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Song of the Wares of Lake Michlgan.

| Eatered according to Act of Congr <br> In the Becend or Eistern Diod |
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| NARRATI <br> or tite |
| LIFE OF FERDINAND De SOT0 <br> experiences in the inyer life. <br>  <br> Chapter I.-[Continued.] <br> When $I$ zontrast the serene and heavenly feelings Which I realized in mingling with this pure and loving compnion, when I was able to turn the spiritual side of my nature upward, and for the time give it the asceadancy, with those feelings which ran rlot there : wihh the fierce and-selfish passions of low ambition and crite which ruled with unrestrulned Hicesse, I can scarcely uceesse, I can scarcely oomprehend the enlgma of human life and character. At one moment I was appareaty an angel, and the next a fiend incarnate, one hour treading the courts of beaven, and the next plunging through the darksome aceths of hell. How little are the labyrinthine mazes of Lrumanity understood. A litlle more than three years of wark crime, of black and infamous treachery and wickedness, brought me to that sad event, that dark and blasting scourge of low ambition, the dread and fearful change, called death. This was terrible indeed to me, for I had pletured to myself a rapid |
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| Ine morking in the wrath of men, amount of ragueness which a walts the fulfilment of other, because they are more limilted. From this up <br> the phenomena for its removal. Thus it has been a <br> to the most sensitive and perfect conditions of ufe,   |  |  |
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| The hosts of error vaunted loud; |  |  |
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| God set a goal beyond the strife, Now reached by every man. |  |  |
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| That bereocon rowe when adrevere waree |  |  |
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| To victory, we hear it now. <br> Justice," "The Brotherbood of Man," |  |  |
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| Ste durdur mep buar trsic en |  |  |
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| And Abram Lincoln fell, to rise A fixed star in the galaxy- |  |  |
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| We met the foe where treason led, And battle rolled its sulph'rous shroud, |  |  |
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| Or where the homeHissed in our ear its warning loud. One long decisive battle field, |  |  |
| Andjeummer days their influence yield To hide its trace with mantle green. |  |  |
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| One bntte won; yet far before Are steeps of progrees yet to climb, |  |  |
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| Still creeps the Black man in the mire Of ignorance, and knoweth not |  |  |
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| And catuex remant of Reom |  |  |
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| Of their vast tribes a fecble trace Still haunts Pacific's farther shore. |  |  |
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| From their vast birthright swept a |  |  |
| Hear ye no voice the ages swell To wake the present with its call? |  |  |
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| Thougbts potent for this day and bour ; Her epirit all those trammels break |  |  |
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| How beat the nation's heart to hear <br> How gallant chiefs their columns led <br> Up Vicksburg's steep the charge of fear |  |  |
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| Atlanta's walls felt deeds of might, Ere flame burned treason's stain away, |  |  |
| And glory's track how far and bright, Of Sherman's hosts out to the sea. |  |  |
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| Rowe shout on shout of victory <br> Till farthest lands the echoes awell |  |  |
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| The garnered deeds of good are piled <br> For the grand future's harvest home. more, III., July, 1865. |  |  |
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| THE DEMANDS Of THE AGE. <br> $\triangle$ erbyon by heney t. child, y. d. |  |  |
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| We ereliling in fearal limes! Every breze from |  |  |
| To sfrelithed with grand ond magiticent events, |  |  |
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| Theenrring tideor f umme emotoo and dimpuse are |  |  |
| past and the future link their hands, and as they shake them over the momentous present, give a |  |  |
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| Let us pause for a few moments and consider |  |  |
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| to us through tradition and memory-those patient camels who have borne their huge but precions bur- |  |  |
| dens over the arid deserts of time-ls full of slgnifcance to us, presenting a long series of alternate days and pliste, sumpers and wintere sometimes |  |  |
| days and nilght, summers and with giving us the spectacle of vast controling infuences,这e surging bilow, |  |  |
| commanitics and as individuals, down into dark and fearful acts of crime. Then, agaiu, presenting beau- |  |  |
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| tiful instances in which a 6ingle Individual, planting himself on the rock of eternal and immatable |  |  |
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| and directing vast movements by the omnipotence of the human will. |  |  |
| mentous smport, teaciling wist thet the fountains |  |  |
|  from whence human thoughts and emotions flow, and intoxicated with the boasting glory of the con- the very best conditlons that can bg furnished him <br> have ever been simillar, and hence the race fo a unit. <br> ling peace, we were entering upon a bacchanalian by all his surroundings and' relations, both oxterior   |  |  |
|  |  | and interior. |
|  |  | Not tiono stal tho arrts blosoum and bring forth |
| The past is like a walled city, with its tall stoeples rrising beyond the turrets of that which enclotes |  | God within him demands that he shall have true paternity, maternity and fraternity, in order that all |
|  |  |  |
| 隹 |  | paternty, materrity and drateraty, hin order that all |
| grandeur of these impresses us with two important Lessons; first, the greatness of the power and wisdom |  | colled fortu truly and beaulfully. Wo demand for |
| beauty and atillty ; and, secondly, the universal |  |  |
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| impressing upon all thinge change and decay. <br> These ancient rulns preach to us constantly in |  |  |
| These ancient rulns preach to us constantly in exact proportion to our condition; and he who can rise to the plane of the original archltect and |  |  |
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| designer of these pillars and temples, altare and ebrines, can alone read from them the spiritual lessons of which they are but the external types and expresesions. And unless the world moves on, the mute lessons of the past cannot be read and appreciated. The same power that wrote them is required to comprebend them. <br> A mere glance at the future must suffice. We know that coming events are like shadows of the pale moon and the twinkling stars that are mifrored in the depthe of some placid lake, clear, beautful, and attractive, yet wanting in that diatinctinese |  | When we look over humanity to-day, where do we Ond the man who, ta all bis experiences, has found a supply to these demands. When he has asked of his parents for bread-the true bread of life-how often has he recelved something comparable to a stone? and when ho has asked, even before blo tongue could lisp the words, for a Alsh, has not his tender and suscoputble nature found something with ascorplon's fang upon it? Do wo wonder that there Ls so much of bate and vindictiveness among man kind, when we see how often those who should be brothers and sisters, living in fraterual secord and |
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harmony, are giving to each othor the apple of dis.
cord and the sword of vengenoce. Isce in these demands of our nature, welling up
as they do froun the profoundest depths of our belugg falls to furmish the propar and appropriato supply, the angel. World aro now bendlang over us, calling us
to come to a condition of recoptiveness in which wo so come to a condidion of recoptrenese in whita wo
shapply for the deep and earnest soul-
demands of our nature. Friends, I know that there are many of you
who have heand this call in tho dcep rocesses of
your souls, and have we not cxpertinced as we cano your souls, and have we not expertunced as we cauco
to listen to theso beautifull locico, that they have in
somedegroe, at least, supplicd that whith the earthlys conditions havo falled to givo. mourn, for they shall bo comfortcs." noss or hose dilands within oursel res, if properly
understood, will preparo us to accept the invitation given in former times by one whose vision had been
opence to soo some of the realitics of the inner life, When he used the memorable langungo to the people
"Come unto Mount Zion, the Cits of the Iving God
"ho tho heavenly Jerusalem, and to an innumenable com-
pany of angds, to the gencral assembly and ccurch and to God the Judge of all, and to the spirits of just Oh, ye hungry and parched ones, who, in the deep longlugs of your souls, are craving a father's care,
a mother's tendernose and love, a brothor's ndd, sister's warm embrace-lot mes sny to you, onc and
all, be of good cheer, there is food for the hungry Water for the thirsty, and hopo nad peaco for all.
The angel world bends over us loviugly and as wo reach up our hands plysically, and our aspiration
spritualls, we shall find it as the dew of heave and the manna that descended in the wilderness, on
which we may feed and be sustanned.

## The Fuel Resources of Illinols.

The sclence of Geology unvelle to man's percep-
tion much of the grand and beautiful, both in the dynamice laws which have produced the physical features of the carth's topography, and in the pro-
gressive development that has characterized the growth of the animal kingdom, through the vast
periods of geological time that have preceded tho present order of things. From the lowest type of
the, radiata, found embedded in the metamorphic the, raudata, found embeded in the metamorphic through the eucceeding forms of moilusca, crustace
and vertebrata, wo find the animal kingdom appear Ing in each succeeding formation in higher and more
elaborate forms of structure, until it finally culmi nates in the appearance of the prosent existing and keystone of the grand arch in organic nature. Although our knowledgo of the peculiar characters
of the preceding creations of organized beings, necossarily derived entirely tombed In the rocky strata of the earth's crust, yet
these are so perfectly preserved in their stony mauso these are so perfectly proserved in their stony mauso and they thus becoue the true medals of creation,
succinct history of the earth's creation, written suchlet of stone by the hand of the Infinite Father
tablets Is it surprising then, that these records of pre-exist-
ing creations should be eagerly sought for by the geological student, or that the disinterment by a single
blow of the hammer of a new form, on which the human oye had never before rested, should exclte in
his mind feelliggs of intensedelight ? But these grand and beautiful lessons, which are not restricted any one branch of natural science, but are every.
where inseribed In God's own book of nature, nad
and are eminenty calculated to elerate the mind and
enlarge the heart, are appreciated by comparatively
few Individuals, even in this enlightened age ; but il we touch upon the economical in any department of
scionce, upon that which will afford the almighty dollar or the means to aequire it, there are none too
dull to a vall thensesclves of the facilities which science Among the varied economical resources of this
State, there are noue more importaut to the material Interests and future prosperity of its inhabitants,
than tho vast deposits of mineral fuel, which in the form of bitumininous and cannel coals and peet, are
found withlu Lts borders. Nearly three quarters o the entire surface of thls State is underlaid by the
geological formation tecluntcally known as coal mea Lures. These measures consist of sandstones, shanses,
slates nnd thin beds of limestone, with scams of bitu minous and camnel coal, and the underlying firo-clay
which usually accompany them. This broad are forms a contlinuous coal field from its northern
boundary in the valley of the fllinols river on the north, to the vicninty of the Ohlo on the south,
from the Wabash on the cast, vearly to the Missis.
sppt on the west, and at some polnts crossing tho latter stream and licluding portions of the adjoining
States of Mlissourl and lowa. The nlluois coal fleld also lucludes within its limits portions of Indiaus
and Kuntucky, and is by far the most extensive coal
feld known on this contlon
$\qquad$
$\qquad$
$\qquad$ gated the same oplanon in his report on Illinois coals,
publishhed In 187, and from that time the tho present
the same views have been reiterated by tinerant









 conice, fol that tilt
In the level pralirio region comprislogg the central sures of the coal seams or the assochtated rocks arp expel. afford, can only be dotermined by the drill. In the way it has been found at Fairbury, Pontiac, Brace
ville, Catin and various other localithes along the llines of our princlpal ralimade. The Illinois coale
are mainly of the bituuninous varity, the seanus of cannel coal belng usualily thla and comparativels
unimportant.

## Beyond

tenstre deposts of pacat are found, whlch will ulth mately bocome of great value to that portion of the
State. Pent or turf as it is somettmes called, con moseses, which grow in low marshes or ownampe an moses, wilch grow incew to a stato of partual de
which hare been reduced
composition by the action of water. These peal
 $i$ becomes an excellent article for this parposes. Ing iron. In Great Britain, certain proparations of peat have boen found preferablo to all other kinas of
fuel, for case-hardenlng fron, tempering stoel, forging of peat in thats state thus adds another cesentlal ma. sources of that portion of the State, whero an add In Whal supply of fael was most nect
In. Whiteside counts, a single peat bed ls known four miles with an averago widith of nearly a mill It has been sounded in some places to tho depth of
thirteen feet, but owing to the dimeulty of druinng so great a thlcknoss, only the upper three feet are
worked at the present time. Hundrods of cords have ry for future use
It secems highly. probable that the vegetable matter Which formed the coal seams of the carboniferous
and later periods, accumalated under conditions somewhat analogous to thoose forming tho peat bogg
of the present day, and that these bogs, if sutmerged beneath the ocean, would eventually bo converted for fuel within our own borders, and extending almost from oue extremity of the State to the other, hot fear but that the neceesary fuel required for the omfort of his faully will on springfield, ill., September, 1885.

## Letter from Dr. H. T. Child

Traveling is always exhiliarating to me, especially mates ncarer than any other mode, to taking the Wings of the morning.
Seating myself in one.
Seating myself in one of those magulifcent palaces,
a modern railroad car, the other ovenling for a jours ney of five hundrod miles-
The rumbling of the lising, moving train, and the occaslonal harsh scream of the magnittcent tron
horse, as ho moved the Iminense train with ns much ease as a motherdaudles her babe, though they did no disturb me-doubtless gave color and decislon to my
dream. I stood by the eside of old occan, and heard the murmur of the rolling waves, and saw amid the dash. as it danced merrily in the air - a single drop leapt far above the rest; ; Just then a beautiful ray of sunlight,
warm and genial, spread its seven. fold bars of rain warm hues. It kiseed the drop, which blushed mod
bow ostly and they were married and gone
would that I could go with gou on your bridall tour. "Come I come," they both cried, and instantly o the wings of thought, I was with them, far, far away.
I followed them up Into the blue ether, wo passed on and on, though we wero viewless as the alr.
It grew cooler as wo nscended, and they were
obliged now to put on their flecey garments. No obliged now to put on their flecey garments. Now
they Joined a coumunity and formed a cloud. Ob Whata scene of commotlon was there! They plume
themselves with golden sunllight, aud rolled out int fantastle forms, and in thelr wild revelry thoy seemed things of life.
The golden and crikson sunset camo and tinter
them wilt all the magnificent and gorgeous beaut of his attractive und ever new and varlod scones. In the darkness till the silvery stars came one by on
with thelr son sheen and drove it away. The pal moon came with her queenly radance and bull How happy was I in following my drop on in
Journey, sometimes soaring far away in the beavens then settling down as a mist apon the the heantene,
thand stern and enduring monuments, "tho overlasting hulls."
summoned his hosts to the battle and they wer forth tho dashing lightuing battalion. Now we bling thunder, peal after poal-down caino tho shotted ralu dropp, and the parched earth drank the
refresuling draughts. I followed my drop down, snow white lily, and in grattua ho flow petal or a suow whitery, in grattude as the drop coursed hrough the velns and blended
its Ifo with the IIfo or the plant, but Its career was drop went away to to to home ln the sky -with the And the storm king came and aent it to eart
agaln on another mussion'; this thimo it fell lato
 our great fron horse was to drink. My yymputhe
were awakencd now, and I followed it Into the
burulug and fery furnace.
 Nover beforo had I secu how strong was the tubora
love of liberty. It put forth allits energice and pase lag into tho cyllnder of the cogine with a tertif
leap and bound, it drove cthe platon, moved the en glue, and with th the nilghty trallu.
Now, having performed the "hard labor," for


н. т. сий.

The Lesson of the Skylark.






 and
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0 를 으운 Extracts from Letters.
To the Eitior of the Relijio- Phatosophical Journal:
I thank you for the first number of your handsomfe
 whaterer propounds and promulgates 1 iberality and
freedom to the world, wider creceds, , proder thoughte,
 Whaterer carieses water to those who thirst in prison,
feeds the emery,
and benty traveler, clothes the niked
and bents the necedj-whaterer tends to raise man soove the need of sedition, contention, blame and clearerthought is cayght-whaterer is a real use and
benefit to the people, all men love. Such is your journal, and such may yit be, and for its advent and
succeas my humble praser goes upto theaven. Boston, Mass. Battiv Crezk, Mich, Aug. 27, 1865.


 in the latter times some shall depart from the frath


 was when on earthy The answ crsiventiot he questions
proposed, show of themselves that the heaven and $p$ ph
rit


 mindet heasing and comfort in the trying hour, but and to die with. (I mays not have worded Ite exactly
right.) $t$ trust tise but it needs to come out into If the spirt of my derparted mother could

 Itrust that you will pardon me for my pen lan.
guage, but tuch is my carrest belief, and tant also
of every true Christian. I am pleased with your paper; it jost sults ne
I will do all I can to get subcribers here. I and


 terest deeply. It has been my fortune to have no
opportunty of investigating the positions you
ascume, nnd althought I have occasionully heard tho assume, and although I have occasionully heard the
subject of Splritualsm cnsually spoken of, $I$ must
confess I have heretofore given it no serious attention. But if your doctrines are true, (and I have ni
doubt you are honest in their advocacy, nd I I sincerely hope you have ample reason to bo,) there in
no earthly treasure I would value more than a con We have no medlums in this vicinity that $I$ an
aware of. I am anxious to see some of the phe nomena you speak of. Spiritualism is a novelty yet
to millions who are e
uporant of the frrst prinilplee
upon which its manlfestations are produced conld upon which yis manilestations are produced-could
you afford to appropriate a portion of one of the
columns of your journal to the regatories of inquiring subscribers for lifformation
as to how the manifestations may be obtained, and the mediumship of persons may be tested, and upon many other matters relating to this subject which
you may consider not uninteresting to the public
generally. Please find enclosed $\$ 1.50$ for six months subseription to the "Religio-Pillosophioal Jour
NaL." Can a person living at a distance obtain a comm
nication from their departed friends through you With best wishes for the saccess of your journal, and the permanent establishment of all truth, I am
Respectfully yours,
Marion, Williamson Co., Im. WM. W. Cusmens. You sent a paper to this office, requesting agent to circulate the same; my conscience and principles
will not permit me to help to build upSatan's $k$ ingdom in that way. As I am a candidate for eternity, and ex pect to meet my fellow mortals there at the bar of Goo
I $d o$ hope to be kept from being the willing instro ment of leading any one of them to destruction by
circulating, or permitting to be circulated, a paper doctrines!. Horrible to think of ; pretend to "talk
with the spirits of the dead." There is but one spirit that you talk with, that is Satan, the old arch
traitor. He can transform himself into an angel o of the seducing spirits that are coming in the last days, and the prophecies are about fulfilled. He
knows the time is short that he can work, and he
devising every art that his subtle nature is capab derising every
of, to draw poor souls to misery and woe. I have long ago, but I hope the Lord will not permit me to
be acquainted with it Beware how you lead people, for you will surely
hare to meet the Great God who created you. Oh! have to meet the Great God who created you. Oh
do not go blindfold to destruction.
Blue Mound, Wlis.

Dear Journal:-I was made unspeakably happy by your presence. My heart was reaching out for
one crumb of spiritual reading, to supply the place of the Friend of Progress." The sus-
pension of that was like the death of a dear pension of thare were feelings.of remorse, like those
friend, and the
of neglet, but I thought it recommended itself.
How can such beantiful elevating, deep thoughts be How can such beantiful, elerating, deep thoughts be
unappreciated? But the good cause must be pushed in its harmonial waters. I hope to be able to give gire the hungry soul good wholesome food. As I am to
travel for some time, I will act as agent and earnestly labor for its spread. Don't fail to send me No.
for I should hate tolose thoughts. May the bright angels assist you in your
noble work, and may your cause deluge the earth
with the with the waters of its love, is the prayer of your
humble servant,
H. A. Howron. Allegan, Allegan Co., Mich.
I cannot tell you how much I appreciate your
efforts to establish a free press in Chicago, to give expression to all the new ideas, and the new combi-
nations and applications of old ideas, which now de-
Never, in the world's history, has the conflict beearnest and well defined. In defence of the dead
past, sound maxims and customs, the schools and the college, the Church and State, the Press, the Pulpit
and Platform are all enlisted. So far as human department of ife, perpetaate the dead past, and keep the world of
mind, of thoughts, of reverence-chained to the ideas and maxims of the past. The haman sonl cannot
always be chained to the dead corpse of the past. It
It the grave clothes of the dead past and stand forth in the drapery of the living present. As it does 60 , my prayer is that it mayeffectually and for ever be enfran-
chised from the authority and despotism of the past, and be ready to accept and obey the living convic-
tions of the present. God help your Association to esponse and defend
the cause of the living present, against the despo-
tism of the dead past-dead as to daily and hourly tism of the dead past-dead as to daily and hourly
life, but terriby living as to supreme and atsolute
authority I knoo that the frist ttep towards progress,
towards the kingdom of despotism of all external authority, whether of pasi
or present, and entire subjection of the interior and
exterior ine to internal conviction.
But pardon me for these thoughts, I should speak
of your Press $A$ ssociation. I shall certailly do what of your Press 4 ssociation. I shall certainly do what
I can to make them efficient auxiliaries to the efforts
of the human soul to throw off the rubbich of the
past, retaining only its $g$ gems, and to inaugurate the of the human soul to throw of the rubbith of the
past, retaining only 1 ti gems, and to inaugurate the
era of absolute freedom of deiberation and commu
nication on all subjects, without regard to the frowns and denunclations of external authority, in Clurch or
State, of the past or present.
Thine,
Henry C. Wriget. I was much interested in your letter of the 1sth,
accompanied with a copy of accompanied with a copy of the charter of the " Re
ligio-Philosophical Publishing Association." I
not know that I ever read a more extended specia
and not know that I ever read a more extended special
charter granted by a legisisture. Why, you can do
almost angthing and everything under li. It is o Itself a great evidence of the progress of the age and
of legisiation. How did Spritianilists obtain a charte like it in Illinols? Surely our legislators are growing
to the knowledge that there is "sonething" in Spiri
tualism and Spirituallsts! Well, they will all have to come to it one of these days, and that not very
far off. I Io indeed congratulate the Religio-Philo-
sophical Publishing Association on their extended
power


Your Journal has come to hand and I would say to
you that there is but one fudividual here that belleve in Spiritualism, and he was called a likely man befor well posted for your trash, and lest you shoul
think this letter from the spirit land, I would advie you to leave off your trash and go to raising potatoe and cultivate the soin,
ranged to be cultivate
I think
paper.
August 24.
In sending my subscription for the Religio-PHI
LOsopical Jounnal, permit an old Spiritualist to congratulate you on the design, appearance and prospects of your new enterprise. Having hailed the all the leading papers which have been devoted to the "Univerceelum" and "Spiritual Telegraph,"
and ending with the last number of the "Friend Progress," I naturally feel very much interested in
the birth the birth of this new child, who, Minerra like, seems
fully developed, armed and equipped at all points and able to take care of itself, adding another proof, that "Westward the Star of" Progress, as well as "emWe believe that such a journal is pre-eminently
peeded in "the West" needed in "the West," where people, congregating
from all parts of the world, seem ready to enter into new associations in ideas, as well as business rela-
tions, where we pride ourselves on our freedom and liberality, yet in reality it is in a great measure only the freedom
lessness.
Such
Such a journal, then, with the "Fatherhood of
God" for its poler thoughts from able editors and contribators, in favor of a better education, equal rights and justice
to all, irrespective of caste, sex or color, cannot fail (fi properly supported) to help, forward, the recogni-
tion of the truth of the universal brotherhood of man, and help him to see and attain his true position as a physical, mental and spiritual individuality Therefore, although, like Simeon of old, I am re-
joiced to see your advent ; ; et (not being very old) I am nervant depart in peace," for I hope to live many years in this sphere to see your success and to help
what little I can, both in word and deed, to that end.
I believe in the need of reform, but $I_{\text {am partial }}$
to scientific knowledge, especially the department of to scientific knowledge, especially the department of
Natural Philosophy and Astronomy. Suppose we had in every town in the United States, a small ob
servatory, with a suitable superintendent, ready to communicate on any matter pertaining to the science of the stars, and to which all well disposed persons,
especially the young, could have ready access, how much more noble and digniffed might the whole
human family become! How much elerated the low grovelling pursuits and unintellectual amusements of the great mass, is a aste for astronomicas
pursuits, explorations, observations, and reflections And how much more available will such knowledge be in that future state wher or later! I believe that progress in that di rection is feasible, and promises great good to man
kind. If our churches had a little more bias toward such subjects, and less of dogmatic nonsense, man-
kind would be vastly benefited. A fundamental all, until Christendom has no morals. Dogmatism has usurped the place of ethics, until Christian na
tions are all but destitute of any such principle. should be fundamental, in the school, in the charc
and in the family. of scientific matters, notices of recent discoreries, inventions, etc., etc., as well as blographical and
obituary notices of Individuals distinguished in sclence, it would accord with my tastes; but to
much of it polnt of view. I sincerely wish you all merited
success in the undertaking.

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| suited in all respects to your |  |
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| urnal, of individualism; that is one of the |  |
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| iced to find that idea soably presented, believing do, that so much time would be saved in the |  |
| do, that so much time would be saved in the of outliving and unlearning the fallacies that |  |
| 'sfom the ancient habit and casto |  |
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| the principal starting point of our country's future greatness in all that will make life, growt hand happipess. Now that the great question of physical slavery |  |
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| tom; all things will be made new, and there |  |
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| ones become fixed facto-when no man shall ask his neighbor, what of the Lord? but his great and good |  |
| nelghbor, what or the Lord: Dut his great and good |  |
| $y$ the scales from many eyes. I congratulate |  |
|  |  |
| $y$ the scales from many eyes. I congratulate from the bottom of my heart, that such conge |  |
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rich to recelve the seed. Your satigfaction In the
reabil to seare to bo in full proportion to the earnest
desire which I know posesses you, that all should
 strength it gives to effort, and the untold good that
Ls certann to be unfolde. My best wishes are with
the Jovnal it cannot succeed too well. It stands on a eure foundation and appeals directly
to the inmost convictions of thinking, intelligent $\begin{gathered}\text { beings. } \\ \text { Have } \\ \text { Herbert }\end{gathered}$
Have you time to read books, now? if so, get
Herbert Spencer's "Soclal Italics" -for an English-
man it is something splendid the man it is something splendid, the idea of freed om is
so well defned. He pralses the Quakers, and well he he may, since their foundation stones of belief are be-
coming the basis of all the erand resolutions that
are daily developing themselves in the present time.
Thoogh Mr. Spencer is accounted the raceat thinker
of England, now, as well as Bright, Mill and others,
jet every one by are destined to be brought home to conclusions than the bare force of logic. Spiritu-
alism teaches freedom, democracy and every othe needful good, in a plainer way through inevitable
conviction, than all the arguments man has yet pro-pounded-but it is all gooa, as showing how rich the and for the triumph of Spirtualism.
Your sincere frlend,


## Letter from W. A. Danskin

Messrs. Editors:- Spiritualists should, from time progress of Spiritualism in their several localities. We are thus kept informed of the general move-
ment and expansion of this Gospel of Light, and many skeptical minds are drawn toward a subject
which they find spreading so widely and taking so In Baltimore, we have overcome, in a great de
gree, the primary difficulties-those absurd concep gree, the primary difficulties-those absurd concep
tions of spirit intercourse, which had their origi in the materialism of sectarian theology, or that
positive disbelief in all things spiritual which had been engendered in many minds by the incongruities of current Christianity. We hear no more
of the insanity of Spiritualists. The cry of "hnm
bug" has ceased. The denunciations of the pulpit
have been hushed. The neers of the secul
have been hushed. The sneers of the secular prest
have subsided. The pity which some good people
have subsided. The pity which some good peop
felt, and the contemp which others expressed fo
Spiritualism and Spiritualists, have passed into si
Spiritualism and Spiritualists, have passed into s .
lence, or have been transmuted into admiration fo and.eulogy of, the wonderful intellectual power dis-

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form of truth.
Some
examine the claims of those who professed to ho communion with the interior world, that wonderfu
medium, the poetic Harris, was advertised to lecture upon Spiritualism in Carroll Hall. I thought
worth an hour's attention to learn what could said upon so strange a subject. The hall wa
crowded by a throng of curiosity hunters, some whom came to laugh, some to sneer, and a few to carn if there was really a re-opening of the avennes
of thought between the two worlds. I listened with wonder and delight. The very thoughts which had
been fitting through my brain for years, were here been fitting through my brain for years, were here
embodied in compact and logical propositions. The absolute necessity of the intercommunion of me the claim to such communion rested were distinctly
and stated; and the philosophy dedacible from such facts
was so eloquently presented that I saw a new world nffolding before me, disclosing those brilliant bean ties of the inner realm that my soul had lon
yearned to behold, but for which theology had for Since that time many speakers have visited o city. The heaven-inspired Ambler, the modest yet
earnest Achanh Sprague-here Cora Hatch was for months made the mouth-piece of the angels, who
poured through her finely organized brain the swie melodies of the higher spheres. Then came the
logical and eloquent Thos. Gales Forster, sowing the seeds of trath that have since germinated and brough
forth good fruit. Emma Hardinge, the deshing orth good fruit. Emma Hardinge, the dashing
brilliant and forcible Emma, who took her hearers by storm, and won the applause of many who listened
with pleasure to her inspirations, though not morall strong enough to cast aside entirely the dogmas and
creeds in which their infant minds had been swadreeds in which their infant minds had been swad
dled. Lizzic Doten spoke a short scason for us, and
it was during this brief visit that exquisite poem "The Streets of Baltimore," was given by the spirit for the outpouring of his rythmical sermons.
Since October last Mrs. F. O. Hyzer has bee principal speaker, and delighted audiences have con-
tinued to fill our hall night arter night, listening with the most intense interest to the sublime utteran
which fall in streams of living light from her lips.
Her inspirers neerer dwell upon specialties. Her inspirers nerer the andience at each meeting,
committee, chosen bot
selects the subject for discourse; and no matter in what form it may be presented, it is immediately centraized, and carried thene the constituent elements will allow, or that the capacity of the human intellect, in its present
stage of unfoldment can reach. The most profound depths of the Spiritual Philosophy are fathomed,
apparently with the utmost ease by those exalted
minds who have chosen the organism of Mrs. Hyminds who have chosen the organism of Mrs. Hy-
zer as the channel through which to transmit their
gleanings of thought


 tensely penctrating than that of any other speaker
to whom I have had the pleasure of Histening. Her illustrations are new and strikligg, full of poetic
tmagery, and gush forth with that wonderful fluency which is only possessed by the inspired medla of the Spiritualistle schoo
It has often been
It has often been remarked, by persons of culture
mong our audiences, that from no body of learncd mong our audicnces, that from no body of learnce
men in the world could such unbounded wealth of
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woman.
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antly
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ph. With earnest wishes for the success of your new
enterprise, I subscribe myself
Your Friend in the Work, Baltimore, Md Wasi. A.

## Interesting Letter

Dr. J. P. Bryant sends us the following spicy lett accompanied by a note, in which he says :-
"I enclose a letter this day received from some unknown Catholic friend, which, perhaps, it would world that 'School houses are geting bilt.'. The
Journal is,in no donbt, a good 'Schoolhouse,' and if our came, I will pay a year's subscription to the Jourmal and send it to him."
We hope our good brother will send the Doctor his
name and accept the offer of our journal.- EDITORs LETTER TO DR. BRYANT.
Sir:-Iam going to rite you a few lines, My Dear Sir:-I am going to rite you a few lines,
and the spelling shall corispond with the sence and fallisys of your peaper.
There is no people but a ignorant Protestant people
that would harbour such a peaper you compair the that would harbour such a peaper yon compair the
pergured Luther on whoes pergury Protestants bild their faith and which is the foundation of the Pro
testant sects you compair the pergured apostle to testant sects you compair the pergured apostle to
Jesus you poor deluded dupe we have one of your
peapers hear and it is a laffing stock to the hole town why do you not tell the poor ignorant Protestant that ther faith is founded on the pergary of Luther
and Calvin And not be reapeating Bruno and Gal-
lileo protestant lies But the mind is vated and schoolhouses are geting bilt all over th land protestant Ignorance and bigotry will come to
an end I sir was raised a protestant the first thin an end I sir was raised a protestant the first thing
that opened my eyes was the lies of protestant books not one in the world at the discovery of this contiperguredapostate for their foundation look at the
Protestants through the coontry ask them the Ninth or Seventh comandments of Jesus Christ what will th tel you I cannot tell is the anser ask them to say th prayer and there is not one in ten that knows it
How can such hear in Ohio thank God the people is leaving thei N ; $\mathbf{B}$ if you want to circulate your peaper let th Catholic alone Because the minds of the people
turned towards the truth this my dear sir is a Cath Lewisburg, Preble Co., Ohio.

## Letter from Mrs. Wilhelm

$\underset{\substack{\text { No } \\ \text { movem }}}{\substack{\text { the }}}$ movement in behalf of the laboring classes, especially
the neede women, than in the crowded cities of our
Union. New York is not alone for its two extremes of poverty and wealth; its aristocratic dwellings of operatives; where the indolent follies of the rich are sustained by the incessant toils of the poor-the ease
of luxury balanced and based upon the respectable robbery of actual needs from poverty-stricken homes.
Such is the fast growing tendency of azarice; the out regard to mind or merit, that injustice stall abroad in its selfish aggrandizement, demanding "the upper ten to oppress the lower million," with-
its fearful influence upon the rising generation, striking at the very heart of a nation's prosperity, its in-
dustrial Democracy-the only true wealh and capital of any country.
When, oh !
distinction that will will we learn to draw the line of to its noble standard of mental and moral appre-
ciation ; protect tit from the insults of falkionable
tyranny; the distrace of vice and ignorance because of oppression.
Let this subject be agitated by reformers; written upon our "Banner and Journal of Freedom" to
humanity; form one of the corner-stones of our in-
stitution for by the suffering of our race; until. male and female
labor ceases to be insulted with its inilguificant compensation, and other avenues of light employment,
now closed, be opened to her, thus reducing the $e x$ -
cess of suppls in the needle market. I should be happy to see a portion of the RkuaroPhiosophical Journal deroted to the subject of which department I will cheerfully contribute occa sionally, hoping others will feel equally interested
to do likewise, until our standard of Truth and
Emancipation will awakcn thought, and then action, Emancipation will aw.
throughout the land.


## Letter from Mr. Ronse.

## To the Spintuller fin ithersind

For more than seven years I have becn an humble
worker in the Father's vineyard. During that time a great need has forced itself upon my obserration.
I allude to the want of something like a misionary enterprise. There are many localities where the
strougholds of conservatismare ectabished, in whicb are souls famishing tor the bread of life. There are
many earnest workers in the feld who could, and
who would carry the gospel of peace to those be-
nighted regions, if they could be bustainch, but who

## who night is to The the

the enemies of our philosophy will not

 dirction?








## Communlaction from saml. Tndernill, $\mathbf{1 .}$. i.





 German, one of which, entitited the Archives of Ani-
mal Magnetism, contsined reviews of many authors, it being a series of quarterly numbers on that subject.
I became interested and much desired to talk with $\Delta b o u t$ this time I met a Catholic priest, a learned German, and now, said $I$, he must know all about it. Jadge of my disappoint ment, when to my question,
"Mr. Henne, do you know anything sbout Anisbout it." I remarked, " " have been reading mung
about it and am inclined to believe it true. He replied, "Seeing yoo beliere something in it, I will
say this much aboot it ; Inve teen a great deal of
it, but as I have nerer investigated it I know nothing at, but as 1 have never investigated it, 1 know nothing
about it. I Ioorded two years with a physician who
bad many patients at his house," and he related The German Catholis has been for many years, Bistop is of Wisconsinin. How ctive, and really capable men, men in positions
demanding well-trained minds, will gire opinions demanding well-trained minds, will give opinions mined, about which they really know nothing.
This is not confined to the uneducated portion of
societ. All the opposition that new traths ever society. All the opposition that new truths ever
meet with is from the most learned of the times. The confessedly ignorant never act only in response to the
dictum of the great leaders of the day. All this comes of them pretending to thow, whemen. they have
neerer inrestigated the matter which they oppose. never inrestigated the matter which they oppose.
To the question, what do oyon know about it the
answer, if honest, must be "nothing" - " though answer, if honest, most be "nothing "" "thoogh Was the language of one of the true prophets, when
speaking of the false ones. It is perjury to swear the
truth, when you do not yourself know it to be ruth, thoogh thousands of others may know it
our courts allow you to tell under oath only, what
 What yon know-what is susally called "my opinion"
ts your guess. The well trained mind expresses no
opinion on subjects which it has not inrestigated. opinion on subjects which it has not investigated.
But there are few who to my ccrtan Enowledge,
within the last thirty years, denounced as a humbug


## Pera, Lasalle Co., ill.

## Letter from Henry c. Wright.

 Bostov, Sept. 29, 1865.Ediators of the Retigio-Phizosophical Journal: I cannot express to you the gratification and in-
terest feel in the success of your Associstion and
the Jouks Jovrxal wherever I go. The great Wests and the
nation needs such P Poblishing Associstion and such a Journal. The world neceds them, and I believe
Chicago is the place for their location.
The world in all agces and nations has been be The world in all ages and nations has been be
fooled, berogged and bederilcd by a religion o
fection; it calls for a religion of foct. The God or
Caristendom and beathendom is Christendom and heathendom is but the hero of a
stupendous romance. Angels, men and devils are great stage on which they have performed, and are
still to perform. The human soul is fast outgrowing the religion of romance. It is calling loodly for
religion of reality; for a eimple matter of fact, every
day, practical God, and an immortally that sha
 to te and be made manifcst in liring men and women,
and in all living relations. Millions are calling for
a God to live with them to care for them in going out and coming in. Millions are looking and
longing for a fean and bood God, whose presence
and endorsements they can see and feed. They long for a God chat can look st them through two living,
loring human eyes; that can hear them with two
human ears; that can love them through a loving,
tender human hearth and fold them in a gentle,
enseldsh human bosom.















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 $\substack{\text { mikerible } \\ \text { mideams } \\ \text { coind }}$ Good medums are almass miling to submit th
condition tuat will phace tuc question of genuine nes. beyond ontrovery.

 ${ }^{2} \mathrm{O}$ sacred to the human heart.



 poses. It is so, unless held up so that the light car
shine throughthe paper, then it is read with all ease.
We are informed thet these We are informed that these impostors require the investigator to address these inquiries to the spirit
consulted, by name and relationship, so, as the impostor says, that there mas be no mistake made by
some other spirit answering. Then he takes the
paper up and inrariably holds it up between his eyes paper up and invariably holds it up betteen his eye
and the light, eitrer day or artificial light, and goes divert the attention of the investigator from his true object, which is to read
give a responsive answer.
If you write mat
If you write more than a single question, or write
it anywhere except at the top of the strip of paper he gives you, he will impudently tell you to ast pat the page, or you will get no answer, and at the same
time tear off the questions sou have witten, require you to write again as he tells you, or else take up no more of his raluable time.
Now any one by tring the

say to all inquirers into the philosophy of spiritual intercourse, beware of this,
as well as all other species of deception in investi-
gations ; and while we say this, we most gations ; and while we say this, we most respectfully
solicit
ou to treat the feelings of mediams with all due consideration. There is no class of indiridual diums, and were it not for the unbounded lore and
kind protecting care of guarian angels, there is
scarcely a medium in the land who world suffer scarcely a medium in the land who would suffer
himself or herself to be subject to spirit control.
While we mean to expose and rout out impostors, our journal shall erer be the fast friend of all genaine
spirit mediums.

## $\underset{\text { Thoughts for Reformer }}{\text { spirit mediums. }}$


and purity, working inwardly upon the individual
mind and heart, and reffecting out wardy, through
eralted and generous words and deeds. Neither are
the rampant, ostentatious vices, common among th
seduce the unwary masses. Those that at first most
surely elicit the toleration, and ultimatel the appro bation of the arerage of mankind, are those insidions,
insinuating, fashionable vices of the so-called re spectable circles of society. Inch by inch the huge
dragon of popular crime and injustice, like a glacier
of the swiss mountains, coils itself onward, an anach ronism of summer, snd surely but stealthily en
croaches upon the sunny croasches upon the sunn borders of the peaceful
raies below. But this frosty Python, with his glit
tering scales, and crest of ice, has his destroning
limits prescribed by the kindly forces of nature. limits prescribed by the kindly forces of nature.
The silent arrows of the benignant sun of truth,
sooner sooner or later, prove fatal to this inexorable deras
tator; and we all may assist in speedily adrancing
the time when nought shall remain to indcate it previous existence but " "the ccratches of its talons,
and the gnawed boulders scattered where it made its lair." fillow ground of reform can only be broken
Th he
by honest, st urdy, unftinching reformers, genuine men and zoomen. Those who fear not the rebuffs of con
rentional society, and the unscrupulous rabble, or
the scorn and derision of sycophants and bigots. the scorn and derision of sycophants and bige
Those who, with rcctitude, sobriet, itrmess o
purpose, holy and intelligent zeal are willing, though
they receive not the plaudits or gratitude of their
 modern society.
The institutions of the agc, eeclesiastic and scho-
lastic, hare become crazy and rotten. Their foun dations are being gradually crumbled by the disin
tegrating infiunceco of progressive and humanitarian principles; and uniess they are re-cemented br the
elements of ireecoum and trath, and their superstruc
tures thoroughly remodeled from foundation to turret to suit the exigencles of the age, they will be
swept away like an old tottering castue before the
whirl wind and their masile, but dilapidated walls
will fall like an aralanche upon the heads of the

| The cloister and the sanctuary must b recognize the equality of unsophisticate man, if they would be'rendered subservie highest interests of humanity. <br> This age, though unprecedented in histo progress and humanitarian improvemen mechanical provinces, is yet, in its instit the advancement of either scientific, phil |
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to break the bonds of constriction and precedent,
modes and customs. Untrammeled liberty, freedoma of thos and custome expression and action, is the goal for
which the great heart of humanity is struggling. which the great heart of humanity is struggling.
The thought of ilierty is the great thought that
timulates every brain stimulates every brain and every heart. Every deed
and struggle, and aim of man is tending towards
this nultimatum.

## 

The great questions of reconstruction and suffrage,
are subjects that largely interest the this country, the final decision the reformers of lifc of good or evil, in the exact ratio that the decision accords with the principles of justice or in-
justice. The future state, if it would be rendered
permanently subtential , it permanently substantial, must be founded upon the no distinction of color or sex. Inteliligence, onty, honesty of purpose and purity of character, com-
bined with intelligence and culture, should be the essed ith int intligence and cequisites for holding office. Liberty,
essen equality and fraternity, should be the motto indelibly engraven upon Columbia's fair escutchoon.
Alcaus of antiquity, asked and well answered the
estion-

The Church of the future shall be founded on
moral science, and its temple of worship shall be no Gothic cathedral with towering spire, or Roman architectural grandeur ; walls decorated with paintings and sccilpture ; or golden censer illuminating
its sanctuary, or gilded cross adorning its altar, or its sanctuary, or gilded cross adorning its altar, or
thunder toned organ pealing its anthems; nor rebrate the memory of its saints and heroes; nor robed bishops and cardinals, administering its rites and
sacraments; but it shall have the broad universe for scraments; but it shall have the broad universe for
its temple, with earth for its beams, and heasen for Is rafters, without shawms, pealtery or sackbut. well as spiritual ; therin shall tence. Ite music chall be the voice of adoring angels and seraphes, Whose songs of praise make the wide hearens ree
sound with celestial anthems its chancel shall be illuminated only by the steady light of truth, and its and purity shall be the queen rose of its architrave and its priesthood shall be neither learned scofiers
derout fooles, but only those who can stand on the mmon lerel and utter before multutudes, as if in
oyful soliloqus, the regenerating word, with tenderness and sinceritt; those who have divested
themselves of ecclesiastical cant and hypocrisy, for illustration, and ethics for symbol. Such a church
has no need of visible decorations, for it is adorned ith arts diviner than those of Phidias or Praxiteles, an or the Alhambra. In the catholic religion of the future, though it be as stern and exigent as stojcism, it shall contain enough beauty, masic, poerry,
and derotion, for the heart and the imagination. The nt encumbered, will, as fast as the people can bear it, give way the the imple and earnest worsip of the
ancient children of nature, to whom the fields, fra-
grant with the dais, the violet, the lily and wild rose, the
anthem of the winged songsters, the earrying tints of
the forest foliage; the cloud-capped mountain; the surging ocean reflecting those orbs floating in the infinite absss of motion, tsught wondrous sessons of
divinest poetry and holiest reigion. Yet all the Pantheons, Tabernacles, Pagodas, Mosques, Cathe
drats and Capels, are but .the Ethnic four-court
of the Invisible Temple, and its Holy of Holies."

##  <br> Yet not for all this sias, or pen Would $I$ that cowied chunchm




## Kxcursion to Plilladelptia. 






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Tckets to



 -that is to sor, they wil pay full Are to chizzey
 atterdanre at the Natiknal Conrention.
 vith a the ticket back. To insure a tre theket

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rilimed and stemmoat routee
 present their excarstan tiketest to the Prexident or during the Coarrention, from the 1That to the ins of Oetober, inclusine
There will be ample time to attend the great
Natimal COoretion of Spiritulits and visit many of the noted placess in the late war.
The noderniend ed endearond to mate
 arrugements from other podints on other roade and east of Chirasa, as so such hrrengsement could be Pbuladedphia

 ington, and adjucent cities and counury, secidom On some of the ralltoads excearsionists will simply
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seeretar of the Conrention.
Chairman Nat. Er. Committeo of Spertitalists.
Oreswork.-Unwies above many is the man who
 ing, writiog or in study; and not mover rational is
sho who thints erery moment of ber time loet which



 ing and uracfresaing, and both alike wake up in
wearinase aduase and languor, with an inertable
 with renorated strength, the work will be better
doce, dooce the woner, and done with a selfsuss-


 nature requires will oandy hasten his arrival to the
mad-bouse or the gruve We learn with deep regret that Mr. and Mrs L. espericene, the raluo of bood healith



## Clipplags and comments.

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Hens Ward Beerher in a meynt



















 $\substack{\text { and } \\ \text { men } \\ \text { men }}$
Dr. Ferguen. J. b. FERGUSON. Por. Ferguson, it will be remembered, len this
country for Englumd, $a$ sear since, in compuny with the Darenport Brotberk. He has becn waruly, wel.
comed among the best minds in Europe, and his
 moonial of their apprciation of his works
We copy frum the spintual Xogurime (Loodon) a part of the ocrasional addrass by Robert Cooper,
Eeq. Mr. Cooper said:









 armarkable incident.











## 





 one of the greatest peetical efflusions which
batues and incidents of this war has hispindi."

 vernic carctul reading.


 sylvania born January 19th, 1ste. When he mas
quite a child his parents remuved to the vomantio


 was appernuiled to a propular primer in Wiuchester,
Va., James Gorion Brooka. But energe and love of letters indured Josese to
dovoto his delsure to books. It s sald that at seren. teen he epent the hours of study in the Woodstock
Academy, kept up with, und was antervaris tu


 College, Kenturchy, and an thry frour the degne




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COYMUNICATIONS FROM THR INNBR LITR


## Sundat, Oct. 1, 1ses. Invocation

 turn our thoughts unto Thee, realizing that it is
trom Thee and Thee alone that wareceive that likht
which illuminates our pathway, that othervise wonld be dark and drear. As ho day which has Just past is one that has
been set aside by man as a dy to morrailp hhee, and
also a day of rest, both from mental and puysical labor, except for Thy children, who feel that they
are chosen by Thee to preach from Thy "Holy
Booly Lions of Thy children from etermal death.
0, our $\operatorname{Father}!$ may Thy children lear they rest from their physical labor, that they stlut
exercise their reasoning faculties and learn miore of

 lost in nature, and though Thy thwe are such that
loand and every one of Thy chlldren hath to commence on the lowere round, ,ett throunh Try law they-
shall all reach the higher, and becomo more like unto Thee.
May weall isten unto Thee, and realizc that Thou art our Father. May we have more of Thb spirit
and forgive not ony seren times even, but serenty
times seven and realize that we are all Thy chll-
 have within nes, and for that tigy
love and praise Thee, our Father.
 known fact that the appeanance of an individual is
very munch changed oy their clothing and style of
clothing, so much so that it is often remarked I clotting, so much so that it is is often remarked,
should charcely have recognized you If
are so changed by their
style of of dress, is it it to be be wondered at that the countenance should be be
changed by the condition of the spirit that is
mirrored forth npon its features mirrored forth apon its features.
As the condition of every individ that in time they become very much sit sot strange so much o that they would not be recoginazed by
their newly hrived friends, did they not assume the appearance they had in anerth.life. the past is brought forth in their memory with such
force as to show itelf
 rored forth and recognized by the friends, as spinits
hase the power of changing theer
ance at willese and appearance
tallor.
ther frequentuy see fiens ins nuis in infe, and do do children who who die in infancy see and know parents and relatives,
and continue to be as familiarly acquainted with Sand continue to be as Ramiliarly accuaninted with
those parents nd relatives, as if they had continued
to lixe in the earth life to Iive in the earth lifie? there are many who are such friends that the tie of friendship is stronger with them than though they
were relations, oo return to friends, nd they do
manifest themselvesto such frends, nd many times
dit do, in
will
chil
chil
Children do sce parents and relatives sumflciently
frequent to know them, bat not so frequent, and are
not so famillar with them as they wou.
if they
tha
on teft the physical form.
Q. How are infants disposed of who pass to ppritt
wre in an infantile condition? Please explain fully. A. They are taken care of as their condition de.
mands. There to aupply equal to every demand.
Chidsen Children who are deppived of what are called natural ery human soul hasana guardinan ppiritt ) so buro sos. iuman
spirits are born into the world they have guardian

 continue with them.
Q. How do children who aro old enough to enjoy
the usaal soclal relation of parent and clild, feel on A. They feel happy for phter resoon that there ts no
child but that you can present sufficent attractions o, so that they will scarcely think of prents.
The eguarilan spirts can soow them their parnts









 $\underset{\text { In thises. }}{\text { sel }}$

 That condition isincide
 Q. Do spirits of different temperaments anso diffe-
rent magnotims, affect difrenent thdivldunsis or me-
diums that they come in contact with, pleasantly or diums that they come in contact with, pleasantly or
unpleasantly, to o degree so as to make such Indvi. duals or mediums feel depresed or or buyant in feel-
Ing, corresponding with the spirtt, with which they A. Any person who is famillariwith spirt control
knows well that mediums aro very much affected in that way. Spirits ofen come en rapport with indil
vidualis in earthlife, and such persons are happy or depresese thereby, and yet they know not the cause.
The intenton of the spirit 1 s good, though the effect may bur orent to the person, thus affected. Q. Can spirits withdraw thelr Inflence or mag.
netism at pleasure, when they seo the painful
nefed effect produced:
A. Some can,

## harry whder.

Mother made a mistake, she took the wrong bot-
tic and gave methe wrong stuf. I went to sleep,
but Do you suppose I am dead? ?
ting dow
down Be you writ


 but t few minutes ; I would like to, this is more like
our hoses. My namo 18 Harry Wider. 1 was 14
years old $;$ I had a cholic and mother gave me some. thing to cure it. It was the wrong medicine, and it
made me go to sleep. I lived in New Orleans. My mother's name was Catharine. Now I have got to go.

SATVRDY, Oct. 7 .
GERGGE M. DAY, or Bridgebport, Cons. I have been trying more or less, for five years past,
communicate with my friends. Ihave many reasons for trying, and by long and continued persererance,
I hope now to be able to accomplish that which I have desired to do ever since my death. I was in-
formed by my friends who died before I did, that I could and would in time be able to let those I had
left know that I am not dead nor nallep ! I have relt it to be my duty to inform my friend that I
had lef in earth life, of the error of the belief they are now living in. All have many things to learn.
Those who are living in the darkness of the religion Which is taught them from the pulpits of many of the
churches, of to day, have many, yes, very many churches, of to day, have many, yes, very many
things, oforn. My relatives, 1 am sory to say,
are living in that darkness. Feeling that I Iam a free bora spirit, and that by perseverance I can enlighten
them in regard to their future, I feel it not only a duty, but a pleasure so to do.
I know it it is hard of on
ind indial or individaals to break from a belief which they have long been
chained to. Truly I feel that they are chained, and to an enlightened mind such bonds are harder to be
borne than those of African slavery. It is said that borne than those of Arrican slavery. Itd said that
the slave is bound both mentally and physically; bot I say they are not bound mentally, for they have
done thent
fonk
 expect others to do that which they should do for
themselves, and that is to learn of the future by a
therough thorough investigation of the present.
beauties of therir Father-God. Of hif laws which are made manifest in all nature. By study ying nature in
all of her raried changes, they would find that death, all of her varied changes, they would find that death,
which they now look upon with such perfect horror, is but a simple change, and in accordance with
in
 tortures of the hell they had portrayed, they will
leara that they were enabled throgh that change,
to more of that prinitiple which governs the
more of that which we term or call God.
 misery.
That is what $I$ wish my frends to do.
$I$ am thinking of what $I$ bhould say to give the most thoroung conviction of my ydentity to my mife
and chidren. $I$ will real an incident that trans and chidren. I will recal an incident that trans
pireces some four evers evorer my death.. White on
por way
 her Jenio, stepped her len foot lnto the water. Ire
marked that Ifeared she would take cold , her bealti was not eryry good, and II ferred chooluld the be beataken
sick, bho would be taken from me, and then what should I do !) She replied, " better that I should be
taken, George, than you." I think she will remember Lhat. was ick, and they at last settled upon my disease,
as beling lingering consumption. It was ine years
 My name ls George M. Day.
Matidda E. DALTON, Grers BAY, Wrs.
It seems to me I could do better if the Ilght wos. It semm to me 1 could do better II the light wan
Shanedef from my face. Holding the mediums hand
between


 Tho change, and his experience during the past
five years, have opened his mind to a clearer under-


points of raceson.
I feel that it
sons to step aside from the course witich is marked
It is well for us to cantion and warn them of thelr
rabe position, for that t a a part of our work. At
the same timo we must bear in mind that their
poestlon-


 Wisdon and knowledge, let us ever remember to be
Willug to grant th to those whiose conaltion we feel
to be below ours.

## I wasne never in the the habit of finding fault with any- thing. Ifr had been, Ishould ind fault now. The dden

 of these folke, beacause they think they have got Intoa lltto bettor condtiton (and $I$ I suppose thy pell meliting into otheren because they are in the samo
condition they were nce in themselves. By thanderl
 Way every sunday when they can get a chance to
preach; for they earn thelr bread and dinner on that They mon't allow anybody else to do the eame
 Therer is a spirt there who asys he has got at
brother here, nad polnts his finger to the man that

 ago the 1th dayy of last February. On the same day
of his death, he had attended two funerals and was apparently in perfectly good health untll the mo-
ment he diled.
He fartheo ment he died. Ho farther sild that the Rev. A.J. Fishback, then a Universalst celeryman at syca-
more, mi., but who has recently become a splritualist, preached the last of the two sermons
referred do and in his
alscourse, whill apparently under ppirtual inspiration, said : "There is a person
within the sound of $m y$ voice that will be a corpse spiriti is above referred to as being present and pointsprit to me, sarted tod go homo, and died withont
ing
momentes warning.] spirt controling medium said, Yes; your spirit oromer says that is true,
My object in coming nere was to get word to my wife and chlld. My wife is in Memphis; at work

out. She don't know whether I am dead or where | I am. |
| :--- |
| She | War, and I was d-d fol enough to bee on the ther was killed. $I$ am told those that have charge here of this Institutton that she will read this in your paper. 1

hope to God she will. And affer reading it I want er to go to the frrst medum she can fnd, and 1 will My name was Henry Rearron.
am obliged to you. Good den

## Landmarks of the Old Theologles-No. 2

 We may find in the Persian mysteries of Mithiashee common source of the Revelutions of St. John he Divine. The Supreme Being was " time withont
 Principle of Light who, by his omninc word, crea-

 created Ansinian, the Principle of Darkness, and
the Dives, or evil Genii, under him. These are in cessantly at war with Ormuzd, endeavoring to
rupt the virte and destroy the happiness of human race. But their eforts, the Zend Avesta triumph of the good princlisted has been resolved in

 unto the ancient Words will grow-the epirit being
every where poured out from a common fountain.
.

 and proved himself passionless and pure. The aspi
 and roof were inscribed the celestial signs. Here he a mark on his a orececed." He then, declares himesel Mithas, the Sun or the Christ, and is there prepared

 ries, amiddet thunder and lightning, and th
voice of the trumpet exceeding iond God,
the Hierophant Aaron, answerced Mosce by
 or Sacellum, the darkness was changeve to tilight, and
the candidate was introduced into the presence of


 fering, and having come up through great tribula-
ton from the innuenco of tho tar called worawood, ho was livested with the clean linen, pure
and white, of the sints, and was in fill freedom
he New Jeruanalemasa Good, knowing good from



 or, as the sun shineth in his strength. These thing
are citect from Maurice sis sdian Antiquities, but and
arso





 that the cakes boked by Sarah for the three angele,
were allegrocical cakes, known to the "intitated into tho perrcect mysteries" "made "secret cakes, be.
causo the asered and mystic statements about tho one uncreated Being, and about his bowera, ought
to bo kept serete sino it does not bolong to overy
one to keep the deopelt of dine


 long lapse of ages. has handed ed own to the deceiving of
mortals."
and


 | $\begin{array}{l}\text { necessasty } \\ \text { or thlugs, mor than slaves." }\end{array}$ |
| :--- |

##  <br> 

 Mosalcal " "preclous things put forth by the Moon." and spurious Freemasonry, and "is found in the lodges, bestowing her light apon the brethren, andinstructing the Master to imitate, in his govern ment, the precision and regularity with which she
presides over the night." In all the ancient mys man, the Sun. Says Mackey, "Masons retain her image in their rites, because the Lodge is a repre
sentation of the universe, where, as the Sun rules over the day, the Moon presides over the night; a
the one mo one regulates the year, so does the other the former is the King of the starry
hosts of heaven, so is the latter their Queen, bo both deriving their heat, light, and power from
Him, who, as a third and the greatest light, the
Master of heaven and earth, controls them both", Thus we see that the King of the starry hosts, in
the Mason's lodge, is the same as the King of Glory in jurydom; and when spread upon the universal
expanse in outstretched wings, he was the Lord God of Hosts, whom the heaven of heavens coald
not contain. He was a great God, a mighty God,
and had twenty thousand chariots in his train of ex From the Stone of Israel, through the inlaying of
ellene visible heaven, came the Mosaic Pavement, and the visible heaven, came the Mosaic Pavement, an
the crystalized New Jerusalem. In cryptology, or
secret writing, Aloses is not a person, but a repre-
sentative of the Nuses or Word of the Elohim,
a Gods as manifest in the Signs, as manifest to the
secret wisdom of the ancients throughont the
"ample room and verge enough" in the scope the oriental soul-wings. The numbers are mysti
cally significant throughout all the ranges, as well the superficial letter, or Word, which everywhere
killeth alike, on the anatomical as well as on the
firmamental plane. The better instructed of the initintes were the artists of great genius, who readily comprehended this building of houses not made
with hands, while the ignorant multitude, as in our
churches of to-day nor know the way of an eagle in the air, or the spiri theology in the ancient world, the non-initiated mul
titude fed upon the symbolic husks, as being the
veritable corn, and were prostrate in the worship and bonds of the lettere, nor could discern the wis
dom wherewith the Light, or the Christ made free though it had a common source in Gentlue and He
brew Freemasonry-the Holy of Holies, through the grace of both, being essentially the same. To al
who sought to lay up treasures in heaven, to them
hrough initiation, it was through initiation, it was given to understand
mysteries. It was the hidden truth, or Word of
God in a mystery. Says Mackey: "Mysterio was the name given to those religions assemblies of
the ancients, whose ceremonies were conducted in
secret, whose doctrines were known only to those secret, whose doctrines were known only to those
who had obtaincd the right of knowlegge by a pre
vious initiation, and whose numbers were in possesslon of signs and tokens by which they were ena
bled to recognize each other. For the origin of the mysteries we must
India, from whom they passed through Egypt int Greece and Rome, and from whom, likewise, they wer
extended, in a more immediate line, to the norther part of Europe and to Britain. The most importan
of these mysteries were those of Mithias, celebrated In Persia ; of Osiris and Isis, celebrated in Egypt ; on Druidical rites, which were confined to the Gothic and Celtic tribes. In all these various mysteries w
find a singular unity of design, clearly indicating
common origin, and a purity of doctrine as evidently common origin, and a purity or doctrine as evidently
proving that this common origin was not to be
sought for in the popular theology of the Pagan
world. The ceremonies of initiation were all fane real in their character. They celebrated the death and resurrection of some cherished being, elther th
object of esteem, as hero, or of devotion, as a God
Subordination of degrees was intituted, and th
E咅虽

-



 mysteries, and their symbols and herogiyphics, that
the exaberant fancy of the Greeks drew much of thelr my thology.
"The candidates for inititition wero not only expe
ed to be of a clear and unblemished charactor, a ed to ee of a clear and unblemished charactor, and
free from crime, but thelr future conduct was requiled
to be characterized by the same parity and lona.
cence. They were, therefore, obliged, by solempa cence. They were, therefore, obliged, by soleman
engagements, to commence a new life of piety and
virtue, upon which they entered. by a severe courfe
of pennoce, both the gyovernment and in the people. It was by be.
lieved that he who was inititited would not heved that the who was inititated would not only enloy
an increased share of virtue and happiness in thi
orld, but would $\$$ be entitled to celestial honors But when the "Scribes, Pharisees and hypa. kings," or conservatives, fossils, or fogies, shut np the the
selves nor let others, the would neither go in them. modern church theology presents but little more
than the very than the very excretio of the ancient mysterles, or holy of holics. Our blind pulpiting of tho letter
fails to find the sepulchre of Moses, nor knows of falls
the $n$
have for a
the key
blind,
highwa
Our modern ow like the moles, and to seemed rather to bur. bats than to rise on eagle's wings through the fall
compass of the wisdom and the light. Hence the burrow-mongering status of our theology which In full with what the heaven of heavens can give ba pavement, through the New Jerusalem street rransparent glass, where the morning star shal]
greet us, and the spirit and the bride say, come
All the mysterie" and addre life and to the state of the soul after death structed in the religious rites of Dionysius, that the existence." In the mysteries of Ceres, or the virgi nother, at Eleusis, "the initiated," says Cicero,
"were taught to live happily, and to die in the hope of a blessed faturity," while Plato informs us, "that
the hymns of Museeus, which were sung in the mysterics, celebrated the rewards and pleasures of which awaited the wicked."
Freemasonry is the head church, alike open to
every sect and every creed, and its mystic tie, "that sacred and inviolable bond which unstic tie, "that most discordant opinions into one band of brothers,
which gives but one language to men of all uations, and one altar to men of all religions." Heathen,
Hebrew, or Christian without the Sunday blarney, Where ignorance gulls folly, though there is some
times a disposition of the pulpit Pharisee to call his
heathen brother a sparious Bible is a record of ancient Freemasenry from the
traditions of the elders, "so too," says Dr. Mackey be found in the doctrines and ceremonies of other used as the password in the Egyptian mysteriss
In the rites of aspirant, under the tri-literal form of AUMI, at the
completion of his initiation, and then only by whispering it in his ear." In the mystical metamor-
phoses the name was often of many fold. "The Cabalists reckoned seventy-two names of God, the
knowledge of which imparted to the possessor magical powers," while with some IEr, with variations,
Was the only name given under heaven, whereby
man could be saved." "The Druids invoked the omnipotent and all preserving power under the
symbol I. O. W. The Mahommedans havea science
called Ism Allah, or the science of the name of God, called Ism Allah, or the science of the name of God,
that God is the lock of this science, and Mahomet come to a knowledge of the truth and be sared.
"The That it familiarizes the possessor with the Geniil
who are at the command of the inititated, and who
instruct them-that it places the winds and the ees.
sons at their disposal pents, the lame, the maimed and the blind." The
gospel of the name of God according to Lanci, con-
sists of $\Delta t$, the Aleph, and Tau, the Alpha and Omeg of the symbolical Tetragrammation. 2. Ihon-
with 3 . Hohi-the eternal absolute principle of crean tion and destruction, the male and femaie principle,
the author and regulator of time and motion.



## A Lost dream



## An erroneoos opinion crept into my first letter, o the effect that there was but little Spiritualism

 oexisting here; ; when in fact, there is a great deal-butof a character quite different from that to which wis give our countenance. Of course, I refer to what name of Voudouism.
are as prevalent in New Orleans as frogs in a western estife of ancient Arrican Fetishism and the se-called
"diabolical" Obi worship of the sunny land, and and other intelligencesc, invisible, but powerful, whom come wise peoppe asser to be the deril and his
angels, but whomi other people affirm to be disembodied human spirits; but whatever be the real facts effects produced-mainly of a malignant natureof so wonderful a character, as to challenge the
most serious and earnest attention of the wisest and best in the entire community, in the midst of which
tts very strange antics are played. degree thereof, depends, of course, upon their moral and intellectual culture. If a people, (or person,) is or plain No. 1 in point of cultivation, refinement (or
grosiness) and mental power, as a matter, of course their or his splritual affinities will correspond;
hence it is no wonder that the negroes have attracted to themselves spirits in unison with themselves,
and whose delight it is to deal in the black art or black magic. In New Orleans, there are thousands
of believers in this thing, not all of whom are either bundreds of wealthy and white, and worldy wise men and women who do not scruple on the score of
conscience to avail themselves of the aid which it unquestionably affords them to carry out thei
schemes, which usually lay in the direction of love money or revenge. The Voadous have tribes or
families, at the head of each of which there is a queen, and over all a supreme queen or empress-
with the latter of whom I amp personally accuainted, and some of whose revelations in regard to the at an early day.
expected, simply magnetic and spiritual. B oves $A$ and is rejected by or cannot approach her, where
upon B goes to a "Boubou," C, who exacts all th sands-which being paid, she, C , immediately call a grand supper and dance is forthwith on the tapis, spell is worked by means of which $\mathbf{B}$ carries his point with $\mathbf{A}$, and $\mathbf{\Delta}$ tinds herself suddenly beset
with the most diabolical infestations; she makes sually ends in her utter subjugation to the will or are verifiable here by hundreds of persons, and
have seen more than one case of its succesful action, lecture being attended by three of the leading Youn Gathered round an obscurely lighted room, in the
centre of which is a table sumptuously spread, the weird sisters dance and whirl slowly at first, and the dervishes do in Africa, until a wild and terrible madness seizes upon them, and they lose all recpect, which they invoke the ald of Voup-i. e. Astarte, they want at his hands. In the midst of this orgie the food on the table is often removed, as if eaten,
but not by mortal or visible consumers ; and an audible voice promiscs to help them, and from that
moment the victim, asleep or awake, is continnoly Infested, harased and troubled, until longer restist.
ance is inpoesible, and another victim is added to the thousands already gone before. Spirits beseet
them day and night, nor Revenge is obtained by epells (magnetic) that look puerile, but are really far from it,
The hell-broth of Shakspeares
absolute fact to-day in New Orieans and and is an more common than for thoee who have offended the
fraternity, to find their doorsteps beameard and vincegar, smakes heads and live lizarrds, red exert a baleful influence on intended victime. In a love or revenge case, they resort to a singula
practice, that of Illing your bed or plllow with
curiously wrought wreaths and woven rolls offeathers bits of coffins and dead chilldren's bones (easily ob
talned here where noone is buried in the ground, but in hitlle cells above ith) all of which are not only thought

## unh Inh and tnalis

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nnd
tnitis
thatio
Natio



## 

To oal rhom it may contruaris.

"Svank-COAT."-Some of our correspondents fear
we, for mere policy, will attempt the "sugar-coating system" Our friend K. Graves writes:
"Ihope you will not, in your forth-coming 'RE-
noio-PBLOSopical JounNaL, pursue the temporizing policy which chracterizes the movements of
many Spiritualists- that of attempting to re-model
or 'sugaricoat' the errors of the otd religion. It is or sugar-coat the errors of the ofd religion. In is
only puting the evll day affr off. Mos certainly,
the Coleno policy of a direct, full, and candid ex
posure, is the best."

## Circular












 W. F. SHUEY, EIkhart, Indiana.

MARY F. DAVIS, selden J. frysirynge, N. J. M. M. DANIEL.S, | Independence, Iowa |
| :--- | H. B. STORER, Bos, MILO O. MOTTT, $\underset{\text { Brandon, Vermont }}{\text { Boston, Mass }}$



## PLAN RECOMMENDED - RELIGIO-PḤILO






| DR. P. B. RANDOLPR, <br> E OMIINES Disease affecting the nerres brain sigh cases which arise diseaseas offiecting tho nerrest, brain, sight, memory) mom disease or orceese rendering the patient emmaculent in <br>  <br>  "Now Orleans, Lounsianna," |
| :---: |
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CHRONIC DISEASES CURED WITH A FEW OPERATIONS
No Medicines given !
No Surgical Operations Performed

But Ave to thirty minuteo are required for tinveterato cavees
of af mont any






## 

| (9)UX Uhildrril. |
| :---: |
|  |  |








 A bister antera severe burn, and the crater or mount
of the volcano is phaced on the summit; usuall,



 bow it can be eo. At the furnace, when the liquif
iron runs into the molds, it soon cools, and the lava "Yes, it 1 much hotter, for the furnace in whic
the iroi s melted is meo

 ${ }^{\text {dry }}$,
huus proserves the the. Noww dod tid erer oucur to
you that if the heat was in tho place of the tee,
 Suppose a well to be sunk at our feet to an unce.
finco deppl.
The thermoneter now says cighty

 "So I might conttinu lowering tho thermometer, pose the rocks through which our morl descends apre go down before they are melted?

 think that we wre standug on on aptrintly coole





 ces tllow theat top pass through ithen readily, na the
 ourselves walking on the lava.-strenm described by
this truveler this traveler. It Is of a drk brown ash coltr, full
of cracks and tisures, which you must carcfully aroid, or you will fall into them. It is hard and rongh on the surfice, and gives no apparanace orin-
ternal hent. Prosently wo come to a deep faseure, and wo can look far down and seo the crust growing
red hot and lower "My traveler says that he carried some egga and colfee with him up the mountaln, and placelng a kot
tle orera a fissure, to botiled his beverage, and placing the eggs in another small fissure, and covering them "Did you ever conslder, Rosa, how the volcanoes came; what makes them spout forth such rast volumes of molten lava sometimes-as in the case of
Hecla-several times the entire mass of the moun-
"Please tell me?" "
"Tlic lava comes out of the interior of the earth. If we could descend into the carth we should find show an increase of cold, but we would soon reach
a depth where a constunt degree of hicat is mainaincd, that the heat of summer nor cold of winter wounges not. Ancr we passed that poll increase one degree for every finy-four and
woun one-half fect. In deep mines and artesian wells thi ${ }_{8}$ is always found true. I will state the question and solve it with your pencoled this plece or bark. We are on a parting eep fissure. I find for every foot
thermometer in a Y lower it, an increase of 100 degrees. Supposing
lava becomes melted or fluid at 7,000 degrees, how far must I go down through the crust before I shal come to the fluid matle
"Just scventy feet."
You never thought, did you, when in a vessel,
that a feiv inches of wood kept the water from drowning you? The danger apparently is great, but not really. So of this crust; it is thin and yielding,
ond beneath is 7,000 milcs of lava, yot there is not the least danger. When there is danger, the volca-
noes give vent to the confined lava, and earthquakes, which gencrally do little damage, are all we have to
fear." "Please be more minute."
I begin to find how great the task is I have
sssumed, before you will be the assumed, before you will be fully satisfied with the
length of my tory. Again we wwill call fancy to
transport us to the Island World. We will rest be neath the shade of an orange tree, which fills the air with the fragrance of its blossoms and ripened
fruit. Gather a large globed orange. It is of the exact forn of the earth-a sphere slightly flattene its pulp, the internal, melted portion. Cut a smal
hole in its side. That perfectly represents a volcani . press the orange what takes "What then would
"Lava flow out, I suppose; but papa, I press the orange with my fingers, but by what means is the
carth pressed, or who, grasping it, can give it a gripe carth prussed, or who, grasping it, can give it a gripe
that will send lava, sparkling and boiling, to the top of Cotopaxi, Vesuvius, or Etna?" causes which produce the same effects. You know everything becomes larger by heat and smaller by
cold. The earth's crust formed once liquid laya. Now you know that this cooling process is yet going
on, and the crust constantly thickenlag by additions to its under surface. As the crust cools, it con-
tracts, and of course presses on the enclosed lava, which cannot escape except at the volcanoes, Just Thus you sec I have a power sufficient to account for
the efficte, without a gigantic hand to clasp the globe in its encircling palm, and with tremendous gripe
force the lava out of its numerous rents and fissures, Rbmark.-I have given the usual determination for he increase of heat as we descend into tho
earth's crust, without further mustration, as the sublject is too intricate for a child's comprebension,
but I would state, in case the mature reader should
cill given ratio, but as the center is approached, the
incren lice more than twice as thick as the computation feet for a degreo, nccording as the subjacent rock

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| :---: | :---: | :---: |
| An amusing matrimonlal story is told of the olden time in New England. It so fell out that a young couple became very much smitten with each young couple became eople do. The young woman's other-as young peoter father was a weathy Quaker: the young man was respectable. The father could stand no such union, respectable. The father could and the daughter dare and resolutely opposed it, and not disobey, that ks to suy, she dare not disobey opretended never to see him; and she plined and wasted in spite of herself. She was really in loveaf state of sighs and tears, which women oftener reach in imagination than reality. Still the father remained inexorable. <br> Time passed on, and the rose on Mary's damask cheek passed off. She let concealment like a worm in the bud prey on that damask check, howerer ; but, when ber father asked her why sho pined, she always told him. The old man was a widowron, aned loved his daughter dearly. Had it been a widowed nother who had Mary in charge, a woman's pride Would never have given away before the importunl- tils of a daughter. Men are not however, stubborn in such matters, and when the father saw that his duughter's heart was really set upon the match, he surprised her one day by breathing out : Mary, rather than mope to death, thee had better marry as soon as thee chooses, and whom thee pleases." |  |  |
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The discourse was charactorized by cogent nad pow erfal reasoning.
Er conning locture in the hatl, by Mrs. Bullene, in
her usunlly beautiful and effective style.

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and whitened locks we knew thatt power would
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 teaching. . . $\begin{aligned} & \text { Mrs. } \\ & \text { of } \text { yestilman endorsed the spoken sentiments } \\ & \text { in regard to the education of children, }\end{aligned}$ of etter to organize and fashion them in proper, natu.
Brat conditions, develop them spirituall,
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Meeting of the Friends of Human Progress,






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