

Hung around upon its walls-Some are traced with heavenly beauty, Some with tints of burning gall; Tints of bitter, burning gall. TTRN How offer In 1 Some are painted by the angels, d) biaines h Dending from their homes above, ant m Striving thus to give to mortals 0103 900 Glimpses of the charms of love; Yes, for God himself is love.

But we, in impatient blindness, KA VISON N Snatch the pencil from their hands; Then some hideous distortion, Emblem of our folly, stands; Aye, a lasting emblem stands. he in dold w has , as

Vainly strive we to erase it, 14 N 17910 10 Settad 43 Vain to cover up the whole, hind, after wo For, indelibly transparent int sea, three to

Are the pictures of, the soul; pagalantiti titl All transparent in the soul. best all per

LIGHTA BRIDDI

I SHID WE BRIDE !!

And to-day, I have been gazing On a thus distorted scene,

Through the many-colored paintings, 378 231 office Lange That have since been hung between; DOLWORTAN By the angels hung between. 113 5701-921

Pitying angels, spare your efforts, bus , yaw odi For ye cannot hide the past; Do hight "Tis my picture, I must keep it," muhall" bo Long as memory's power shall last; APL OT M Long as I myself shall last. NC BEG THIRL

"Tis my picture, but the future, 1 ls 7 A Harons With its still ungarnished walls, L131 30 Meets me, with a look beseeching, yas ao awob As I go to walk its balls; donul Go to walk its untrod halls. to sin;

Sent by Him who lives to love us, Your protection I would claim, That on what there is reflected, bac .

I may never look with shame. Guardian angels, H-bartand Help me trust in Love's great name.

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 thirtcen-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 Yerrmes. 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 ninetcen, 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. IL ILI UT STO 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 union, and I soon afterwards learned that he had been bella with a rich nobleman about his own age.] 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. "Few have descended to deeper hells than I have knew my position was equal to that of my rival in everything, except wealth, and I determined to 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 The writer, for some time past, is enabled at times | daughter, whom he never understood, that her affections were centred upon me, and that any other seeing, hearing and impression-of the presence of 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.] had an instinctive repugnance to crime in all its forms, and I resolved-not from a mere chivalrie 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

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 interest save that which ceptres 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

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. wit will still

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

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 1539 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-a-danced with them ?" asked the official.

- Entered according to Act of Congress, in the year 1865, by HENRY T. CHILD, M. D., 1 , 120 11 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 laner Life. BY HENRY T. CHILD, M. D.,

No. 634 RACE 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 | the part of either of us. At first he was so enraged, correct history of his life and times now than any of | that he could not say anything. The coolness and the historians, either of that time or later periods, | earnest simplicity of my proposal was incomprehenhad compiled ; and the time had been when he felt | sible to him. After the first impulse of his rage had very strong desires to do this, "for," said he, "there [somewhat subsided, he told me that I must never are few things that are more trying to an irritable | for a moment cherish the idea or hope of such a man than the misrepresentations of biographers, but I have outgrown many things, and this among | making arrangements for the marriage of Donna Isaothers, 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. passed through, and the very traits of character which my biographers have painted as elevating me | have that. above the depths of vice and crime which many of my compeers 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 : - to pass into a state in which he is conscious-by baspirits, 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 an amanuensis, being given, both in substance and language, just as

could. In Calorens, Caloranyal o. ar

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; it and ist material who have done

We arrived safely in America, where I soon found myself sarrounded 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 retinements of civilization, were committing all sorts of crime with the most reckless and tiendlike 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 sincercly 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 ontrages 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 recur now to 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

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 occan 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 1538, 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 "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 ofher 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 sanc 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 i 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 percha 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 discovered, 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.

It is received.

CHAPTER I.

Halla al an Charles

THE LIFE ON BARTH. I was born in the year 1500, in Spain-a country which has the unenviable distinction of having pro-

A RELEVANT

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 etherial wilderness; the crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no message, and displays no signals. The sentinel stars challenge as they walk their nightly rounds, but we catch no syllable of their countersign 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 enthraled her.

When there is love in the heart there are rainbowa in the eyes, which cover every black cloud with gorgeous hues, and it is the set and bland bland ret

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PREIGIO · PHILOSOPHICAL JOURNAL.

Остовев 7, 1865.

For the Religio-Philosophical Journal, Lines Written by My Sister's Grave.

BY EMMA TUTTLE.

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 coiled 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 The 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 moveless 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 lauguish, The demons of hate, if they hunt the world round, Can mete scarce a bitterer anguish ! She died with the sweetest of hopes in her breast And jewels of thought yet unspoken ; Receive her, oh, God, of omnipotent power, And pity the heart Thou hast broken !

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. It would become in time a vast spiritual republic, bearing down upon the creeds of christendom in solld mass with all the fresh truth and inspiration of the age. All the live souls of the century would ultimately rally around its banner of freedom and progress with all the fresh thought of the times. Could prejudice resist this movement? And is not such unity of action desirable? And is not this sufficient for all the demands of society? If we attempt definitions of doctrines, and require subscriptions thereto, tyranny will grow out of the society unless, indeed, indisputable axioms alone constituted those doctrines, and there are no such axioms except those of mathematics. There are, I grant, great moral truths which are indisputable to you or to me, but not to all, and hence could not be made tests of admission to a society. And moreover, in such an intellectual republic as the world just now needs, every doctrine, even the axioms of mathematics should be allowed to be disputed. No truth should be put beyond the reach of debate in such a society. To attempt it is to assume infallibility. Any plan of reform which could not be carried through such association by pure, moral and spiritual power, could not be carried through the world outside of it. If it could not stand the test of free debate, how would it stand the test of the prejudices and sins of the world around it? And all reforms need just such an initial ordeal to test and to correct them.

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 heldo not infringe the same right in others. This is the very centre of the Spiritual Philosophy, for how can we receive spiritual inspirations, or spiritual communications, if we ourselves be not spiritual beings per se! Can we do better than begin our associative work at the very centre of our philosophy? The very sanctions of the right of private judgment, that which makes it sacred and imperative, are found only in the idea of the spiritual unity of humanity. Our unity is neither geneological nor physiological, neither personal nor material, but it is the unity of cssence of ideas, of life, of consciousness, of spirit, and all the heroisms of centuries displayed in action against despotism of all kinds has been inspired by the idea of the sacredness, the divinity of the soul. Can anything be more spiritual than this idea, and that logical associative effort based thereon? In fact you can build a spiritual society no otherwise. 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. But what is the proof? I answer, it is found in the fact that the Christian Commission has succeeded in getting nearly all the chaplaincies in the army filled by ministers of the "evangelical" stripe; and also in the late attempt to get "God, and Christ as the Savior of the world," into the Constitution of the United States. Add to this the fact that just now in eastern cities "meetings for christian unity" are springing up, into which none but "evangelicals" are admitted, and the purposes of which are to obtain secular power, ostensibly against Romanists, but really against all but evangelical denominations. Again, Romanism itself aims ultimately at power, everywhere it succeeds, her past career being ample proof. Every spiritualist in the land has had to pay for the preaching of theology to our soldiers, which to him is actually hateful. Freedom lovers must be up and doing in one solid mass unless they wish to be overcome unawares by these stealthy encroachments of "evangelical theology" on the domain of secular sovereignty. 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. This rebellion is the practical logic of slavery in the State. But what is "evangelical theology" but slavery in religion? It begins by condemning the natural reason as "unregenerate" and untrustworthy; it asserts the human heart to be "deceitful above all things and desperately wicked ;" it affirms man's natural mind to "be enemity against God." Now, is it strange that sects thus arrogating to themselves divine judgments; thus claiming all the virtue in the world to themselves as "regenerate" children of God, should essay to control all the "unregenerate children of wrath?" Not at all. I do not accuse all "evangelical" christians of such intentional aims; but I do say that such purposes are legitimately and logically deducible from their theology; and each doctrine tends, in the run of opinion, to evolve itself into place, into power; and where the doctrine itself is intrinsically opposed to the liberty of thought in the church, it will, on acquiring power, stifle that liberty in the world around it. "Evangelical theology" is to the soul and reason of man under its power what the slave system of the South was to the African-a despotism. Nor will it avail to tell me that protestant churches can have no such aims, for protestants have burned heretics wherever they have had power. Within less than two hundred years they have hung men on this American soil for differing from them in matters of religious belief; nor is there any more reason for supposing that similar scenes may not recur on the advent of power to them than there was twenty years ago that this professedly free people should, in the face of the Declaration of Independence, pass the fugitive slave law-the one infamy of the republic. The fact is, the very spirit of orthodoxy is the pestiferous atmosphere of spiritual authoritarianism: and what is this but religious despotism? Give Calvinism the power and it would dictate your religious belief at the stake or the end of a rope, So with your Romanism, or with any other evangelicalism. It is the genius and nature of popular theology to be tyrannical and overbearing. Who was it that incited the riot which broke up the late Bible Convention in 1864 in Hartford, Conn.? It was such men as Rev. Dr. Haws, and such theology as those "divinity students" who did the dirty work, were in the habit of studying at Trinity College, The same spirit still exists. True, the opposite spirit exists also, but the latter needs to be marshalled into line and massed for one grand conflict, and that very soon. Our weaponsmust be moral and spiritual until theology takes the sword or the bludgeon of the mohocrat. In that case must we "fight the devil with fire." I am not a non-resistant ; I believe in resistance to wrong in every shape which wrong can assume, Nor am I an alarmist, nor a bigot, Utter freedom of thought and speech, regulated by the law of social reciprocity is my resort, But in case this liberty should be invaded in religious mat-

ters 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. Let the church profit by their example.

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. Not one of the liberal Christian sects has power enough to start such a grand movement. Beside, they are half-way positions between Romanism and evangelicalism on the one side, and spiritualism on the other, and so must soon fall to pieces when the great contest opens. Let us open to them the new path to spiritual Eldorado through our next National Convention. Any half and-half position is not hearty or whole-souled. It cannot magnetize the masses; it cannot command whole-souled devotion; it cannot therefore succeed.

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 clements of evangelicalism, will go to Romanism, the freedom-loving elements must come to Spiritualism. And thus the whole religious contest will depend between these two great parties. This, to me, is as sure as fate. It is the only conceivable path of events. These two great tendencies exhaust the general drift of religious thought and life throughout the entire world. Brahminism has its Budhism, Judaism its Christianity, Mahometanism its heretics, and Romanism its red protestantism in Spiritualism. Everywhere these two great tendencies divide and agitate the world. But they are yet to come to a dead clinch, as slavery and liberty have done in our republic. Romanism and its congeners in other nations form one army of contestants, while spiritualism and its congeners form the other. Real protestantism has been long in defining itself, but once defined in thought and life, as it is in spiritualism, it soon enough takes to itself logical body and place in affairs. How sublime seems the great moral contest of ideas. Let spiritualists then prepare for this great issue by wise and timely action; let us beware of narrowness on the one side and of anarchy on the other. Let us get into the current of events, harmonize with the gulf stream of progress, work in unity with the logic of ideas, and our great work will be gloriously done. P. S.-I shall have more to say about the positive work of the great spiritual movement by and by. S. J. F.

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

"For love is the theme that the scraph choirs Are now hymning through the stars, And we catch the strains from their golden lyres, When our souls let down their bars." Beecher says: "Love is God's loaf; and 'tis that feeding for which we are taught to pray 'give us this day our daily bread.'"

LOVE UNIVERSAL.

God ever works from centres, while man, reversing the process, almost universally commences upon the circumference, and with wrong beginings, is quite sure of impediments and failures. All life is of God, and primarily cell-life, which, under proper conditions, expands outward, attracting and approximating such elemental substances as are best adapted to its nature; so conscious souls, preexistent, particled, and incarnated, grow or unfold through diverse experiences from the inmost towards the outermost. This is the divine order-and just in proportion to such growth, and the selfish loves of mortals widen, and their partial loves, become universal, seeing the divine image and angel possibility in every human organism. The Apostle John said he knew that he "had passed from death into life, because he loved the brethren." This love can never degenerate into license, nor such liberty into anarchy, for 'tis a principle disrobed of passion-a resurrection even, of the low or brain organs, on the plane of divine purity and use. All men are my brothers; all women my sisters; all children my children, and I am every mortal's child. I have an interest in every child born into carth-life. Its destiny is linked with mine.

"One family, we dwell in Him One church above-beneath, Though now divided by the stream-The swelling stream of death." My country is the universe, my home the world, my religion to do good, my rest wherever a human heart beats in harmony with mine, and my desire is to extend a brother's helping hand to earth's millions, speaking in tones as sweet as angels use, thus kindling in their breasts the fires of aspiration, and aiding them up the steeps of mount discipline, whose summit is bathed in the mellowed light of heaven. All the love that can be attracted from my inmost being belongs to the poor and the crushed-to you, the world, the whole universe. Some may not specially call this love out; neither can lead call fire from flint. The fault however is in the lead. Transmute it to steel, and see the bright firery effect. It takes some conservatives a lifetime to learn the folly of trying to twist ropes from sand, or of coaxing ice to kiss buds into May-blooms. Jesus said "all mine are thine, and thine are mine,"-and during that precious pentecostal hour, when the divine afflatus streamed from angelic abodes, not only "many believed," but they were so baptised into those unselfish influences that obtain in the spirit-world, that they resolved to have "all things in common." When these universal love principles are outlived, the soil will be as free to all to cultivate as is the air to breathe; gardens will bloom for the poor, highways be planted with fruit trees, and orphans find homes in all houses. Bigotry, too, will perish; superstition furl its crimson flag; prison walls crumble so dust; tyranny die on the lains of freedom, and the cannon's mouth be wreathed with white roses-symbols of perpetual peace. "Fly swifter round ye wheels of time, And bring the promised age." PLATONIC LOVE. Make room for Plato, the mystic and prince of Grecian philosophers. The central idea ever welling up from his consciousness was that love, with all divine things, came from the spiritual fountains of infinite causation. Therefore, with him, love was subjective, philosophic, idealistic, and most out-putting from his cultured soul when standing highest on the mount of vision. "Platonic love," blended with the fraternal and enzoned by the universal, is grand beyond the power to express ;-and yet you might as well talk metaphysics to mummies or gorrillas, as pure platonian love, disenthralled of all earthliness, to those men who "stay" wallowing and sweltering in the back-brain departments of their soul-houses. The inimitable Emerson, determined to preserve his wholeness; recognizing no being as so ablutely necessary to his happiness, says of those earlier selfishloves, sarcastically: "I know how delicious is this cup of love-I existing for you, you existing for me; but 'tis a child clinging to his toy, an attempt to eternize the fire-side and nuptial chamber; to keep the picture alphabet through which our first lessons are prettily conveyed. * * * Once abroad, we pity those who can forego the magnificence of nature's Eden for candle-light and cards." Say not that his nature is cold and icy, reflecting only the crystalline side of life. He is warm, fresh, glittering, and golden to those who rightly translate him. His soul ever feeds mine. I drink at his living font of ideas, and bathe in his dreamy mysticisms; feel the influx of eternal youth. How tenderly touching this sen-

For the Religio-Philosophical Journal. True Sanctities.

BY GEO. S. BURLEIGH. 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 evangels.

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

In her hands are all things plastic, Berving 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 coulter, Chants the true fane's rhythmic Paalter To the tune the angels sing.

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

God has written but one Bible-Lovz-compressed in one quick word; Priests may preach their solemn libel, But the true heart's least disciple Is more great than all their herd.

Randolph's Letters.---No. 2.

If I could look up from the storm-beaten earth,
Where the wild winds of anguish are rushing;
If I could look up from this physical wreck —
Our rare flower which died in its flushing,
I know I should see, in the chambers of light,
Which my far-reaching spirit discloses,
An angel with eyes like the violets blue,
And lips like the freshest May roses.

But I cannot see far with these tears in my eyes, And my physical senses all crying.
"Weep on, oh, bereft one, for life is made up Of loving, and loosing, and dying!"
And I need not see far, for a beautiful faith Declares that our spotless young angel,
Can come to our home, and can read all our heart, And learn us love's holy evangel.

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 recommit 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 corner-stone thereof, and extend to all, irrespective of views, sect, sex, color, or cast, the invitation to avail themelves 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 principal 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 move ment to aid mankind. And beside, it would compel all schemes for reform to first undergo the most searching ex. amination and criticism before going into operation, Here would be a great gain. Plenty of plans to a mellorate 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 excel. lence and innate moral power for countenance and support. No favoritism could avail here, no ambi. tion could master the consciences of the members

For the Religio-Philosophical Journal. "Lovest Thou Me?"-JOHN. BY J. M. PREBLES. [Concluded.]

LOVE AS A MEANS OF REFORM. Beautiful in effect is the medicine of love to the morally diseased. It works by an infinitude of methods, but always to redemptive ends. - When fires, faggots, clanking chains, and gloomy penitentiaries had all failed to reform, the "still, small voice" of love and sympathy has touched the heartstrings, opened a new fountain, and redeemed the most obdurate. Says an European writer : "Love is the in strument that the Almighty reserved to conquer rebellious man when all the rest had failed. Reason he parties. Fear he answers blow for blow. But love! that sun against whose melting beams winter cannot stand; that soft subduing slumber that wrestles down the giant; there is not one human being in a million, not a thousand in all earth's huge quintillion, whose stony hearts can withstand the power of love." This principle, wielded by William Penn, tamed the Indian's soul, and tuned his heart to throb alone in kindness. Wielded by the benignant Howard, it made prisons in Europe schools of reform. By the great hearted Oberlin, it transformed many by-corners of pollution in the old world into gardens of beauty; and, by and through Elizabeth Fry, it filled the inmates in houses of refuge, and "asylums of outcasts," with those higher thoughts and purer ideals, as sure to produce those elevating influences as are the lightnings to do their missioned work. Physical force may override, and powerful nations may conquer weaker ones, but love, as a motive power, combined with wisdom, can alone subdue, promoting that harmony so indispensable to spiritual growth. It is all the power ever employed by God, Christ, or Angels in the divine order of subjugating, being the deepest, divinest, and mightiest principle in the universe.

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 landsome sure waif 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 finebastard-whose appetite could only be appeased by constant feasts on cooked souls-broiled-grilledroasted, 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 broilingwhere 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 "Ahoy, there !" You reply "hallo!" "Whither bound?" "To Religio-Philosophy Continent !" "O, don't go therecome here, this is the spot for pleasure and all that sort o' 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.

LOVE NOT SELFISH.

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, platonian, and universal. Such germinating from the soul's centre, summering 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 squints through key-holes; but trusts in law, liberty, and God. That drivelling, selfish motiveforce miscalled love, that spirts tears to order, wags a suspicious head, and talks of loving because duty demands, custom expects, or law requires, is but the idle gibberish of such sickly souls as vegetate on the shady side of life. Tell the sun that it is its duty to shine upon the fields; tell the flower 'tis their duty to bloom in June mornings, and catch the dancing sunbeams; tell the stars 'tis their duty to nightly shed their vestal glories upon the lilies of the valley; or tell that little sportive playful boy, all brimming and dripping with warm affections, that 'tis his duty to lovingly twine his arms around his mother's neck, and he will laugh you into an infinitisimal insignificance ! It requires no higher intuition than a common chemistry to distinguish between genuine soul tears and water gently falling from lachrymose brainjust under the eye-lids, Ravivalists school themselves to put in the well-timed "cry" just as do the organists put in swells for effect. The dying never weep, nor does low weep from fear or distrust, This fragmentary love, that settles like a vampyre upon a blood vein, or a parasite upon a living oaken branch, sapping its life-forces, and all in the name of law and the customs of society, is equivalent to a compulsory never-dying death on earth ; while love, broadened and spiritualized, and flowing as spontaneous as needles turn northward, may be compared to tropical seeds, that spring up, spreading themselves in wide-twining vines and beautiful flower-clusters, filling all the air with most delicious perfumes.

chisels to carve his name with other inspired geniuses of this age, marble immortal. Love, co-operating with wisdom, on is to be the world's savior. This dispensation is already inaugurated. The vials have been opened; the last plagues poured out; the seventh angel has sounded, and celestials are flying in the midst of heaven, preaching the gospel of "good will," and infilling the souls of multitudes with a tropical luxuriance of blessed platonic love, prophetic of a speedy realization of the poet's vision of inocence :

tence in his lecture on culture : "If traveling in the

dreary wilderness of Arkansas or Texas, we should

observe on the next seat a man reading Horace, or

Martial, or Calderon, we should wish to hug him."

In Emerson is a happy mixture of the affectional and

intellectual, the poetic and the profoundly philoso-

phic. Angels of renown stand ready with golden

"We loved, and yet we knew it not, For loving seemed like breathing then; We found a heaven in every spot, Saw angels, too, in all good men; And dreamed of God in grove and grot.

And now abideth faith, hope, and love, these three but the greatest of these is love said an Apostle. BATTLE CREEK, Mich.

A SLEEPLESS MAN.—There is a soldier now at a Philadelphia hospital who has not slept for a single moment for fourteen years and six months. He is forty-five years old, and in general good health; he is now suffering from rheumatism. In 1849, he had the cholera, and in the summer of 1850, sleep forsook him entirely. He has been in several raids and battles, but never became tired or sleepy; he has been watched days and nights at a time, but his eyes have never been closed in slumber. He simply takes physical rest. No amount of investigation has discovered the cause of this phenomenon.

We talk of the rewards of an approving conscience, but it seems a little hard to devote one's life to labors of love and receive no more palpable compensation. He who has a home, never so humble, if it be the garner of affection, may defy the changes and chances of the outer world.—Alice Cary. 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.

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OCTOBER 7, 1867.

RELIGIO - PHILOSOPHICAL JOURNAL.

For the Religio-Philosophical Journal. Found Drowned.

The body of a respectably clad girl was found in the river this morning, and up to this time has not been identified. A clue to the cause prompting the rash act was found upon an envelope, in the single word "BETRATED."

Sleep! the ghostly winds are blowing, No moon in the sky, no star is glowing; Dark the waters, and deep, onward are flowing, To the unknown, where you and I are going. I will go afar, Beyond moon or star,

To the home where sinless angels are.

I bound my heart to a heartless chain, It was burned away by looks of flame; Forgot my God, and the coming pain, Until treachery seared and crazed my brain.

But now, I will go From life and my woe,

To quiet and reat; why, no one shall know. The world is cruel; man to faith untrue; Our trials are many, our joys are few, False and bitter to taste, though fair to view What then better is left for me to do But to fly, fly From this living lie? Find calm and rest; at once to die! CHICAGO, ILL. W. H. W.

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 P. O. JENKINS. lite time.

To Brother Jenkins and Friends : I will try and com-

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. But there is time consumed, and space traversed, in the process of accomplishing such a visitation. When a person has carnestly interrogated his relative now residing in the upper spheres, through the prayers and aspirations of his soul-its thoughts reaching the listening spirit there-then, according to the principle of spiritual affinity, or gravitation, the angel from afar, lending attention, will answer the interrogator by discharging a current of thought upon the swiftwinged elements which pervade the intermediate space, and the terrestrial beseecher will thereby receive a fresh inspiration of sentiment into his soul, and arise from his devotions refreshed and happy. Spirits particularly visit that world which was the cradle of their existence; thus to communicate with those who are dwelling where they once dwelt, and who have not yet passed through the process called death. Free religion develops its true likeness. Deep within reposes a sweet conception of the great Spirit-Father. This interior light refreshes the mind, and tints its every thought with celestial beauty, and inspires it with immortal aspirations. The difference between the wrong and right develop. ment of the religious sentiment consists in thisthat one is the broad and popular road which leads to the destruction of harmony and desolation of mind; while the other is the straight and beautiful path which leads to all present and future happiness. This religion originated in the bosom of the divine Father. It was deposited by him in the

was written last year, in a small town in this State, by a lady then sixty-nine years of age! She is a wouderful 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. And to urge its claims, if true, was in my heart at the same time. P. O. JENKINS.

Landmarks of the Old Theologies .--- No. 1. BY C. BABING PECKHAM.

Modern Spiritualism, as a tree of life, puts forth roots as well as branches. From a tree of know. ledge 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," -" the unknown God, in whom we live, move and have our being." Of course, the foolish claims of our dead churches that there was revelation in the past and none in the present, is hardly worth a passing notice, as it is plain enough that the law of Spiritual being is alike in all ages, and more or less manifest according to modifying influences and receptivity of influx. In some phases, there may have been more open vision to them of old time, adapted to the childhood of nations, when it was found convenient to supply the nursery with milk for babes. But now, to understand without miracle, in the knowledge of larger growth, to the measure of common sense and philosophy is the demand of Modern Spiritualism with its strong meat for men. 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. Physical health should be the first consideration, for without this the Temple of the Holy Ghost will be but a sorry dwelling place for its sojourner upon the earth. More heed should be given to the begetting of a sound soul in a sound body according to those ways of nature, of pleasantness and peace -for, to live the physical, moral, and spiritual truths, is to have joy and peace in the Holy Ghost. Sunlight, pure air, cleanliness, proper attention to food, exercise and temperance in all things are of those physical agents, without due measure of which there can be no health. Drugs and the laying on of hands may be of excellent use when false living has made them necessary as temporary expedients-but vain is this atonement for the ills of flesh and of spirit, if you do not seek to know the laws of health and to live them. God and Nature speak the same, and to live him or her in the highest righteousness, is to have an exceeding great reward. Equilibrium is health. 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-but now, on our way rejoicing, we shall take the "balloon" and "telescope" of the JOURNAL'S frontispiece for the more open vision of wider sweep of the soul-wings, so that we shall be at home, whether we take the Gentile Pegasus or Hebrew Cherub, or wings of the morning and fly to the uttermost parts of the sea-not unballasted, however, nor shall we lose sight of the landmarks or swing beyond the scope of cable tow or umbilicus terra-the altarcord which connects the earth to the heavens. 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 vitae, or point of life, whereon was superinduced the riddle, dark saying and parable. Ancient Spiritualism was flanked by a personified symbolism, each the other's counterpart in the embrace of the nature worship-nor does the Bible offer any exception to this mode of finding out God. But so submerged has been Christendom in the dark surroundings of its pasteboard barriers, and the defences thereof by the priesthoods, that blind leaders of the blind, from the superficies of the letter that killeth, have with their harnessed groundlings all fallen into the ditch together-thus making the Bible a stone of stumbling and rock of offence with a squadron of pulpitry in the field, of sounding brass and tinkling cymbol. 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 you go." There are phases of Astronomy, of Anatomy and Physiology, vegeteble and animal-Architecture, etc., all wrought synchronously into the GRAND MAN thousands of years before Swedenborg. It appears that Swedenborg was a Freemason, but he hides himself in much confusion worse confounded, with assumptions of infallible knowledge, and miswrought symbolisms, not to the measure, nor in accordance with the landmarks; and his followers are frightfully flanked and demented by "evil spirits," so as to be one of the narrowest and most bigoted sects of Christendom. We admit the spiritual mediumship of Swedenborg, but the spirit is very much deflected by the medium through which it passed in the way of the Lord, from the other side of Jordan. 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 ourself, 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. It was the philosophy, wisdom or mysteries, whether in congregation of the Lord, or holy conclave of the gods. We acknowledge our indebtedness to Freemasonry for putting us somewhat in the way of the Ancient Word-for with the KEY of its nature worship, we can read through all its degrees, nor do we hesitate to say that, Moses and the Prophets, Christ and the Apostles are masonically in wrought with the ancient wisdom, whether by the God of Israel from the East, or from Genesis to Revelations, as we shall abundantly show before we reach the end of this beginning. Gen. Hitchcock's CHRIST THE SPIRIT, affords a glimpse in this direction, but there are other sources much beyond the sounding of his plummet, or even beyond the Masonic authors.

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. The ancient Lodges held the wisdom of God in a mystery to be imparted only by progression in degree to the initiate. As in the anclent congregation of the Lord, so in the modern Lodge.

Of course, there was much scope for the varying aspect of "God's Word" in the mysteries, or "Theocratic Philosophy " of "Sublime Masonry." Says Dalcho, quoted by Dr. Ollver, "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. If the presiding officer is a man of talent, he adds such embellishments as his genius points out to him. Should he, on the contrary, be a man whose mental faculties do not rise above mediocrity, and who does not feel much enthusiasm in a system whose beauty he does not comprehend, he reduces the subject to a level with his own genius."

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 dementing ourselves and falling prostrate in biblialotry, 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 holy volume expanded invites us to peruse its sacred pages," but when narrowed to a literal six days of creation, with the making of Adam and Eve, and then hurdling them out of the garden of Eden, as the literal way of life, it is time for him who thinketh he standeth to take heed lest he fall, by not knowing how to read God's Word in a parable and the interpretation thereof, the words of the wise and their dark sayings-so that the Bible, instead of being the Philosopher's Stone, is little else than a stone of stumbling and rock of offence, and not according to the genius of its many sources, or expansion in the way that was said by them of old time. Thus we take a yoke upon our necks which no full man is able to bear. But if we walk in the perfect liberty whereunto truth has made us free to read freely the Word in its multifarious aspects according to all the colorings or media through which it flows, we may then feed on Its strong meat, and talk face to face with 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." So, too Jacob Casanova-" no man knows all the secrets of masonry, but every man keeps in view the prospect of discovering them," and so also Paul-" for we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away, for now we see through a glass darkly." Thus, through every degree was symbolized the unfolding of the spirit, from sphere to sphere, through the six troubles of Job, to the seventh of rest. 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. The secrets being thus discovered, it repented the Lord that he had made man, and so he opened the sluices of the flood to destroy him, while Noah and the Word were cast upon the waters to be found after many days-being six hundred years old when he thus moved upon the face of the waters.

Judæa 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 Atlatean 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.

3

"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 wrapt up the protoundest truths of religion, which 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 waters, which we are finding after many daysa 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, garlics 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 Babylonia and the Virgin of Israel, they did not see it.

municate 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 superstitious 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.

human soul, and will live FOREVER. We are just as much in eternity now, this very moment, as we even will be, and there is no other infinitude than the present time. The infinite and eternal now is all we have to call our own. The past is nothing, the future is nothing. If we would be good and temperate, and kind to ourselves and our neighbors, and consequently happy, this is the time. The religious soul is happy now. It is not prospective; it is absolute.

The carth's children eat too much and too often are injudicious in their occupations; are mentally too inharmonious to permit that complete retirement of the mind for a proper reception of the inflowing of the principle of divine love and wisdom. Temperance in all things is the only strait and narrow way that leads to the haven of mental happiness.

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. Sclf 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 inquiring mind; and thus save it from the lamen- 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 degreeand 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 carth's inhabitants. The spirit in man is the angel in man. The spirit freed from flesh, is the angel in God. Who 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. hope to meet you often, but cannot leave without saying something about this heavenly, happy world

"In the trunk and limbs of a man 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 pions 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 forms-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, globcs, the pot of manna, the bee-hive, the sword and human skull, the "tau 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."

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 table 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 of angelic spirits. 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 embryoheaven 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 develope 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 recommend 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 miligated, 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 "wreathe every thought with the sweet flowers of virtue, and robe every impulse with the mantle of contentment."

Wisdom, in this supernatural sphere, is as a fount, that is constantly springing up and flowing over all the subordinates. 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 contemplations 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 righteousnessbudding 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 !

On the boat he got afloat as clumsy as an elephant, So young and gay to spend the day and make a splash-Egad it's true, he did it too, for stepping in, he fell off on't, And overboard there slid the Word, and made a crash.

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.

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 consumedly in growing wise unto salvation, and understanding how the name of Isaac, with its degree, signifies "laughter," as per Philo Judæus, on the allegories or esoteric Word.

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. If then, we would know how to read God's Word in full, of old time, from its inner status, we must know how to adjust its esoteric principles, its mystical numbers, its astrologies, and all the various aspects of its spiritualisms together, fetching a compass to the heavens above, the earth below, and the waters under the earth. On this wise theocratic Freemasonry "will occupy the sublime station of being received as a code of types which embody the great plan of human redemption, and identify the Shekinah of Sublime Masonry with Jehovah or the Tetragrammaton-Jehovah with the Jewish Messiah-and the Jewish Messiah with Jesus the founder of Christianity." On the same wise too, Jehovah, Jove or Lord, or any Jupiterian name, for the Most High in the Gentile csoterics, had a like significance of the Saviour. In the Essenian Lodge, or Christian mysteries, Jesus or Wisdom is represented as our High Priest, who "only made a way for us by the veil of his flesh into heaven. Hereby also are shadowed forth three degrees of the Church." The Redeemer was also "THE ANCIENT OF DAYS," or "as the Sun shineth in his strength," and " before Abraham was I am," so that " nothing can more clearly prove the distinct reference of Freemasonry to Christianity, than that the doctrine of the resurrection is so distinctly inculcated in the third degree." But this was done a thousand years before the Christian era by the Phœnician Freemasons who squared the Word to the Solomonic era. The way of life, death and resurrection were symbolised and identical in all the ancient religions. "Freemasonry is mysterious because it is an admitted anomaly in the history of the earth. Without territorial possesslons," there always remained much land to be possessed. Its Holy Land being symbolically firmamental and physiological, the mountains and vales of

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. Freemasonry thus being coeval with creation, and the garden of Eden being the Lodge whose pattern was the visible heavens personified and transcripted 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. But the serpent being rather partial to the sex, revealed "God's Word" to her. Then it repented the Lord that he had made man on the earth, and it grieved him to the heart, " for he deemed that if one woman knew the Word, all men were sure to know it. Besides the serpent, the sons of God also fell in love with the daughters of men and took them wives for the begetting of a race of giants, the centum race, " mighty men of renown." These bore some relation to the cherubim, while Nimrod Ovion was a host in himself, and a mighty hunter before the Lord. The bed of the giant Og will be found duly measured by Colenso-nor need we wonder that there were giants in those days when we have standing proof in Madame Lot, who still remains in salted monument forty feet in height, as witnessed by Captain Lynch.

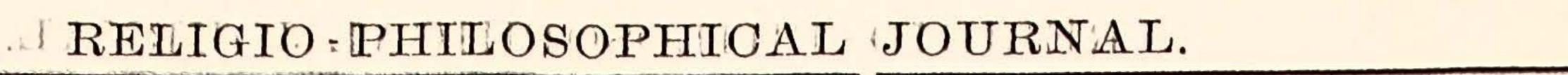
Farewell for awhile,

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 possessioncontaining some three hundred pages, as I suppose-

Mon despise 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

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



Остовев 7, 1865.

stroyed by the serpentine breach of the Word of the antediluvians, makes Ham the scapegoat for the postdiluvian " Spurious Freemasoury," 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 Fremasonry" through the flood, so as to make it very difficult to decide the question of the original Jacob. No wonder that our church theologies, so far from the compass of the Word, should cause mextinguished laughter to rend the skies.

4

Zeligio-Philosophical Journal CHICAGO, OCTOBER 7, 1865. OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS. S. S. JONES, President GEO. H. JONES, Secretary. For terms of subscription see Prospectus on eighth page

"The Pen is mightier than the Sword."

TO POSTMASTERS.

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

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 upborne 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 go 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.

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 majorityeleven 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 it 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!

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 fifth 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. 16 Cleants .

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 farethat 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, TASK CHIE 1 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 she Secretary of the Convention. how get to a first of the second states where

By what Authority ?

Several of our correspondents ask who empowered Mrs. Brown to perform the marriage coremony. 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. WE DOT SUBSTI The publishers of the JOURNAL have secured an

able corps of editors, who will not fail to give a high tone to the paper.

WARE FIDE THE FORE THE SHIT Remember!

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

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Sur Sections

Editor Journal :

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 Tucsday, 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.

(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 Statethat 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-communion. 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-AVESTA of the fire-worshipping Persians, the KORAN of the Mahommedans, 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 Spiritnalism-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 starsyou 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.

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 ?" allowing burg- a to did how ho

She is here, like the negro, her existence is incyltable, 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 rightcousness, 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 wonderingly 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. Whereever 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 !

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.-EDITORS 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 frauds 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 carious 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-for I am perfectly aware that if all men were willing to do as well as I am, and perhaps as well as I do do, there would be no chance to get wars nor lawsuits. "AUGUSTUS LAPHAM: "Truro, Ill., Sept. 19, 1865."

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. JOHNSTON .- Nothing would give us more pleasure than a meeting of the true souls in your convention, but the printers refuse us the needed furlough. Ind of an or and a solution of a second second and a second se

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 101% 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. 501 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.

These phenomena teach us of Spirit existence and identify that existence. Having done this their mission is fulfiled. The grand minds of the Spirit realm Total Depravity. "The sin of Adam damned the 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, Homer his lyre, Napoleon his France, Webster and Clay their State. All as they pass into the Beyond, love the path which ledgthem upward 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 throb of the nation's heart ; shall it less, when its sensitiveness is a thousand-fold increased by its freedom from the physical body? Would you say to Clay, You can speak of any. thing but politics? Why that is of all things what we most desire he should teach ; and could we summon from the shadow of the Beyond the spirits of departed greatness-the sages and the statesmen of ages-we should first ask them to direct the ship of state, with hands already learned by failure, with arms nerved with the firmness of successful trial. 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 littleness of soul; To move a table, to give a rap, that a skeptic may be convinced!

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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 characterestic 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.

118 24 23 14 Dr. Beecher. Dr. Lyman Beecher was a staunch advocate of

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 Spiritu-'alists,"-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 afvery 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 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, carnest 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.

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

Personal,

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Miss Maria Mitchell, of Nantucket, Massachnsetts, 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 deal, 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 "ilistory of England during the Great Peace."

MISS DOROTHEA DIX, who has gratuitously served the Government for more than four years as 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 hospitais. 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.

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 Peebles, 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-emotion 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 Godknows nothing of sex, and flows as free to 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 R. P. JOURNAL.

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. Shuey, 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 replics.

The committee have come to the same conclusion that Dr. H. T. Child did in his reply, i. e. 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.

Peaches.

A basket of the finest peaches that ever grew, found their way into our office the other day. They were weighed, measured and caten 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.

and and the second of the seco 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 medlumship 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.

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WARWICK MARTIN, THOS. H. MARSH, E. C. VORR. THO. RICHMOND, CAPT. SWEET AND WIFE 8. H. TODD. H. F. M. BROWN.

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

MRS. ADA HOYT has gone to Callfornia to give tests of immortality.

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

DEATH OF THE WIDOW OF TOM MOORE-OD September 4th, at Sloperton 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 herhe 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 vncancy be filled by the remaining delegates. Resolved. That we favor an organization of the Spiritualists of the United States for business and financial purposes, but

not for the establishment of any creeds, dogmas or doctrines. A. W. Prou, Secretary.

Cincinnati, Ohio, Sept. 18, 1865.

OCTOBER 7, 1865.

RELIGIO - PHILOSOPHICAL JOURNAL.

Thanks.

Thanks to agents for their efficient services in sending subscribers; and to contributors for valuable articles. Let us continue to hear from agents and writers, and they shall have weekly proof of our appreciation of their labors of love.

Circular.

To the Spiritualists and Friends of Progress everya where :

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

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

Your committee only assume to recommend, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS.

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

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a type of Religion, based on sound philosophy, one which wil stand the test of reason, and that for which Spiritualists, Friends of Progress, and all progressive minds boldly contend. S. S. JONES, Chairman, St. Charles, Ill A DT FROM WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D. 634 Race Street, Philadelphia. W. F. SHNEY, Elkhart, Indiana. MARY T. DAVIS, Orange, N. Y. SELDEN J. FINNEY, Plato P. O., Ohio. M. M. DANIELS, Independence, Iowa. 201 6 16 1 H. B. STORER, Boston, Mass. MILO O. MOTT. Brandon, Vermont. T. S. WADSWORTH, Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

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 sales of property owned by the Society-but never by taxation of its members.

LEGISLATIVE POWERS.

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be doemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

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

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18- 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. He is thronged everywhere by the lame, blind and deaf, and he heals them without medicine, or any appliances but his hand. His method of treatment consists mainly in manipulations, though he relies much upon his psychological power, together with Swedish movements. | During three years' practice, the doctor has visited the principal cities of New York and Michigan, treating upwards of 70,000 cases, curing many, and giving relief to nearly all. His unassuming manner readily brings him en rapport with the patient. He sees with a glance what their difficulties are, and knows exactly what to do, and how to do it. 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 do we-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. Dr. Bryant is undoubtedly the best operator in the world-has succeeded in establishing the best reputation, and it is confidently asserted, by those who know him, that he can operate upon two hundred people per day, doing them justice, without the least fatigue.' He does not pass them with a touch, but works faithfully to cast out the disease, and make it a permanent cure. He imposes upon no one, and will keep no patient's money, unless he is certain he can do them good. At Detroit, Dr. Bryant treated 12,000 persons in one hundred days, giving universal satisfaction. One instance (for which we have reliable testimony, in the person of Mr. C. Cowlam, of this city, who was an eye-witness to the fact, and acquainted with the lady cured,) will not be amiss at this time. Mrs. A. A. Fish, of Detroit, had for years been allieted with a large ovarian tumor; applying to the best medical skill, was told that her case was incurable, and had given up all hope, till she applied to Dr. Bryant, and by an operation of two minutes the tumor entirely disappeared, and it is a complete and perfect cure. Such testimony is worth a column of advertisements. The lady is overjoyed at her sudden and almost miraculous cure, and her gratitude cannot be expressed. Two other cases in the same city, similarly wonderful, we will mention : Mrs. N. A. Forsyth, suffering from chronic inflammation of the knee joint, and thickened cartilage, unable to walk without crutches for one year, was cured permanently, in five minutes, and left her crutches with the doctor. Mr. John Tarbell, dyspepsia, three years, suffering terribly, was also cured in five minutes. These cases are but four of the many we could publish, if space would permit, and five minutes with the doctor himself is better than all we can say in his favor. We have taken pains to converse with some of our own citizens, who have been treated by Dr. Bryant since his arrival here, and are perfectly satisfied as to his ability to do what he claims. The case of Mr. George Kellogg, formerly of the Walker House, is not only a wonderful, but almost miraculous work; he had been for a long time afflicted with spinal difficulties and general debility, very lame knee and continued noises in the head, and unable to attend to his business therefrom. He applied to Dr. Bryant, and was almost instantly cured. He says he is a new man, and on his new strength has taken a lease of the Capital House, which he feels perfectly competent to manage, now that he has a new lease of life. He advises everybody to visit the doctor, if they desire to be healed of their infirmities.

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 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. Labor, Study and Amnsement should be so combined as to aid each other, and any system of education that ignores or neglects the proper physical training, fails in a great measure to accomplish its work. As a vigorous, healthy body is of the first importance, all the conditions that can contribute to unfold and strengthen its inherent powers, should be supplied that all the physical, mental, social and spiritual faculties should be unfolded and developed so as to be made available, wherever they may be needed in

life. Regular habits of industry and economy are essential to the well-being of every one, and all should be taught the importance of sustaining themselves by their own efforts, and the immorality of living upon the avails of the labors of others. Physlology, Hygiene and the Laws of Life should be thoroughly inculcated, and practically illustrated, as essential to the well being of every individual. Freedom of thought and speech, and free discussion of all subjects will be tolerated, but no religious tenets will be taught. Give Truth a fair field for conflict with Error, and the result need not be feared. Truth will live ; Error must die.

Locality.-VINELAND is a new and pleasant town, on the Philadelphia and Cape May Railroad, thirtytwo miles south of Philadelphia, and has a popula tion of more than four thousand inhabitants, and is rapidly increasing. Its founder, C. K. LANDIS, by untiring industry and a generous outlay of means, has introduced a class of settlers from the Northern Middle and Western States, whose industry, thrif and intelligence are beyoud precedent in the early history of any town or city on this continent. generous public sentiment prevails which patronizes progress in Art, Science and Agriculture. The climate is mild and genial, the water pure, and the soil well adapted to raising vegetables and fruits of all kinds, and Philadelphia and New York afford a good market for all surplus produce. One hundred acres of land on a beautiful, elevated site, in a central position, have been secured for College purposes. Organization. - The COLLEGE is now organized under a general law of the State " for the promotion of learning," which provides for the election of not more than seven Trustees, and limits the capital stock to \$30,000, which may be taken in shares of \$50 each, and each share entitles the holder to one vote. But it is proposed to make application to the next Legislature for a special charter, allowing a capital of \$300,000 with power to increase it to \$1,000,000. More than one-third of the stock now allowed by law is already subscribed, and it is hoped that the friends of Humanity will evince a readiness to co-operate in inaugurating one of the best institutions in our country, or the world, by subscribing to the stock. Twenty per cent. of the stock will be expected to be paid on subscribing, and the balance in instalments of not more than twenty per cent. in six months, as it may be needed to make improvements and sustain the institution. The following named individuals have been elected Trustees: John Gage, C. B. Campbell, Geo. Pearson, A. W. Jackson, Vineland, N. J.; Geo. Haskell, Rockford, Ill.; Warren Cnase, Cobden, Ill. The Trustees have elected John Gage, President; C. B. Campbell, Secretary; and George Pearson, Treasurer. 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. The Trustees take great pleasure in thus offering to the friends of Education and Humanity an opportunity to aid in establishing the best institution in the nation, and thus meeting a demand which has long been felt by the lovers of reform and progress, and they hope for an early and cheerful response to JOHN GAGE, President. this appeal. C. B. CAMPBELL, Secretary. Vineland, N. J., May 20, 1865.

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 works 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, simultancously 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 new philosophy. And we have often been forcibly struck with the patience and perseverance of spirits, as they labored for months, and often for years, to restore some sickly, diseased body to health, or to prolong the existence of some decaying form, which, if left to itself, would speedily have fallen apart, and ceased to shelter, protect and gestate the indwelling soul to its full time.

A DESCRIPTION OF A DESC

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 equal magnetic power, if not of equal notoriety,) with healing and curative powers which surpass anything that we find recorded in

the reliable annals of history. The public printed records of Spiritualism attest the truth of this statement, with hundreds of well authenticated cases of wonderful and remarkable cures.

Besides the public and acknowledged mediumistic workers for the restoration of the health of the human body, there are, of course, a multitude of others, who prefer to labor in greater privacy and retirement from public talk and speculation, but who, nevertheless, do heal the sick, as if by magic. In this connection, however, we wish more cspecially to call public attention to one of the most important as well as remarkable interpositions of spirits in behalf of the human body and human health. We now refer to their projection, through the mediumship of Mrs. Spence, of a formula for the impartation of Positive and Negative magnetism to a medical substance, thus making it a vehicle or carrier of Nature's true healer (magnetism), into the very blood itself, and through the blood, to every organ and fibre of the entire body. The two preparations, so well known under the name of "Mrs. Spence's Positive and Negative Powders," are made according to the spiritual formula above referred to. Like everything else which has really emanated from the interior, Mrs. Spence's Positive and Negative Powders go to the very foundation of things. not only in crudicating disease, but also in the science of their preparation, and in those immutable principles of disease and of medicine which they embody. Moreover, like every thing else which has emanated from the interior, the principles involved in the preparation and administration of the Positive and Negative Powders, are revolutionary and reformatory, striking at the very root of all the errors and evils in past and present systems of medicine, overturning the whole theory of medical science, and wiping out all the approved formulas and all settled routine of medical practice. These principles, like all truths, are plain, simple and easily understood; and hence the medical practice based upon them is equally plain, simple and intelligible. There have already appeared in several numbers of the Banner of Light, well authenticated evidences of the remarkable and triumphant success of Mrs. Spence's Positive and Negative Powders in the curing of disease. Similar evidences will be found in our Circular, which we send free to any address. Equally valuable and important testimony, in the shape of letters and certificates, is daily crowding in upon us from all parts of the United States; and it is our intention to publish, from time to time, in the RELIGIO-PHILOSOPHICAL JOURNAL and in the Banner of Light, such of those certificates as are best calculated to enable the public to form a just appreciation of the real merits of the Positive and Negative Powders. In the mean time, with the confidence of one who knows that he possesses a great truth, and with the earnestness of one who desires that others shall partake of its benefits, we advise and entreat all who are suffering from disease of any kind, whether it be of recent origin or long standing, to give the Positive and Negative Powders a fair and impartial

SPEAKERS' REGISTER.

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

MRS. H. F. M. BROWN'S post office address is drawer 6325, Chicago, Ill.

M. C. BUSH will speak in East Middlebury, Vt., Oct. 22d; in Moriah, N. Y., Nov. 5th ; Ludlow, Vt.

MRS AUGUSTA A. CURRIER will lecture in Chicago, Ill., during November and December. Will answer calls to lecture in the West through the Winter. Address box 815, Lowell, Mass., or as above.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa. DR. JAMES COOPER, Bellefontaine, O.

L. K. COONLEY, a Trance Speaker and Clairvoyant will lecture and heal, in Marshall, Bureau county, until further notice.

WARREN CHASE will lecture in Syracuse, N. Y., Oct. 1st and 8th; in Rochester, Oct. 15th; will attend the National Convention at Philadelphia, in October, and lecture in Vineland, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and will spend next summer in the West,

J. G. FISH will speak in Hammonton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February ; in Lowell, Mass., during January. Address. Hammonton, N. J.

S. J. FINNEY's post office address is Ann Arbor, Mich.

D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life, Address, Hammonton, N. J.

MRS. SUSIE A. HUTCHINSON will speak in Alton, Ill., during September ; in Elkhart, Ind., during October ; in Amsterdam, N. Y., Nov. 5th and 12th; in Stafford Springs, Conn., during December. Address as above, or 39 Grape street, Syracuse,

ANNA M. MIDDLEBROOK, Box 778, Bridgeport, Conn.

J. M. PEEBLES, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during Novomber.

L. JUDD PARDEE, Somerset, Somerset Co., Pa.

J. T. Rouse may be addressed P. O. Box 303, Elkhart, Ind. BENJAMIN TODD, Normal Speaker, will lecture in New York during September; in Charlestown, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Banner of Light office.

HUDSON AND EMMA TUTTLE, Berlin Heights, Ohio. MRS. LOIS WAISBROOKER may be addressed at Liverpool, O. ALCINDA WILHELM, M. D., Inspirational Speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terro Haute, Ind., until further notice. A. B. WHITING, of Michigan, will lecture in Washington, D. C., during October. Address as above (care G. A. Bacon, Box 205,) till November 1st.

RECOMMENDED - RELIGIO-PHILO PLAN SOPHICAL SOCIETY.

ARTICLES OF ASSOCIATION.

DECLARATION

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

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and overy year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasnrer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical Society ;"

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies. and especially the following duties, viz:

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

HEALING DISEASE BY THE LATING 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. Lecturers and test mediums are necessary and do great good, but methinks it belongs to those who have the power to free humanity from their ills, to break down the prejudices and dogmatism belonging to old Theology and the drugging of the human system. If my assertion be true, ought not those who have this power to be held responsible for the proper use of so great a gift? What do we find in our examination of those who have become famous in the healing of disease? Our journals herald forth to the world 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. The cry comes up continually all over the land, Impostor! Humbug! Failed to do me any good ! The cause suffers, but the operator retires with a full purse, the price of the poor | follows: man's toil, the widow's and orphan's tears-if not in pay for treatment, for expenses incurred in going to see the Great Healer. Again, we find others lending their name and influence to Hybrid institutions, even consorting and practising with them, where they give drugs, water cure, electricity, or animal magnetism. How accommodating! I ask if Animal Magnetism, by the laying on of hands, be the ne plus 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"? If we are reformers, why not take a bold stand and raise our banners high, that we may be "living epistles, known and read of all men"? Again, there are those who profess to treat the poor without money and without price. The poor man comes to the great Healer. He is treated one or two minutes, and told if he is not cured to call again in two weeks. Alas! where is the means to stay far from home in an expensive city? He returns to his home a sad but wiser man. Next comes the paying man, with his five to fifty dollars. He is received by the operator with smiles, 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." Such are speculators in human health. Again, others who advertise to cure without medicine, at any distance, by sending the handwriting, for the pay of two red stamps. This is cheap, and the operator evidently is seeking notoriety. In conclusion, will any rational mind dare say that one out of a hundred cases of disease has ever been cured by those referred to? I trow not. This fact sustains itself. and is daily proven true, that all disease that is curable can be relieved, provided the operator will give the case proper attention, and ultimately cured, if the treatment be persisted in. What, then, is the remedy? First, for all operators to be honest; not to trifle with and swindle the community because they have reputation (not character). Lastly, we need healing institutions all over the land, permanent ones, with corps of operators, where the afflicted can be attended to at any time, and, if necessary, for a length of time. JUSTITIA.

ELIJAH WOODWORTH, Inspirational Speaker. Address, Leslie, Ingham Co., Mich.

E. V. WILSON may be addressed till Nov. 1st at No. 15 Water street, Cincinnati, Ohio.

MRS. A. WILHELM, M. D. Inspirational Speaker, will lecture in Northern Illinois and Missouri, during September and October. Southern Missouri and Kansas during the winter. Iowa in the spring. Address in care of Jas. Hook, Terre Haute, Ind., until October.



By marriage we mean the union of souls-the joining of two life-streams for a stronger, diviner flow to the eternal sea.

In this city, by Mrs. H. F. M. Brown, in accordance with the rites of the Religio-Philosophical Society, Mr. WM. BROM-LEY to Mrs. FRANCIS H. VON.

At St. Charles, August 22d, 1865, by Hon. S. S. Jones, in accordance with the rites of the Religo-Philosophical Society, LORENZO HAVELOM, Esq., and Miss AMELIA ARNDT, of Wayne, Illinois.

Deaths.

Death, life's faithful servant, comes to loose the worn Sandals, and give the weary rest.

Passed on to the inner life. Gone as a bud to blossom and flower in the Summer Land, EDWARD BAFAEL MCMUREOW.

Never was the declaration that "in the midst of life we are in death," more fully exemplified than in the removal of this bright and promising child, who had only seen twenty months of earthly existence, and yet in whom the germs of a bright intellect manifested themselves, in a thousand little mimioing acts that give a charm to this attractive and interesting period of child-life.

But a very few hours before all that was left to our mortal gaze was the cold but beautiful and marble-like form that lies in the pallor of death, this little child came to the writer and, though unable to speak, told that the "cow said moo;" and throwing his little form on the floor, showed "how the old woman fell upon the pavement." It is hard, very hard, when these little tendrils of affection, which grow in so pure a soil, and twine themselves around our hearts, are thus rudely torn away. We all feel the loss deeply, but no one can tell what a mother feels-no language can portray the deep, unutterable yearnings of a mother for her child when it is

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

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof. and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

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

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

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall sproad upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as " Ministers of the Gospel."-such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law; which certificate may be as near as practicable in the following form :

CERTIFICATE.

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our

as a public Lecturer, do hereby grant this Certificate of Fellowship and as a "regular Minister of the Gospel, recognize

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.

Mr. Bradley, of the well-known firm of Bradley & Metcalf, of this city, has also visited the doctor for his lameness, and was greatly relieved with one operation. He believes the doctor can cure him if anybody can. We could mention many cases among our best citizens, who have been treated by Dr. B. during the few days he has operated here, and all seemed highly pleased with the doctor and his peculiar practice, and we predict for him a continual crowd of patients during his stay among us. The doctor remains here, we understand, till November 15th, and opens rooms at Chicago, about the 1st of December, remaining there some months. Dr. Bryant is a young man, with a keen intellect, active, positive temperament, though small in stature, genial and modest, generous and kind to all who come to him to be healed. He will take no money from those who are unable to pay; he only charges those who have the means.

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. Dr. B., to all appearance, is as modest and unassuming a man as we ever met, and yet a perfect human battery of immense power. All in his presence seemed bathing in an ocean of magnetism. The doctor, however, is too well known to require much flattery from us; therefore we are willing to let the public judge. Having given the result of our investigations, we would say to all afflicted with ills which flesh is heir to, go to Dr. Bryant and be healed. His rooms are at 119 Wisconsin street, opposite the post office, Milwaukee, Wis. Since the above was written, a case of almost miraculous character has come to our knowledge. A Mr. S. P. Cook, of Fon du Lac county, who, for two years, has been unable to speak, except in a low whisper, and that with the greatest difficulty, was cured yesterday, by Dr. Bryant, in three or four minutes, and now speaks with perfect distinctness. He informs us that he took a severe cold some two years since, that it settled on his lungs, and deprived him of the power of speech, except as above stated. He has tried many and various remedies, but none did him any good, and when he came to Dr. Bryant he had little faith that he could be cured or even benefited. Under these circumstances the cure seems little loss 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.

For further information, the reader is referred to the advertisement of Mrs. Spence's Positive and Negative Powders, in another column of this paper. Large and liberal inducements are offered to agents, male and female, local and traveling; also, to Druggists and Physicians.

On the receipt of one dollar, a box of the Powders, together with a Circular, containing all the necessary directions how and when to use them, will be mailed, postpaid, to any address.

We consider it perfectly safe to send money by mail. Money thus sent to us by mail, is at our risk. Office, 97 St. Mark's Place, New York City. All letters and remittances should be addressed as

> PROF. PAYTON SPENCE, M. D., General Delivery, New York City.

Railroad Time-Table.

	THOLOG AND NODBUTT POTENDY Deser des Wars Wires	tures, He takes a lamb from our midst and carries it up the
1.9	CHICAGO AND NORTHWESTERN-DEPOT COR. WEST WATER AND KINELE STS.	Mountain, so that we may be led up higher. PHILADELPHIA, Sept., 1865. H. T. CHILD.
1	Depart. Arrive.	A discontrata, Sept, 1000.
	Day Express,	
	Night Express,	THE EASTERN STOVE, RANGE AND
	Woodstock Accommodation, *3.00 p. m. *10.00 a. m.	FURNACE ESTABLISHMENT.
	GALENA DIVISION.	THE BEST BARSTOW COOKING RANGE.
	Fulton and Cedar Rapids,	THE BEST POND'S MAGIC HEATING FURNACE.
	Fulton and Iowa,	THE BEST CRUSADE COOKING STOVE.
	Freeport and Dunleith,	THE BEST FIRESIDE PARLOR.
	Freeport and Dunleith,	THE BEST OFFICE AND STORE STOVE IN THE CITY.
	Dixon, 4.00 p.m. 11.10 a.m.	THE BEST LAUNDRY STOVE.
	Geneva and Elgin, 5.30 p.m. 9.40 a.m.	THE BEST FARMERS' BOILERS OR LARD KETTLES.
	MICHIGAN CENTRAL.	THE BEST ASSORTMENT OF KITCHEN FURNITURE IN
	Detroit Express,	CHICAGO.
	Detroit Express,	THE BEST TINWARE.
	(TRAINS FOR CINCINNATI AND LOUISVILLE.)	And in short the best place to trade is at BARRY'S, No. 82
	Morning Express,	Monroe Street, Chicago. 2-tf
1000	Night Express,	
	MICHIGAN SOUTHERN-DEPOT COR. VAN BUREN AND SHEE-	MR. E. H. EDDY.
	Day Express,	PHYSICAL TEST MEDIUM,
	Evening Express,	Will hold a series of Circles, for the development of Physi-
	Night Express,	cal Manifestations, similar to those produced through the
16	DETROIT TRAINS.	agency of the Davenports. Will also sit during the day for communications.
	Express, via Adrian	Circles convene at Room 51, Reynold's Block, cor. Madison
	PITTSBURG, FT. WAYNE AND CHICAGO.	and Dearborn streets. Doors closed at a quarter to eight.
	Day Express,	Admission to evening seances, 25 cts. G. C. HOWARD,
	Evening Express, daily, 5.30 p.m. 11.00 p.m.	2-St Manager.
	Night Express,	A NEW MANUAL FOR CHILDREN.
	Cincinnati Express,	
	(CONNECTING WITH PENNSTLVANIA CENTRAL.)	BY ANDREW JACKSON DAVIS.
	Leave Pittsburg, 8.00 a. m. 4.35 p. m. 9.40 p. m.	THIS VOLUME, recently prepared by Mr. Davis, contains complete details and all necessary instructions for the
3	Leave Harrisburg, 1.30 p.m. 2.45 a.m. 8.00 a.m. Arrive at Philadelphia, 5.45 p.m. 7.05 a.m. 12.50 p.m.	
0	Arrive at N.Y. via Allenton, 10.20 p. m. 10.00 a. m. 8.45 p. m.	ORGANIZATION AND MANAGEMENT OF CHILDREN'S
	Arrive at N.Y. via Philadel., 10.27 p. m. 12.00 m. 5.42 p. m.	PROGRESSIVE LYCEUMS.
T I	Arrive at Baltimore, 5.45 p.m. 7.00 a.m. 12.20 p.m.	It is comprised in a volume of 316 pages, 32mo., is printed on good paper, and neatly bound in cloth.
1	Arrive at Washington,	Price per copy, 80 cents, and 8 cents postage, if sent by mail;
L	(Late Cincinnati and Chicago Air-Line Railroad.)	do, for 12 copies, \$8.40; do, for 100 copies, \$63.00.
	Day Express,	Address the Publisher, BELA MARSH, No. 14 Bromfield
•	Night Express,	street, Boston. 2-4
_	(FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.) Mail Express,	Meeting of the Friends of Human Progress.
=	Mail Express,	
	ILLINOIS CENTRAL.	A MEETING OF THE FRIENDS OF HUMAN PROGRESS will be held at MUSIC HALL, in Corry, Erie Co.,
	Day Passenger,	Pa., commencing on Friday, October 27th, 1865, at 10 o'clock,
	Night Passenger,	A. M., and closing Sunday evening, Uctober 29th.
•	Hyde Park Train,	SPEAKERS ENGAGED Frederick Douglass, Cora L. V. Scott,
h	do do	Selden J. Finney, C. C. Burleigh, Lyman C. Howe, Geo. W.
d	do do	Taylor. Others of talent are expected. A cordial invitation is given to all persons to attend. Per-
2,	CHICAGO, BURLINGTON AND QUINCY.	sons from a distance will be provided for, free of expense, as
10	Day Express and Mail,	for as possible
0	Night Express,	Corry is at junction of Philadelphia and Erie with Atlantic
d	Mendota Accountedation, 4.30 p.m. 9.15 a.m.	and Great Western Railroads.
y	CHICAGO AND ST. LOUIS.	COMMITTER OF ARBANGEMENTSE. Wright, H. Lang, L. J. Tibbals, Olive H. Fraser, Mrs. R. A. Northrup, Mrs. M. Lang,
id	Kastern Mail,	
u-	Joliet and Wilmington Accomodat'n, 4.00 p.m. 9.50 a.m.	
A	CHICAGO AND ROCK ISLAND.	FARM FOR SALE.
nd ed	Day Express and Mail,	A pleasantly located farm is for sale, one mile west of the
u	Night Express,	A CITY of BELOIT, Wis. It contains 124 acres: 20 timber- oak and hickory-23 of natural mendow, and 81 good prairie
he	CHICAGO AND MILWAUKER.	plough land. There is a young orchard and a large quantity of
of	St. Paul Express,	small fruit on the farm. There are two good barns, and a dwell-
in	Express,	ing with seven rooms; a cistern and two wells of excellent
is	Waukegan Accommodation,	ture are also for sale. The proprietor, wishing to change his
at	Night Accommodation,	business, will sell very cheap for cash. For further particulars
he	*Sundays except'd. +Saturdays except'd. 1Mondays except'd-	I inanire at the office of the Acadio-I'hilosophical Journal, or
nd	and the second s	I andress F. O. Box 000, Detern inter

"Not lost, but gone before."

We know too that

"There is not a charm of soul or brow, ; - / Of all we knew and loved of thee, But lives in holier beauty now. Baptized in immortality,"

An incident related by a modern traveler among the Alps, may afford some consolation to the bereaved.

In the winter season when the mountains are covered with snow and ice, the shepherds feed their flocks in the valleys, where the warm climate furnishes them with pastures, but on the return of summer these become short and the springs fail. Then the shepherd finds it necessary to go up the side of the mountains to obtain new pastures and flowing streams. To remove the flocks thither he takes up a lamb in his arms, and carrying it up the mountain side, lays it down amid the "green pastures and by the side of still waters," and the mother and all the flock follow.

So when the Great Shepherd would have us find better pastures. He takes a lamb from our midst and carries it up the

SILDM OF JOARNESS IS THE MEDERAL

and as such auth dance with law.	orize to	to solemnize marriages in accor-			
Given under ou		, this	Andrea and A	day	
of A.D.		Exec	utive Board	4	
·	PRESIDENT	>	of the		
*******	CLERK) Religio-Phi	losophical i	Society.	
and the second second	OF MEN	DERSHIP.			

" We hold these truths to be self-crident," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate Ilis unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

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

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

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intel lects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity, who occupy the rudimental plans of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, s) it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in h alth, comfort, wisdom and happiness.

To "err is human ;" " no man liveth and sinneth not," theref re it is the duty of mun to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not consure and reproach.

MODE OF DOING BUSINESS.

ST ENDER STRICE PL

A majority vote of the members present at all regularly

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

The attention of speculators is called to the notice of stock in mines of Arizona. Stored that for the for and the store it has been

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 mundanc beings, it is, at times, difficult to say which is the most important part of us, the mind or the body; and hence it is equally difficult to say which (if either), should have our greatest care and attention. A healthy, vigorous and elastic body induces health, vigor and elasticity of mind. A sickly, feeble and dilapidated body causes the mind to partake of its own sickly, feeble and dilapidated condition.

In one sense, the body may be looked upon as the joundation of our whole being; and in this view of the case, its importance looms up and enlarges in our estimation; and when regarded in this ilght, we readily see the necessity of building that foundation strong, and of protecting it against the destroying influence of the elements which tend "Sundays except'd. +Saturdays except'd. 1Mondays except'd. the state of a state of

The second second

RELIG O.PHILOSOPHICAL JOURNAL.

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! Thou who dwellest in the valley and on the mountain top; Thou who art manifest in all nature, we again turn our thoughts and our aspirations unto Thee, feeling that in so doing we shall be blessed; and that as we turn unto Thee, others may, in like manner turn unto Thee, and feel that they are trebly blessed. To-day, our Father, though the beautiful rays of the sun are hid from our view, and all looks dark and gloomy without, we seek to turn within that we may find light and wisdom, that alone comes from Thee.

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. May our light shine forth and brighten the pathway of all the oppressed and down-trodden of Thy children; for we feel, however dark their condition, they are our brothers and our sisters, and Thy children also. And as it seemeth good unto Thee, bless the oppressed. Let them feel that, although surrounded by gloom, there is a bright and glorious future that awaits them. For Thou, oh God, art Love.

And as we feel that Thou art all goodness, may

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. Friends can console themselves that they are in some far off heaven, or that they are sleeping that last, long sleep that knows no waking until the resurrection morn, when all mankind shall come forth. When an individual has been thus educated, and he too flees like a shadow, and is to travel that dark and dismal road alone, he has not one ray of light, nor a thought of meeting one kind friendneither knowing whither he shall go, or whether he in reality is to find an existence beyond or not. 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-finds not 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; the plain whereon he is to dwell corresponding in every particular with the one he has just left. And, as time passes on, he finds that it is no idle dream, but all a reality.

"After death the judgment;" and am I judged, and if so, by whom am I judged?

Finding theology is false, and that they have but a faint conception of duty, then it is that he is anxlous to come back and let it be known that there is no such heaven as they had pictured-no such hell as they imagined-no dark road they had to travel alone. 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 earththat 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. At times we could seem to relieve them ; at others their grief seemed greater because they could feel that we were near, but could not see us. Had they been properly educated, we should be able to talk to them as freely as before death, and they would have been spared their grief. 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 am anxious to have my friends visit mediums, and give me an opportunity to converse with them. 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.

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! She would hold the minds of her victims down, and give them no chance for any thought for themselves. If they question the scriptures beyond their ability to answer, they reply that "It is one of the mysteries of God!" "Something that is beyond our conception, and that it is not best for us to know; that God is good, and so let the matter rest."

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. And when they enter upon another plane of existence, they have to commence at the lower round, and learn their way in the a, b, c's of nature. That is the condition of the victims of most all of the various " isms."

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 !

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. If this change is accompanied by what is known as conversion, it may all be ascribed to the man's newly found religion, yet it might have taken place without his experiencing religion, and he may relapse into his old habit, without losing his religion.

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 scholars and devotces, and virtue among the illiterate and irreligious. The endeavor to find what particular form of religion was the most conducive to virtue, might be compared to a similar effort, to find what particular branch of study would produce the best moral effect. One who would attempt to answer it would need a large amount of private histories, and with all the information possible for him to get, even though his mind were impartial, his judgment must be very imperfect. 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.

Letter from B. Todd.

JARED D. GAGE.

For the Religio-Philosophical Journal

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-crowned, 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 groans, he would lure them into dying, and never a sigh of regret was known to escape him, while surveying the ruin he had wrought. As one beautiful song-writer hath expressed it :

OCTOBER 7, 1865.

"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 painenthraled outer covering of life, and in exchange therefor 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 BENJAMIN TODD. never flow.

Miss Cora L. V. Scott in Chicago. Editors Religio-Philosophical Journal:

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.

we ever feel to bless, and to ever praise, and remember that it is from Thee alone that we are blessed. Let us all love, praise and bless Thee, forever, aye and forever.

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. Persons on the earth plane can judge of the anxiety of Spirits to communicate by their own feelings. Some are anxious to communicate to friends, and some are restless, and want to come back on that account; and some, who have been in Spirit Life a long time, want to come back and visit friends, as you do in earth life, want to visit friends you have long been absent from.

A gentleman in the circle asked, "Is there any hell ?"

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

Gentleman replied-"I never did."

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 sec. If you were to see a person in your imaginary hell, you would experience as much hell as you ever will, by not being able to help get him out of it.

Another gentleman said-The doctrine, then, is not true that the torments of the damned in hell increases the happiness of the saints in heaven, is it A.-No, it is not true, unless they are so cold that they need the heat of hell to warm them up.

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. If they do not want to be damaged, they must not send out damaged goods. 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. It is necessary in another point of view. For instance: there are many individuals that would not be as good as they are, were it not through fear of the penalty, that is affixed by theology, for the wrong-doer.

SUNDAT, 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. [Looking at the medium's dress.] If I could have on a different rig I should feel more like I was at home. Have you not got something different? [Lady present said, "Yes, I have; would you like to have me get it?"] [Handling medium's hoops.] This is the first time I was ever in such things as these. What do you call this ? [Lady said, "Crinoline; don't you have such in your country?"] The women may, but I don't. [Rolling up medium's sleeves.] Do you call this a medium-a between? [Yes.] I should think so. I am neither a man nor a woman. Do you want my name? [Yes.] It is Ashton Clark. I was fifteen years old when I died. Died in New York city, with the measles, last winter-in December. My mother is living; she binds shoes. Her name is Elizabeth Clark. I have got a sister, Louisa ; she is nine years old. Mother is forty-seven. I am where children are who don't behave. I did not do anything but run round. They said I might come here if I would behave. Have I not behaved? [Yes.] Thank you. and the second second

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. After an illness of three months I passed that change in nature, which all must pass. Although my care was not the best, yet I suppose they did the best they could. I awoke to find myself on what I call another plane. I found that my reasoning was of use to me then, for all was the work of nature. My condition was a happy one. And I would say to all, use your reason.

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 am going to try and tell them something that will wake them up. I was shot right square through the knee. My limb was amputated just above the knee. It was either not properly done up or properly cared for, for I lost my life from the effects of it. The idea that I am asleep, or gone to rest, is so absurd in itself that l 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.

Back to old Massachusetts once more, after fifteen years' absence. I am frank to acknowledge that 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. All the happy recollections of childhood cluster here. I love her rugged rocks and towering hills, her quiet vales, her cool, refreshing springs; her laughing rills, that sing and dance all the day. I admire the untiring industry, energy and enterprise that characterize her cities, towns and villages. What though she is somewhat old fogyish and bigoted in her religious ideas? What if she does believe in a hell-full and devil-full God, who gets into a pet every day of his life? What if she does believe in a miserable, totally-depraved, sin-cursed, eternally-hell-damned humanity? That does not make it so. What if she does keep her old treadmill of theology running, where she grinds out her ministers yearly, in small or large quantities, just to meet the demand of the religious market, and occasionally throws in a deacon, just to secure the sale, when the ministerial article is defective, either in workmanship or material? Such characters are powerless to harm to any great extent, simply from a lack of faith on the part of the people. There is but a small share of the people in Massachusetts at the present day, that believe the horrid tales that the advocates of popular theology have been wont to tell in years gone.

Lamentable as the fact is, so far as popular theology is concerned, it is nevertheless true. Nor is this the most fruitful source of anxiety to its votaries, for some of them have learned with horror, that many of the clergy begin to doubt it themselves. Else why that grand council that lately set in Boston, for the purpose of reiterating their faith in the old dogmas and re-establishing the old landmarks? The more bigoted part of them foolishly supposed that such a course would strengthen their rapidlyfailing institutions. Whereas that very act confessed their weakness to the world. But let them go on with their grand councils, and the running of their theological mills, they will soon have to strike their colors before the onward march of General Progression and his aids, Science and Philosophy. The day is not far distant when the old hierarchy shall follow, unwept and unmourned, the footsteps of American slavery, down to the land of oblivion. Already the glorious sunlight of a true religious freedom begins to send his radiating beams over the golden horizon of future years, and soon its broad disc shall appear, and sweep with an omnipotent power up to the zenith of his glory-

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 no 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.

" HOLLAND." Yours,

ODE TO COLUMBIA.

Columbia, daughter of Morning, Thou hast flown from the bosom of Night,-

When people learn to do good for good's sake, and not through fear, then you can dispense with theology.

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.

A lady said-If spirits know all that transpires here, I should not want them to come back. I do not think it would add to their happiness.

Spirit replied-If spirits knew all that transpires here, you would not want them to come back. Aye! If they were here with you they would know in part what transpired concerning you. They would pass with you through the lights and shades of life, and as they would enjoy the light, they would also feel sad in the shade; but if they could see ahead, and see the light that was to come out of the shade, they would then enjoy the shade.

SUNDAY, September 25.

The medium was entranced, but did not speak. Returned to semi-consciousness, and complained of feeling like being crushed and severely injured.

Was again entranced, when the controlling spirit said the spirit attempting to control just before was a female, who was crushed to death in a factory, which fell; said the spirit's feelings at the time of death returned with such vividness that she could not control to speak ; and said, further, that when a medium is feeling unpleasantly, by reason of disease, and a spirit attempts to control at such time, who died from violence or some painful disease, the medium feels that condition much more sensitively than if in good health. And the spirit attempting to control at such time cannot help feeling the condition which surrounded it at death; nor withdraw such feelings so but what the medium feels it to an unpleasant degree on returning to a normal state. The spirit also said the medium was in sympathy with that spirit attempting to control, before being unconsciously entranced, to an extent that she felt sad. The medium had complained just before she was entranced, of feeling very sad, and yet knew of no cause for it. The controlling spirit said this manifestation of spirit law of control was a new phase to him, as well as to the persons composing the circle. That truths new to the inhabitants of the spirit world were being developed to them as well as to us.

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.

Now do go, won't you, to please your little daugh-

Direct a paper to C. and E. Brown, No. 181 Seventh street, New York.

For the Religio-Philosophical Journal.

The Effect of Religion on Character.

This is a subject on which the difference of opinion is perhaps as great as the diversity of individual minds. The basis for judgment is observation, and the ability for judgment is the freedom from that prejudice which would prevent one from giving to facts their proper significance.

Religion is that element of man's nature, which causes him to aspire toward something superior to himself, or to worship a superior being.

It is quite common to hear the adherents of different forms of religion, claim for themselves the performance of peculiar virtues, and charge against each other the commission of peculiar sins. Few will dispute that persons may be found adhering to widely different forms of religion, whose worship is sincere and whose conduct is exemplary. It is also unnecessary to prove that among the adherents to every form of religion there may be found persons whose character is not exemplary. In like manner, persons may be found adhering to no particular form and apparently nearly destitute of religious feeling, with characters corresponding to every possible grade. Persons are frequently seen enthusiastic in the performance of certain acts, which their religious teachings enjoin, and these acts may be of such a nature as to be considered moral obligations, or they may be simply acts of ceremony, affecting only the person who performs them, or of an immoral character, calculated to injure unjustly those who take no part in their performance. It is not a sufficient explanation of all these facts, to say, that true religion sincerely believed will accomplish all that is needful; and it is a sufficient answer to this remark, to say that however sincere a person's belief, he can never know exactly what truth is. A conscientious person will do what he believes to be his duty, and refrain from an act which he believes to be wrong. Religion can never usurp the function of conscience. It may cause one to regard certain acts differently, to consider as wrong what he otherwise might regard with indifference or approval, and to consider as duty what he otherwise might regard with indifference or disapproval. My conclusion, based upon my own observation and the evidence of others, is, that the effect of religion upon character is to modify, but not to produce radical change. If instances should occur to the minds of any who may read this, where the entire character seemed to be changed by religious conviction, it might be well to consider, first, whether such cases were exceptional, and second, whether the change were as radical as it might appear. A

"Dispelling the dark shadows that lie In our path, with its magical glow."

A truce to popular theology. I want to talk a little about my old home. It has changed in reality very much since I saw it last; but in appearance still more. Distances from point to point have shortened remarkably in appearance; the hills are not as high, and the valleys are less deep and broad, than they were when measured by my young eye, or rambled o'er with the hop and skip of my childhood years. The old redschool house, where the little children of that time learned their a, b, c, while those of larger growth talked of geography, grammar and arithmetic, and learned but little of either; who:e benches bore the evident marks of our juvenile efforts at mechanism, and the walls of which testify to our success in crayon sketching, also our stubborn contempt of some tyrannical pedagogue, as, with pine coal in hand, we endeavored to portray what we deemed his true traits of character. But alas! the old schoolhouse has gone the way of all the earth, and the spot where it once stood, is green with grass. A new structure is reared near by, of a more modern style of architecture, with white paint and green blinds. What though they called the old house unsightly and tore it down? It is not destroyed. That house will live for years in the memory of many, who spent a portion of their early life within its walls. Not a thing forgotten-every nail, every clapboard, everything from sill to roof-tree, will be remembered. But the thought strikes me, where are the children whose merry laughter caused its walls to echo and re-echo with the wildest glee! Where are the black eyes, the brown and the blue, that sparkled so brightly when the lessons were all said and the hours of play had come? Many have gone to the higher departments of learning, where winter with his icy chill never comes, but it is school all the year round. The pond where, in summer time, we sailed our tiny boats, and where we went in winter to skate, and slide our sweethearts, yea, and the stream that supplied the pond, is dry.

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 prood 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 22, 1865, by A. Malibran, says :- "A circum-

12 10 10 10

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 beautifyl flower, so we can look beyond the shade and see the light.

Q.-Do spirits who die with a long, lingering discase 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 confuelon.

SUNDAY EVENING, August 6, 1865.

ELISHA BINGHAM, OF CONCORD, N. H.

"A man that is born of woman is of few days and of trouble. He cometh forth like a flower, and cut down. He fleeth like a shadow, and where he ?"

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

SUNDAY, September 25. MARY E. LEONARD.

After having lived fifty-seven years in a world where there were so many isms, by which the human family were all to find either a heaven or a hell, it is no wonder that those who think for themselves should become infidel to the whole, and neither believe there was a heaven nor a hell, if there were an existence beyond death; which I very much doubted during the last fifteen years of my life on earth. The reason why I doubted it was because I tried nearly all of the "isms," except spiritualism. Of course I thought if there was any devil that ism must be his works. Well, there were none of the believers in the "isms" I tried, but believed that there was but just one heaven; and another thing, there was but just one road that led to that heaven; and they were in that road, and I, too, as long as I staid with them. As far as happiness was concerned, I was just as happy in one as the other, but was really happier without any of them.

It came round after a while that I was not a sister of any of them, but instead I was nothing but that old infidel that did not believe in anything, when in fact, I had just began to believe in something, for I believed that which I saw, heard and found, and no more. I told them if they would show me a God I would believe there was one; or if they would show me a devil, I would believe there was one. The nearest thing they could come to a God was to show me some reverend divine, which, of course, was man naturally honest, energetic and industrious,

How often on the banks of that stream, we children used to sit, beneath the shade of the alders and willows, and tell stories and lay plans for the future. But the pond and stream were drained, and where they once were the green and broad grass proudly waves its tasseled head summer after summer, and whispers love to the blushing honeysuckle that nestles so lovingly down in its shadow.

Though many things had apparently decreased in size, there was one spot that had most unmistakably enlarged its borders. And that was the burying ground. Many, very many a deep furrow had the gray-haired old sexton plowed in that fallow field of death. And as I walked over this field of graves the marble slabs and monumental stones told to me what had become of many faces and forms that I once knew. And I became more than ever connothing but a man; and for the devil, it would be may, by the intemperate use of liquor, become idle vinced that Death had not changed his character at

stance 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 practising typology. All at once the table was agitated ; there was a spirit. "My friends," said the invisible visitant 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 quickly 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.

OCTOBER 7, 1865.

RELIGIO · PHILOSOPHICAL JOURNAL.

For the Religio-Philosophical Journal. "The Beligio-Philosophical Journal."

BT MRS. HARVET A. JONES. Another altar will we raise to freedom of the mind, Another beacon have we set to bless the human kind; And fearless watchers must we be, to sound the tocsin call, On this watch-tower of Progress, to light the way for all.

We greet from our Great Inland Mart, the cities where the roar Of old ocean breaks along the line of their surf-beaten shore, From the city where our "Banner" waves in halo in the dawn To where "Religio-Philosophical" Truth heralds the morn.

The clouds of war roll back to show new footing we have gained, No more by written name of slave our charter will be stained; But much to erase of its dark code, for the toiler yet remains, While human mind is cramped by sex, or bound by social chaips.

See! far along our moving ranks the brave Beformers troad, Keep time to Progress by the hosts of bright Celestials led. The Workers gone before, return to speak brave words of cheer, To fire anew, with Prophets' zeal, some Moral Pioneers.

With Religio-Philosophical faith comes the dawning of a day When truth and freedom shines for all with more unclouded ray;

For shades of mental darkness the new light will dispel The dogmas fed on demons, wrath, with hate discord and hell.

A Messenger, to bring from the bright, resplendent spheres, Tidings of joy, love, peace and hope, in place of doubt and fears; No room for shades of darkness, with wailings of despair, To rise through endless ages, lost to the Father's care.

Speak for the right, oh! workers! let action nerve thy arm, Strike for the Truth, and dare all error's power to harm; It strikes in darkness, for the light dispels the power of ill. Shout! for the coming of the day when light the land shall fill.

And the work you feel the power to do ask no other guaranty, Than God designed that part for you, though woman you may be:

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, I worship and am carried into that interior condition which rests and thrills me with joy unspeakable.-H. T. Child.

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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, as will hereafter be shown. We therefore call your attention to the subject of

MONET AND BANKS. We have now the following National Banks:

BANKS.	PRESIDENTS.
First National	E. Aiken.
Second National	J. A. Ellis.
Third National	J. H. Bowen.
Fourth National	B. Lombard.
Fifth National	Jusiah Lombard.
Commercial National	
City National	
Mechanics' National	J. Y. Scammon.
Northwestern National	B. Sturgis.
Merchants' National	
Union National	W. F. Coolbauck.
Manufacturers' National	W. H. Brown.
Traders' National	I. O. Rutter.

The amount of capital of National Banks in this city will exceed four millions of dollars. The amount handled by our bankers, daily, is ten millions of dollars.

THE INSURANCE BUSINESS.

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. Fourteen agencies and firms are engaged in the fire business, whose combined premiums for the last year slightly exceeded \$900,000. The Marine premiums approximate to \$420,000, while the premiums taken by the different Life Insurance Agencies, including both generel and local, reach \$500,000 more.

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."

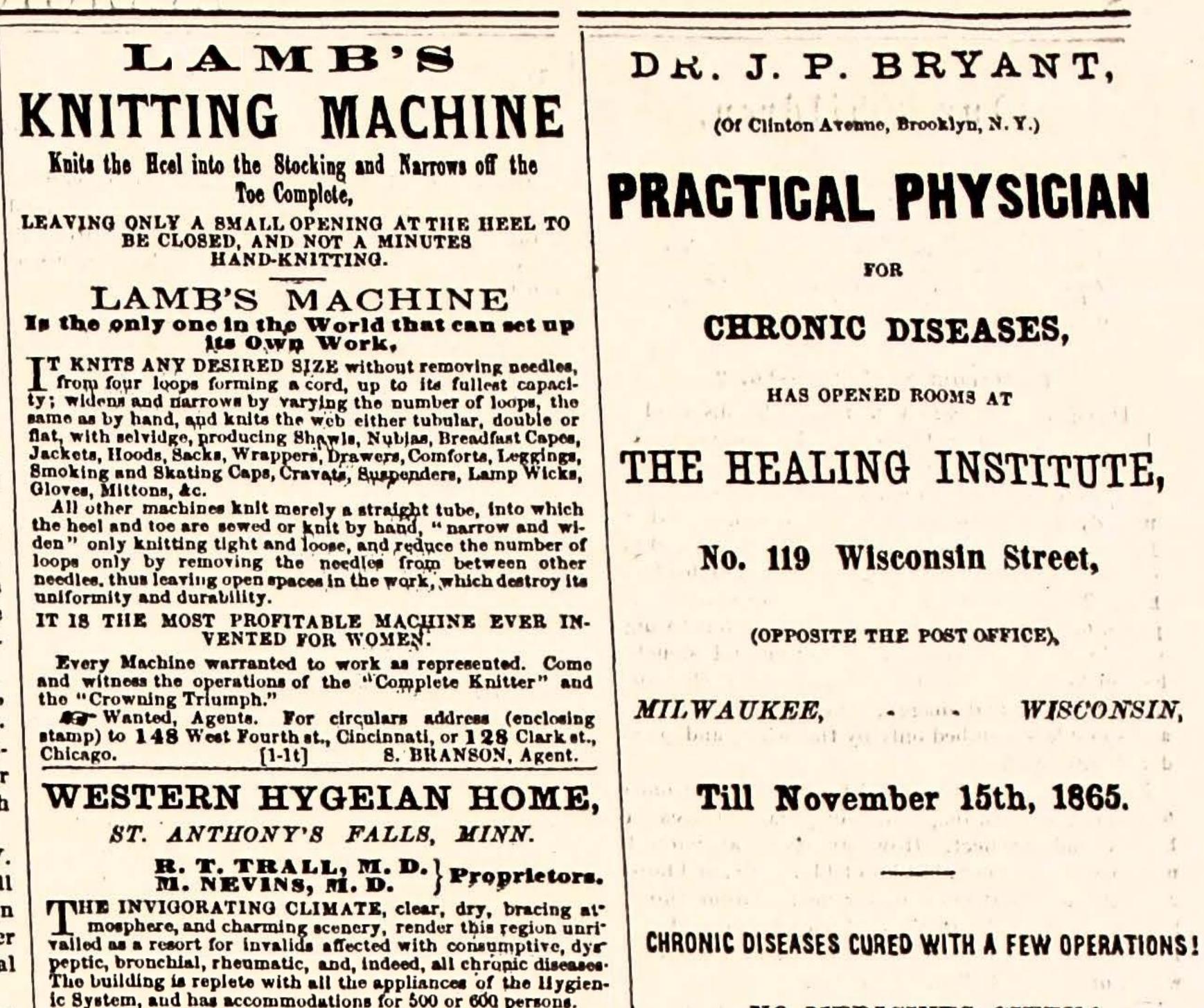
RAILROADS CENTERING AT CHICAGO. CHICAGO AND NORTHWESTERN,-W. B. Ogden, President; Geo. L. Dunlap, General Superintendent; James R. Young, Secretary. Total length of road, 889 miles. Trains leave on this road from the depot, corner of Kinzle and West Water streets and Kinzle and Wells streets. Generaloffice, Exchange Bank (second floor.)

CHICAGO AND ROCK ISLAND.-C. W. Durant, President ; W. L. St. John, General Superintendent ; F. H. Towns, Secretary. Trains leave frem depot, corner Sherman and Van Buren streets. General office, Dickey's building, corner Lake and Dearborn streets.

CHICAGO AND ALTON.-T. B. Blackstone, President; Robert Hale, General Superintendent; W. M. Larrabee, Secretary and Treasurer. Trains on this road leave the Union depot, South Canal, opposite West Monroe street. General office, east side Dearborn between Lake and Randolph streets.

CHICAGO AND MILWAUKEE.-Alexander Mitchel, President ; H. W. Blodgett, Vice President ; Geo. L. Dunlap, General Superintendent; A. S. Davis, Secretary and Treasurer. Trains leave from corner Kinzie and West Water streets; office Telegraph building.

ILLINOIS CENTRAL.-J. M. Douglas, President; W. R. Arthur, General Superintendent; A. Mitchell Superintendent Chicago Division. Trains leave on this road from the Union Central depots, (passenger and freight) foot of South Water street. General office in depot.



Past ages glow with deeds set in their halo bright, The future crowns with glory the cause of Truth and Right. Sycamore, DeKalb Co., Illinois.

Letter from Warren Chase.

"Awake to noblest action from life's impassioned dream; let the world make no promise which they cannot redeem "-was the noble sentiment of one now over the western slope of the rocky ridge of America, and one who has nobly lived it out in her own case. Never in the history of our country, nor of any country has there been better opening and brighter prospects before the young, noble-hearted and ambitious aspirant for wealth, honor, fame, or the treasure worth more than all, the soul growth, which shall make one rich in the spirit world. Old Institutions are fast ripening for dissolution, and the new are to be formed from the re-combined parts of the old and broken. Our new currency in great abundance will furnish the capital for all who have good character to base credit upon, and wish to use money they do not own, and on which they can, when combined with their industry and enterprise, make more than the interest. Our old colleges are ripe and gone to seed in theology and classics, and must soon give way to more practical and profitable achools of industry and science combined, instead of science and theology-living languages-living facts -living spirits, instead of the old and dead. The useless mummery of prayers so common in our schools, legislatures, and the rebel Congress and Jeff. Davis's bouse and cabinet, will soon be dispensed with and a true and practical reform instituted instead. The effort and effects of the churches in the rebellion, and its suppression, have opened the eyes to thei. rottenness-especially of the soldiers, both North and South -and of the loyal men, South and North. Well may the papers style Jeff. Davis the Christian President, for he was, and a good specimen too, of the sectarian Christian. Nobody could tell by his servants which side God was on, till the conflict was over. But now it is plain enough, He was a Union Man and never favored secession at all, even though for a while it seemed as if the rebels had His help. New and magnificent enterprises are about to be opened for labor, capital and skill, and equally new and important for the metaphysical, intellectual and spiritual efforts of all who desire to work in such fields. Equally great changes are being laid out for work in the religious and social fields. All who have an eye on the churches see decay and approaching death in them. Nothing but wealth and aristocratic society keeps them together now and after the terrible blow which aristocracy has felt in the fall of slavery and the rebellion; no institution is safe on such a foundation in this country. The Protestant churches, rest on the same foundation in the North, that slavery did in the South-the wealth of a few, and the ignorance of the many-and the Bible thrown in, as it is, in both cases. Pride and exclusiveness made up the social condition that sustained slavery in one section, and makes up what supports our popular churches North and South. There are great changes going on, even now, to wheel this petty aristocracy under at the North, as it has been at the South. Socially, too, we are in the convulsive throes of revolution; every neighborhood is convulsed by petty eruptions and domestic volcanoes, which, like the shocks that precede an eruption of a Vesuvius, shows that the fire cannot much longer be kept down. Politics are also gone to seed-old issues exist no more, over which we have had such heated conflicts and bitter contentions. Factions have gone up in balloons and come down with the gas blown off -empty bags of wind, no lighter than the common air, and can rise no more. What party shall the soldier join on his return? What party the young man of twenty-one? What church? What sect shall school our children? What field shall we labor in? are now the questions. Take hold of the plow and do not look back-there is plenty of most important labor for all. Materials are at hand for new churches -new colleges-new parties in politics and reformnew enterprises-new social organizations-great results are to grow out of the peace just established on the fall of slavery and southern aristocracy, and there is room for all who have heart for labor. WARREN CHASE. July, 1865.

THE GRAIN TRADE.

The grain trade of Chicago still continues to be one of the leading features of the Commerce of the Northwest. The receipts of flour and grain are equal to 45,952,741 bushels.

WHEAT.

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

RYE.

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

OATS.

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

BARLEY.

The receipts of barley during the year just closing, amount to 760,446 bushels.

FLOURING IN CHICAGO.

In addition to the large quantity of flour received in this city, there is a large amount manufactured here. There are nine milling establishments in this city, where are annually made some 250,000 barrels of flour, consuming some 1,250,000 bushels of wheat. THE BEEF PACKING.

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 PORK PACKING.

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. In the season of 1852-53, there were packed in this city only 48,156 hogs. In 1857-58, it had increased to 99,262; in 1861-62 to 514,118; and in 1862-63 the packers reached the enormous number of 970,264.

PITTSBURG, FT. WAYNE AND CHICAGO.-Geo. W. Cass, President; J. M. McCullogh Superintendent. Trains leave from depot, South Canal, corner West Madison streets. Office Northeast corner Clark and Randolph streets.

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. Depot, Sherman, corner Van Buren. Office, Sherman block, 56 Clark street.

MICHIGAN CENTRAL.-J. W. Brooks, President; R. N. Rice, General Superintendent; H. E. Sargent, General Agent. Trains leave on this road from depot foot of Lake street. Office corner Lake and Dearborn streets, under Tremont House.

CHICAGO, BUBLINGTON AND QUINCY R. R. -James F. Toy, President; Robert Harris, General Superintendent; A. T. Hall, Secretary and Treasurer; Henry Martin, Agent. Trains leave on this road from the Central Union depot, foot of Lake street. General office at the Michigan Central freight depot, foot of South Water street.

GRAND TRUNK RAILWAY OF CANADA. - President. E. Watkyn, London, England; Secretary, Joseph Elliott, Montreal, C. E.; Western General agent, J. H. Whitman. Trains leave Michigan Central and Southern depots. Western General Agency, 48 Clark street.

GREAT WESTERN RAILWAY OF CANADA-DETROIT TO NIAGARA FALLS.-General Manager, Thos. Swinyard; Treasurer, Joseph Price; General Freight Agent, Geo. B. Springs; A. Wallingford, Western Agent, 91 Lake street.

ERIE RAILWAY.-President, Robert H. Burdell, New York; General Superintendent, Hugh Riddle, General Western Agent, E. S. Spencer Chicago. General Western office, 64 Clark street. NEW YORK CENTRAL RAILROAD.—President, Dean Richmond ; Vice President, R. M. Blatchford ; General Superintendent, H. Chittenden; Western Passenger Agent, A. A. Sample, Office, 53 Clark. PENNSYLVANIA CENTRAL. ---- Thomson, Presi-H. W. Gwinner, General Ticket Agent, Philadelphia; W. H. Holmes, General Passenger Agent, Chicago; T. L. Kimball, Assistant General Passen-

ic System, and has accommodations for 500 or 600 persons. Send stamps for circulars to the Home, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.-The lectures of the Summer terms will bereafter be given at "Western Hygeain Home," St. Anthony, commencing on the Second Tuesday in June. The winter terms will be held in New York, commencing on the Second Tuesday in November. Fees for the course, \$100. Graduation \$30. After the first term Students or Graduates are charged \$10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

Ar The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of \$30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DE-PARTMENT .- In this School Physical Culture is as much a part of the educational programme as is reading, writing, arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-lt

HEALING THE SICK BY THE LAYING ON HANDS. OF

THE UNDERSIGNED, Proprietors of the Dynamic Institute, are now prepared to receive all who may desire a pleasant home and a sure remedy for all their ills. Our insti tution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground overlooking the lake. Our past success is truely marvelous, and daily the suffering find relief at our hands.

TESTIMONIALS.

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. Eye-sight and hearing perfectly restored in less than 15 minutes and otherwise greatly strengthened.

Philip Adler, Milwaukee-rheumatism in heart, chest and one arm, cured in less than 10 minutes.

L. Juneau, Milwaukee, (son of Faul Juneau,)-white swelling and rheumatism in both limbs with bone disease-could scarcely walk with crutches; in 20 minutes was made to walk without them, and in a few weeks became fleshy and in good health.

Mrs. Elizabeth Maitland, Leon, Waushara Co., Wis.-60 years old, very fleshy. Hip Ail and falling of the womb for 21 years, cured in 5 minutes.

Leander Blair, Rosendale, Wis .- by falling from a building 15 feet on a stump, injured in spine, chest and stomach, in Aug., 1862, causing epileptic fits ever since, as many as twenty-five in a day, and was unable to perform any labor. Cured in fifteen minutes.

Mrs. Elizabeth Smith, Ripon, Wis.-dyptheria, a very bad case, cured in fifteen minutes.

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. Exception is also made to Broken Bones, Dislocations, Bad Curvatures of the Spine, and Supporated Tumors. Even these will be much benefitted, always relieved from pain, and sometimes fully cured. Diseases which are most certain of being cured, with a few exceptions, are: Weak Spines, Internal Ulcers, Loss of Voice, Diseased Liver, Kidneys, Heart, Falling of the Womb, all kinds of Sexual Weakness, Weakness of the Limbs, Dyspepsia, Rheumatism, Bronchitis, Diabetes, Nervous Debili-

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. So many thousand are already acquainted with the method of treatment, as practiced by me at Syracuse, Oswego, Utica, Watertown, Cooperstown, Binghampton, Rochester and Buffalo, N.Y., and at Detroit Mich., that it seems unnecessary to say more than that by it the vital forces become equalized; and what seems more wonderful is, that diseases heretofore considered incurable-like the Falling of the Womb, Ovarian Tumors, Weak Spines and Fever Sores-are frequently cured with one operation. It is well, however, for those who come from a distance, to have a second.

TESTIMONIALS:

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

Miss Eilza A. Fleming, Port Hudson, St. Clair co., Mich., bedriden ten years; unable to stand or walk. Dyspepsia, Spinal

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

BEEF CATTLE.

The receipts for the year 1864 amount to 336,627 head.

SHEEP.

The sheep trade of this city, and of the Northwest, is getting to be very large. Upwards of 100,-000 stock sheep went westward on to the prairies during the last year.

We have no data to found a correct report upon. HIGHWINES.

The shipments for the year 1864 foot up 133,145 barrels.

LUMBER TRADE.

The following table shows the receipts of lumber, shingles, lath, etc., for the year 1864, and also compare with the previous year, 1863:

3	and the second of	1864	1863.
~ 1	Lumber, ft	80,165,000	392, 500,000
2	Shingles, No		152,435,000
r	Lath, pcs		41,665,000
	Square Timber, ft		5,060,000
8	Cedar Posts, pcs		558,520
у	Railroad Ties	447,825	369,282
	Telegraph Poles,		19,102
1.	Shingle and stave bults, cds		9,442

THE WHOLESALE DRY GOODS TRADE.

The sales of the entire trade cannot fall short of \$35,000,000.

HATS, CAPS AND FURS-Five millions.

WHOLESALE CLOTHING TRADE-Twelve millions. HIDES-19,524,409 lbs.

SEEDS-Grass and flax, 10,224,598 lbs.

COAL AND WOOD.

Receipts of coal in 1864, 279, 425 tons; shipments of coal in 1864 estimated at 15,000 tons. Receipts of

ger Agent, Chicago. Office, Metropolitan block.

DR. P. B. RANDOLPH,

TXAMINES AND PRESCRIBES IN SPECIAL CASES L ONLY. Diseases affecting the nerves, brain, sight, memory, which arise from exhaustion of the vital powers, prematurely, from disease or excess, rendering the patient emasculent in mind, and powerless in body. Such and such only ! The system of cure is an improvement on that acquired by br. R. in Turkey, Egypt, Syria and France. It is dynamic in operation and therefore true. Terms, \$5.00-Medicines extra. Address "New Orleans, Louisiana."

TO WHOM IT MAY CONCERN.

A RELIABLE, RESPONSIBLE, ELDERLY GENTLEMAN, A 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. Would not object to act as business agent for a superior Test Medium. Apply immediately to J. LOEWENDAHL, Williamsbridge, Westchester Co., N. Y. 2-2t

DR. L. L. FARNSWORTH, MEDIUM FOR ANSWERING SEALED LETTERS. PERsons enclosing five three-cent stamps, \$3.00 and sealed letter, will receive a prompt reply. Address 1179 Washington street, Boston,

AN EXHIBITION

OF THE CHILDREN'S PROGRESSIVE LYCEUM OF U PHILADELPHIA, will be held at Concert Hall, on the evening of the 19th of October, during the session of the SPIRITUALISTS' NATIONAL CONVENTION in that city. The programme for the evening will be arranged with special reference to affording our friends and the delegates from distant sections of the country an opportunity of witnessing and becoming acquainted with the general working and exercises of the Spiritualists' Lycoum movement. It is therefore hoped, that the numerous associations of Spiritualists throughout the land will embrace this opportunity of sending delegates to this convention, no only for the objects stated in the call, but with a view of establishing these institutions in every section of the entire country.

Mrs. Elizabeth McCauley, Ripon, Wis .- ovarian tumor and falling of womb, cured in two treatments.

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

Newton Linkfield, Ripon, Wis .- typhoid fever for two weeks, cured in five 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 six years, spent \$700 dollars and received no benefit. Cured in three minutes.

The above cases we have certificates of which may be referred to.

Special References :- Col. Geo. H. Walker, Geo. W. Allen, Esq., Lester Sexton, Esq., Kellogg Sexton, Esq., Lewis J. Higby, Esq., all of this city.

Those who are absolutely poor are cordially invited to call on each Saturday afternoon. We will treat them free of charge. Personal cleanliness absolutely required in all cases. The institution is located on Marshall, two doors south of Division street, and within 100 feet of the Street Railroad. Post Office drawer 177.

DRS. PERSONS, GOULD & CO. Milwaukee, August 1, 1865.-{1-lt

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A. JAMES, The MEDIUM ARTIST.

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 20 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of Spirit-power yet made; and for 25 cents he will send a

Difficul.y, Female Difficulty; (Retroversion) and Complete Nervous Prostration. Perfectly cured with a few operations. Will reply to inquiries.

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

Mrs. N. Y. Forsyth, 108 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 st, and Michigan avenue, Detroit, Mich. Amaurosia, 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 upwards 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 moments.

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

Mr. J. T. Bloomfield, Conductor on Detroit and Teledo 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.

Vivalda White, Chelsea, Mich. Complete loss of voice. Perfectly restored in one minute.

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. For two years unable to walk without splint. 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. Left crutches and walked away.

Mr. Oliver Ruby, Macomb county, Mich. Paralysis-unable to stand or walk. Made to walk in ten minutes.

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

Mrs.Philander Ewell, Disco, Macomb county, Mich. Heart Disease, Female Weakness, General Weakness. Perfectly cured. Mr. Alonzo Briggs, New Baltimore, Macomb county, Mich. Fever Sore. A great sufferer for ten years. Perfectly cured with one operation.

Mrs. P. B. Sherwood, Newfield, Tompkins county, N. Y. Ovarian Tumor and Prolapsus Uteri. Perfectly cared, and will reply to inquiries.

Miss Jane A. Sheridan, 114 South Fitzhugh street, Rochester, N.Y. Hip Disease, eight years. Obliged to use crutches six years. Left crutches and walked away without assistance, after a single operation. Can be referred to. Mrs. Eliza Vahue, Niles street, Rochester, N. Y. Chronio Inflammation of the Knee Joint. Very sensitive and painful; unable to move without crutches. Cured in five minutes. Left her crutches and resumed her usual vocations. Mrs. Mary Pero, 37 South Washington street, Rochester, N. Y. Liver Complaint, Dyspepsia and General Debility. For . several years a great sufferer. Fully cured with two operations, and may be referred to. Mrs. Henry E. Spaulding, Elmira, N. Y. Complete Loss of Voice. Had not spoken above a whisper in ten months. Was made to talk loud and distinct with one operation of fifteen minutes. Miss Martha N. White, Hinsdale, Cataraugus county, N. Y. General Weakness, Spinal Discase and Female Weakness. Bed ridden most of the time for two years; only able to sit up a few moments at a time. Cured by touch-instantly-and will reply to any inquiries. Miss Maria Duel, Johnson's Creek, Niagara county, N. Y. Hip Disease and Spinal Affection. Obliged to use crutches thirty-one years. Instantly cured and left her crutches. Mr. Elmer Dimick, Ypeilanti, Mich. Epileptic Fits every five days for four years. Perfectly cured. Mrs. Harriet Lincoln, Spencerport, Monroe county, N. Y. Asthma. Perfectly cured in one minute. Mrs. Martin Edgerton, Orangeport, Niagara county, N. Y. Great Mental Depression-almost insanity. Instantly cured. Mr. H. C. Clark, Kendall Mills, Orleans county, N. Y. Rheumatism. Cured instantly. M & A. Maria Wait, Walworth, Wayne county, N. Y. Sciatica, of long standing; unable to walk without crutches for three years. Cared in one minute. Left her crutches, and walked away. Miss Emma Lee, Dunkirk, N. Y. Hip Disease. Unable to walk without crutches. After one operation could walk with Mr. Edgar A. Gay, 24 Orange street, Rochester, N. Y. Inflammatory Rheumatism, seven weeks. For four weeks confined to rocking chair, unable to move hand or foot. Perfectly restored in four operations, and may be referred to. Mr. Thaddens S. Hayward, Clayton, Lenawee county, Mich. Sciatica, Spinal and Kidney Disease. Four months anable to walk without crutches, and (although pronounced incurable by three different physicians) was made to walk as well as any one in five minutes, and left his crutches. Mr. Lewis Lobdell, Adrian, Mich. Dyspepsis and Nerrous Rheumatism. Perfectly cured with two operations. Prof. J. W. Hartal, Adrian, Mich. Complete Nervous Prostration, Night Sweats, &c. Confined to bed for five months, constantly. Almost instantly restored.

Fresh Air.

If there is one thing more than any other to which mankind have stopped their cars from hearing the voice of God, and have closed their eyes from seeing the coming of the glory of the Lord, it is in their want of appreciation of the value of pure, fresh air, God's sweetest, noblest gift to man. It is not so bad with you as with me. I have wept over the poor in our city-pent up in little apartments, often under ground, where the bright sunlight and free air never come, crowded together so that, even were they disposed, it would be impossible to be cleanly in their habits or pure in their surroundings. It is not surprising, then, that discase is a constant visitor in their miserable abodes, and that when it comes in a contagious form Death reaps a full harvest.

Let me impress this thought upon you, for your patients and yourself also. You will be compelled, as I am, to breathe the fetid and pestilential air from, the dead and the dying. See to it that you go away from all these several times each day, and beneath the vault of heaven, standing erect, expand your chest to its utmost capacity, and take in the deepest inspirations you can of that blessed pure air. My favorite spot for this purpose is the place where I worship; and you may think me a little heretical here, for it is not in dim aisles and consecrated walls, with windows shaded and festooned with curtains to exclude the free light and air of heaven, but out in the wide, beautiful fields, and beneath the shade of

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wood by lake, in 1864, 140,577 cords. THE GROCERY, TRADE.

By a careful estimate, the returns of our wholesale grocery trade for the past year, do not fall short of \$40,000,000.

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.

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It is absolutely impossible to describe or mention anything like the whole of the building operations of 1864; to give some idea of the magnitude of the work, we append a tabular statement which, if anything, will be found to be below the mark : at an and and a large state

Buildings	worth	\$100,000	and	upwards
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M. B. DYOTT, Conductor of the Lyceum and member of the Local Committee.

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UNION WASHING MACHINE

Clothes Wringer Combined.

ACHINE-simple, durable. DOES THE WASHING PERFECTLY. WRINGER-Galvanized iron frame, cog wheels, drain board, and

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BY MRS H. F. M. BROWN,

This is a Liberal Juvenile, made up of short stories jems which are calculated to please and instruct Youth. Price, plain, 50 cents; half gilt, 65 cents. For sale at this office.

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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. 1-16

TATITALL, Add MILLER AND IT

RELIGIO-PHILOSOPHICAL JOURNAL.

DALSHIE F. J. K. S. G. Our Children.

A child is born ; now take the germ and make it ----A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues; For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain ?"

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, ready to spy out any pile of dirt, and eager to seize on a mouldy crust that might be found therein. 'Tis there he gets his daily dinners. You may smile too, at his rags-the filthlest kind of rags too, that dangle about him. The remnants of an old coat torn to shreds, pants, once oil cloth, and hardly enough left to dignify them by the name of pants; an old slouchy hat, picked, no doubt, from a scavenger's pile; and his locks long and shaggy, straying over his face and shoulders, combed only by the wind, and pow dered with sand.

I might laugh with you, did I not see in that once fine form, and through the dirty face, traces of beauty and intellect. How strangely abandoned now, are all the finer abilities of his nature, and how dead the soul that once was reflected from those bright black eyes ! If his sad history were told us, I am sure we would weep, instead of laughing at the wreck of one of God's noble works. 'Tis a story of domestic love, crushed in its growth, of pride and ambition doing their work, and of his heart's idol won from his home of wealth, to that of his rival. He walks the streets in rags, a mild lunatic, she passes him in her carriage, drawn by a span of horses that proudly arch their necks, and daintily touch the paving stones, proud, perhaps, of their wealth of harness, silver mounted, and the handsomely clad lady they carry. He often hails her as she rides, but Sambo never stops, except at mistress' bidding, and so she goes on with a heart as cold as the curbstone and a sweet smile for her associates; he with a wild lustre in his eyes and with a quicker step. Learn, dear children, while yet your hearts are pure, to value those domestic ties bound by love, and the family circle, which is the nursery of heaven. When you have passed the verdant spring and bright warm summer of life, and the frosts of autumn promise soon to turn to winter's snows, you will decide with me that the simple pleasures of home are more enduring and satisfying in their influence, than any that honor and ambition can bestow. So thinks F. M. K. SAN FRANCISCO.

The present one which surrounds us we can closely examine, but all the others are buried in the rocks beneath our feet. The study of these rocks is called Geology. The fatte is at the fatter of the first

"When we visited the limestone quarry, you recollect your mother gave you what you called strangely shaped pebbles, and told you that although they came out of the solid rock, and were, apparently, stone, they were once active with life."

"Oh yes, and mamma said they were, when living, as delicately colored as the clouds at sunset, and many of them had pearls."

"They were embedded in the stone, and formed part of it."

"How did that limestone grow ?"

"Stones do not grow like trees, or animals. They are formed beneath the waters of lake or ocean. You remember how the flood last year swelled the little creek, and how muddy its waters were ?" "Perfectly; and how mamma said that it would break its back with such a load, before reaching the lake." A PART A SHARE AND AND A PARTY

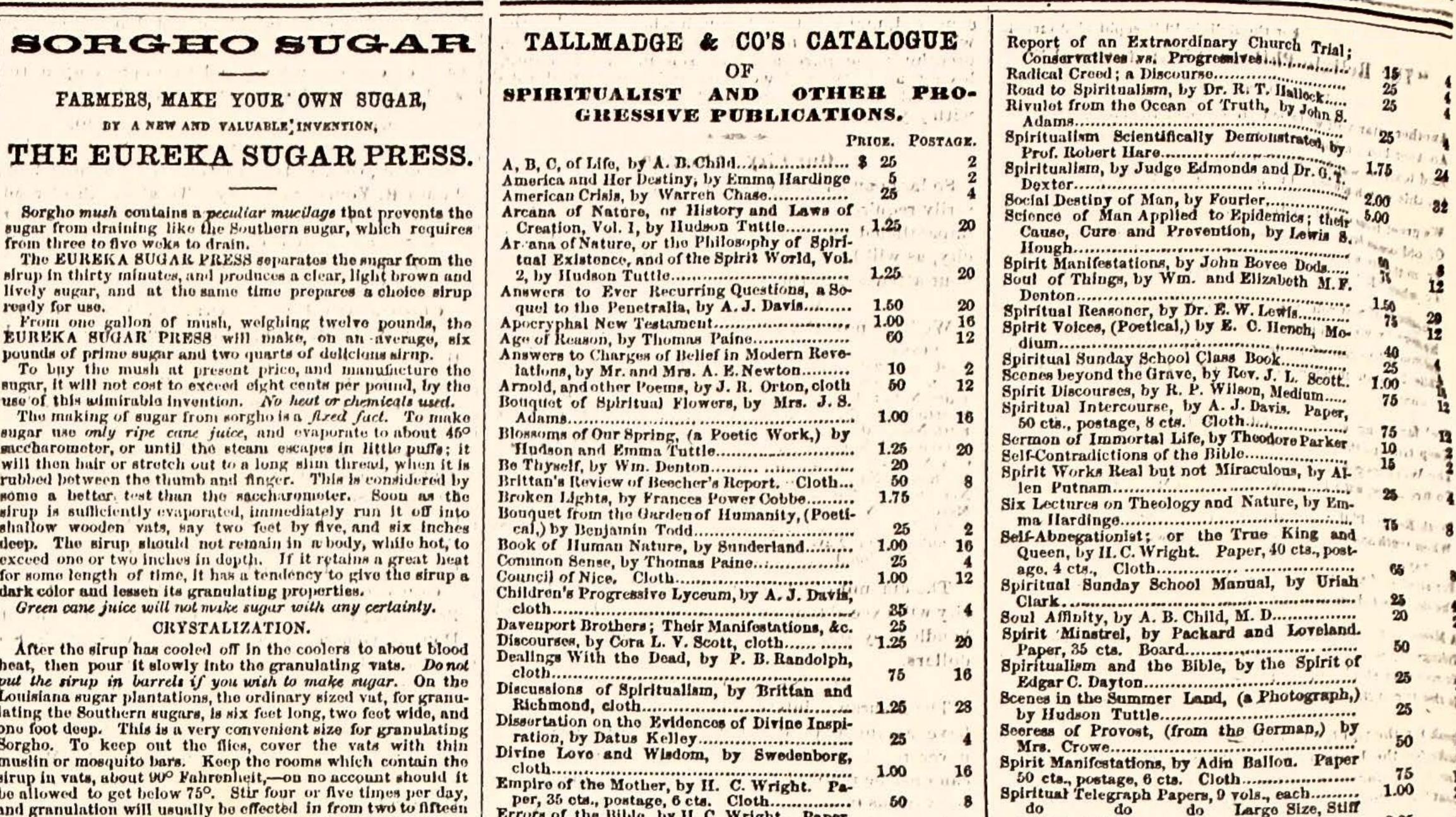
"That mud fell on the floor of the lake, and formed a layer over it, which, growing thicker at each flood, in time, becomes of great thickness. Shells of clams, periwinkles, and snails, washed down by the streams, are embedded in this mud. just as the shells are in the limestone."

"Was the limestone formed in like manner ?"

"Very similarly. Now we can find which rocks are lowest, and which next, and so on, up to those now forming under the waters of lakes and oceans. and by the shells, boncs and leaves embedded in them, tell what animals and plants inhabited the earth when the rocks in which they are found were forming, just as we can, by examining the mud in the lake, tell what shells inhabit its waters. "For convenience, I shall make six great creations, each of which was ushered into existence, dwelt here a time, and perished, after giving birth to the next.

FARMERS, MAKE YOUR OWN SUGAR, BY A NEW AND VALUABLE, INVENTION, THE EUREKA SUGAR PRESS. Sorgho mush contains a peculiar mucilage that prevents the sugar from draining like the Southern sugar, which requires from three to five weks to drain. The EUREKA SUGAR PRESS separates the sugar from the sirup in thirty minutes, and produces a clear, light brown and lively sugar, and at the same time prepares a choice sirup ready for use. From one gallon of mush, weighing twelve pounds, the EUREKA SUGAR PRESS will make, on an average, six pounds of prime sugar and two quarts of delicious sirnp. To buy the mush at present price, and manufacture the sugar, it will not cost to exceed eight cents per pound, by the use of this sumirable invention. No heat or chemicals used. The making of sugar from sorgho is a fixed fact. To make sugar use only ripe cane juice, and evaporate to about 45° saccharometer, or until the steam escapes in little puffs; it will then hair or stretch out to a long slim thread, when it is rubbed between the thumb and finger. This is considered by some a better, test than the saccharomoter. Soon as the sirup is sufficiently evaporated, immediately run it off into shallow wooden vats, say two feet by five, and six inches deep. The sirup should not remain in a body, while hot, to exceed one or two inches in depth. If it retains a great heat for some length of time, it has a tendency to give the sirup a dark color and lessen its granulating properties. Green cane juice will not make sugar with any certainly. CRYSTALIZATION.

After the sirup has cooled off in the coolers to about blood heat, then pour it slowly into the granulating vats. Do not put the sirup in barrels if you wish to make sugar. On the Louisiana sugar plantations, the ordinary sized vat, for granulating the Southern sugars, is six feet long, two feet wide, and one foot deep. This is a very convenient size for granulating Sorgho. To keep out the flies, cover the vats with thin muslin or mosquito bars. Keep the rooms which contain the sirup in vats, about 90° Fahrenheit,-on no account should it be allowed to get below 75°. Stir four or five times per day and granulation will usually be effected in from two to fifteen days. To hasten granulation, add two or three pounds of dry sugar to a vat of the sirup, and stir it thoroughly. As the sugar granulates it will settle to the bottom of the vat. It is then termed Mush Sugar. The farmers have heretofore experienced great difficulty in separating the sugar and molasses, or, in other words, to dry the mush. The difficulty is removed by the introduction of the EUREKA SUGAR PRESS, which will separate the sirup and sugar, as above stated. The EUREKA SUGAR PRESS is not only designed to manufacture sugar, but is also adapted to expressing the juice from Grapes, Currants, Strawberries, Gooseberries, Pie Plant, &c., &c., in a pure state, for the preparing of Wines, &c Also, for making Cider, and the separating of Whey from cheese-curd, and Lard and Tallow from the scraps after they have been rendered, and in fact all kinds of juices and liquids that the farmer or manufacturer desires to separate from the solids, which can be done in a remarkably short space of time, without heat or any loss of the materials. Every farmer's wife throughout the land will have a machine as soon as she can see one in operation. No puffing is required for this in vention, as the machine speaks voluines for itself, and stands on its own merits. The EUREKA SUGAR PRESS is manufactured by the



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OCTOBER 7, 1865.

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RELI

For the Little Ones of the Household. WONDERS OF NATURE. No. I.

13412 74 BY HUDSON TUTTLE.

There is a shady hillside, a pleasant walk from my house, clothed with tall trees, shaking their brawny arms high up in the winds, and carpeted with fine grass, in which flowers form the pattern. During the early spring days, I take many a walk along this beautiful bluff, which overlooks the farm, and a great distance beyond, to meditate-for silence and solitude disturbed only by the voices of the murmuring winds, or waving branches, awake fresh thoughts, which lie asleep in the brain until thus aroused. Often my daughter Rosa goes with me, gay as a kitten, and joyful as a lamb, asking a thousand questions, which I am obliged to answer as well as possible. Once, when her mother accompanied us, she was more gleesome than usual. We seated ourselves by the roots of a great chestnut, when, taking a bouquet I had gathered, she began weaving the flowers into her mother's hair. After a while she looked up into my face with a strange, eager expression, and exclaimed : A 11.1

(1.) Age of shell-fishes. (2.) Age of fishes.

(3.) Age of gigantic vegetation. (4.) Age of reptiles.

(5.) Age of mammals.

(6.) Age of man.

"The first four have passed away, and the yestiges of their existence are deeply concealed in the rocks of the earth's crust. The last is that which surrounds us. As we take our accustomed walk I will describe to you the strange and wonderful beings met with in each." ... WILLY MIL

"Are they very wonderful, papa ?"

"Very wonderful, indeed. I shall tell you of lizards which flew like birds; of porpoises which had heads like snakes; of great fish, like lizards, with eyes as large as the brim of your flat; of others as long as the highest oaks are tall; of rushes as tall as yonder elms, and a thousand other things still more strange."

"Oh, I am so impatient."

"I shall have to restrain you for a while, until tell you about the globe, and how it was born?? "Born !"

"Yes, born from a sea of fire, and cradled in mist revenues of a second of the second se and vapor.

"I shall only tell you what science teaches; what reason has determined from the facts of human experience. Many wild theories have been formed to account for the creation, but all have failed. Some of them, however, are very poetical. The ancients believed the earth flat, and surrounded by an infinite ocean, into which the sun set, and from which it arose; and they said that in the extreme west the inhabitants could hear the sun drop into the sea like a red-hot ball of iron, making a hissing sound. The Persians believed that Orsmund, or God, created all things by a thought; that as all came from him, so back to him all things must return; this flow and ebb of existence taking place once in 360,000 years. The Indians believe that the beaver dove down to the bottom of the great ocean and brought up some mud, which he placed on the back of a tortoise, when it immediately expanded into the land he inhabits. You thus perceive how very uncertain the subject is, and must be, until positive evidence is produced. "Copernicus first proved the earth to be round, and to revolve about the sun instead of the sun around the earth, as had been supposed by the most learned, before him. At this point may be said to commence the idea of creation, which I shall attempt to unfold hereafter." A MALLIAT

EUREKA SUGAR PRESS CO., Chicago, Ill. Price, 865.

Address all orders or inquirles relative to the Eureka Sugar Press to WEBSTER & CO., 186 South Water street, Chicago, Illinois. P. O. Box 6188.

[We are publishing a neat pamphlet of some forty pages, entitled the "SORGHO, SUGAR GROWER," written by Dr. W. C. BRUSON, the inventor of the Eureka Sugar Press, being a plain and practical treatise of the culture and manufacture Sugar and Sirup from the Chinese and African Canes, of also of the Southern sugars, together with the chemical properties of both. 'This work contains a vast 'amount of inforination for all who are interested in the raising of Sorgho. Sent free to any address.]

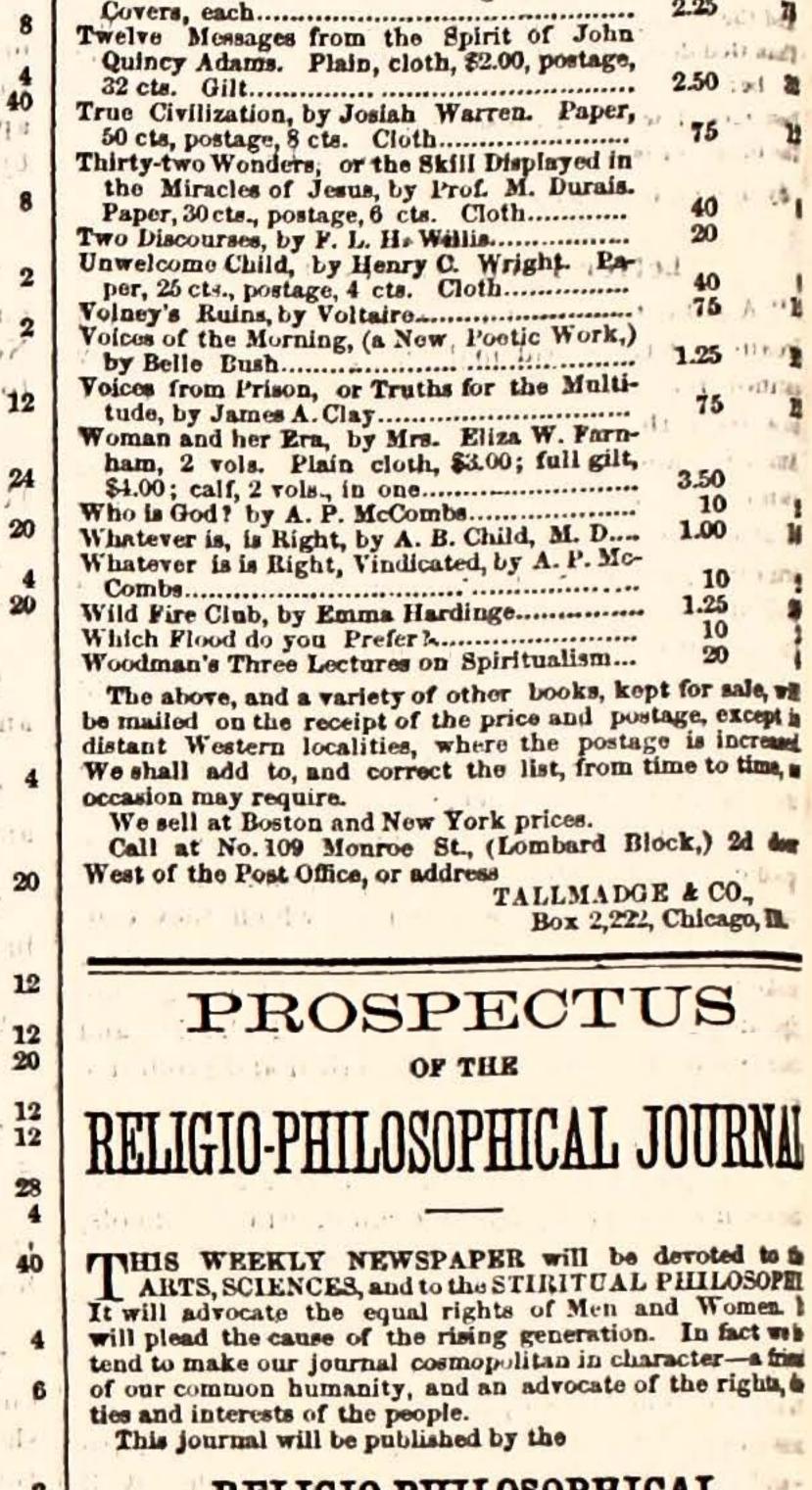
MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS In are, by a peculiar process, magnetically charged, one kind with Positive and the other with Negative Magnetism. They therefore act as vehicles or curriers of the magnetic forces into the very blood itself, and through the blood to the Brain, Lungs, Heart, Liver, Womb, Stomach, Kidneys, Reproductive Organs, and in fact to every organ and fibre of the entire body. They equalize all magnetic disturbances, a loss of electric equilibrium, (which constitutes disease,) and thus restore the diseased organs to health. Their operation upon the system, and their magic control over disease is wonderful beyond all precedent in the history of medicine.

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"Please tell me all about it ?"

"All about what, Rosa ?"

" "I want to know all about the world; how it was made, and how beasts were made, and the birds that sing so sweetly, and the flowers I so love." "Perhaps I cannot tell you."

"Ah, yes you can, for I must know; I think about it all the time."

"Well, as you are so determined, I will tell you, if you will tell me what you desire to know first. When I have to speak of such a countless variety of objects, how can I tell which will most please you ?" "I will be pleased with anything, papa, if you will only tell me a very, very long story."

Such, reader, is the beginning of my story, in which I shall strive to embody a description of the most wonderful objects of the natural world. Imagine that we are gathered in a dense group on the hillside, high trees chanting music above us, and birds singing around us, and I begin my story.

"We live in a very beautiful world; so beautiful that your heart almost bursts with joy when you come out in the dewy morn and hear the birds, the thousand-tongued musicians of nature, chanting a matin song to the rising sun."

"There is a great deal of misery in the world, papa."

The Night Blooming Cereus.

Extract from a letter written by Elder R. Denny, of Indianapolis, to his daughter, in the summer of 1864.]

Yesterday evening, I took your mother and sister to Dr. Lupton's garden, in the northeastern part of the city, to see the Night Blooming Cercus, advertised to bloom last night, and I found it to be the most wonderful specimen of a flower I ever beheld. Our only regret was that you were not with us to see the charming sight. There were three flowers in bloom last night-the greatest number of any night of the season-so we chose the right time. Our thanks are due to the Evening Gazette for keeping the public posted as to the time when the flowers would open. To see the plant an hour before blooming no one would suspect that there would ever be anything charming about it, for it is an indifferent, snakish-looking thing, with nothing to be admired about it. But while you are looking at it, and wondering why so ungainly a plant should be cared for by any one through winter and summer, you are surprised to see an ugly, snake-headed looking bud, which puts out horizontally from the main stem, quietly begin to move and unfold itself by throwing open all round a perfect halo of long, delicate, spiral leaves of a most beautiful reddish hue, which cease to encase the embudded flower, that now begins to develop itself in gorgeous beauty. and presently you stand, filled with wonder and admiration, gazing upon one of the rarest and richest specimens of nature's inimitable handiwork. 'It only blooms at night, and remains open but a short time, as if it were too rich and pure to remain on earth. As I beheld it in its full development my mind was involuntarily carried back to the Babe, who humbly laid in a manger, and grew up in the despised city of Nazareth, of whom it was inquired by those who heard of His wonderful works, "can any good thing come out of Nazareth ?" who was rejected, and crucified, and shut up in the grave, leaving the hopes of those who had trusted in Him blasted, but who suddenly, on the appointed morn, burst from the prison house of Death, and came forth the Glorified Flower of Immortality, and centre of all our hopes beyond the grave. And here let us pause and learn the lessons taught by these wonderful developments. Let us despise no one because of their want of charming appearance and gorgeous apparel-for the poor and humble are they that have the promise of blooming in the kingdom of Heaven. And, again, though we be poor and despised, let us joyfully remember that, if faithful unto death, we, like Jesus, shall become the flowers of Immortality.-Indiana Home Visitor.

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