure of impediments and failures.

Under his hard hand an altar The red forge is, and the ring Of loud hammer, axe, and conlter, Chants the true fane's rhythmic Painter To the tune the angels sing.

God has written but one religion, One in every age and land; To do well in what condition Thou art born to, in what region Waits the ministry of thy hand.

God is every age and one religion, One in every age and land; To do well in what condition Thou art born to, in what region Waits the ministry of thy hand.

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For the Religio-Philosophical Journal. True Sanctities.

By our truth, however lowly, We walk level with the angels, Making not one fraction solely, But all days and places holy, And our common words evangel.

By the loves which mark us human, We are verily divine; True Messiah is every true man; Pure Madonnas each pure woman, And their home the holiest shrine.

In her hands are all things plastic, Serving food for body and soul; Every loaf and cup are mystic, Wine and life-bread eucharistic, Crowning daily board and bowl.

Under his hard hand an altar The red forge is, and the ring Of loud hammer, axe, and conlter, Chants the true fane's rhythmic Painter To the tune the angels sing.

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Concerning Spiritualism: Its Extent, Its Value and Its Work.

BY SELDEN J. FINNEY. (Concluded.)

But Spiritualism is not only the spirit of freedom instinctively liberalizing in its spontaneous effect on soul and on society, it is not only an atmosphere of genius and individualism, and therefore of real heroism; it has ideas within and a vast work before it, which it has already commenced. It is the only logical protestantism in the world. Even Unitarianism dare not be logically protestant, as the late national convention fully proves. Luther was instinctively a protestant as to Romanism, but his protestantism was never that of thought, of logic. The proof is, he himself, as soon as he obtained influence and support, set bounds to the liberty of thought in others. Nor was Melancthon, nor Calvin, nor Wesley, nor George Fox. All felt the stirring of the instincts of spiritual liberty, but none fully enunciated the central idea thereof, and guarded it against encroachment among their followers. In none of the sects these worthies left behind them, has the idea of protestantism gone into form and fact. There is not a single so-called protestant sect that is logically and really protestant. The idea of protestantism is the perfectly indefeasible right of private reason. Once join a church and your thought must range within the prescribed limits of a creed on pain of anathema. Not an orthodox christian sect believes in the indefeasibility of spiritual liberty within its pale. Spiritualism, on the contrary, asserts precisely this thing, and so careful is it lest it should unawares plant the germ of sectarianism, that it refused in its national convention to be organized under the name of Spiritualism and for the purposes of "propagandism." No more must we recommend the old blunder of the old religious world. This spirit pervades the great body of the Spiritualists of America; nor will they ever submit to any associate limitation of this spiritual liberty.

The great work then first to be done by the Spiritualists of America is to organize for associate action on the basis of the great central idea of the indefeasibility of the private reason. If association be desirable (and I do not deny it) its future must be secured forever by such form of co-operative action as shall lay this great right down as the chief cornerstone thereof, and extend to all, irrespective of views, sect, sex, color, or cast, the invitation to avail themselves of the privileges of such association, and the world may rest assured that Spiritualists can organize on no smaller or more limited an idea. At the coming National Spiritual Convention effort will be made for association on the platform of free thought and free speech forever. On this idea, as a basis, we can organize for any humanitarian work whatever, but no schemes must be allowed to contravene this idea, nor must it be left ambiguous; the future of this movement, as logical free thought and speech, must be definitely and thoroughly secured. After that, all else is safe. Until then, nothing is safe. The association, as such, should have no doctrine but this to propagate, and even this should be allowed to be disputed in debate from its rostrum. Indeed, how can a society believing logically in free thought and speech have any other doctrine? As a society, at least, it can have none other to contravene this one. But it will be objected that no united reformatory effort could be got from an association of persons of such divergent views as this principle would call together. I answer, persons large enough and good enough to join an association of such character, are large enough and good enough to aid any wise and beneficent movement to aid mankind. And beside, it would compel all schemes for reform to first undergo the most searching examination and criticism before going into operation. Here would be a great gain. Plenty of plans to a melliorate the race, with a truth behind them and a need before them, have failed for want of the expansion, correction and consolidation which such an ordeal as here proposed would furnish. Miss Emma Hardinge's scheme for "abandoned women" failed for want of that expansion and correction which such association would furnish. And another consideration is, that any scheme that might be offered would be compelled to rely on its intrinsic excellence and innate moral power for countenance and support. No favoritism could avail here, no ambition could master the consciences of the members

Randolph's Letters.—No. 2.

Religio-Philosophy! What a touch-word! especially for those of us—and our name is legion—who have for long years been tempest-tossed on the breast of the surging sea of unrest.

How often in the wild agony that afflicts all earnest souls in their search for happiness, have we looked with longing eyes for some dim glimpse of land—some sure raft from a known shore that might convey to us a certainty that there was, indeed, a place where the wicked cease from troubling, and the weary are at rest; but how often have we been deceived by dense cloud-banks of contradictory "philosophy," which looked so much like land as to deceive the oldest and most experienced among us, and which we sailed right through to an immense expanse of open waters (mere philosophy) right behind, after we had beat about here and there upon the sea, first touching on Catholic headland, and then running square on Methodist shoals, anon grazing the land of Baptists, and then lying to off Presbyterian promontory. How we longed to go ashore as we neared Cape Swedenborg, and to run aground on Panthea downs! With what thankful hearts we acknowledged and thanked God that we got through free-love straits, losing some adhering barnacles by the way, and sailed out upon the deeper waters of "Do Right," channel! While aboard the bark called "Uncertainty," whereof Captain "Don't Know" is master, how often have we wished to land in that blessed port, where the waters are deep and broad enough for all to safely moor, but whose whereabouts no one seemed to know, it not being laid down on any of the charts, nor spoken of by any of the pilots in their weekly disquisitions from church hatchways—or if they mentioned it at all spoke of it as being stormy, quick-sandy, rocky bottomed, no holding ground, and constantly exposed to danger from a volcano hard by, called Eternal Hell, and also to the constant prowlings of a monster—a fiend-bastard—whose appetite could only be appeased by constant feasts on cooked souls—broiled—grilled—roasted, and even stewed—on the Canal street plan. Mercy on us! how it made our flesh crawl a long time ago, to hear these dainty descriptions of a port, which now that some of us have reached, we find to be the principal harbor of the richest, best, most salubrious and finest land in existence—a port where all the passengers and mariners can go ashore and not be exposed to robbery, insult or broiling—where we can all lay off under a large tree, called the tree of life, and eat our fill of the product of another one, called the tree of knowledge; drink our fill of the milk and honey that you get there, merely for the asking; and listen to the music of (thankful hearts), singing:

"A country I have found, where true joys abound, All mankind are blessed in that happy ground; Oh, hallelujah, hallelujah, halle, O halle, hallelujah."

The way to this port—Religio-Philosophy—lies just across the sea of Experiment. When you cast loose from the wharf of "Old Theology," set your head-sails, trim sharp by the wind, so that your sails draw well; pretty soon you will clear the headlands of Suspicion, go around the cape of Double-trouble, giving the rock of Original Sin a wide berth, until you get hell-fire well astern, and keep it there until you sail it half down and out of sight. The smell of sulphur will offend you for sometime, but will soon disappear. Presently, night will come down, and you then light your binnacle lamp, and steer Common Sense by Justice, till you double the rocks of Hate Your Neighbor; then ease up your main sheet, and alter your course to self improvement, by Charity—three fourths Charity, and keep that course all night, and the next day. By this time you will have reached the archipelago of Temptation, and will be boarded by many boats, claiming to be pilots and offering to guide you in for a song. One of these is called P. Attraction, and if you don't keep a weather eye open, he'll come it over you slick and clean, and run you ashore on an oyster bank, sure as preaching. Then there's another named E. Affinity, who'll try to persuade you that your course is in a certain direction, but no sooner will you begin to believe it than you'll be boarded by a score more pilots of the same name! There are others, but I have no time to name them; you must keep your eye on the course, Common Sense, and you'll have need of none of these specious pilots, who all belong to the ancient family of Axe-grinders. Finally you'll sail close to Popularity island, and will be hailed by a look-out on the shore with "Aho, there!" You reply "hallo!" "Whither bound?" "To Religio-Philosophy Continent!" "O, don't go there—come here, this is the spot for pleasure and all that sort of thing! It'll be bad for you if you do!" "Why?" "What will Mrs. Grundy say?" Hereupon heave to at your peril. If you do you are stranded sure. Instead of this you must square away your sails, catch the breeze of Independence, and sail right across the bight of Public Opinion and into the port of Religio-Philosophy, cast your anchor in forty fathoms, good bottom, furl your sails, go ashore, pay your respects to God alone, who is captain of the post, and then entering your allotted mansion, get a light in your window for all other poor devils that are beating about, to be guided by.

NEW ORLEANS.

WELL DONE.—The Empress Eugenie, during her short regency, in the absence of the Emperor at Algiers, awarded the rank of Chevalier of the Legion of Honor to Mile. Rosa Bonheur, the admirable painter of animals and landscapes.

For the Religio-Philosophical Journal. Found Drowned. The body of a respectable child girl was found in the river this morning, and up to this time has not been identified.

When a spirit brother, or any spirit, desires to visit some dear one, over whom it lovingly watches, it is permitted the gratification of doing so, on the condition that harmony be established between it and the principle of spiritual gravitation.

was written last year, in a small town in this State, by a lady then sixty-nine years of age! She is a wonderful medium—was only developed late year before last in a small circle of three persons, which circle was gotten up by myself for the purpose of more fully investigating and satisfying my mind on the subject of spirit intercourse.

Landmarks of the Old Theologies.---No. 1.

Modern Spiritualism, as a tree of life, puts forth roots as well as branches. From a tree of knowledge for all to partake, they should know in what relationship they are rooted and grounded to the past, that understandingly "they should seek the Lord, if happily they might feel after Him, and find Him, though He be not far from every one of us."

Every age has had its Spiritualism to the measure of its enlightenment of civilization—of course terribly contorted by ignorance, superstition and priestcraft. Let us hope in the better light to adjust the spiritual and outer world in harmonious accord of being.

We grant to Spiritualism the most beautiful crowning of our labors, for without this light, our soul had dwelt in the thick darkness—nor could all of earth have lifted us from the dark valley and shadow of death—

Of Spiritualism, in its simple phases, we have had considerable to say in "Glimpses," etc., in the Banner of Light, and Herald of Progress. We might go on multifold in the same direction, but as there are enough of that plane to bring forth of its treasures, new and old, we pass on to fresh fields and pastures new.

Old theologies, Heathen or Hebrew, have certain landmarks in common, by which we may be able to read them understandingly if we observe the first principles from the root of the matter, and follow them in all their bearings from whatever point of the compass—a punctum vite, or point of life, whereon was superinduced the riddle, dark saying and parable.

To make our calling and election sure we have to flank the ancients from many points of view, as "the way of the Lord wherein ye go." There are phases of Astronomy, of Anatomy and Physiology, vegetable and animal—Architecture, etc., all wrought synchronously into the GRAND MAN thousands of years before Swedenborg.

The studious and philosophical Freemasons, not in the hazy reflexion of Swedenborg, if well posted in "the secrets which belong to God, and hidden from the foundation of the world," as per Bible, are far more apt in reading the Ancient Word according to the landmarks. We are not a regular initiate ourselves, because we wish to be free to speak the Word "right out in meeting"—but we are a student of Freemasonry, which we find in root, trunk, and branches of all the ancient religions.

Men despite their ideas when they cease to fear them—when they behold the shams as fashioned in darkness by their own heart to the measure of which their God was made. Thus the Bible has been made a fetish and a scarecrow—so made by those who have engineered its Word. Nevertheless, it has

many beauties blending the natural and spiritual in one—for the heart of humanity is everywhere and ever the same to beat responsive to the measure of itself—if in darkness, gloomy and sad enough—if in light, joy and peace.

Of course, there was much scope for the varying aspect of "God's Word" in the mysteries, or "Theocratic Philosophy" of "Sublime Masonry." Says Daleho, quoted by Dr. Oliver, "If you visit the symbolic Lodges in the different countries of Europe, or even the different States of America, you will see in all some difference from each other.

Now we have only to read the biblical Freemasonry, or "Theocratic Philosophy," by the like measure to have it at what it is rationally worth, as rationally understood instead of demoting ourselves and falling prostrate in bibliolatry, to riddles, dark sayings, and parables not understood, but good and fitting in their symbolisms, though not infallible as the literal word of God.

The Masonic Fraternity is somewhat ahead of the church in these matters. Says Jones, cited by Oliver—"It is the most absurd thing in nature (and the reason will be obvious to every Mason), to believe that any part of the real arcana of masonry ever was or ever could be committed to writing."

One of the great sins of the antediluvians, for which the world was destroyed, was, according to the "Book of Enoch," that "they have discovered secrets, and they are those who have been judged." These secrets which belonged to God and were hidden from the foundation of the world, were discovered by becoming wise as the serpent, as noted on the scroll of ancient Freemasonry—"Behold the man has become as one of us to know good and evil," hence he was cast out of the Lodge, or Eden, the Temple of the Lord.

But in mythological mysteries, Neptune, being the same as Noah, fished up the Word with his trident, so that we have received it. "Through a successive title, long and dark, drawn from the musty scroll of Noah's Ark"—the trident being the symbolic flesh-hook of the trinity of three teeth, used in the days of Samuel to fish up the Lord's portion from the caldron pot.

It likewise appears that there are "five points in the history of our Saviour," which correspond with the Pentateuchal five, and the five of Pythagoras; hence Freemasonry in its theological character, has an essential basis, like all the ancient esoteric religions or mysteries, and though "it exists solely of itself," its relations are to all things from Alpha to Omega.

Dr. Oliver and Dr. Mackay are very grave and decorous as well as pious in their mode of doing the Word, but among its many aspects, we are informed that there is "one secret worth knowing," and that is that "good humor" prevails after the labors of putting wisdom into the inward parts. We cannot doubt this, for we have been made to laugh most comsedly in growing wise unto salvation, and understanding how the name of Isaac, with its degree, signifies "laughter," as per Philo Judeus, on the allegories or esoteric Word.

Freemasonry thus being coeval with creation, and the garden of Eden being the Lodge whose pattern was the visible heavens personified and transcribed upon the plane of humanity, was "a lodge in some vast wilderness, some boundless contiguity of shade." As soon as the lodge was tiled, the Elohim began to fix the landmarks for "the appropriate sphere of women." It would appear that she was voted to lie "outside of any healthy organization," nor is she permitted even unto this day, to be initiated into the Hebrew or Christian Lodge.

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Judea stood in correspondence as typical and shadowy geography—hence the difficulty of Colenso and others in fixing the landmarks or boundaries in territorial possessions, or movable city, twelve miles square, with very much cattle on the bare rock of the Sinai, where Aaron had to cleanse the Augean stables daily by taking the dung and garbage six miles on his Atlantean shoulders—for which literal aspect of the Word, Mahan charges Colenso with being the perpetrator of vile jokes, because in the symbolism of the domestic economy among the hosts of heaven, Aaron was the main sewer for the Lord God of hosts.

Masonry was originally patriarchal, and contains a legend of a cubical stone which was inscribed with a mystical diagram that represented the sacred name, and was possessed of many virtues. This stone was in possession of Adam in Paradise, and it was doubtless a chip of the old block that Jacob set up in Bethel, and anointed as the Lord, vowing to serve the Lord, if the Lord would serve him. When God appeared to Jacob in a dream to show him how to change very much cattle into "ring-streaked, speckled and gray," he assured Jacob that he was the same familiar God anointed at Bethel. In old time each familiar spirit was a God, or Lord, or Genus loci, and in natural functions, was "the way of the Lord wherein ye go"—the angel of the symbol whether in the stone of Israel, or in the holy one, and watcher come down from heaven. In these mysteries "are wrapped up the profoundest truths of religion, which are to be fully comprehended by finite beings are obliged to be revealed through the medium of allegory and similitude, in the same manner as angels can only render themselves visible upon earth, and palpable to the senses of men by assuming a subtle body of refined matter. All the Patriarchs of the ancient world had their separate angels to instruct them in these mysterious arcana and Moses himself was initiated into them by the illustrious Metatron. The cabalistic knowledge, or knowledge traditionally received, was during a long revolution of ages, transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit any thing of this kind to paper."

Thus it was that the ancient Word was cast upon the wafers, which we are finding after many days—a manna which dried away the souls of those prone to the Egyptian flesh-pots, preferring these to the traditions of the elders, or the Word of "knowledge traditionally received." They refused to incline their ears to a parable, or to open their mouth for any dark sayings upon the harp, in preference to the leeks, garlies and onions, in the thought of which, they who had tears were prepared to shed them now. They refused to be edified with the "distinction between the legitimate symbols of the pious race of Seth and those of the apostate Cain," or Typhon, or whether this apostate race of "Sigus" which had lost their first estate in heaven by the procession of the equinoxes, were any worse than the same "Sigus" in the backsliding heifers of Israel; and as to the distinction between the scarlet symbol of Babylon and the Virgin of Israel, they did not see it.

Shared on the allegorical plan By the passions that mark humanity."

It was this class most potent in putting that which constituted the "Spurious Freemasonry," both before and after the flood. It appears from Oliver, who is a D.D., that "the legitimate symbols of the pious race of Seth could not be perverted. Amongst our antediluvian brethren, they were at first but few in numbers, increasing as time advanced and occurrences took place which were esteemed worthy of preservation. The Shekinah—perhaps the cherubic form—the serpent—the altar or cube—probably the point within a circle—the equilateral triangle to represent the sacred name, might be the most ancient symbols. These would be succeeded by the rainbow—the ladder, and still more recently by pillars, globes, the pot of manna, the bee-hive, the sword and human skull, the "tan cross, with all the symbolical devices painted on the banners of the twelve tribes."

Thus we may see how Adam and Eve as lively stones were built into the edifice of Freemasonry. They were the first "regular bricks" of the Word, Adam himself being instructed in the craft by old Shaddai before the change of name to Jehovah. As in this Jehovistic progress, or God newly up, so "in the Royal Arch degree, Christ is acknowledged to be the Architect or Creator of the universe"—being one with the antecedent principle of all being, in the soul of each and all, or in whom we live, move, and have our being, and enabling each one to say, "before Abraham was, I am." Hence, "Masons, universally adopting this method of inculcating the tenets of their order by typical figures and allegorical emblems prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration," as in the Mosaical mysteries the people were kept at the foot of the hill, "lest the Lord break through upon them and many of them perish."

Dr. Oliver finds Freemasonry coeval with the garden of Eden, and so do we. Who more apt than El-Shaddai the wise master builder to build the house not made with hands? or who more apt than the Eve-rib for plastic nature's purposes? What in more accordance with the music of the spheres than that Miriam should sing the horse and his rider, dumped into the sea? or that the morning stars with the Virgin of Israel should "strike in bold numbers the Virgin-go-bragh" even though the bold numbers are stumbling-blocks to the good Bishop Colenso.

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The pious Dr. Oliver, like the New England Lord of "cursed be Canaan," after having the world de-

For the Religio-Philosophical Journal. Communication from the Inner Life.

The following communication was given through a lady-medium, in answer to my inquiry, as to the claims of the Bible to be an inspired book, etc. The author was a friend and acquaintance of mine in his life time.

To Brother Jenkins and Friends: I will try and communicate a few truths, per request: There is truth, holy, divine, inspiring truth, in the Bible; but it flows through the channels of human frailty and error, and there, as everywhere, the God of man calls upon him to exercise his reason in the separation of the one from the other. And he is no benefactor of his kind who fails to do it. Separate the superstitions from the rational reverence for this book, and Spiritualism will be found not to contradict a single truth recorded in it, but to cast light upon its every page, and remove the clouds of obscurity that enshroud its most clear and satisfying disclosures. All spiritual truth is the product of revelation. God reveals himself, and the revelation was light and life. The mission of Jesus is a proof of this statement. "The Spirit of the Lord giveth understanding. The word is in thy heart and mind." The stamp of divine revelation neither contradicts each other nor invalidates a single item of modern Spirit teachings. It will make the Spirit of Jesus the standard by which to judge of all the other teachings. The Bible is a collection of spiritual communications, made through human angels, extending over a history of thousands of years. Give all heed to the great and glorious illustrations of God's goodness and Spiritual illumination. Persevere in this God-like undertaking, and you shall be more than compensated with peace of conscience, and all that tends to make life pleasant. You may now go on with perfect confidence, as you shall be sustained in promulgating the truth to a misguided people. This is from one who has taught and preached in life what he but little understood. With your spiritual strength renewed, you may go on and have no fear, as one who speaks from the eternity of life will guide and direct you.

We get what we seek when we are prepared to receive it. Spiritual communication is a divine institution, or appointment, or the foundation of every religion on earth is baseless.

God, in his immutable justice, cannot and will not consign man to an eternal woe. As man violates the laws of nature, so does he violate the laws of God; and in proportion to his acts he must reap the reward he so justly merits. In proportion as he transgresses, he suffers. Spiritualism will correct the materialistic tendencies of human philosophy. It will make the spiritual life a reality to every inquiring mind; and thus save it from the lamentable gloom in which it has groped its way amid clouds of sorrow and mourning, and upon which was only seen a threatening sky and the frown of an angry God. It will open a powerful privilege of thought upon all that pertains to human happiness, such as the world has never received. It will present and promote a purer morality than has ever been received or practised by the religious or political organizations of the world.

The teachings from the spirit-spheres accord with the rational culture of the present age in an unmistakable view of the spirit-life that relieves it of this difficulty, viz: that it shows most uniformly, that every man commences that life in the precise state of development in which he leaves this—that it is an advancement upon the privileges of the present life in light, or the degree of knowledge; but does not change the essential nature and tendencies of the soul. It is not love that disregards the condition of the suffering, because it is intense; and the man who supposes that he would be perfectly happy in some glorified state of changeless felicity while any were suffering the tortures of an endless misery, only shows himself more an animal than a man, with a soul yet to be opened to the pure influences of the spirit of Christ! He has not partaken of the life of changeless love. The time has come for reason to mount her throne, and judge the religious world universally. It is the only true master. The experience of the past proves this, and the present enforces it. Truth cannot be crushed. It is "mighty, and will prevail." If we desire progression, no other should preside over investigations. The true reformer, while the world of minds about him dream not of eternal and spiritual realities—far more enduring than visible things—sees worlds in embryo—

heaven in the soul undeveloped. The law of eternal development is his guide to duty and action. When he sees a germ, he knows it contains an undeveloped flower. When he sees a child, he knows it contains the qualities and essence of an undeveloped man. When he sees a man, he knows that man contains an undeveloped angel. Therefore the true reformer would associate men—advance their interests and develop their immortal attributes into harmony, for harmony is the destiny of all. He aspires to heaven. His heaven is not a locality. It is a state. If the elements and attributes of the soul are harmonized, the soul is in heaven. Those who believe in the authority of men and books, and base their teachings thereon, should understand that they cannot satisfy those who believe in the authority of nature and reason. I acknowledge and commend no other. An infringement upon the operations of nature's laws cannot be forgiven, but must be settled by the individual suffering the consequences of the infringement. In other words, a sin against the Holy Ghost, or against natural laws, cannot be forgiven, cannot be pardoned, cannot be mitigated, cannot be augmented, but must be settled by a full and complete experience of consequences, according to the nature and extent of the sin. I want you to adorn the inner spirit with gems of scientific and philosophic knowledge. I want you to "wreath every thought with the sweet flowers of virtue, and robe every impulse with the mantle of contentment."

Religious education, though it inspires our affections with a belief in God and in the soul's immortal existence, is, in this intellectual age, thoroughly dissected, and found wanting in its constitutional soundness and powers of expansion. Man requires a demonstration of the truth of immortality—a sensuous evidence that the soul continues to exist in a physical or palpable organization subsequent to the event of outer dissolution.

When a friend or relative departs from amongst us to some invisible world, then man flees to his religion for consolation and faith; but in addition to what solace he derives from this source, he internally desires some substantial illustrations and evidence of the continued existence of the departed spirit. There is scarcely a Christian who would refuse to receive some material evidence that the soul lives always—that friends and relatives shall meet and recognize and love each other again in the other world, as on earth. Indeed, such evidence would impart a palpability and an enthusiastic zeal to his conceptions of a future life so absolute and strong as to convert him to the joys and blessings of a new religious faith based upon a system of universal philosophy.

God dwells in all things; but only the illuminated mind beholds him. Self knowledge is the knowledge of God in us. How few of us know ourselves! How impossible, without this knowledge, to know our God, and to know the sublime purposes and end of that God in us and in all! What evidence of a future hope do we bear? Our God is our end and destiny—and hence our God is our all. He blesses us with the gentle zephyrs of a morning promise; or withers every thought that is false to our nature. We cannot grasp eternity in one short hour. When we learn how to live, we are prepared to die. The freedom of man is a freedom of degree—and its degree ascends as he ascends in purity, in wisdom, in love—in a word, in spirituality. As he ascends he rejoices in the divine change, or resurrection, called death, by the earth's inhabitants. The spirit in man is the angel in man. The spirit freed from flesh, is the angel in God. You can profess to believe the Bible, and deny the nearness, appearance, interest and power of invisible angels? "Are they not all ministering spirits," on which the foundation of the Bible stands? I have given you a small sketch of a few things, my brother. I could tell you much more, but the organ, or medium, is not easily impressed this morning. If you desire, I will communicate more, when a stronger impression is made on the mind of the medium. My home is in the fourth sphere, or supernatural habitation. I hope to meet you often, but cannot leave without saying something about this heavenly, happy world of angelic spirits.

Wisdom, in this supernatural sphere, is as a fount, that is constantly springing up and flowing over all the subordinants. It is like a great receptacle, in which are deposited the choicest thoughts and memories of the angels, who were once of the human race. It is like a treasury, whose contents are depositories for the lower angels who ascend to, and unlock it, and extract from its depths beautiful thoughts, and upon them ponder and meditate. They have contentments so exceedingly immense, that the love and life of the universe appear open to their thoughts; and they drink of their depths and thirst no more! Again, those groves are presented, and appear in a more exalted degree of loveliness. They are as the trees of righteousness—budding and blossoming as the rose. They proclaim glory and honor even in their refreshing shade; and inspire the reposer therein with thoughts worthy of such a celestial home. And the inhabitants are of the most exquisite purity and loveliness; and they with one united voice—a voice that arises not from speech, but from action—proclaim glory, honor, immortality and eternal life! They are wending their way up to the city of the living God! They are illuminating the vestibule of truth, and the archway that leads to immortal life! They are pervading all below them with the holy influence of wisdom; and with the most simple love, they send forth a welcome to all below their exalted state; and with a kind, peaceful and inviting smile, they call all to come away and go with them to the fount on high! Thus this sphere is peopled, my brother. Oh! how we are all blessed. What joy, what unutterable joy, to be emancipated thus from earth!

Farewell for awhile, JOSEPH CALLAHAN. N. B.—The name of the medium, through whom this interesting communication came, I withhold for the present at her request; but I am assured that in due time, if I desire, her name shall be given to the public. The entire MSS. now in my possession—containing some three hundred pages, as I suppose—

stroyed by the serpentine breach of the Word of the antediluvians, makes Ham the scapegoat for the postdiluvian "Spurious Freemasonry," so that after all the flood failed to squelch out "the revealers of secrets," who so grieved the heart of the Lord. That same Ham so potent in "cursing niggers" by the Word of the Lord, on the same wise succeeded in "smuggling" "Spurious Freemasonry" through the flood, so as to make it very difficult to decide the question of the original Jacob. No wonder that our church theologians, so far from the compass of the Word, should cause inextinguished laughter to rend the skies.

Religio-Philosophical Journal

CHICAGO, OCTOBER 7, 1865.

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

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

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

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"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.

The Force of Spiritualism.

The great question which now agitates the minds, and divides the ranks of Spiritualists, is, Shall we have a pure Spiritualism, uncontaminated by contact with the world, or shall we have a Spiritualism ordering the action of our lives in all our relations, individual and social?

This discussion may seem of little consequence, but in reality it is fraught with results upon which depend the ultimate success of the whole system. If we are to have a pure Spiritualism, it is difficult to perceive the good we are to receive from it. It is no better than the "pure religion" we have already. The preacher abstains from thrusting religion into the affairs of the week. It is out of place in the counting-room, the factory, or the shop; out of place in our politics, out of place in our individual and social relations. It is for Sunday. A thing to die, not to live by. The church would be deeply slandered if religion entered into affairs of State—that would be contamination. Such is the blight of sects, and such will be the blight of Spiritualism if confined to what is considered by many to be its limits: the simple belief in spirit-communication. There is nothing new about that. It is older than the sphynx or the pyramids. What good can grow out of it that has not already?

This view robs it of all its splendor, all its attraction and power, leaving it a helpless babe—a thing to be sought, but impotent in its influences over us. This pure Spiritualism is an abstraction so refined that it leaves all the great minds of the past in helplessness, and denies them any influence in the affairs of this life.

But what is the truth? What do these same minds teach in their communications to us? What is their definition of this mighty philosophy, which is destined to overturn all existing systems, and on their wreck rear its blue dome to heaven?

You may take the sacred books of all nations: the SHASTOR of the Hindoo, the ZEND-VESTA of the fire-worshipping Persians, the KORAN of the Mahomedans, the legends of the TALMUD, and on them all place our own sacred TESTAMENTS, the OLD and the NEW. You have brought together in one mass the spiritual history, emotions, ideas and superstitions of the early ages of man, but you have not Spiritualism—you have but a past.

You may take the sciences collectively, the terrestrial, connected with and treating of the organization and constitution of the globe, and the cosmical, treating of the infinite nomenclature of the stars—you have not Spiritualism, you have but a past.

What is it, then? It is the complete understanding of man, and of spirit—of the universe. This understanding involves all science, all theology, all morals, all philosophy. It underlies and absorbs everything. It reaches back to the beginning of earth, when the first living being was created, for even then was man, the immortal, foreseen, and the forces of nature worked only in one direction—that of his evolution. It reaches into the mists of the future, and loses itself by the throne of Infinite Mind. Would you confine it to the tipping of tables, half audible raps, the trances of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as Spiritualism by these external phenomena. I do not in the least disparage them. They are necessary. They are the logic of positivism, and in their place invaluable. But let us not worship them. Let us not drive stakes on either side of them, nor erect a Chinese wall beyond them. Be assured we fail if we do.

These phenomena teach us of Spirit existence and identify that existence. Having done this their mission is fulfilled. The grand minds of the Spirit realm are brought before us, and we are prepared to bow to their sublime teachings. We learn that the departed have lost none of their faculties or emotions. They love us as fervently, they are drawn towards us as firmly, and have the same interest in our welfare, as when with us in earthly life.

Solon and Lycurgus have not forgotten their laws, Ho-ner his Iyre, Napoleon his France, Webster and Clay their State. All as they pass into the Beyond, love the path which led them up to the gateway of immortal life, and in thought still linger in the scenes of their mortal existence. Would you say to the spirit of Webster: You must not speak of politics; you must not interfere in affairs of state? His noble spirit vibrated while here to every throbbing of the nation's heart; shall it then, when its sensitiveness is a thousand-fold increased by its freedom from the physical body?

Would you say to Toussaint, You must not speak of slavery. You may come with the untold millions who have festered in the cesspool of vassalage, who have died by the canker of its chains, and the sting of its venom, but you must not speak of slavery. And should any of these great minds ask what is wanted of them, that they are called from the Elysian fields of the Summer Land, you will answer in blindness of soul: To move a table, to give a rap, that a skeptic may be convinced!

And then will the noble spirits cry out, "For shame," and tell you they come to mingle in the affairs of men, and that their power is more potent than when mortals.

We can have a state without religion, we can have religion without Spiritualism, but we can have no state, no morality, no intellectual greatness, without Spiritualism. Through all our being extends the influence of the departed, and we can no more escape from it than from the iron clutch of fate.

Do you believe that man exists individualized beyond the grave? That he retains his faculties and emotions? Then is it evident, from the logic of necessity, that spiritual influence extends into our lives, and what is their aggregation, the lives of nations.

It is said that if this be received, a bad use will be made of it by designing men; that the issues of the day will be decided by Spiritualists. It may be so; but who is to lead in such issues? Not men. Spiritualism has arisen from a single rap to numbering its advocates by millions, and yet it never has had a leader. Many have made the attempt, and organizations have been adroitly framed to direct, or be wafted by this movement, but they only struggled for a moment to disappear forever.

Leaderless, and, to mortal vision, without aim, in fifteen years, it has made a deeper impress on the moral and intellectual history of the world than the sword of Mahomet, or the precepts of Christ accomplished in five centuries. Its leaders are not mortal, but belong to spirit life. They are all united there, and working together, the history of human life becomes the record of waves upon by their resistless breath.

We may content ourselves with the idea that we can prevent what have been expressively called "side issues" from disturbing the happy harmony of Spiritualism, and thereby make it more acceptable, but we shall find, in the end, that it has no side issues, simply because it is so universal it embraces all. While we seek to keep it from our social life, it will have educated all minds to a proper understanding of the laws of social harmony; while we are walling it out of the State, we shall find that it has already brought issues, on which our very national life depends, and thrown its irresistible power on the side of right.

We cannot direct this power, which, as the resistless force of gravitation underlies the realm of matter, underlies the domain of mind. All we can do is to feel the first breath of its desires, and run to do its work. Let us not go wavering, but strong in the assurance that the myriad hosts of the angel land work through us, and if we are carrying out their desires, no earthly power can resist us.

We do not blindly. We have drawn what may be considered an ideal definition of Spiritualism. The definition here given of a Spiritualist may be considered still more so. Is he one who believes in future existence, and that he can converse with the departed by means of tips and raps? Oh, no! He may begin here, but his knowledge must extend and deepen over the universe. His harmonious being must be sensitive to the thoughts of angels, and his feet swift to do their bidding.

There are no two worlds, a spiritual and a mortal. There is no gulf between. There is only one world and one life, and whether spirit in the body, or freed from it, the same influences extend through all, and as those who are free from the mortal frame ascend, those who remain must likewise be elevated. All are bound together by a chain of adamant, and the thoughts of each affect all.

The National Convention.

The second national convention of Spiritualists, which will assemble in Philadelphia, on Tuesday, the 17th of October, will be an important meeting. It will call together some of the best minds and clearest thinkers of the age. With a liberality characteristic of our cause, while it is a convention of SPIRITUALISTS, it opens wide its doors for all reformers who are willing to work under our broad banner. There are but few prominent individuals in any of the liberal movements of the day, who do not perceive something attractive in the spiritual movement, although from peculiarities of organization and condition, they may not be ready to avow themselves as Spiritualists, still, if they are willing to be present, they will be welcomed, and their views on the different topics presented, will be heard.

Delegates are coming to this meeting from various parts of the land, and as they come together true to the high principles of Spiritualism, each will bring his ideas, and like the temple of old, in which the stones were brought together without the sound of a hammer, so will their thoughts be united together. And from a harmonious gathering, there will go forth that which will promote not only the interests of Spiritualism, but of universal humanity.

It is only in a delegate convention, that all sections of the country can be properly and equally represented, and as we rise above all sectionalism and party feeling, and meet as a band of brothers and sisters, having no mere personal objects to gratify or selfish motives to carry, our labors will be useful to ourselves, to our cause, and the world.

H. T. C.

Dr. Beecher.

Dr. Lyman Beecher was a staunch advocate of Total Depravity. "The sin of Adam damned the race," was in his creed, but not in the good man's heart. When a drunken man died, he said: "The man's mother was an habitual drinker, and he was nursed on milk punch, and the thirst was in his constitution." He hoped, therefore, "that God saw it was a constitutional infirmity, like any other disease."

Very likely God saw, as Dr. Beecher did, that Adam, with all his wickedness, was not the cause of this unfortunate fellow's sin of drunkenness.

It is hoped that not only God, but his servants, will learn the fact that other sins are handed down from mother to son. The serpent and Eve are not responsible for the sins of this perverse generation.

Correction.

Our good brother Peables, in speaking of his article on "Love," in No. 1 of the JOURNAL, says: "I did not say love was a divine soul-motion, imprisoned," etc., but a "divine soul-motion in the God-principle." The whole gist of the article was against this selfish "imprisoned" propensity, miscalled love in the world. Love in the highest ideal is of God—knows nothing of sex, and flows as free as all as heaven's dews descend upon fens, fields and forests.

"De Soto."

We commence in this number the very wonderful story of "Ferdinand de Soto." It is from the pen of our gifted and inspired brother, H. T. Child, M. D. The story will be read with great interest, as it contains much useful information regarding the future life. It will go through twelve or fourteen numbers of the paper. Those wishing to read it, would do well to subscribe at once for the B. P. JOURNAL.

Local Organizations.

The National Executive Committee, soon after the adjournment of the Chicago National Convention, in accordance with the letter and spirit of the duties of their office, by a very large majority—eleven out of thirteen—agreed upon a form of Local Organizations (without creed or confession of faith), to recommend to Spiritualists and other friends of Progress, as convenient for business purposes. While there is a diversity of opinion upon the subject of a National Organization, there is a general feeling that local societies are required for the maintenance of Sunday lectures, children's lyceums, charitable and benevolent objects, and the erection of public buildings for moral and educational purposes. The committee further, in the discharge of a duty they felt to be imposed upon them—endeavored to place this form of Local Organizations before the public; and to that end sent it to the Banner of Light for publication.

The editors of that journal refused to publish our organization papers. They have arrogated to themselves the right to gag the National Executive Committee, and to judge for the public what they may and what they may not read; and they have also criticized severely the Committee for calling a National Convention this year.

Now for the present we intend to leave our cotemporary, and call the attention of the public to the form of Local Organization recommended by the National Executive Committee, which will be found in another part of this paper; and if any of our readers think it dangerous for them to read and judge for themselves, and still desire the guardianship of the editors of the Banner over the doings of this committee, we beg of such not to read our form of organization. Such, if any there are, will only find safety in the bosom of the church, where the bread of life is dealt out by those qualified by a seat in an editorial sanctum or by men in choicest robes.

Would not a National Organization of Spiritualists, with creeds, confessions of faith, a Bishop or Pope, and an organ to publish just so much, and no more, than the Bishop or Pope should think fit for the good of the people to read—be quite convenient just now? Might it not be well to forbid the RELIGIO-PHILOSOPHICAL JOURNAL publishing that which the editors of the Banner had decreed should not be published? Aye, might not such an institution, by its influence, suppress all new journals that are liable to create heart-burnings among those who have so long enjoyed the confidence of a "generous public"—and who appear to candidly believe that what there is of Spiritualism that does not rest on their shoulders, is of no account?

That "heaven-born" National Organization the editor of the Banner is so patiently waiting for, may be just the thing to clip the wings of the presumptuous fledglings that cause so much grief!

Where is Woman's Place?

"A few weeks since two ladies were hired and placed in the printing department of the Central, whereupon the gallant gentlemen left the office,"—Central Advocate, St. Louis.

The rebels and assassins are disposed of. The question of negro suffrage will soon be settled, and Africa will find her appropriate place. Now, we suggest that the next question before the masculine nation, shall be, "what disposition can we make of woman?"

She is here, like the negro, her existence is inevitable, and, like Sambo, she has a place and a work, but where and what is it?

Unfortunately, the curse of the fall is visited upon her, and she must, like Adam, eat bread made by the sweat of the brow. She knows this fact, and attempts to obey the ancient command; but, somehow, she is forever blundering into forbidden places. She wants to fit herself for a physician, but soon learns that the profession is not her sphere. She turns to the ministry. The gospel of health, temperance, and righteousness, waits to be dispensed to a wicked nation; but lo! St. Paul's edict meets her on the threshold of the temple, and she turns wondering away. Gentlemen crowd the mart where pins, tapes, hoops, laces and babies' toys are sold. They crowd law offices and bookstores, run sewing machines and engines. They make boots, pants, crinoline, hats, needle-books, and set type. Where-ever deft fingers are needed and woman's brains demanded, there you find men. Let them remain at their post; but will they just take a little time to consider what place nature designed for woman? and when the matter is fully settled, will they please give a waiting world the benefit of the discovery?

Spiritualists—Reformers.

Just as we are going to press with this number of our paper the Banner of Light comes to hand with an editorial article urging "Spiritualists everywhere"—and saying that "all true reformers are Spiritualists,"—to attend our Second National Convention; and many other very good things in regard to the necessity for harmony and unity of action, which we cordially endorse, and would gladly copy into our paper if we had time or space.

We have just time to say that if the Banner had manifested the same spirit heretofore, instead of opening its columns to Uriah Clark, as correspondent and editor, to attack the National Executive Committee for doing just what they now endorse, and a very large majority of Spiritualists engaged alike in the various fields of reform, there would to-day have been much less unpleasant feeling toward the conductors of that journal than there is now. But we are glad to see the spirit now manifested, however late it may have come, and most cheerfully endorse the Banner's article above alluded to, and hope there will never be another unfriendly, or seemingly unpleasant remark from us towards our cotemporary.

The National Executive Committee of Spiritualists.

The unmanly and untruthful attacks upon the above named committee, recently published in the Banner of Light, were replied to by the chairman of that committee, also by Hon. Warren Chase, and M. F. Shacy, Esq., and perhaps by other members of the committee. These replies were forwarded to the same paper for publication, but the conductors of that journal, true to the unjust course adopted by them, in making the onslaught upon the committee generally, and the chairman and secretary personally, refused to publish these replies.

The committee have come to the same conclusion that Dr. H. T. Child did in his reply, &c., the attack of Uriah Clark, as correspondent, and as the writer of the editorial articles, savored of "sour grapes." They request us to say to the public, that they fully agree with the expressions of a multitude of Spiritualists who have written them upon the subject, that such treatment is unworthy the Banner, and an insult to the great mass of Spiritualists over the country.

Communications.

In our next number will be found, From the Spirit Life—Invocations, Questions and Answers, and a communication from Harry Wilder, and others.

Excursion to Philadelphia, from Chicago.

Excursion tickets from Chicago to Philadelphia, and return, will be sold at the office of the Chicago and Great Eastern Railway, under the Matteson House, in Chicago, from the 9th to the 16th of October, inclusive, to be used going east any time between the 9th and 20th inst., and to return by the 5th of November, for twenty-five dollars each.

Route—via Chicago and Great Eastern, Ohio Central and Baltimore and Ohio Railroads, making Richmond, Indiana, Columbus, Ohio, and Baltimore, Maryland, points en route. This route abounds with the most romantic scenery on the American continent, and that portion of the excursion over the Baltimore and Ohio Railroad, will be doubly attractive, by reason of the many noted points in the great rebellion on the line of that road through the State of Virginia.

All who desire to be benefited by the greatly reduced fare, (about one-half), will be required to present their excursion tickets to the President or Secretary of the National Convention of Spiritualists at Philadelphia, for endorsement, any time during the Convention, from the 17th to the 21st October, inclusive.

There will be ample time to attend the great national convention of Spiritualists, and visit Washington City, Baltimore, Mount Vernon, and many of the noted places in the late war.

Arrangements have also been made with the Chicago, Alton and St. Louis Railroad Company, by which those who attend the National Convention from any point on that road will receive return tickets over that road for one-fifth of the usual fare—that is to say they will pay full fare to Chicago going, and one-fifth fare returning, provided they return before the 10th of November. To insure this it will be necessary to receive a certificate of attendance at the National Convention.

The undersigned endeavored to make arrangements for excursion tickets over other lines, but was unable to do so.

Will the friends at once endeavor to make similar arrangements from other points on other roads, and especially from other points on the lines designated east of Chicago, as no such arrangements could be effected here for points on the line east of Chicago, unless tickets were bought from Chicago through to Philadelphia.

S. S. JONES, Chairman Nat. Ex. Committee of Spiritualists.

P. S.—We have just heard from Wm. H. Holmes, G. P. Agent of the Pennsylvania Central Railroad, that excursion tickets will be issued anywhere between Pittsburg and Philadelphia for half of usual fare. Full fare will be required going to Philadelphia with a free ticket back. To insure a free ticket back, a certificate of attendance will be required from the Secretary of the Convention.

Spirit Communication Verified.

[Our first number contained a communication from the spirit of Henry E. White. By the following note it will be seen that the spirit has been identified.—EDITHS R. P. JOURNAL.]

"I knew Henry White. My brother found him in Marion, Ohio, as it appears now, when he was flying, a fugitive from justice, having attempted to burn the United States Pension office, for which purpose he, with some others, was hired, to hide the funds upon government made through that office. They made a mistake, fired the Patent Office, which did no good. I think he staid with my brother near two years, during which time his conduct would bear a favorable comparison with other men's; but he finally got restless, and went to ranging the country; was taken up for his crime, and that was the last I ever heard of him. The time he was taken up was somewhere between the years 1830-40. The circumstance seemed so curious to me that I have written about it; but I am not a full believer in the reliability of the spirits; but I am a reformer, and what is more, I have not much to reform—for myself a Pharisee, you see—I am perfectly aware that if all men were willing to do as well as I am, and perhaps as well as I do, there would be no chance to get wars nor lawsuits.

"AUGUSTUS LAPHAM.
"Truro, Ill., Sept. 19, 1865."

The National Convention.

Let our friends everywhere improve the opportunity of the cheap rates of fare to attend the National Convention of Philadelphia. It will be a great and glorious gathering. We trust most of the lines of Railroads throughout the United States will give excursion tickets, now that several routes have engaged to do so. Let the friends along all the various lines of road, move in the matter at once. No pains have been spared to get the movement inaugurated by Mr. Jones, Chairman of the National Ex. Committee. If others will now follow the matter up, the work will be easily accomplished.

A. J. Fishback.

This gentleman who has been, for some years, a popular minister in the Universalist denomination, has relinquished his title and his creeds, and is now promulgating the Spiritual Philosophy. We welcome our brother to his new labor-field, hoping he will find among us true, earnest hearts and pleasant places. May we not, too, venture to hope that he will find no gags, no chains—nothing that will impede the soul in its search for truth?

A Good Move.

The progressive spirits in Vineland, N. J., are about building "a Male and Female Industrial College. It is designed to afford equal advantages to both sexes. The course of instruction will be eclectic, and adapted to the taste and capacity of the student. Both teachers and pupils will spend a portion of time in manual labor, for which a just compensation will be allowed." Blessings on the enterprise.

Peaches.

A basket of the finest peaches that ever grew, found their way into our office the other day. They were weighed, measured and eaten by a competent committee. The verdict is, that St. Joseph, Mich., grows fruit worthy its saintly name, and that D. N. Brown is prince of his tribe.

May Priapus watch over our friend Brown's trees, protecting them from frost and blight, from storms and from the devouring insects.

CHICAGO, Oct. 4, 1865.
We, the undersigned, being disposed to censure and repudiate all false and deceptive mediums, as well as to support and publicly approve those who are faithful and true, take much pleasure in stating that we have, on many occasions, witnessed the manifestations of spirit power and intelligence through the mediumship of Mr. Elbert Eddy, and we have no hesitation in stating that we think him a Spiritual Medium of a high order for physical manifestations, and that there is nothing false or deceptive connected in his manifestations.

WARWICK MARTIN, THOS. H. MARSH, E. C. YORK, THOS. RICHMOND, CAPT. SWEET AND WIFE, S. H. TODD, H. F. M. BROWN.

By what Authority?

Several of our correspondents ask who empowered Mrs. Brown to perform the marriage ceremony. The law permits "any ordained minister of the gospel to unite persons in marriage." Mrs. Brown's credentials came from the Religio-Philosophical Society of St. Charles, Ill.

Belvidere Meeting.

We omit, for want of room, much of Mrs. A. C. Spalding's very excellent report of the Belvidere Convention. It will appear next week.

Editors.

The publishers of the JOURNAL have secured an able corps of editors, who will not fail to give a high tone to the paper.

Remember!

All persons sending us Drafts or Post Office orders, will please make them payable to GEORGE H. JONES, Secretary.

Editorial Notes.

Repeated inquiries from the friends of our cause, in different portions of the country, are made, as to when they can visit New York or Philadelphia, and have the best opportunity of seeing the most, in the shortest space of time, into the working and exercises of the Children's Progressive Lyceum. Having just returned from New York, and a visit to our esteemed friend and brother, A. J. Davis, I find the same inquiries have been and are frequently made of him, and at his suggestion, I take the liberty of sending the annexed notice to you, for insertion in the JOURNAL.

Yours fraternally, M. B. DYOTT,
114 South Second st., Phil.

The Second National Convention will assemble at Concert Hall, in the city of Philadelphia, on Tuesday, the 17th of October, at 10 o'clock in the morning. Delegates will please report as early as convenient, to the chairman of the local committee, Dr. H. T. Child, or to M. B. Dyott.

Editorial Items.

Book notices next week.

Thanks for the very generous notices our journal has received from the press. We hope ever to be found worthy the estimation in which we are held.

W. H. JOHNSON.—Nothing would give us more pleasure than a meeting of the true souls in your convention, but the printers refuse us the needed fulfillment.

L. N. R.—We cannot "send the medium." "We don't object to marriage;" we ask for the changing of marriage laws—that is all.

Will those writing to Mrs. Brown remember to give the number of the P. O. Drawer—6,325?

Our good brother E. V. Wilson is working faithfully for the circulation of the JOURNAL. A few more such agents would give us the hoped for forty thousand subscribers.

A second edition of "The History of the Chicago Artesian Well: a demonstration of the truth of the Spiritual Philosophy; with an Essay on the Origin and Uses of Petroleum," has just been published, and is now for sale, by A. James, the medium through whom these revelations came. This is a very interesting little work, and should be widely circulated.

The Spiritualists of Springfield, Ill., meet at Concert Hall every Sunday morning, at 10½ o'clock. Trance and normal speaking by home speakers. Friends from abroad are cordially invited to meet with us. Seats free.

Dr. I. Wilbur, magnetic physician, can be consulted, or addressed, No. 561 Milwaukee street, Milwaukee, Wis. Magnetized paper sent to invalids abroad, by remitting fifty cents, and two postage stamps for return mail. Numerous testimonials on hand, proving their efficacy to relieve suffering humanity.

Personal.

Miss Lewis, the colored sculptor, has gone to Europe, to make busts of Horace Mann and Abraham Lincoln.

Miss Maria Mitchell, of Nantucket, Massachusetts, is to be Professor of Astronomy, at the Vassar College, Poughkeepsie, which is to be opened in September. Miss Mitchell has a world-wide reputation among astronomers.

HARRIET MARTINEAU.—The intellectual activity and vigor of this woman, now in her 64th year, is very remarkable. Though almost blind and deaf, she is one of the most constant as she is certainly one of the ablest, editorial writers in the London Daily News. She is besides, a contributor to several literary periodicals, and has just put to press two volumes of her "History of England during the Great Peace."

Mrs DOROTHEA DIX, who has gratuitously served the Government for more than four years superintendent of women and nurses in the various army hospitals, has resigned the office, there being no further need of her labors in that capacity. The whole body of nurses are being rapidly mustered out, orders having been issued for the final closing, at an early day, of all the general army hospitals. Of the value of Miss Dix's services, and those of the nurses generally, it would be superfluous to speak. Their names will live forever in the memory of the thousands of soldiers whose lives were preserved by their assiduous and self-sacrificing devotion, and in the hearts of other thousands, whose husbands, sons, or brothers were blessed by their gentle ministry in the hour of death.

Mrs. LAURA DEFORCE GORDON is preaching Spiritualism to the spirits in Houlton, Maine.

Mrs. ADA HOTT has gone to California to give tests of immortality.

J. M. PEEBLES is preaching and "eating clams" in Providence, R. I.

DEATH OF THE WIDOW OF TOM MOORE.—On September 4th, at Stoperon Cottage, Mrs. Moore, widow of the late Thomas Moore, Esq., author of "Lalla Rookh," aged sixty-eight. This is an announcement that one of the last roses of a glorious summer has at length disappeared. Few are now left of the brilliant company who adorned the early part of the nineteenth century, and whose names are famous in our literature. Among these names none is or will be held in more kindly remembrance than that of the lady to whom the poet Moore gave his heart. Moore not only loved her, but he was proud of her, and it is delightful to see in his letters and diaries with what eagerness he sounded her praises.

Delegates to the Convention.

The following delegates were elected Sunday evening, September 10th, to represent the Religious Society of Progressive Spiritualists, of Cincinnati, at the Second National Convention of Spiritualists, to be held at Philadelphia, Pa., October 17th, and the herewith annexed resolutions were duly passed.

DELEGATES NOMINATED,
Judge Carter, Mrs. Judge Carter, Mr. I. H. Taylor, Mrs. I. H. Taylor, Mr. William Ward, Mrs. William Ward, Mr. Henry Beck, Mrs. Henry Beck.

RESOLUTIONS.
Resolved, That in case of any vacancy in the delegation, the vacancy be filled by the remaining delegates.
Resolved, That we favor an organization of the Spiritualists of the United States for business and not only purposes, but not for the establishment of any creeds, dogmas or doctrines.
A. W. P. OUI, Secretary.
Cincinnati, Ohio, Sept. 18, 1865.

Thanks. Thanks to agents for their efficient services in sending subscribers; and to contributors for valuable articles.

Circular. To the Spiritualists and Friends of Progress everywhere. In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists...

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

PLAN RECOMMENDED - RELIGIO-PHILOSOPHICAL SOCIETY. ARTICLES OF ASSOCIATION. DECLARATION. WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonical Philosophy...

And for the better execution of the will of said Society, it is provided that it shall meet on the first day of January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical Society."

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

VACANCIES - HOW FILLED. In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy...

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

Executive Board of the Religio-Philosophical Society. We hold these truths to be self-evident, that we are all children of a common Parent, who, through the kind care of Mother Nature, and the instrumental aid of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in His loving embrace...

called meetings of this Society, when it does not contravene these articles, shall govern. FINANCES. All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sale of property owned by the Society - but never by taxation of its members.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefore, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers for the first year ending January 1st, 1866, and until their successors are duly elected and enter upon the duties of their several offices, viz:

Business Matters. [From the Milwaukee Daily Wisconsin of Sept. 12th.] DR. J. P. BRYANT, "THE HEALER." This eminent "Healer" of diseases, and world-renowned benefactor, has won for himself the admiration of all who know him.

His impressions are very correct, and with a strong intuitive perception, points out and locates the disease, and in many instances telling the peculiar habits of the patient. He knows not - neither does he - how he does it. He claims that it is a gift peculiar to his organization, although many possess the same gift to a certain extent, and have not the ability to use it.

Mr. Whittemore, the well known book merchant, says Dr. Bryant has done for him what no one else has ever done, for his asthma, and it seems too good to be true; his only fear being that he will not remain well. He has the utmost confidence in the doctor, and recommends him to everybody.

He treats eighty in every hundred free of charge, and in many instances gives away money to those who seem to need it more than he; in other words, he takes from the rich and gives to the poor. He turns no one away, without making some effort to relieve them, and he seems to exercise a great influence over all in his presence.

What spirits are doing for the health of the human body. The body and the mind are closely related to each other. The body is dependent upon the mind, and the mind is dependent upon the body; so intimate, indeed, is the relation and dependence of the one upon the other, that when we consider ourselves simply as material beings, it is, in truth, difficult to say which is the important part of the mind or the body; and hence it is equally difficult to say which (if either), should have our greatest care and attention.

The tenth yearly meeting of the Friends of Progress of Indiana will be held at Richmond, on the 27th, 28th and 29th of October, at the residence of Selden J. Finney and S. S. Jones who will be present to give of the bread of life to all who may come. All friends are invited. AGNES COOK, Richmond, Ind., Committee.

Circular. - To the Friends of Industrial Education: Your attention is invited to the establishment of "THE MALE AND FEMALE INDUSTRIAL COLLEGE AT VINELAND, N. J." It is designed to afford equal advantages to both sexes. The course of instruction will be Eclectic, and adapted to the talents and capacity of the students.

Do we need, then, that spirits should tell us, in any plainer language, that they know the full value of the body in all of its relations? Their labors in its behalf not only began with the very dawn of Spiritualism, but, with its progress, spirits have increased the number of their workers in behalf of the body, and endowed many of them, (such as Newton, Bryant, Wm. Judkins, Clark, Wm. Pettis, Neal, and a host of others of true heroic spirit, if not of very bold notoriety,) with healing and curative powers which surpass anything that we find recorded in the reliable annals of history.

Any amount of less than \$50 that may be donated to the cause, will be thankfully received and duly credited. The Trustees are all authorized agents to receive subscriptions and donations for the College, and will appoint other agents of known ability and integrity, as they may be needed.

HEALING DISEASE BY THE LAYING ON OF HANDS. - To Spiritual Philosophy, the present age is indebted for the revival of this ancient and successful method of treatment, and beyond question is the prime agent in adding converts to the great truths connected with and underlying this new philosophy.

What do we find in our examination of those who have become famous in the healing of disease? One journal has had to say of the work of a gifted individual who says "he has cured over 3,000 in one day." The statement itself should blast the reputation of the man and journal who would dare to utter so glaring a falsehood.

Again, we find others lending their name and influence to hybrid institutions, even consenting and practicing with them, where they give drugs, water cure, electricity, or animal magnetism. How encouraging is the feeling that is now being created by the laying on of hands, by the use of the "ultra" of cure, then why this "turning to the pit from whence we have been digged, or like the sow that was washed, to wallowing in the mire"?

Next comes the paying man, who, to be truly successful in his work, is treated by the operator with emilies, is treated a half hour, the operator does the best he can for him; without there may be a crowd waiting, when all are treated alike from one to two minutes, and in a thousand cases hardly a bona fide cure is heard of. I ask in all candor if the greed of mammon does not underlie and become the object of all such who practise as above stated? Then we read of distinguished (?) operators, "who warrant all cures."

Under these circumstances the cure seems little less than a miracle. Verily, the dumb are made to speak and the lame to walk. Mr. C. says that he now speaks with perfect freedom and ease, whereas the attempt to whisper before was attended with acute pain and a tendency to strangulation. Mr. Cook's story we have had from his own lips, and there is every reason to believe that he has told us the simple truth.

constantly to corrode, undermine and consume it. I believe that this may be regarded as one of the cardinal doctrines of Spiritualism; or rather, I should say, it is one of the cardinal inferences which we are compelled to draw from the actual workings and dealings of spirits with us. Spirits began to look after the health of our bodies at the very dawn of their coming among us as workers and reformers. Mediums for healing, and mediums who prescribed for the sick, were developed in great numbers, simultaneously all over the country, at a time when, as yet, but few had been called to minister to the mind as public teachers of new doctrines, and to look after the health of our bodies at the very dawn of their coming among us as workers and reformers.

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SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to set on agents for the RELIGIO-PHILOSOPHICAL JOURNAL. Mrs. H. F. M. BROWN'S post office address is drawer 6326, Chicago, Ill. M. C. RUSH will speak in East Middlebury, Vt. Oct. 22nd; in Northampton, N. Y., Nov. 5th; in Lehigh, Pa., Nov. 10th; in Chicago, Ill., during November and December. Will answer calls to lecture in the West through the Winter. Address box 813, Lowell, Mass., or as above.

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COMMUNICATIONS FROM THE INNER LIFE.

He shall give His angels charge concerning thee.

All communications under this head are given through a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

August 6. INVOCATION. Those Spirit of light, life, purity and love; Thou that watchest over all Thy beautiful works!

So, Father, as thy light dispels the darkness, may we look with compassion upon each and every one of Thy children, who may be in like darkness and gloom.

Let us be free that Thou art all goodness, may we ever feel to bless, and to ever praise, and remember that it is from Thee alone that we are blessed.

QUESTIONS AND ANSWERS.

Q.—Is it generally known in that part of the Spirit Land, where the presiding spirits of this circle are, that Spirits can come here and find means to communicate with their friends who are yet in earth life?

A.—It is known—not only known there, but it is generally known in the Spirit Land. Those who inhabit the Spirit Land seek every opportunity to communicate to friends on earth.

A.—In your experience did you ever find anything that came near your idea of hell?

Spirit—As every one carries his own hell and heaven with him, you have seen just as much of a hell as you ever will see.

Another gentleman said—The doctrine, then, is not true that the torments of the damned in hell increase the happiness of the saints in heaven, is it?

Q.—Your statements will have a damaging effect upon Theology, if you are believed, will they not?

A.—No, the believing of such a doctrine is as great a damage as they can receive.

Q.—Has not the belief in the doctrine of hell torments been necessary in past ages, and is it not yet necessary for certain weak-minded people?

A.—That it has been necessary is very true; and that it is necessary still is also true; but it is not necessary because the minds of the individuals are weak, but for their standing in society—to get the good opinion of A, B and C.

Q.—Ought not the fallacies of theology to be exposed by all who are capable of seeing them?

A.—Most assuredly they had. Did they not do so, they would not be acting their part, for every one should live up to the highest light they have within them.

Q.—Are not the fallacies of theology apparent to a very large portion of its devotees?

A.—Certainly. As the child learns to run alone, it learns to depend upon itself. As they advance in intellect, they see the errors of theology.

Q.—Can spirits look beyond all such shades and always see a light beyond?

A.—When a lady plants a flower garden, she does not mourn over the darkness that surrounds the seed planted, but looks beyond to the beautiful flower. And as they can look beyond and see the beautiful flower, so we can look beyond the shade and see the light.

Q.—Do spirits who die with a long, lingering disease feel as strong, on entering the spirit world, as one who dies in full health and strength?

A.—The condition of the one who dies with a lingering fit of sickness is better than that of one who dies suddenly.

Q.—Please assign the reasons.

A.—It is like sending a person to school. The person who is sick a long time is better prepared for the change.

Q.—Wherein is he better prepared by sickness?

A.—Because when we are prepared for a journey before starting, all is right; when not, all is confusion.

SUNDAY EVENING, August 6, 1865. ELISHA BINGHAM, of CONCORD, N. H.

That he is born of woman—that he cometh forth like a shadow—is he is cut down—that he fleeth like a shadow—that of but little moment, but where

is he? That is something that every mind always has been, is, and always will be, anxious to know. Clergy can leave them in the hands of a just God.

And in the anguish of his soul he cries, Why, oh why, is not the road made plainer?

He passes on; before his journey is half ended, he meets kind and dear friends. Passes on—and finds the heaven, neither the long sleep, but a beautiful plain, where there are millions of human beings, all having perfect use of every faculty of their being;

That death was but a simple change; that we did not have to go alone, and that instead of going far, far away, we were still near those we loved. And when they were mourning for us, that we should have thus early in life passed from earth—that they should see us no more till they, too, passed or crossed the river of death—we were still near trying to impress them with our presence.

I felt while on earth my mission was to prepare people for heaven, and that heaven was beyond the grave. But now, instead of preparing for a heaven beyond, I would warn them to prepare for a heaven for the present; and as they find a heaven on the plane where they now exist, they will likewise find a heaven in the spirit world.

I have a father and mother, one sister and two brothers, all now living in Concord, N. H. Have been in the spirit world three months; died the 2d day of May last, of lung fever. Was a Methodist clergyman; twenty-eight years of age on the 7th of last November. My father's name is George Bingham, and he is a member of the Methodist Church.

SUNDAY, August 27, 1865. They say first come, first served, you know. I am first on hand, so I am first served. I don't like this rig, though.

I am not contented that my folks should think I am asleep. I am told to never mind, you know; to be patient and they will learn better; but I can't be patient, for I think it is they that are asleep.

My name was George Morris. I belonged to company K, 42d regiment New York infantry. My father lives in Sandusky, Huron county, Ohio. His name is Mortimer Morris. I guess this will set him to thinking. I am obliged to you.

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some low, debased creature of humanity, either man or woman, it made no difference which, only so they were "nobody" in society. At last I became to be "nobody" in society, so, of course, I was the devil!

But not being able to do all they attributed the devil to have the power to do, I, of course, was not deserving of all the credit they gave me.

Now, to let the "isms" rest, for I think they had better rest, I will tell you what I think. (It is very seldom that a woman dares tell what she thinks.) Taking society as we find it, and calling it very good, you will all admit there is a chance for a good many improvements, and, in fact, there is nothing but what will stand up and acknowledge their improvement, except theology!

Not being allowed to think for themselves, their reason becomes, as it were, almost dead. And, in fact, they are in a miserable condition either to live or die. Everything that is, is either the work of God or the devil. Their power to reason from cause to effect is gone, if they ever had any.

Infidelity, you know, has no "isms." But I would have them to understand that being infidel to their mode of obtaining eternal salvation, is not being infidel to the laws of God!

The thinking mind calls for something that will bear reasoning upon. That which will bear reason, will generally bear being kept! For fifteen years I treasured up all those things that would bear reason, not because I expected to have any use for them in the future, but because they were nice to have to refer to in life.

Your paper will go to St. Louis, and there are more than one that will read and recognize me by simply what I have given. I thank you very much for taking down what I have said for publication.

GEORGE MORRIS.

I am not contented that my folks should think I am asleep. I am told to never mind, you know; to be patient and they will learn better; but I can't be patient, for I think it is they that are asleep.

I wish to inform them that we are no more at rest than we were before or after our enlistment. I say we, because Henry and I are together, both brothers. Henry died with fever in the hospital at St. Joseph, Missouri.

My name was George Morris. I belonged to company K, 42d regiment New York infantry. My father lives in Sandusky, Huron county, Ohio. His name is Mortimer Morris. I guess this will set him to thinking. I am obliged to you.

Please, sir, say that Hattie M. Brown, daughter of C. and E. Brown, departed this life one year ago the 19th of July, aged ten years and five months. Tell my mamma that Aunt Jennie takes care of me, and brings me often to see you and papa. I want you to go to one of those folks they call mediums, and let me tell you about my pretty home, and how happy I be, and how nice it will be when you come here.

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and thriftless, and in the difficulties by which he is surrounded, may become dishonest. If through any influence he becomes temperate, he may seem like a new man, to one who only knew him after his evil habits were acquired.

There is something of a parallel between the effect of religion and that of intellectual education. There can be no doubt that those who are really religious have a larger measure of virtue than those who are not, or that the proportion of crime is larger among the ignorant than among the learned; yet we find crime among the illiterate and irreligious.

The better way to judge of any form of religion is to candidly examine its doctrines, to consider what evidence there is to support them, and what tendency they will have, if honestly believed.

JARED D. GAGE.

Letter from B. Todd.

Back to old Massachusetts once more, after fifteen years' absence. I am frank to acknowledge that I love Massachusetts, after all, in spite of her conservatism and aristocracy. It is my native State. It is here that I first looked upon the light of life, and in my infant hours, basked in the warm sunlight of a mother's loving heart.

Your paper will go to St. Louis, and there are more than one that will read and recognize me by simply what I have given. I thank you very much for taking down what I have said for publication.

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all. For I know that in years ago he was not satisfied with the aged alone, they whose forms were bent, and whose brows were all frost-crowns, and anxiously waiting on the banks of the stream for some kind angel to hand them down; but he loved to dally with raven tresses, and sparkling eyes, and rosy cheeks, and in spite of all our prayers and tears, and bitter sighs, he would lure them into dallying, and never a groan of regret was known to escape him, while surveying the ruin he had wrought. As one beautiful song-writer hath expressed it:

"There is a reaper whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."

Oh, Death! I once feared thee, and thought thee an enemy of my race. But now I know thou art beautiful and kind. For with a loving and gentle hand dost thou remove the time-worn and pain-entranced outer covering of life, and in exchange thereof giveth unto us immortality. Thou dost gently bear us on thy turbid waters to that shining shore where our loved ones are waiting to crown us with a wreath of never-fading flowers, and clothe our new-born spirits with robes of spotless purity and enchanting loveliness. Hence I know that I shall meet those friends that I once knew in that land where graves are never hollowed and tears never flow.

BENJAMIN TODD.

Miss Cora L. V. Scott in Chicago.

Thinking a brief synopsis of a lecture upon Reconstruction, delivered at Metropolitan Hall on Sabbath evening, July 9, accompanied by a beautiful poem, improvised at the close of the lecture, would be an appropriate theme for your paper, I copy from memory some of the principal points urged upon the attention of the earnest listeners, as thoughts blossomed into life from the inspired lips of Miss Cora L. V. Scott.

The lecture opened with a brief reference to the cause of the recent rebellion which grew from the spirit of tyranny, injustice, aristocracy, and sympathized in by those of the North who are inimical to the cause of human rights. There could be no permanent reconstruction until a majority of the people of this nation, imbued with the spirit of absolute justice, should strike the fetters from all forms of slavery, and let the family of mankind into the full enjoyment of those inalienable rights which are justly theirs. That doubtless a reconstruction would be made which, for the hour, would be the best that could be for the present condition of affairs; but coming more from policy than principle, would contain the germ that would ere long ripen into a conflict even more terrible than the one through which we had just passed. The ways of infinite wisdom could not be thwarted, and the discipline through which we were passing was but clearing the way of everything less than principles, that they, "regardless of men and measures may become the central power of an enduring government under whose protecting wings our nation may rest in perfect peace." Men were transient, but Principles eternal, and the only permanent foundation upon which to build the Temple of Liberty.

This brief and imperfect abstract may give a faint idea of the eloquent and impressive manner in which the subject was handled.

Yours, "HOLLAND."

ODE TO COLUMBIA.

Columbia, daughter of Morning,
Thou hast flown from the bosom of Night,
As sprang forth the starry Minerva—
From Jove in his Temple of Light.

The nations have heard o'er the Ocean
The proud song of thy triumph, on high;
And Patriots in their devotion
Have blest thee, thou child of the sky.

But thy power has been sorely tested;
And the waves have engulfed thee awhile;
But the ark of thy safety has rested
On the Mountain of Liberty's smile.

Thou hast sent the white doves in thy proud ships
With a branch of the Olive once more;
And a voice has been heard from thy sweet lips
Like a joy-wave on Life's golden shore.

The rich folds of thy garments are sweeping,
From Ocean to Ocean again;
On thy radiant bosom are sleeping,
The Heroes who shared in thy pain;

And the valleys their heart-drops have water'd
Are lovely with summer's bright bloom;
While their souls from the heavens have scatter'd
Star-blossoms, to light sorrow's gloom.

Thro' the valley of dark tribulation,
Thou hast passed in triumphant pain;
Wiping out the deep sins of the nation,
Bringing joy to thy children again.

And the ages unborn shall behold thee,
All glowing in thy perfect youth;
And the arms of Jehovah enfold thee
In the glorious mantle of truth.

Columbia! Daughter of Morning,
All hail to the dawn of thy light,
Thy crown with rich love-light adorning,
Thy sceptre of power is the Right.

A Spiritual Occurrence at Antwerp.

An article in the *Monde Musical* of Brussels, of January 23, 1865, by A. Mallbran, says—"A circumstance at Antwerp, regarded as one of the most intense centres of Catholicism, greatly surprised me. I encountered there a considerable number of Spiritualists. I am myself as little credulous as St. Thomas himself, but I am compelled to admit the truth of this fact on enquiring into it, and in the face of such facts it is rather ridiculous to attribute them to the devil. A few evenings ago several persons were at a seance at the house of one of the most distinguished inhabitants. Some of them seated at a small table waited gravely, and with confidence that an inmate of the other world would deign to come and communicate. That is what they technically call practicing *typology*. All at once the table was agitated; there was a spirit. 'My friends,' said the invisible visitor to the attentive group, 'I come to offer you the means of doing a good action and of comforting the unfortunate. In the street la *Cueller*, there is a narrow lane, terminating in a *cul de sac*. In this lane, on the first floor of a house, No. 12, you will find the family of Charles Sorels. Four children, of whom the oldest is but thirteen years, scarcely covered by some wretched rags, are lying in a corner, trembling with cold, on some straw. A fifth child, nearly naked, is pressed by its mother against her breast dried up by suffering and want,—such is the spectacle which I have witnessed. Hasten to relieve them, you have not a minute to lose! This is why I have come to you.'"

Every one was astounded by this message, and could scarcely credit it. Nevertheless, interest, curiosity, commiseration excited them to the highest degree. Some of them were quick on the way. They soon found the narrow street of which before they had scarcely suspected the existence, and then the blind alley, more squalid still. On enquiring for Charles Sorels, they were soon shown the house, where they found the family exactly in the miserable condition described by the spirit. Need we relate the rest? It does not require to be Spiritualists to be affected by such a scene, and to take measures for prompt relief; at the same time we must allow that Spiritualism that day did a great work. The family of Charles Sorels have blessed it with all their souls. At the moment that I write these lines, it is snatched from want, and relates its providential rescue to all who wish to hear it.

The Religio-Philosophical Journal.

Another altar will we raise to freedom of the mind, Another beacon have we set to bleed the human kind...

We greet from our Great Inland Mart, the cities where the roar Of old ocean breaks along the line of their beauteous shore...

Speak for the right, oh! workers! let action nerve thy arm, Strike for the Truth, and dare all error's power to harm...

Letter from Warren Chase.

"Awake to noblest action from life's impassioned dream; let the world make no promise which they cannot redeem..."

some old, majestic tree, through whose branches the winds for centuries have chanted their hymns; here, breathing the pure air and sending forth living, loving aspirations...

Our City—Chicago.

So large and rapidly increasing population necessarily requires a vast amount of money for doing the unparalleled amount of business transacted in this city...

We have now the following National Banks: First National, Second National, Third National, Fourth National, Fifth National, Commercial National, City National, Mechanics National, Northwestern National, Merchants National, Union National, Manufacturers National, Traders National.

The amount of capital of National Banks in this city will exceed four millions of dollars.

The Insurance Interests of Chicago, always large, have assumed proportions during the past year never reached before, and the magnitude of which can only be realized by aggregating the business of the various institutions doing business here.

The grain trade of Chicago still continues to be one of the leading features of the Commerce of the Northwest.

The receipts of wheat during the year 1864, foot up 11,257,196 bushels.

The receipts of rye during the year 1864, foot up 969,116 bushels.

The receipts of oats during the year just closing, amount to 13,653,941 bushels.

The receipts of barley during the year just closing, amount to 700,446 bushels.

In addition to the large quantity of flour received in this city, there is a large amount manufactured here.

This being the largest cattle market in the United States, our packers have the pick of the beeves offered for sale, which opportunity they improve, as the quality of Chicago beef has always taken the lead in the markets of the world.

The progress of the pork packing in Chicago is one of the best illustrations which can be given to show the rapid development of the Northwest.

The receipts of hogs, live and dressed, during the year 1864, amount to 1,582,047.

The sheep trade of this city, and of the Northwest, is getting to be very large.

We have no data to follow a correct report upon the shipments for the year 1864 foot up 133,145 barrels.

Table showing receipts of lumber, shingles, lath, etc., for the year 1864, and also compare with the previous year, 1863.

THE WHOLESALE DRY GOODS TRADE. The sales of the entire trade cannot fall short of \$35,000,000.

RECEIPTS OF COAL IN 1864, 279,425 tons; shipments of coal in 1864 estimated at 15,000 tons.

THE WHOLESALE BOOT AND SHOE TRADE. There are now sixteen large wholesale establishments in the city, which have done a business during the year 1864 of about \$14,000,000.

THE WAREHOUSES OF Chicago, and their perfect system of operations are as familiar as "household words."

Table showing the value of buildings, dwellings, and schools in Chicago.

The table might be extended to an indefinite length, as ingenuity might suggest, but it is already complete enough to give some idea of the magnitude of our extensions, and to impress upon the world that we Chicagoans "still live."

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RAILROADS CENTERING AT CHICAGO. CHICAGO AND NORTHWESTERN.—W. B. Ogden, President; Geo. L. Dunlap, General Superintendent; James R. Young, Secretary.

CHICAGO AND ROCK ISLAND.—C. W. Durant, President; W. L. St. John, General Superintendent; F. H. Towns, Secretary.

CHICAGO AND ALTON.—T. B. Blackstone, President; Robert Hale, General Superintendent; W. M. Larabee, Secretary and Treasurer.

CHICAGO AND MILWAUKEE.—Alexander Mitchell, President; H. W. Blodgett, Vice President; Geo. L. Dunlap, General Superintendent; A. S. Davis, Secretary and Treasurer.

ILLINOIS CENTRAL.—J. M. Douglas, President; W. R. Arthur, General Superintendent; A. Mitchell, Superintendent Chicago Division.

PITTSBURG, FT. WAYNE AND CHICAGO.—Geo. W. Cass, President; J. M. McCulloch, Superintendent.

CHICAGO AND GREAT EASTERN.—W. D. Judson, President; A. N. Towne, General Superintendent; Amos Tenny, Secretary.

MICHIGAN SOUTHERN AND NORTHERN INDIANA. A. Havemeyer, Vice President; H. H. Porter, General Superintendent; C. M. Gray, Superintendent Western Division; S. C. Hough, Western Passenger Agent.

MICHIGAN CENTRAL.—J. W. Brooks, President; R. N. Rice, General Superintendent; H. E. Sargent, General Agent.

CHICAGO, BURLINGTON AND QUINCY R. R.—James F. Toy, President; Robert Harris, General Superintendent; A. T. Hall, Secretary and Treasurer.

GRAND TRUNK RAILWAY OF CANADA.—President, E. Watkyn, London, England; Secretary, Joseph Elliott, Montreal, C. E.; Western General Agent, J. H. Whitman.

GREAT WESTERN RAILWAY OF CANADA—DETROIT TO NIAGARA FALLS.—General Manager, Thos. Swinard; Treasurer, Joseph Price; General Freight Agent, Geo. B. Springs; A. Wallingford, Western Agent.

ERIE RAILWAY.—President, Robert H. Burdell, New York; General Superintendent, Hugh Riddle, General Western Agent, E. S. Spencer Chicago.

NEW YORK CENTRAL RAILROAD.—President, Dean Richmond; Vice President, R. M. Blatchford; General Superintendent, H. Chittenden; Western Passenger Agent, A. A. Sample.

PENNSYLVANIA CENTRAL.—Thomson, President; H. W. Gwinner, General Ticket Agent, Philadelphia; W. H. Holmes, General Passenger Agent, Chicago; T. L. Kimball, Assistant General Passenger Agent, Chicago.

DR. P. B. RANDOLPH, EXAMINES AND PRESCRIBES IN SPECIAL CASES. ONLY. Diseases affecting the nerves, brain, sight, memory, which arise from exhaustion of the vital powers, produced from disease or excess, rendering the patient enfeebled in mind, and powerless in body.

TO WHOM IT MAY CONCERN. A RELIABLE, RESPONSIBLE, ELDERLY GENTLEMAN, of almost a lifetime business experience, going to Europe soon and returning next spring, wishes to execute some orders for first-class American houses, or private persons.

AN EXHIBITION OF THE CHILDREN'S PROGRESSIVE LYCEUM OF PHILADELPHIA, will be held at Concert Hall, on the evening of the 19th of October, during the session of the Spiritualist National Convention in that city.

NORTH-WESTERN PATENT AGENCY. TUTTLE & CO., Solicitors of American & Foreign Patents.

INVENTORS' GUIDE, Containing important information, sent to applicants gratis. UNION WASHING MACHINE AND CLOTHES WRINGER Combined.

VAN NAME & CO., Western Agents. F. W. KRAUSE, Agent, FRANKLIN IRON WORKS, 6. E. Corner Washington and Jefferson Sts., CHICAGO, ILLINOIS.

Perfect satisfaction guaranteed. All questions connected with the machine settled and fully disposed of in following the "Special Directions," which are very simple and easily learned.

LAMB'S KNITTING MACHINE

Knits the Heel into the Stocking and Narrows off the Toe Complete. LEAVING ONLY A SMALL OPENING AT THE HEEL TO BE CLOSED, AND NOT A MINUTE'S HAND-KNITTING.

LAMB'S MACHINE Is the only one in the world that can set up its Own Work.

IT KNITS ANY DESIRED SIZE without removing needles, from four loops forming a cord, up to its fullest capacity; widens and narrows by varying the number of loops, the ends by hand, and the heel either tubular, double or flat, with selvage, producing Shawls, Nuljas, Breakfast Capes, Jackets, Hoops, Sacks, Wrappers, Drawers, Comforts, Leggings, Smoking and Skating Caps, Gravels, Suspenders, Lamp Wicks, Gloves, Mittens, &c.

WESTERN HYGIEN HOME, ST. ANTHONY'S FALLS, MINN. B. T. TRALL, M. D., Proprietors.

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivaled as a resort for invalids afflicted with consumptive, dyspeptic, bronchial, rheumatic, and indeed, all chronic diseases.

HYGEO-THERAPEUTIC COLLEGE.—The lectures of the Summer term will be given at "Western Hygien Home," St. Anthony, commencing on the Second Tuesday in June.

WESTERN HYGIEN HOME PRIMARY SCHOOL DEPARTMENT.—This school is a part of the educational programme as is reading, writing, arithmetic, Geography, &c.

HEALING THE SICK LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the Dynamic Institute, are now prepared to receive all who may desire a pleasant and sure remedy for all the ills of the body.

P. C. Mitchell, Milwaukee—three years totally deaf in one ear, and eye-sight, so impaired that he was unable to read or write without glasses, besides paralysis of the whole system.

Leander Blair, Rosebud, Wis.—by falling from a building 15 feet on a stump, injured in spine, chest and stomach, in Aug., 1862, causing epidemic fits ever since. He died in ten days, and was unable to perform any labor.

Mrs. Elizabeth Smith, Ripon, Wis.—dyspepsia, a very bad case, cured by Dr. H. H. Walker, Ripon, Wis.—ovarian tumor and falling of womb, cured in two treatments.

Mrs. Arad Johnson, Rosebud, Wis.—white swelling and rheumatism, was unable to use her limbs since last May, made to walk in twenty minutes.

Joseph Kettlewell, Berlin, Wis.—by a fall from a load of hay and striking on his head, injured upper portion of spine, drawing his head upon his shoulder, and was unable to put out his arm, suffered for two months, and lost \$200 dollars and received no benefit. Cured in three minutes.

DR. PERSONS, GOULD & CO., Milwaukee, August 1, 1865.—[1-1]

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A. JAMES, THE MEDIUM ARTIST.

THROUGH WHOM the design for the heading of this paper was given, is sent to any address, for 20 cents, a History of the CHICAGO ARTIST W. WELLS, one of the greatest tests of Spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION.

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CHRONIC DISEASES CURED WITH A FEW OPERATIONS! NO MEDICINES GIVEN!

No Surgical Operations Performed. But five to thirty minutes are required for inveterate cases of almost any curable Chronic Diseases; and so certain is the effect, that many diseases require but few operations, excepting Paralysis, Deafness, Epilepsy and Consumption.

Paralysis is the most slow and uncertain with this treatment; sometimes, though rarely, patients have been fully restored with one operation. They are, however, always benefited.

TESTIMONIALS: During three years practice I have performed 60,000 operations, and for the satisfaction of invalids, I give the names of a few who have been cured lately.

Miss Eliza A. Fleming, Port Hudson, St. Clair co., Mich., bed-ridden ten years; unable to stand or walk. Dyspepsia, Spinal Difficulty, Female Difficulty, (Retroversion) and Complete Nervous Prostration. Perfectly cured with a few operations.

Miss Gertrude Titus, 72 Shelby st., Detroit, Mich. Rheumatic Affection for three months. Elbow badly swollen and unmanageable; unable to open or shut the hand. Perfectly cured with operation of five minutes.

Mrs. N. Y. Forsyth, 106 Farmer st., Detroit, Mich. Chronic Inflammation of the Knee Joint. One year unable to walk without crutches. Perfectly cured in five minutes.

Mrs. Sarah A. Mason, corner Cass and Michigan avenues, Detroit, Mich. Amaurosis, or Paralysis of the Optic Nerve. Cured instantly. Can now see to read fine print distinctly.

Miss Mary E. Bentham, Grand Rapids, Mich. Epilepsy, Female Weakness and Spinal Difficulty. Bed-ridden for six weeks of a year. Brought into my operating room in arms. Made to walk, strong and active, as well as any one, in five minutes.

Mrs. A. A. Fish, Detroit, Mich. Ovarian Tumor. Pronounced incurable by several physicians of the city. Perfectly cured in a few months.

Mr. John Tarbell, 45 Washington avenue, Detroit, Mich. Dyspepsia. Three years a great sufferer. Perfectly cured in five minutes.

Mr. J. Bloomfield, Conductor on Detroit and Toledo railroad. Deaf 15 years. Made to hear distinctly in five minutes.

Mrs. Margaret McCormick, Ypsilanti, Mich. Chronic Rheumatism. Unable to move without assistance. Made to walk as well as any one in two minutes.

Mr. W. L. Robson, Lansing, Mich. Paralysis, Sciatic Nerve, caused by a musket shot wound at the battle of South Mountain, Md., 1862. Examined by nine different surgeons and pronounced incurable. He was unable to stand or walk without crutches. Perfectly cured in five minutes.

Miss Eliza E. Richards, Bass Lake, Washtenaw county, Mich. Prolapsus Uteri, Spinal Disease and Sciatica, occasioned by a fall from a carriage. Four years a cripple. Perfectly cured in ten minutes.

Mr. Oliver Rully, Macon county, Mich. Paralysis—unable to stand or walk. Made to walk in ten minutes.

Miss Eliza Donaldson, Wyandotte, Wayne county, Mich. Epileptic Fits and Complete Nervous Prostration. Unable to stand alone. Perfectly cured in an instant.

Mrs. Elmer Edgerton, Lincoln, Spencerport, Monroe county, N. Y. Asthma. Perfectly cured in one minute.

Mrs. Martin Edgerton, Orangeport, Niagara county, N. Y. Great Mental Depression—almost insensate. Instantly cured. Mr. H. C. Clark, Kendall Mills, Orleans county, N. Y. Rheumatism. Cured instantly.

Mrs. A. Maria Wait, Waltham, Wayne county, N. Y. Sciatica of long standing; unable to walk without crutches for three years. Cured in one minute. Left her crutches, and walked away.

Terms of Treatment: Always reasonable, according to the means of the patient. Those persons who cannot afford to pay are cordially invited, without money or price.

Our Children.

A child is born; now take the germ and make it a bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it...

California Sketches--No. 2.

DEAR CHILDREN:--You might be disposed to laugh, could you see the Ragged Frenchman poking along the streets, his eyes fixed on the ground...

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Sorgho mush contains a peculiar mucus that prevents the sugar from draining like the Southern sugar, which requires from three to five weeks to drain.

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