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

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For the Religio-Philosophical Journal. Song of the Waves of Lake Michigan.

BY HORATIO L. TRYON. Upon the sandy beach I stood In sad, sublime and thoughtful mood; The waves of the majestic lake Of Michigan, would rise and break Upon the shore with plaintive sound; They sang a song-a melody of old; The past, the present, and the future rolled In dirge-like numbers, madly, wildly free, Through doleful measures-motions of the sea. 'Tis ages now, since first this song awoke The slumbering echoes since, with sullen stroke, Wave followed wave, to fill the silent void, Lashed by the winds, or by the zephyrs toyed; And ages hence, this weird and mystic song Will ride upon the gale, or softly steal along.

"Sisters, sisters of toll and trouble, Brothers, ye that are sorrow's sons, All ye struggling, weary ones, Listen! Breaking, I come, I come! I cannot stop-stand back! stand back! The ruthless wind is on my track! Breaking, stumbling, I leap and double, And lick the sand, and loudly shout! Look out! I come! look out! look out! Leaping, breaking, I come, I come, To waste in a shout On the sand! Look out! For ages, my track-aye, every bound,

Upon the loose sand shall ever be found-Shall ever be found." Each wave then re-echoed the doleful sound; "Upon the loose sand shall ever be found."

I dash, and foam, and plash, and lave, And ye may say that I'm the grave Of manly forms, both true and brave; That from my grasp no one can save, Because the lives of all I crave; But do you blame the wind that gave Me shape and force to be a wave? "Tis he the master-I, the slave! He shapes my form, and twirls me round, Then dashes me upon the ground. He comes to me-I calmly lie Reflecting clouds that float on high-And, kissing, woos me with a sigh, Sweeps from my gaze the deep blue sky, And rudely ruffles all my face, To clasp me in his cold embrace. I turn and flee; he follows fast With shrick, and tempest, and the blast; On, on we speed; o'erwhelmed at last, With force upon the beach I'm cast. Tis when I flee before the gale

The wave swept back with liquid sound; The pebbles hugged the sandy ground; The voice was lost, but many more Took up the strain and sang it o'er: " For ages our tracks—aye, every bound— Upon the loose sands shall be found-Shall ever be found."

You hear my shricking, dismal wail."

And wave after wave repeated the sound-"Upon the loose sand shall ever be found."

A leaf-a relic of time-came by-The autumn's crisp was in its sigh-Came skipping along the sandy beach, A little beyond the water's reach. It sighed at every bound it made, And thus at every sigh it said: " I cannot stop-stand back! stand back! But mark my course, the wild wind's track; For ages hence, in time's great round, Our sprightly steps may ever be found." The waves caught up the hurrying sound, And dashed and foamed upon the ground.

Then the song of the waves came rolling in, rolling in, And the sounds from the distance tolling in, tolling in, Both mournful and solemn, all akin a perfect din, "For ages, our tracks-aye, every bound Upon the loose sand shall ever be found-Shall ever be found." And wave after wave repeated the sound. "Upon the loose sand shall ever be found."

Entered according to Act of Congress, in the year 1865, by HENRY T. CHILD, M. D., In the Second or Eastern District of Pennsylvania.

NARRATIVE LIFE OF FERDINAND DE SOTO

WITH AN ACCOUNT OF SOME OF HIS EXPERIENCES IN THE INNER LIFE.

BY HENRY T. CHILD, M. D.,

No. 634 RACE STREET, PHILADELPHIA.

CHAPTER I .- [CONTINUED.] When I contrast the serene and heavenly feelings which I realized in mingling with this pure and loving compinion, when I was able to turn the spiritual side of my nature upward, and for the time give it the ascerdancy, with those feelings which ran riot there; with the fierce and selfish passions of low ambition and crime which ruled with unrestrained license, I can scarcely comprehend the enigma of human life and character. At one moment I was apparently an angel, and the next a flend incarnate, one hour treading the courts of beaven, and the next plunging through the darksome acoths of hell. How little are the labyrinthine mazes of lamanity understood. A little more than three years of dark 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 pictured to myself a rapid career of success, and a speedy return to my home

and its social enjoyments, with ample means to gratify every want. But death came all unwelcome, to find failure written over all my plans, and disappointment everywhere. I shall ever remember with what a weight of gloom and sadness this influence hung over me during the last hours of my earthly existence, when I perceived that the sands in the glass of time for me must soon run out-how bitter was the anguish of those hours, when I felt the utter hopelessness of my condition. But there is no hour so dark, no point of anguish and suffering so deep and poignant, but sooner or later must have its end. Happiness and bliss alone are eternal in their duration.

Of all the events of life, death is the most varied in its character, has the most wonderful significance in it, and is the most complete index and measure of a man's development. Even the idea that an individual holds of death will give you a key to the plane which he occupies. You will find the ignorant and the bigoted painting death with all the terrible gloom and horror that they can depict, and while these start back and shrink with terror from its approach, they reveal their true position. How often do we find those who make the highest professions of religion feeling thus in regard to death. Then there is the cold and stoical infidel, calling himself a philosopher, who quakes and fears within himself lest the theory of annihilation, which he so loudly proclaims, may be true.

There are others who look upon death with reckless indifference, as an inevitable event, while others see in death the open portal to a new phase of existence, and hence they calmly await its approach, and in beautiful and loving trust pass under the rod.

But if the view of death presents this variety of tests, the stern and sober reality of it forms a correspondingly definite and certain measure of a man's condition. This change comes over a man, and for a moment arrests all the multifarious movements of life, lifts the veil of mystery, which has shrouded many of his acts, lays bare the hidden secrets and exposes fully the true reality of many conditions. Hideous and startling as this fact may be, especially to those who are living under the mask of hypocrisy and deceit, deluding themselves and their fellow men, in the vain hope that any human act may be covered up and concealed, it is nevertheless, a substantial reality that all shall come to realize at some time. Well do I remember how I started back and recoiled from this dread reality when it was first revealed to me, in a clear and unmistakable manner. Long continued habits of concealment and deception had led me to conclude that in many things man could isolate himself from his fellow man, and that a portion, at least, of his acts and feelings were exclusively his own; now I perceive that isolation, either in regard to a man or any of his actions, can only be temporary, and the time will come to all, when the very effort to conceal any thing will be the means of bringing it forth into the light and revealing it to the verypersons from whom there was a desire to conceal it.

I would ask all those who, under the mask of false friendship, are deceiving those around you, to examine this statement well, for I can assure you that I have met with more persons here who have been disappointed in this than in almost anything else, and in proportion to the pain and suffering which these revelations make to the innocent ones who have thus been deceived, will be the anguish and regret of the deceiver. Intimate and confidential friends, those who are living apparently in the most free intercourse, are often, almost insensibly, preparing mines under themselves, which shall at some time explode and give them deep and unlooked for suffering. The only remedy is a true life, open and honest in all its relations, and as this is continued for a time the habit becomes as fixed as that of any other course, and the reminiscences of another course become less and less distinct and painful, both to ourselves and to those who have been unjustly treated by us. If a man entirely abandons a bad habit there is a natural feeling of justice that prompts us to overlook the past, in the feeling that the present is right and proper.

Human experience, which makes human character, has power to act in various modes and directions. There is a universal law in reference to every act, that it has a tendency to repeat itself, not only in the actor, but in every individual who has any capacity, either to perceive the nature of the act, or to do it, and just in proportion as an individual has been accustomed to perform certain acts, will similar ones in other persons influence them.

The first object of human experience, aside from the formation of character, is to instruct and elevate the individual by the lessons of wisdom which it brings, as well as by the scenes of suffering through which it leads. It is a constant teacher, and all are pupils, learning with more or less ease and rapidity, according to their condition and development. The next object of human experience is to flacet the masses around the individual, and this is varied by its peculiar significance and its correspondence with the states and conditions of these. Another effect of human actions is to add to the sum total of any particular movement or influence toward which they are directed, and this forms an important item, especially in the accumulation of those forces which at times sweep over mankind, in the form of mental or moral epidemics. Let no one think that their thoughts and actions can have no influence in this way, for each grain of sand on the seashore, and every drop of water in the ocean, has an important significance of its own, without which all the rest would be altered. So of every human thought and

act, there is neither isolation nor impotence anywhere, though the influence may be so direct and palpable as to be perceived by the superficial ob-

In reviewing my earth-life, as thus briefly presented, there are a few points which I desire to comment upon. There were three important epochs in my life. The first was, when I proposed marriage; the second, when I married, and the third, when I set out on my last expedition. Each of these were turning points in the tide of life, which had a prominent influence in shaping my character and destiny.

And while I am not at all disposed to express vain regrets as to the past, which is irrevocable, I clearly perceive that in each of these instances, had I been able to follow the first impulses which prompted me to action, I should have been led into a very different course of action, and should have manifested a different character, and had another kind of experi-

ence in this sphere. I now perceive that my first impulses would almost always have led into right action, and they were always clear enough until I permitted them to be clouded by doubts, then they became obscure, and I was like a storm-tossed mariner on the ocean, without pilot or helm, and the very power which distinguished me among my fellow men, was the means of plunging me still deeper into the vortex of crime, from which years of anguish and suffering alone could have puritied me.

Oh ye, who hold the destinies of nations, and sway multitudes with your power, learn this lesson, that power and accountability are eternally and indissolubly connected "now and forever, one and inseparable." And every move on the chess-board of life that gives you more power, brings with it higher responsibility.

Another point of deep significance, which I noticed not only in my own case, but afterward, in an especial manner, in that of one to whom I was strongly attracted, Napoleon the First, and of whom I shall speak more fully in my narrative, is this, that a strong and vigorous man, capable of leading the masser by bold and impulsive movements, and thus Wielding a mighty power, cannot move as safely and successfully without the sweet and gently restraining influence of woman's nature mingled with his own.

This is one of the facts that has become very firmly impressed upon our minds now, and he says it is a cause of deep and lasting regret to him, that he so rudely and unjustly thrust away the influence of Josephine. In my own case I left this influence because it restrained me from certain acts, and because of the rough adventures of my explorations, but I always looked forward to a return to its power.

In expressing this fact and the painful, experience resulting from it, we have no desire to express an empty and unmeaning compliment to the sex, but our deep and earnest conviction of a great truth embodied in the divine economy as a part of the philosophy of man's power and development, and,

as such a fact, worthy of the careful study of all. The mutual influence of the sexes is by no means confined to earth, and the further we ascend the ladder of progress the more important it becomes, and there is a point which can only be attained where this mutually confiding relation subsists, which forms a part of the experience of every one to establish sooner or later. The law which governs this is not well understood, either on earth or here, and where the true relation is established it is by persons stumbling upon it, rather than from any actual and positive knowledge. Hence there is much discord, both with you and us. But there is a divine and perfect law governing this relation of the sexes, which, as men and women come to occupy higher planes, will be so far understood as to enable them to avoid many of the errors into which they now so frequently fall.

I will only say now, that no force, or even legal restraint, can ever establish this relation. It must arise from free and spontaneous feelings of the human being, and where this latter condition does not exist, to attempt to produce a union by the former, is utterly futile.

One other point, and I shall pass on to my experi-

ences in the inner life. It is, that at this time the sum total of my life experiences, of which I have given but a very faint shadow, still forms the basis on which I stand here, that all my actions, both good and evil, as they are termed, are before me as a picture, with its variety of dark background, and lights and shadows, and though it may present many sombre shades, especially to the superficial observer, still I hold it as all my own, and would not, if I could, part with a single feature of it. And though many of these have cost me waves of anguish that have almost overwhelmed me at times. still, I am ready to affirm unhesitatingly, that "whatever is is right," and I freely accept, as just and right, all that I have passed through, knowing, however, that every one must have their own experience, and while every man holds the helm of his destiny, (it may be with a feeble hand,) still he holds it through the billows of life; circumstances and surroundings may toss him high upon their foamy crests, and often turn his bark away from the course he would desire to pursue, still there is, deep down in the very fountains of the human soul, an inevitable and indestructible law, which will, sooner or later, bring all mankind safely, not only over the troubled waters of the ocean of time, but also through the no less agitated and rolling waters of he border land of spirit life.

CHAPTER II.

FIRST EXPERIENCE IN THE INNER LIFE-DESCENT INTO HELL-ITS TERRIBLE REALITIES.

Although I was conscious of the approach of death, both by my own observation and the information that was given by those around me, still, after the consciousness of my earthly surroundings had passed away, I was left in a bewildered maze. was perfectly conscious of the presence of my earth friends and companions in arms, and I was very much surprised to find around me, apparently in the same condition as these, many persons whom I had seen and known on earth, who had either been killed in battle or murdered basely by the hand of treachery. Some who had fallen by my own hands were there; among these was the noble and good Incas of Peru, who had been cruelly and treacherously burned at the stake by the infamous and bloody Pizarro, and for whose innocent suffering and death, at the hands of this base and perfidious tyrant, I had always felt that I was very much responsible, as I had pledged my word of honor to him that he should be liberated on the payment of an enormous ransom. The circumstances of his death, as related in history, are mainly correct.*

This noble man was aware that I was not willingly accessory to the treachery which had resulted in his cruel murder; nor did he manifest any unkind feelings toward me for the guilty part I played in accepting a share of the unjust plunder which was taken from him and his people. There were many others around me from whose gaze I would gladly have escaped, but there I was in the forest shades of the lands which I had plundered and ravaged, surrounded by the natives, many of whom had long been numbered among the dead. Here were the mangled bodies of the victims I had slain; here were many noble and brave men who had fallen in the defence of their homes and country by the hands of ruthless invaders, whose only plea was the cruel one of might. I had seen those in my command take little Indian children, and tear them limb from limb, and throw their quivering flesh to the dogs, in the presence of their frantic mothers, and now I was continually witnessing such revolting scenes, and feeling that I was guilty of all that I saw. How gladly would I have hidden myself anywhere from such scenes, but there was no escape; and when, a short time since, your friend was describing the land of outer darkness, and remarked that it was the most terrible hell he could conceive of, I felt that for nearly a century after I entered spirit life I would have been glad to have gone into this land of outer darkness, to have escaped the terrible visions that continually haunted me.

My spiritual vision had been opened, and though I had blackened my character all over, till it was grim-visaged and hateful, still this vision, once opened, could never be closed. I am told by those who have long experience here, that, though every heart must know its own bitterness, and feel the stern and inevitable realities of its own experience, yet there are few who have had to pass through deeper and more intense suffering than I have. My first experience was a kind of still, panoramic life. was apparently stationary, and these terrible orgies and horrible pictures kept constantly moving around me, and I have since learned this continued several years. I spoke to many persons, but found that most of them were entirely unconscious of my presence. At this time I began to be able to distinguish between those who were still in the form on earth and the spirits, and I found that I was able to converse with some of the latter. I visited my wife frequently, and saw how disconsolate she was on account of my absence, and the long time which had elapsed since she had heard from me; she was impressed strongly with my presence, yet I could perceive that she resisted the conviction of this, and also that which was equally clear to her, that my expedition was a failure, and that she should never see me again in the form. I could not approach very near to her, but I saw that there were spirits who could approach her and give her much consolation by their presence and influence. I felt a great interest in the explorations which my countrymen were still making in the New World, and was much attracted

Note.-It is stated that Incas was taken prisoner through the perfidy of Pizarro, and held as a hostage, for the purpose of preventing his nation from avenging the wrongs which the Spaniards had inflicted upon his people. Irritated by the injustice of his confinement, he proposed to DeSoto to pay a large ransom for his release. It was arranged that his people should bring gold enough to fill the room in which the royal prisoner was confined. This proposal, so gratifying to the avarice of the monster Pizarro, was formally accepted, and DeSoto unwisely pledged his honor for the fulfilment of this contract by the base and unprincipled tyrant whom he well knew to be unreliable. The gold was brought freely by the willing and grateful subjects of the imprisoned monarch, who, with simple and confiding faith, hoped soon to enjoy his mild and paternal care. The first act of treachery, on the part of the Spanish tyraut, was to demand twice the amount of silver, in addition to the gold. This, though grossly unjust, was accepted by the Incas and his friends. When this enormous ransom, the highest that was ever paid for any human life, was received. Pizarro still delayed the liberation of his captive. DeSote firmly and indignantly demanded it. Pizarro feigned that he had a report of a revelt in one of the distant provinces of the Incas, and demanded that DeSoto should go with an armed force to suppress it, while he knew it was all a fabrication of his own. During the brief absence of De Soto, Pizarro, after a mock trial, had this noble and innocent prisoner hastily condemned and burned to death. When DeSoto returned, and found what had been done, he was furiously indignant, and did not hesitate to condemn, in unmeasured terms, the cruel perfidy of Pizarro. But alas, for poor human nature, he was so leagued in with him, that it was not long before he willingly accepted a large share of the pretended ransom so unjustly obtained.

to those who were thus engaged; and I found that I strongly desired to overreach the natives, and prompt my countrymen to deeds of cruelty and wrong. At this time I had become acquainted with a few associates in spirit-life, who were on a similar plane with myself, and we formed a small band or circle, of which I was the leader. Old Pizarro occasionally visited us, and was desirous to form one of our band, but his gross and treacherous nature was repulsive to all of us, though we were in reality more wicked than he, for we sinned against more light and clearer knowledge than he ever had. I found that when mingling with these associates I could withdraw myself almost entirely from those terrible pictures which had been so constantly before me. This was especially the case when we were actively engaged in prompting men to deeds of darkness and crime. It may seem paradoxical to assert that our condition was made more comfortable by the repetition of wrong acts. On most points I was at the head of this circle, which was composed of men unknown to history, but of feelings and characters somewhat similar to my own. I had power to travel over a wider range than any of these. I had no difficulty in visiting the mother country, and found myself attracted more or less strongly to many of the leading and prominent characters, not only in Spain but in other European countries.

The reason for this greater power, as I afterwards learned, was that I had cultivated my physical, mental and moral faculties, and had I not also committed gross and repeated violations of these, I should have entered spirit-life as a very strong and influential spirit, though even as it was I had great

About this time my wife broke asunder the slender cord that bound her to the sphere of mortality, and came to be a permanent dweller in the inner life, to which, however, she was not a stranger. I had been accustomed to be much with her, and I found the same soothing, quieting influence in her presence that I had experienced when I was in the form; and while under this influence I was restrained from those improper acts which marked this period of my life. I saw that the strong and enduring affection which she bore for me was fast consuming her mortal life, and soon after she learned positively that I had gone to that unknown "bourne from whence no traveller returns" to the physical plane again, she moored her frail bark, and landed on the peaceful shores of eternity, in a calm and blissful home, of which she will speak to you ere long, and give you the experience of a pure and lovely woman in the inner life.

I was present when she departed from the shore of time, and it was one of the most severe trials I have ever experienced to find that I could not come as near to her in spirit-life as I had been accustomed to be while she was in the form. I had looked forward to a happy re-union here, and lo! she was gone from my sight, and I knew not where to find her.

Oh ye mortals, who are seeking a false freedom in licentious and unholy pursuits, remember that you are preparing for yourselves galling chains that shall hold you in a thraldom in spirit-life which will be very hard to endure.

This was the beginning of my sufferings here, and oh, how deep was the anguish and remorse of my spirit on account of my condition, one great cause of which was my unwillingness to have her with me, and to confide in her in regard to my actions. I now perceived that there were hundreds and thousands of these acts of wrong that I had committed that must be gradually revealed to her before I could approach her. Then came the question, whether one so pure and true as she was could ever be willing to associate with one who had been guilty of as much crime as I had?

I now found the association with the band was not as attractive to me as it had been. On the contrary, I was disposed to go away from the gaze of mortals and of spirits as much as I could, and there turn over the dark and bitter pages of my life. Thus for many long and weary years was I thrown hither and thither upon a sea of uncertainty, aimless, and without may fattle purpose us objects bilds manually dreary, wandering maze. At length this vague, unsettled state, which had become very sad and distressing to me, began to have some resting places, some little islands, as it were, thrown up in the midst of the troubled ocean, in which I found some means of repose, which was not inactivity, but earnest and efficient labor. I shall describe some of these. The first point of rest was where I could calmly review my past life, and look back to the beginning of those temptations which had led me away from the path of rectitude and honor, which was when that selfish old man denied me the possession of that which I had already rightfully obtained, the affections of his daughter, and I determined to have that which it seemed would alone remove the obstacles to my obtaining thisgold. Now, as I gaze far back, down the vista of time, I see how I broke down and trampled upon the beautiful hedge of truth and rectitude that my mother, and other kind and loving friends had planted around me very early in life, and watered it by their tears and consecrated it with prayers. (To be continued.)

> "Such dupes are men to custom, and so prone To reverence what is ancient, and can plead A course of long observance for its use. That even servitude, the worst of ills. Because delivered down from sire to son. Is kept and guarded as a sacred thing."

The memory of good actions is the starlight of the soul.

Our Unfought Battles. BY MRS. HARVEY A. JONES. [Written for the Annual Festival of the Religio-Philo-

For the Religio-Philosophical Journal.

exphical Society, at St. Charles, Ill.] The sea of blood is ebbing fast, Whose wrathful deluge poured so long; The stermy era that has passed, Has swept away one mighty wrong. God working in the wrath of men, Moved with the battle's fiery scourge; A Nemesis that threatens when

The fates the doomed to madness urge.

Brave for the wrong, four years ago The hosts of error vaunted loud; Strong for the strife our Northmen go, Crusaders of the rights avowed. Not only for the nation's life A thrill through nerves of valor ran, God set a goal beyond the strife, Now reached by every man.

That beacon rose when adverse waves In panic's chaos rolling back, Surged over Bull Run's bloody graves Thick clouds with gloom and horror black. Another watchword led the van-To victory, we hear it now. "Justice," " The Brotherhood of Man," Must learn our vanquished foe.

The dark days sweep their tragic scroll, Events unprecedented rise; One name, death's long sad muster roll Calls last, to seal the sacrifice. And Abram Lincoln fell, to rise A fixed star in the galaxy-That shines from out the darkened skies, Above humanity's wide sea.

We met the foe where treason led, And battle rolled its sulph'rous shroud, Or where the home-nursed Copperhead Hissed in our ear its warning loud. One long decisive battle field, Glorious but sad, has closed its scene; And summer days their influence yield To hide its trace with mantle green.

One batte won; yet far before Are steeps of progress yet to climb, Ere wrong shall stain the land no more And human trophies be sublime. Still creeps the Black man in the mire Of ignorance, and knoweth not To what his manhood may aspire Through free untrammeled deed and thought.

And scattered remnants of a race Rude as the Saxon germ of yore, Of their vast tribes a feeble trace Still haunts Pacific's farther shore. Have we no righting for their wrong That glares to heaven in face of day? Must they but live in tale and song, From their vast birthright swept away?

Hear ye no voice the ages swell To wake the present with its call? The dawning era that will tell, Strongholds of error, they must fall. And woman's voice untrained will speak Thoughts potent for this day and hour; Her spirit all those trammels break That bind the workings of its power.

These battle years of conflicts dread-How beat the nation's heart to hear How gallant chiefs their columns led Up Vicksburg's steep the charge of fear. 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.

With glad accord from sea to sea, When the doomed city cowering fell, Rose shout on shout of victory Till farthest lands the echoes swell; Less full of passions tumult wild, The peaceful triumphs yet to come, The garnered deeds of good are piled For the grand future's harvest home. Eycamore, Ill., July, 1865.

[Reported for the Religio-Philosophical Journal.] THE DEMANDS OF THE AGE.

A SERMON BY HENRY T. CHILD, M. D.

Delivered in the First Spiritual Church, Philadelphia, on the National Fast Day, June 1st, 1865.

We are living in fearful times! Every breeze from the north, the south, the east and the west, comes to us freighted with grand and magnificent events. The surging tides of human emotion and impulse are welling up and lashing the shores of eternity. The past and the future link their hands, and as they shake them over the momentous present, give a grandeur and sublimity to life such as no former period has witnessed.

Let us pause for a few moments and consider these. First: The Past-that wonderful period, beginning in chaos and darkness, and coming down to us through tradition and memory—those patient camels who have borne their huge but precious burdens over the arid deserts of time-is full of significance to us, presenting a long series of alternate days and nights, summers and winters, sometimes giving us the spectacle of vast controling influences, like surging billows, sweeping mankind, both as communities and as individuals, down into dark and fearful acts of crime. Then, again, presenting beautiful instances in which a single individual, planting himself on the rock of eternal and immutable principle, and stands firm amid the surging, fluctuating waves of time, for a season, at least, shaping and directing vast movements by the omnipotence of the human will.

In all these events bletory becomes of west and momentous import, teaching us that the fountains from whence human thoughts and emotions flow, have ever been similar, and hence the race is a unit. But the lessons of the past can only be of practical value to us as they illustrate the living, acting, moving present.

The past is like a walled city, with its tall steeples uprising beyond the turrets of that which encloses it so firmly, yet in some places the broken walls reveal some of the ruined temples within it, and the grandeur of these impresses us with two important lessons; first, the greatness of the power and wisdom which could design and construct such monuments of beauty and utility; and, secondly, the universal fact that the handwriting of time is constantly impressing upon all things change and decay.

These ancient ruins preach to us constantly in exact proportion to our condition; and he who can rise to the plane of the original architect and designer of these pillars and temples, altars and shrines, can alone read from them the spiritual lessons of which they are but the external types and expressions. 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 comprehend them. 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 mirrored in the depths of some placid lake, clear, beautiful, and attractive, yet wanting in that distinciness

which alone marks the realizations of the present. However well defined and clear may be the prospect of approaching events-whether they be among the ordinary occurrences of life, great or small, or the operations of nature around us, and the motions of the planets, the character and conditions of which the strict logic of science reveals to us with more certainty than any other event of the future. In all these, however, there is, there must be, a certain amount of vagueness which awaits the fulfilment of the phenomena for its removal. Thus it has been a fixed fact in the minds of the loyal people of this country that this infamous and wicked rebellion, based, as it was, upon crime and nurtured in falsehood, must and should be suppressed; but it required the actual surrender of the armies, and the ignominious flight of the leaders, and still more ignominious capture of some of them, to make it, as it now is, an actual, living reality.

Unborn events are always embryotic to the material plane, towards which they are moving, and though the knowledge of their germinal properties will aid us in predicting what their future power and character will be, we cannot ignore the fact that conditions and surroundings have a very importan influence in the development of every event.

But it is of the living, acting, moving present, that we would speak. This is the culmination of the past, the stepping-stone to the future, and in proportion as we understand the key-notes of the present and step firmly and truly to its highest music, shall we realize the grand symphonies of the past, and catch the echoing notes of the sublime oratorio of the future.

The law of progress linking the Infinite to all the diversified forms of matter, has received a grander impulse to-day than at any former period. Everything seems to be moving forward with unprecedented rapidity, and mankind cannot escape the influences which are thus carrying all other things to higher conditions.

In the revolutions which are now going on in the world, the old and time-honored institutions are being submitted to a fiery ordeal, and many of them must perish; but we need have no fears, for that which is pure, and true, and substantial, will remain as gold tried in the fire, while the dross and impurities will be consumed. The prominent idea of the past, that man was made subservient to institutions, and that they were really higher and more important than he is, is giving place to the other extreme, that institutions are made for man and never can be higher than he is.

The fallacy that any government is strong enough to ignore or trample upon the rights of the weakest human being, has been atoned for by the sufferings and sacrifices of the war, and we are beginning to know that no government is strong enough to do any wrong with impunity. May we as a nation and as individuals, be prepared to profit by the lessons.

Although the events of the past are full of deep meaning, both in themselves and in their elucidation of the facts of the present, that present must be mainly its own interpreter. We have crowded the history of centuries into the last four years, and men have lived and acted whole lives within a day. Not satisfied with this, the impulsive spirit of the times has led many to demand that we should move on with still more rapid and impetuous strides. Conservatism itself has gone mad! In a review of the career of our late President, now filling a martyr's grave and the place of a saint in the hearts of the good and true of all nations, we perceive that he was shrewd, calculating, steady of purpose, never impulsive or impetuous. How faithfully has he watched the moving tides of human impulse and emotion. How truly has he restrained the one and guided the other, we are just beginning to realize. Thousands to-day, are discovering how much they appreciated him, now that he has passed from our sight, and lives only in the memory of noble and heroic deeds, divine and self-sacrificing purposes. We see now with what unwavering determination he maintained his positions from time to time amid the false and slanderous charges of foes and traitors, and the still more painful insinuations and censures of pretended, or even real, friends. Yet through all these four long and trying years, how faithfully has he stood at the helm during the most severe and painful storm that ever assailed any ship of state in any country or age?

How nobly did his strong common sense supply him ever with a discretion which enabled him to receive an inspiration more than mortal? One thing will shine out in all coming time with an immortal lustre, and it is admitted now by all, that when he assumed a position and planted himself, as he ever did, upon the rock of principle, he never faltered or wavered, but invariably maintained his position.

Slow to determine upon emancipation, which he foresaw years ago must come, yet when he had realized and proclaimed that it was decreed, in calmness and deliberation he looked upon it as a fixed and unalterable fact.

As a servant and minister of the people, and a profound student of human nature, he read with clear and unmistakable certainty the lines of destiny, and at the same time occupied an important place in that destiny.

He has gone from our midst. Peace to his memory, one of the richest legacies that was ever bequeathed to any nation or people. Sainted in the higher and holier feelings of the good and true, he lives now more truly than while in the form, and exercises a more sublime and potent influence than ever. There we leave him, and pause for a few moments to consider the condition of our nation when this terrible sacrifice was called for, which bowed to earth and then salsad to heaven so many mittions or toyal and true hearts. Flushed with the full tide of victory, and intoxicated with the boasting glory of the coming peace, we were entering upon a bacchanalian feast of excitement, in which, doubtless, as in times past, many human victims would have been offered as oblations to the wild and frenzied passions of the multitude, and its demoralizing influence would have been felt in all the land. But in a moment, while we were thus rushing onward, the fearful news of the terrible disaster flashed across the wires, and filled our hearts with unutterable sadness, stunning us so that we sat dumb beneath the weight of a mighty affliction, paralyzed in thought and in movement. And lo! the waves of peace swept on in unbroken currents against the shores of our redeemed republic, and we listened in calm and subdued, but grateful, feelings to the solemn music of these beautiful waves, as they rolled in quick succession, laving the dark shores of uncertainty, while the stars of hope, one by one, kindled anew their blazing lamps and sent down a mild and serene light upon our storm-tossed and bewildered nation.

Can we not see how "He that tempereth the wind to the shorn lamb," and who bringeth forth wisdom and beauty, out of the folly and wickedness of man, hath indeed made this enormous crime—this terrible affliction-which has clothed the nation in sackcloth and ashes, to be a blessing in disguise, a lamp to our feet, and a light to our steps, that shall enable us to enter the promised land of peace, prosperity

appreciate and enjoy these blessings? But let us return to our question—the Demands of the Age. The demands of a nation, or individual, are ever measured by, and are the measure of, their condition. The poor, untutored savage bares his breast to the storm, and endures privations, hunger and death itself, without a murmur, because he knows no better state. The demands of this condition are perhaps more nearly supplied than those of any other, because they are more limited. From this up to the most sensitive and perfect conditions of life, the demands are just as various as are the conditions, and each has its peculiar and appropriate ones.

It has ever been the lot of those who have stood foremost in the ranks of humanity, to find themselves cramped and opposed, their demands unsatisfied, their hopes crucified; but a new era has dawned upon the world of humanity. The leaders, instead of marching far in the van, and shouting back to the multitude "Forward! march!" are now, many of them, moving side by side, keeping step with the masses, and as we gaze over the long line of humanity in this country, we see that everywhere the straggling hosts are "closing up" the ranks. Inspired by the progressive spirit of the age, they are pressing up with their demands, and now in one universal chorus goes up the cry from all the loyal and true hearts in the land for Liberty! Equality! Fraternity! and Protection to all! And to this demand so true, so deep, there comes echoing back from all the land, from Greenland's ice-bound fields to the blue waves of Mexico's gulf, from ocean to ocean, from mountain and vale, and broad spreading prairie, that which must give the supply. The age demands liberty for all, without regard to the distinctions of sect, color, sex, or condition, and the answer comes now from hill-top and hamlet, from city and town, and broad fields, from rich and poor, from great and small. Amen.

The age demands equality according to capacity, from the strong man in the fulness of his strength, with the most noble dignity, to the poor and the weak, "Rise up, brother, God will help you in the effort to be all you can for yourself, for humanity, for the world." And thus is he pledged also to help

The age demands fraternity, and each free soul goes forth to seek its kindred by the high and holy laws of attraction, freed from all restraint or compulsion, save the right line of truth and the plum-

met of rectitude. Again, the age demands protection for all, and realizing that the whole need not a physician—the strong need not defence—it perceives that the highest attributes of greatness are to aid the weak and undeveloped, and the noblest and most God-like work of the great and good is to bend lovingly and tenderly over the erring and fallen ones, and to do all they can to lift these up. How many of us have awakened to a full realization of these demands of the age, and are ready to go to work earnestly and faithfully to supply them.

Every one who has duly appreciated the grand lesson of the hour, must feel welling up from the inmost depths of his being an impulse to put forth all his energies in this direction.

There rises now before me a beautiful vision. First, an infant feeble and helpless, yet tender and attractive; then appears a child flushed with the vigor of life, buoyant with hopes; and lastly, a youth stepping forward eagerly, with outstretched hands and earnest gaze, seeking to enter upon the battle of life. Each of these is designed to illustrate a condition of society. First, the infant, weak and negative, the toy of circumstances, yielding passively to that which it has no power to resist; so do we see persons in society, those who raise no finger to guide themselves over what they call the sea of destiny, and it is to them unsatisfying, yet are they impotent to control the elements around them. We call many of their acts evil, because we fail to recognize that the actors are infants.

Another class in society is typified by the child with its young, gushing life. This is ever contending with the conflicting elements around it, alternately conquering and being conquered, still hopeful and moving onward. Do you feel that you belong to this class, my brother or my sister? Be of good cheer. Strength comes of exercise and conflict, and you will yet rise to higher conditions. The world praises you or blames you, not for your thoughts or motives, for of these it knows but little, but for the results that in its blindness it alone can see, and hence it must ever be far below the divine standard in its judgment.

These two classes, infancy and childhood, have included the masses of humanity in all the past, but thanks to the genius and spirit of our country and age, they are moving onward with rapid strides.

The third condition, represented in the vision by the youth with outstretched hands and eager gaze, shouting excelsior! higher! still higher! mounted on the pedestal of human power, rises above many of the circumstances which have stood as barriers and obstacles in the way of the other classes. He is "monarch of all he surveys." He is thrilled with a God-like freedom as he turns and bids the elements obey. Friends, we have all felt something of each of these conditions. Humanity always passes through them, and I believe all will recognize the picture that stands out now so clearly before us. Oh that I could stamp it upon your minds as distinctly and indelibly as it is impressed on my own, so that we might each and all draw from it beautiful and impressive lessons of deep and practical import to ourselves, to humanity, and to the world.

The age demands noble and dignified men and women, rounded out in all their parts in true and symmetrical proportion. To this end man demands the very best conditions that can be furnished him by all his surroundings and relations, both exterior and interior.

Not alone shall the earth blossom and bring forth its best fruits, and present its most beautiful and attractive surroundings to him, but he culls. The God within him demands that he shall have true paternity, maternity and fraternity, in order that all the traits of his noble and divine character may be called forth truly and beautifully. We demand for him the true father and mother feeling, even before the soul-nature is engermed in his being. We demand that these be continued through life, and more than this man needs for his highest unfolding, his most perfect development, the brotherly and sisterly elements, to draw out and strengthen those feelings within him to their true condition. He must also realize the paternal feeling within himself.

When we look over humanity to-day, where do we find the man who, in all his 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 received something comparable to a stone? and when he has asked, even before his tongue could lisp the words, for a fish, has not his tender and susceptible nature found something with ascorpion's fang upon it? Do we wonder that there is so much of hate and vindictiveness among mankind, when we see how often those who should be and happiness, in a condition in which we may really | brothers and sisters, living in fraternal accord and

harmony, are giving to each other the apple of discord and the sword of vengeance.

I see in these demands of our nature, welling up as they do from the profoundest depths of our being, that which must and will be supplied; and if man fails to furnish the proper and appropriate supply, the angel-world are now bending over us, calling us to come to a condition of receptiveness in which we shall find a supply for the deep and earnest souldemands of our nature.

Friends, I know that there are many of you who have heard this call in the deep recesses of your souls, and have we not experienced as we came to listen to these beautiful voices, that they have in some degree, at least, supplied that which the earthly conditions have failed to give.

It was declared formerly, "blessed are they that mourn, for they shall be comforted." The consciousness of these demands within ourselves, if properly understood, will prepare us to accept the invitation given in former times by one whose vision had been opened to see some of the realities of the inner life, when he used the memorable language to the people: Come unto Mount Zion, the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

Oh, ye hungry and parched ones, who, in the deep longings of your souls, are craving a father's care, a mother's tenderness and love, a brother's aid, a sister's warm embrace-let me say to you, one and all, be of good cheer, there is food for the hungry, water for the thirsty, and hope and peace for all.

The angel world bends over us lovingly, and as we reach up our hands physically, and our aspirations spiritually, we shall find it as the dew of heaven and the manna that descended in the wilderness, on which we may feed and be sustained.

For the Religio-Philosophical Journal.

The Fuel Resources of Illinois.

The science of Geology unveils to man's perception much of the grand and beautiful, both in the dynamic laws which have produced the physical features of the earth's topography, and in the progressive development that has characterized the growth of the animal kingdom, through the vast periods of geological time that have preceded the present order of things. From the lowest type of the radiata, found embedded in the metamorphic strata of the Laurentian formation of Canada, up through the succeeding forms of mollusca, crustacea and vertebrata, we find the animal kingdom appearing in each succeeding formation in higher and more elaborate forms of structure, until it finally culminates in the appearance of the present existing animal kingdom, with man as the crowning point and keystone of the grand arch in organic nature.

Although our knowledge of the peculiar characters of the preceding creations of organized beings, is necessarily derived entirely from the study of the fossilized skeletons of such of them as are found entombed in the rocky strata of the earth's crust, yet these are so perfectly preserved in their stony mausoleums, that they are easily referred to their true place in the animal kingdom by the skilful palcontologist, and they thus become the true medals of creation, a succinct history of the earth's creation, written on tablets of stone by the hand of the Infinite Father. Is it surprising then, that these records of pre-existing 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 eye had never before rested, should excite in his mind feelings of intense delight? But these grand and beautiful lessons, which are not restricted to any one branch of natural science, but are everywhere inscribed in God's own book of nature, and are eminently calculated to elevate the mind and enlarge the heart, are appreciated by comparatively few individuals, even in this enlightened age; but if we touch upon the economical in any department of science, upon that which will afford the almighty dollar or the means to acquire it, there are none too dull to avail themselves of the facilities which science affords in this direction.

Among the varied economical resources of this State, there are none more important to the material interests and future prosperity of its inhabitants, than the vast deposits of mineral fuel, which in the form of bituminous and cannel coals and peat, are found within its borders. Nearly three quarters of the entire surface of this State is underlaid by the geological formation technically known as coal measures. These measures consist of sandstones, shales, slates and thin beds of limestone, with seams of bituminous and cannel coal, and the underlying fire-clays which usually accompany them. This broad area forms a continuous coal field from its northern boundary in the valley of the Illinois river on the north, to the vicinity of the Ohio on the south, and from the Wabash on the east, nearly to the Mississippi on the west, and at some points crossing the latter stream and including portions of the adjoining States of Missouri and Iowa. The Illinois coal field also includes within its limits portions of Indiana and Kentucky, and is by far the most extensive coal

field known on this continent. About ten years ago, Dr. R. P. Stevens, who was employed by the Illinois Central Railroad Company to examine the lands along the line of that road, advanced the opinion that the Illinois coal field was not a continuous one, but was rather a series of small basins separated from each other by the upheaval of the underlying limestones. Subsequently, Dr. Norwood, the former State Geologist, promulgated the same opinion in his report on Illinois coals, published in 1857, and from that time to the present the same views have been reiterated by itinerant lecturers on various occasions, but none of those who have appeared as the special advocates of these views have attempted to give any conclusive reasons therefor. The prosecution of the geological survey of the State for the past seven years has clearly demonstrated the incorrectness of this conclusion, and shown that the Illinois coal field is a continuous one, and uninterrupted by disturbing influences, except in a few instances along its outward borders.

The maximum thickness of the coal measures in Illinois varies from 500 to more than 1000 feet in different portions of the State, and they include at least five (5,) distinct seams of coal, from two to nine feet thick, besides several thinner ones of less importance. Although these coal scams are not necessarily continuous over the whole area of the coal field, yet there is probably no very considerable part of it where one or more of them may not be found; and if we take into consideration, that the estimated yield of a coal seam is one million of tons of coal to the square mile for every foot in thickness of coal in the seam, we may form some idea of the vast amount of coal which a single seam of four feet in thickness would afford, if covering such an area as is contained in the coal field of this State. Moreover, there are several counties in the State that are known to have from three to five distinct seams of coal of sufficient thickness to be worked with profit, either outcropping at the surface or accessible at a moderate depth

below. In coal mining, it matters but little whether the scam is one hundred, or five hundred feet below the surface, so that it is of sufficient thickness and the coal of fair quality.

In the level prairie region comprising the central portions of the coal field in this State, surface exposures of the coal seams or the associated rocks are seldom seen, and the amount of coal which this region will afford, can only be determined by the drill. In this way it has been found at Fairbury, Pontiac, Braceville, Catlin and various other localities along the lines of our principal railroads. The Illinois coals are mainly of the bituminous variety, the seams of cannel coal being usually thin and comparatively unimportant.

Beyond the northern confines of the coal field, extensive deposits of peat are found, which will ultimately become of great value to that portion of the State. Pent or turf as it is sometimes called, consists of an accumulation of vegetable matter, chiefly mosses, which grow in low marshes or swamps, and which have been reduced to a state of partial decomposition by the action of water. These peat beds are often of considerable thickness, and when used for fuel, the peat is cut into brick shaped pieces about twenty inches long, and dried in the sun, when it becomes an excellent article for this purpose. It may also be converted into coke and used for work. ing iron. In Great Britain, certain preparations of peat have been found preferable to all other kinds of fuel, for case-hardening iron, tempering steel, forging horse shoes and welding gun barrels. The discovery of peat in this State thus adds another essential material to our manufacturing interests, and to the resources of that portion of the State, where an additional supply of fuel was most needed.

In Whiteside county, a single peat bed is known to extend along the Cat-tail Swamp for a distance of four miles with an average width of nearly a mile. It has been sounded in some places to the depth of thirteen feet, but owing to the difficulty of draining so great a thickness, only the upper three feet are worked at the present time. Hundreds of cords have been cut during the past summer, and piled up to dry for future use.

It seems highly probable that the vegetable matter which formed the coal seams of the carboniferous and later periods, accumulated under conditions somewhat analogous to those forming the peat bogs of the present day, and that these bogs, if submerged beneath the ocean, would eventually be converted into beds of bituminous coal. With such resources for fuel within our own borders, and extending almost from one extremity of the State to the other, the settler upon the broadest prairie in Illinois need not fear but that the necessary fuel required for the comfort of his family will always be at his command A. H. W. at a moderate price.

Springfield, Ill., September, 1865.

Letter from Dr. H. T. Child.

Traveling is always exhilarating to me, especially the fleet motion of the railroad car, which approximates nearer than any other mode, to taking the " wings of the morning."

Seating myself in one of those magnificent palaces, a modern railroad car, the other evening for a journey of five hundred miles-I soon had a through ticket to the land of dreams.

The rumbling of the living, moving train, and the occasional harsh scream of the magnificent iron horse, as he moved the immense train with as much ease as a mother dandles her babe, though they did not disturb me-doubtless gave color and decision to my dream. I stood by the side of old ocean, and heard the murmur of the rolling waves, and saw amid the dashing of the foaming billows the spray of the white caps 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 rainbow hues. It kissed the drop, which blushed modestly and they were married and gone.

Oh! exclaimed I, I have seen your marriage, would that I could go with you on your bridal tour. "Come! come," they both cried, and instantly on the wings of thought, I was with them, far, far away. I followed them up into the blue ether, we passed on and on, though we were viewless as the air.

It grew cooler as we ascended, and they were obliged now to put on their fleecy garments. Now they joined a community and formed a cloud. Oh! what a scene of commotion was there! They plumed themselves with golden sunlight, and rolled out into fantastic forms, and in their wild revelry they seemed things of life.

The golden and crimson sunset came and tinted them with all the magnificent and gorgeous beauty of his attractive and ever new and varied scenes.

We stood in the tableau of night and we reposed in the darkness till the silvery stars came one by one with their soft sheen and drove it away. The pale moon came with her queenly radiance and built splendid temples in the heavens, and we stood in the vestibule of one of these.

How happy was I in following my drop on its journey, sometimes soaring far away in the heavens, then settling down as a mist upon the mountains, forming part of a clear white necklace around these stern and enduring monuments, "the everlasting

At length the storm king mounted his throne and summoned his hosts to the battle and they were marshaled, battalion after battalion. Now went forth the flashing lightning. Crash went the rumbling thunder, peal after peal-down came the shotted rain drops, and the parched earth drank the refreshing draughts. I followed my drop down, for we were old friends now, and familiar. We fell into the petal of a snow white lily, and in gratitude the flowersent forth a richer aroma. I watched this as the drop coursed through the veins and blended its life with the life of the plant, but its career was short and fleeting, and when it withered and died the drop went away to its home in the sky-with the

And the storm king came and sent it to earth again on another mission'; this time it fell into a brook amid a multitude of other drops, and soon it, with others, was pumped into the tank from whence our great iron horse was to drink. My sympathics were awakened now, and I followed it into the burning and flery furnace. The flavies wreathed around its iron prison house. The water became restive. It cried "give me liberty, or give me death." Never before had I seen how strong was the inborn love of liberty. It put forth all its energies and passing into the cylinder of the engine with a terrific leap and bound, it drove the piston, moved the engine, and with it the nilghty train.

Now, having performed the "hard labor," for which it had been sentenced and imprisoned by man, it was set free, and as it leaped forth in exultation I awoke, and the morning was breaking in glory over ene mountains and vales of earth, but I had learned a lesson. The faithfulness with which a drop of water had fulfiled its mission, echoed through my ears, " go thou and do likewise."

H. T. CHILD.

634 Raco street, Philadelphia. August, 1805.

The Lesson of the Skylark.

BY BENJAMIN F. TAYLOR.

[From a poem on "Heroes and Heroines," recently read before Literary Associations in Buffalo, Rochester, Auburn, Oswego, etc.]

I held in my hand a wonder—a hymn of a thousand years; It was born in an English meadow—it was older than English 'Twas a hymn for the Roman eagles and a psalm for the Nor-It was sung through the war of the Roses, when the York turned red as wine-

It was heard on Bosworth field, when Gloster's flint struck And Richard's soul to Richmond's steel did glimmer and When the pseans for the Thane drowned the dirges for the

And he swept across the planet on fame's eternal wing, Who waged the battle as an earl, but won it as a king, And plucked the crown of England from the hawthorn where And lightly to his longing brow Golconda's cluster swung, The crown upon the coronet, till the light of its pearls grew

And pale as a morning star that has led the daylight in. Charge! and Marston Moor was a drum by galloping cavalry

Halt! and each iron rank brought up with a clank, and each

trooper sat still in his soat; Hark! and down from the blue to the red was floating that exquisite strain, As if every rider had ridden and never drawn sabre or rein, Right out of the hell of the battle to the door of heaven ajar, And thought he heard before his time the singing of a star, And thought he saw in the downy cloud the truant from the

As it hung in sweet vibration—an anthem in the air. And I held in my hand that wonder-a book with a single psalm,
That would not brim the hollow of a woman's loving palm; And the lyric was brown-breasted, and the lids of the book And the bird was an English skylark, and the feeblest of God's That had tallen out of the azure like a mote from a mighty

And had shared the fate of the sparrow, for the Father saw Oh, bravest bird of Britain-a little ounce of death-Oh, song born out of heaven-a clod without a breath.

And then my soul grew reverent-my heart beat strong and As I thought of the broad commission of the atom in my That the Admiral of the fleets at anchor off the world, Flung out his pennant, with the touch that little pinion

Unrolled the scrolls of thunder 'twixt the seraph and the Dashed down a word of fire in the running hand of God, And stamped the stormy margins with His ring so broad and One-half is in the welkin-the other in the wave;

By him to meet that bird mid-air, the misty morn was Lest it should break away from earth and sing itself to He sowed the Grand Armada like grain upon the breeze,

But gave to lark and lightning the freedom of the seas! The cattle asleep in the meadow and the shadows asleep on And the mists, like gray Franciscans, all standing ghostly watchers will-

And the stars are drowsily shutting their eyes as weary And the crescent moon in the west shows the flash of a silver As the steed that brought over the midnight is bearing it

And a bird going up into morning exultingly followed And the mountains stood down in their places and the clouds all timidly clung, But a strand of Jehovah untwisted whereon the lost

And out of the silence and shadow there quivered the slen-

Pleiads are strung. When this bird with its music and motion, ere the dawn had blooded its breast, Up direct from the sod to the glory of God, triumphantly burst

Just held to the earth by a fibre-a single invisible thread, As if some Elijah had lingered and sent up a soul in his stead, It has taught us the secret of dying without being utterly How the rings of horizons, like water, roll away to the edge How the blue shell of heaven is broken, to give to this bird a

Oh! pendulum, timing true glory-swing on with thy music, The dust that has drifted in graves, and the houses eternal, For of such are the kingdom heroic-brave in faith, in sword and in song, That forever in grandest vibration, to no world and no age can belong.

Extracts from Letters.

To the Editor of the Religio-Philosophical Journal:

I thank you for the first number of your handsome and interesting paper. Whatever looks in the direction of spiritual recognition for the benefit of life here, and for the agreeable anticipation of life hereafterwhatever propounds and promulgates liberality and freedom to the world, wider creeds, broader thoughts, deeper sympathy and compassion for sufferingwhatever carries water to those who thirst in prison, feeds the weary, hungry traveler, clothes the naked and benefits the needy-whatever tends to raise man above the need of sedition, contention, blame and the spirit of revenge, whereby clearer sight and clearer thought is caught-whatever is a real use and benefit to the people, all men love. Such is your journal, and such may it be, and for its advent and success my humble prayer goes up to heaven.

Your humble servant, A. B. CHILD. Boston, Mass.

BATTLE CREEK, Mich., Aug. 27, 1865.

Editors of the Religio-Philosophical Journal: A paper has been received at this place bearing the above named heading. Through its columns the Editors solicit subscriptions. I cannot engage in extending its circulation, because of the doctrine therein advocated. Such a journal should be at once silenced, and not allowed to sow broadcast over the land such principles. The Bible has told us "that in the latter times some shall depart from the faith,

giving heed to seducing spirits, and doctrines of devils."

I consider this paper engaged in such service. The accounts given of spirits materializing themselves and giving their history, are absurd. As though they could be called up at pleasure from the unseen world! Do you suppose that one who has reached the celestial abode would say that he or she was not so contented, and did not like things as well as when on earth? The answers given to the questions proposed, show of themselves that the heaven and spidone "with the lamps extinguished?" It is an evidence of itself, that they are Spirits of darkness, IF spirits they are. Why not come out in the pure light of heaven like the Saviour of old, and materialize

themselves? I pity from my inmost soul the man who has lost his son, that he can be thus comforted by a false doctrine. There is but one physician who can administer healing and comfort in the trying hour, but this father says that Spiritualism is fit to live with, and to die with. (I may not have worded it exactly right.) I trust it is, but it needs to come out into the light and make itself free from suspicion.

If the spirit of my departed mother could appear to me and speak, and show herself as she was, I might have some faith-but all the lecturers that I ever heard showed of themselves that they were mediums, occupying a place between men and demons, not knowing what they said, and amounting to nothing in the end.

I trust that you will pardon me for my open language, but such is my earnest belief, and that also of every true Christian.

ALPHA. Very respectfully,

I am pleased with your paper; it just suits me.

willing and glad to act as agent for such a valuable work. Anything you wish done here you will please inform me of it.

I am yours, respectfully, O. N. THORP, P.M. BROWNSVILLE, Cass Co., Michigan.

I have accidentally fell upon your first issue, which I have carefully examined. It has enlisted my interest deeply. It has been my fortune to have no opportunity of investigating the positions you assume, and although I have occasionally heard the subject of Spiritualism casually spoken of, I must confess I have heretofore given it no serious attention. But if your doctrines are true, (and I have no doubt you are honest in their advocacy, and I sincerely hope you have ample reason to be,) there is no earthly treasure I would value more than a consciousness of its verity.

We have no mediums in this vicinity that I am aware of. I am anxious to see some of the phenomena you speak of. Spiritualism is a novelty yet to millions who are ignorant of the first principles upon which its manifestations are produced—could you afford to appropriate a portion of one of the columns of your journal to the answering of interregatories of inquiring subscribers for information 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' subscription to the "RELIGIO-PHILOSOPHICAL JOUR-

Can a person living at a distance obtain a communication from their departed friends through your

With best wishes for the success of your journal, and the permanent establishment of all truth, I am, WM. W. CLEMENS. Respectfully yours, Marion, Williamson Co., Ill.

You sent a paper to this office, requesting agents to circulate the same; my conscience and principles will not permit me to help to build up Satan's kingdom in that way. As I am a candidate for eternity, and expect to meet my fellow mortals there at the bar of God, I do hope to be kept from being the willing instrument of leading any one of them to destruction by circulating, or permitting to be circulated, a paper or anything of the kind, that contains such awful 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 of light to deceive, if possible, the very elect. We read 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 is devising every art that his subtle nature is capable of, to draw poor souls to misery and woe. I have heard of the abominable doctrine of Spiritualists 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 have to meet the Great God who created you. Oh! do not go blindfold to destruction.

P. M. Blue Mound, Wis.

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 suspension of that was like the death of a dear friend, and there were feelings of remorse, like those of neglect, but I thought it recommended itself. How can such beautiful, elevating, deep thoughts be unappreciated? But the good cause must be pushed along by its friends until the whole earth is baptized in its harmonial waters. I hope to be able to give the dear Journal a good pecuniary help, for that will give 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. 2, for I should hate to lose any of S. J. Finney's powerful thoughts. May the bright angels assist you in your noble work, and may your cause deluge the earth with the waters of its love, is the prayer of your humble servant, H. A. HOLTON.

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 combinations and applications of old ideas, which now de-

Allegan, Allegan Co., Mich.

mand expression.

Never, in the world's history, has the conflict between the living present and the dead past been so earnest 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 beings are organized and act in combinations in any department of life, their influence goes to defend and perpetuate the dead past, and keep the world of mind, of thoughts, of reverence—chained to the ideas and maxims of the past. The human soul cannot always be chained to the dead corpse of the past. It will surely come out of the sepulchre and cast off the grave clothes of the dead past and stand forth in the drapery of the living present. As it does so, my prayer is that it may effectually and for ever be enfranchised from the authority and despotism of the past, and be ready to accept and obey the living convictions of the present.

God help your Association to esponse and defend the cause of the living present, against the despotism of the dead past-dead as to daily and hourly life, but terribly living as to supreme and absolute authority. I know that the first step towards progress, towards the kingdom of God is deliverance from the despotism of all external authority, whether of past rits are of human invention. Why need these things be or present, and entire subjection of the interior and exterior life to internal conviction.

> But pardon me for these thoughts, I should speak of your Press Association. I shall certainly do what I can to make them efficient auxiliaries to the efforts of the human soul to throw off the rubbish of the past, retaining only its gems, and to inaugurate the era of absolute freedom of deliberation and communication on all subjects, without regard to the frowns and denunciations of external authority, in Church or State, of the past or present.

HENRY C. WRIGHT. Thine,

I was much interested in your letter of the 13th, accompanied with a copy of the charter of the "Religio-Philosophical Publishing Association." I do not know that I ever read a more extended special charter granted by a legislature. Why, you can do almost anything and everything under it. It is of itself a great evidence of the progress of the age and of legislation. How did Spiritualists obtain a charter like it in Illinois? Surely our legislators are growing to the knowledge that there is "something" in Spiritualism and Spiritualists! Well, they will all have to come to it one of these days, and that not very far off. I do indeed congratulate the Religio-Philosophical Publishing Association on their extended I will do all I can to get subscribers here. I am powers, and wish them all the success which

they deserve, and I feel assured that they will deserve a great deal. I wish it was in our power to "get up" such an association in our city. It seems to be quite impracticable just now; but the day will come without a doubt. If there was such an Association in each of our great cities of the country, with a good newspaper published in each city, the cause of Spiritualism would have such a foothold that all the old powers combined could not scathe it.

I am glad that my views, in reference to the "newspaper" accord so well with your own. I do say, that a Spiritual newspaper, or journal, to be extensively useful, and extensively a success, must have the stamp of universality upon it. Creeds, dogmas, doctrines and tenets should hold no power or place in it. We are now but being educated in the great truths of Spiritualism. We are mere pupils or schoolboys. We do not know enough yet to say what is and what is not-what shall be, or what shall not be done. When we graduate, we may perhaps do so; but the period of taking a degree, will not be in your or my generation. Thus it was three hundred years after Christ, before the Christian religion was organized, and then it was most dreadfully despoiled of its purity and simplicity. Let us continue to learn, and merely undertake to teach to others what we have learned; and let us not set ourselves up quite yet, as the infallible apostles of Spiritualism. Let us rather abide our time and "see what we shall see."

A. G. W. CARTER. Yours fraternally, Cincinnati, O.

Your journal has come to hand and I would say to you that there is but one individual here that believes in Spiritualism, and he was called a likely man before he made an ass of himself. This community is too well posted for your trash, and lest you should think this letter from the spirit land, I would advise you to leave off your trash and go to raising potatoes and cultivate the soil, as your mind is too much deranged to be cultivated.

I think we can get along very well without your paper. August 24.

In sending my subscription for the Religio-Phi-LOSOPHICAL JOURNAL, permit an old Spiritualist to congratulate you on the design, appearance and prospects of your new enterprise. Having hailed the birth, supported the life, and mourned the death of all the leading papers which have been devoted to the spiritual ideas of this century, beginning with the "Univercelum" and "Spiritual Telegraph," and ending with the last number of the "Friend of Progress," I naturally feel very much interested in the birth of this new child, who, Minerva 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 "empire is surely taking its way."

We believe that such a journal is pre-eminently 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 relations, where we pride ourselves on our freedom and liberality, yet in reality it is in a great measure only the freedom of denunciation and the liberalism of care-

Such a journal, then, with the "Fatherhood of God" for its polar star, with its weekly outspoken thoughts from able editors and contributors, in favor of a better education, equal rights and justice to all, irrespective of caste, sex, or color, cannot fail (if properly supported) to help forward the recognition 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 rejoiced to see your advent; yet (not being very old) I am not prepared to say, "Lord, now lettest thou thy servant 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

I believe in the need of reform, but I am partial to scientific knowledge, especially the department of Natural Philosophy and Astronomy. Suppose we had in every town in the United States, a small observatory, 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 dignified might the whole human family become! How much elevated above the low grovelling pursuits and unintellectual amusements of the great mass, is a taste for astronomical pursuits, explorations, observations, and reflections! And how much more available will such knowledge be in that future state which we must all realize sooner or later! I believe that progress in that direction is feasible, and promises great good to mankind. If our churches had a little more bias towards such subjects, and less of dogmatic nonsense, mankind would be vastly benefited. A fundamental moral basis seems to have been eschewed by them all, until Christendom has no morals. Dogmatism has usurped the place of ethics, until Christian nations are all but destitute of any such principle. It should be fundamental, in the school, in the church and in the family.

If your journal should contain a liberal assortment of scientific matters, notices of recent discoveries, inventions, etc., etc., as well as biographical and obituary notices of individuals distinguished in science, it would accord with my tastes; but too much of it might not be advantageous in a pecuniary point of view. I sincerely wish you all merited success in the undertaking.

Fraternally yours, E. A. SMITH.

Chicago is a better field for you than —; no doubt of that, and the present auspices of the Jour-NAL better suited in all respects to your capacityto say nothing of the great idea set forth in the JOURNAL, of individualism; that is one of the conclusions I had arrived at, and was wishing that it might be more generally adopted. The very day your admirable paper came to hand, I was doubly rejoiced to find that idea so ably presented, believing as I do, that so much time would be saved in the way of outliving and unlearning the fallacies that arise from the ancient habit and custom of pinning one's faith on other people's opinions.

I consider the emancipation from such slavery as the principal starting point of our country's future greatness in all that will make life, growth and happiness. Now that the great question of physical slavery is settled, the next steps in order are freedom of thought, ideas, religion, and from the trammels of custom; all things will be made new, and there no turning back, till all the grand ideas of the old inspired men and prophets, as well as the modern ones become fixed facts-when no man shall ask his neighbor, what of the Lord? but his great and good laws be found written in all hearts, from the least to the greatest, and your paper is destined to tear away the scales from many eyes. I congratulate you from the bottom of my heart, that such congenial work is allotted to you, and that the soil is so | gleanings of thought to the world.

rich to receive the seed. Your satisfaction in the result is sure to be in full proportion to the earnest desire which I know possesses you, that all should share in the freedom and trust your faith inspires—the strength it gives to effort, and the untold good that is certain to be unfolded. My best wishes are with the Journal—it cannot succeed too well.

It stands on a sure foundation and appeals directly to the inmost convictions of thinking, intelligent

Have you time to read books, now? if so, get Herbert Spencer's "Social Italics"-for an Englishman it is something splendid, the idea of freedom is so well defined. He praises the Quakers, and well he may, since their foundation stones of belief are becoming the basis of all the grand resolutions that are daily developing themselves in the present time.

Though Mr. Spencer is accounted the great thinker of England, now, as well as Bright, Mill and others, yet his ideas are destined to be brought home to every one by a much simpler process of arriving at conclusions than the bare force of logic. Spiritualism teaches freedom, democracy and every other needful good, in a plainer way through inevitable conviction, than all the arguments man has yet propounded-but it is all good, as showing how rich the

I am full of hope for the future of our country,

and for the triumph of Spiritualism. H. T. L. Your sincere friend,

BUFFALO, Sept. 24, 1865.

I got home in time to hear Colchester's sentence -40 dollars fine and \$473 40 of prosecution. I send Judge Hall's "charge" (?) and "opinion." I have no comments to make, except to say that the learned Judge's effrontery is something perfectly and ludicrously marvelous. He refused to allow any more witnesses for the defence to appear on the stand, when several witnesses were ready in court, to testify that they had had manifestations similar to Colchester's, the writing on the arm, etc., yet, right in the face of this fact, he has the impudence to say in his charge to the jury, "the most obvious solution and direst mode of provery, the fact that such spiritual communications are received, and that such manifestations are made by spirits, would be to call upon the stand these spiritual mediums," &c.,

And again, in his "opinion," he says "the theory on which the defence is based, is opposed to the REASON and experience of mankind." Give us an article in your journal. Pay no attention to the balderdash of the law part; break him up on the "REASON and experience of mankind." What has it been worth in the past, when science developed a new idea, or genius suggested a new thought? Colchester is now free from his (Anderson's) low association, and is in good hands. His fine was promptly paid, and as you will see by his card, he has put himself right on the record before the public.

Letter from W. A. Danskin.

MESSRS. EDITORS:—Spiritualists should, from time to time, report through our press the condition and progress of Spiritualism in their several localities. We are thus kept informed of the general movement 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 strong a hold upon the hearts of the people.

In Baltimore, we have overcome, in a great degree, the primary difficulties—those absurd conceptions of spirit intercourse, which had their origin 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 "humbug" has ceased. The denunciations of the pulpit have been hushed. The sneers of the secular press have subsided. The pity which some good people felt, and the contempt which others expressed for Spiritualism and Spiritualists, have passed into silence, or have been transmuted into admiration for and eulogy of, the wonderful intellectual power displayed upon our rostrum, and respect for those who claim to be the recipients and exponents of this new form of truth.

Some ten years ago, when I first was drawn to examine the claims of those who professed to hold communion with the interior world, that wonderful medium, the poetic Harris, was advertised to lecture upon Spiritualism in Carroll Hall. I thought it worth an hour's attention to learn what could be said upon so strange a subject. The hall was crowded by a throng of curiosity hunters, some of whom came to laugh, some to sneer, and a few to learn if there was really a re-opening of the avenues of thought between the two worlds. I listened with wonder and delight. The very thoughts which had been flitting through my brain for years, were here embodied in compact and logical propositions. The absolute necessity of the intercommunion of men and angels was clearly proven; the facts upon which the claim to such communion rested were distinctly stated; and the philosophy deducible from such facts was so eloquently presented that I saw a new world unfolding before me, disclosing those brilliant beau_ ties of the inner realm that my soul had long yearned to behold, but for which theology had forbidden me to search.

Since that time many speakers have visited our city. The heaven-inspired Ambler, the modest yet earnest Achsah Sprague-here Cora Hatch was for months made the mouth-piece of the angels, who poured through her finely organized brain the sweet melodies of the higher spheres. Then came the logical and eloquent Thos. Gales Forster, sowing the seeds of truth that have since germinated and brought forth 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 morally strong enough to cast aside entirely the dogmas and creeds in which their infant minds had been swaddled. Lizzie Doten spoke a short season for us, and It was during this brief visit that exquisite poem, "The Streets of Baltimore," was given by the spirit of Edgar A. Poe, who often uses her mediumship for the outpouring of his rythmical sermons.

Since October last Mrs. F. O. Hyzer has been our principal speaker, and delighted audiences have continued to fill our hall night after night, listening with the most intense interest to the sublime utterances which fall in streams of living light from her lips.

Her inspirers never dwell upon specialties. A committee, chosen by the audience at each meeting, selects the subject for discourse; and no matter in what form it may be presented, it is immediately centralized, and carried thence to the uttermost limit that its 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. Hyzer as the channel through which to transmit their

She has won the esteem of many of our most. worthy and intelligent citizens, and has been so much pleased with the influences surrounding her in this beautiful City of Monuments, that she has made her permanent residence among us.

Mrs. Hyzer's style is clear, logical and more intensely penetrating than that of any other speaker to whom I have had the pleasure of listening. Her illustrations are new and striking, full of poetic imagery, and gush forth with that wonderful fluency which is only possessed by the inspired media of the Spiritualistie school.

It has often been remarked, by persons of culture among our audiences, that from no body of learned men in the world could such unbounded wealth of knowledge be obtained, as is profusely scattered among her auditors by this unassuming but gifted woman. Our hall is not very large-capacity only between four and five hundred—but it is devoted exclusively to our own use. During the week we have "circles," and lectures usually on Thursday evening, besides our regular morning and evening ser vices on Sunday. A neatly furnished and pleasant ante room we appropriate to our business meetings, and to the use of such approved test media as may visit us. We have an organ and choir, and thus pleasantly provided for, we endeavor to present to the people a purifying and harmonizing spiritual philoso-

With earnest wishes for the success of your new enterprise, I subscribe myself

> Your Friend in the Work, WASH. A. DANSKIN.

Baltimore, Md.

Interesting Letter.

Dr. J. P. Bryant sends us the following spicy lette accompanied by a note, in which he says:-

"I enclose a letter this day received from some unknown Catholic friend, which, perhaps, it would be well to publish verbatim, to satisfy the Protestant world that 'School houses are geting bilt.' The Journal is, no doubt, a good 'Schoolhouse,' and if our Catholic friend will be so kind as to send me his name, I will pay a year's subscription to the JOURNAL 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.

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 pergured Luther on whoes pergury Protestants bilds their faith and which is the foundation of the Protestant 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 Protestants that ther faith is founded on the pergury of Luther and Calvin And not be reapeating Bruno and Gallileo protestant lies But the mind is giting cultivated and schoolhouses are geting bilt all over the land protestant Ignorance and bigotry will come to an end I sir was raised a protestant the first thing that opened my eyes was the lies of protestant books deating their hersy back to Christ when there was not one in the world at the discovery of this continent in 1492 nor 28 years after they all have some old perguredapostate for their foundation look at the Protestants through the country ask them the Ninth or Seventh comandments of Jesus Christ what will the tel you I cannot tell is the anser ask them to say the apostles creed I forgot ask them to repeat the Lords prayer and there is not one in ten that knows it How can such hersy stand look at protestantism hear in Ohio thank God the people is leaving their corrup ranks as fast as the receive th trooth

N; B if you want to circulate your peaper let the Catholic alone Because the minds of the people is turned towards the truth this my dear sir is a Cath-

olic land by discovery by conquest and by treaty. Lewisburg, Preble Co., Ohio. a friend.

Letter from Mrs. Wilhelm.

No one can more readily see the necessity of a movement in behalf of the laboring classes, especially the needle 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 rich employers, and crowded tenant houses of ill-paid 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 avarice; the silly worship of "dollar and cent aristocracy," without regard to mind or merit, that injustice stalks 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 industrial Democracy—the only true wealth and capital of any country.

When, oh! when will we learn to draw the line of distinction that will elevate labor and compensation to its noble standard of mental and moral appreciation; protect it from the insults of fashionable tyranny; the disgrace 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 institution for human rights, until justice is demanded by the suffering of our race; until male and female labor ceases to be insulted with its insignificant compensation, and other avenues of light employment, now closed, be opened to her, thus reducing the excess of supply in the needle market.

I should be happy to see a portion of the RELIGIO-PHILOSOPHICAL JOURNAL devoted to the subject of Woman, her education and sphere of usefulness, to which department I will cheerfully contribute occasionally, hoping others will feel equally interested to do likewise, until our standard of Truth and Emancipation will awaken thought, and then action, throughout the land.

Yours for progression,

ALCINDA WILHELM, M.D. July 18th, 1865.

Letter from Mr. Rouse.

To the Spiritualists and other friends of Progress in the

For more than seven years I have been an humble worker in the Father's vineyard. During that time a great need has forced itself upon my observation. I allude to the want of something like a missionary enterprise. There are many localities where the strongholds of conservatism are established, in which are souls famishing for the bread of life. There are many earnest workers in the field who could, and who would carry the gospel of peace to those benighted regions, if they could be sustained, but who is to clothe and feed their wives and little ones? The enemies of our philosophy will not do it, and

the laborer cannot see his dear ones suffer. If our glorious philosophy is life, and light, and peace, then the inspiring sound of its voice should be heard by every hearth stone, and its holy benisons be shed upon every heart in the land. Cannot rich and influential Spiritualists do something in this direction?

And now a word of myself. For seven years my work has been a pioneer work. When the friends of our beautiful faith were weak, and its enemies many and strong, I have gone forth, aided by the strong angels, and have striven to do my work.

Sometimes my feet have been weary, and my soul has shrunk from its Gethsemane, but still I have pressed forward. It would be sweet to rest the over taxed energies, and receive words of cheer and sym pathy from the strong and self-sustaining, but then I do not repine. I am blind, and am accompanied by my wife.

Spiritualists and other friends of progress in Michigan, Indiana, Illinois and Wisconsin, desiring my services as a lecturer, or to hold intellectual circles, can arrange with me by addressing J. T. Rouse, Osseo, Hillsdale Co., Michigan, till further notice.

Communication from Saml. Underhill, M. D. Editors of the Religio-Philosophical Journal:

You desired me to furnish for your paper, a scientific article. I promised to do it. May I substitute for the promised article, a few preliminary thoughts on scientific investigation? Opinions, beliefs, assurances, knowledge, are truly distinct relations of the mind to propositions, very often mixed, and frequently confounded by careless investigators.

In 1830, I commenced reading on Animal Magnetism, by perusing three lectures by Dr. DuCommon, delivered in 1829, in Fanny Wright's hall of science, New York. Next I obtained several volumes in German, one of which, entitled the Archives of Animal Magnetism, contained reviews of many authors, it being a series of quarterly numbers on that subject. I became interested and much desired to talk with persons who had personal knowledge of the subject. About this time, I met a Catholic priest, a learned German, and now, said I, he must know all about it. Judge of my disappointment, when to my question, "Mr. Henne, do you know anything about Animal Magnetism?' he replied, "No, I know nothing about it." I remarked, "I have been reading much about it and am inclined to believe it true. He replied, "Seeing you believe something in it, I will say this much about it; I have seen a great deal of it, but as I have never investigated it, I know nothing about it. I boarded two years with a physician who had many patients at his house," and he related many facts which he witnessed.

The German Catholic priest is now, I believe, and has been for many years, Bishop of Wisconsin. How badly we are educated, few seem conscious of. Bright, active, and really capable men, men in positions demanding well-trained minds, will give opinions and advice on subjects which they have never examined, about which they really know nothing. This is not confined to the uneducated portion of 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 from pretending to know, when they have never investigated the matter which they oppose. To the question, what do you know about it? the answer, if honest, must be "nothing"-" though they swear the Lord liveth, surely they swear falsely," 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 truth, though thousands of others may know it-Our courts allow you to tell under oath only, what you know in the matter before the court. Not what you believe, nor your opinion, nor your guess, but what you know-what is usually called "my opinion" is your guess. The well trained mind expresses no opinion on subjects which it has not investigated. But there are few who to my certain knowledge within the last thirty years, denounced as a humbug Animal Magnetism, whom I have not put into the magnetic sleep and taught to magnetize others.

Peru, Lasalle Co., Ill.

8. Underhill, M.D.

Letter from Henry C. Wright. Boston, Sept. 29, 1865.

I cannot express to you the gratification and interest I feel in the success of your Association and the Journal. I seek to interest my friends in the Journal wherever I go. The great West and the nation needs such a Publishing Association and such a journal. The world needs them, and I believe Chicago is the place for their location.

Chicago is the place for their location. The world in all ages and nations has been befooled, befogged and bedeviled by a religion of fletion; it calls for a religion of fact. The God of Christendom and heathendom is but the hero of a stupendous romance. Angels, men and devils are minor characters of the romance; and eternity the 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 loudly for a religion of reality; for a simple matter of fact, everyday, practical God, and an immortality that shall come to it as a living reality. The progressive human soul calls for a God of immortality, that shall come to it and be made manifest in living 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 flesh and blood God, whose presence and endorsements they can see and feel. They long for a God that can look at them through two living, loving human eyes; that can hear them with two human ears; that can love them through a loving, tender human heart, and fold them in a gentle, unselfish human bosom.

My friends, my heart is very full when I speak or write on the needs of human nature, as they are being made manifest. I have one great starting point in my religion. It is this: Man's natural demands are God's only commands.

God speaks to us only in the demands of our nature. God never speaks to one through another, but to each one directly and individually. Hunger is the voice of God, saying "eat." Thirst is the voice of God, saying, "drink water." Drowsiness is the voice of God, saying, "sleep." Longing for society, is the voice of God, saying, "Take society, and make yourself loveable." In the longing for a wife, God says, "Get a wife, and make yourself loveable to a woman as a husband." In the longing for offspring God says, "Become a parent in accordance with the fixed laws of parentage." Thus God ever talks with men and women in the demands of their

What shall we know and do to be loved? Know the demands of our nature, and then naturally and healthfully supply these demands, and this is all we need to know, and all we need to do, to be all we are capable of being, and all we are required to be. A perfect knowledge of these demands implies a knowledge of our relations to the material, intellec-

nature.

tual, social and spiritual universe. Oh, that the time I have spent in looking after God and eternal life in that old Bible and among the dark sepulchres of the dead past, had been spent in studying the record engraven on my own body and soul.

Of all the obstacles to the freedom and progress of man, the popular theology is the greatest. To free the human soul from its despotism is the one great work of the present age. Heaven grant that your association and your journal may lead off in this great work of substituting fact for fiction; reality for romance; the present for the past; the living for the dead, in the august drama of human life.

Pardon me, dear friends, for the above. Burn it if you can't read it. How long before the Journal will begin to appear weekly? By the first of January? I wait for it longingly, so do many others.

The National Convention in Philadelphia! For God's sake (as personified in humanity) do, if possible, let it result in a national combination of some kind. I long much to be there. I shall be there. My body may not, I fear I shall not be able to transfer it there, but my thought, my sympathy, my soul will be there, to beg and pray that all minor matters may give place to the one great end-to organize the Spiritualists and friends of progress, and make them a power that shall be felt in every relation of life, a power competent, in a measure, to meet the demands of the hour. It seems to me so weak and so foolish to refuse to organize for fear it will end in despotism. How can there be tyranny in a combination where ingress and egress are optional with the individual, without loss of reputation? I shall be there bodily if I can, but if not I will send a word or two of exhortation. I will pray to the Con-

"THE LIVING PRESENT AND THE DEAD PAST." I have just published a work with this title. A copy of it will accompany this. When you begin regularly to issue the Journal you will oblige me if you will give it such a notice as, in your views, it deserves. I am sick of all religions and government; all Bibles and creeds; all churches and states; Gods and institutions, that sacrifise man to his incidents; the substance to the shadow; the head to the hat. Let man be the one holy, invisible object in the universe, and all else second and subsidiary to him. That he may be so, let man be the one object of our highest and holiest reverence and worship. I would live for one object, i. e., to perfect the nature I bear in myself and others, in the body and out of it, to all eternity; be this the sole and single aim of my ex-HENRY C. WRIGHT.

Beligio-Philosophical Journal

CHICAGO, OCTOBER 14, 1865.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

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

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 (half-year's) subscription.

Thoughts.

The origin of thoughts-who can give? When and where had they birth? Are they children of the brain, tangible in soul land? or are they shadowy and latent sounds, waiting speech to give them birth and brief existence? These questions the world is asking. They are the problems the soulologist is trying to solve. Thus far metaphysicians disagree. The anti-materialists decide that thoughts, like the spirit, have no actual being; that they are mere vague conceptions, shadows of things conceived in the brain. They come and go, no one knows whence or whither. A class of ontologists declare thoughts to be inherent-entities-ensouled in the All-soul, too subtle to be analyzed by human chemistry. This materialistic philosophy commends itself to our consciousness, carries its testimony with it to our understanding. If heat, electricity, magnetism, have always existed, and are among the eternals; if they have evaded weights and measures, who will deny to spirit, to thought, and other imponderable bodies, like existence? To us the idea is no Utopia, no dreamland fable which the light of reason will dispel. If we generate thoughts, why may not they be the creators of the circumstances which called them into action? We may give them names, and places, and empower them, as we do the elements, for good or for ill. That is all. Heat, cold, sorrow, pain, health, the glad voice of love, the angry tone, the shroud and bridal robes-all are servants, conducting the fairy denizens of soul-land down through the ages. The argument is: Man is a microcosm, hence a generator of ideas, and accountable for his thoughts-the arbiter of his own destiny. To some extent, this is true. Man controls his destiny just so far as he does the air, the water, and all other surroundings, and no farther. The very fact of his being nearly or remotely related to all things in the earth, in the hells and in the heavens, is proof positive that his thoughts, too, have their kindred in these localities. The phosphate of lime in our bones, may contain in some degree the thoughts of former proprietors. The tiny vines, reaching out their tendrils to cling and to climb; the strong roots thrusting down and out for a stronger earth-hold; the miasmatic ponds; the venomous serpent; the noble mastiff, asleep upon the rug at our feet, give tone and direction to the thoughts of this generation, and they will all have a hearing in the eternities. Upon your to-day's dinner your to-morrow's thoughts depend. A Confederate soldier was asked why he ate raw beef and drank whiskey, just before going into battle. "Because these are the best breeders of murder," he replied. Ice-water and vegetables are not easily provoked to bloody strife.

humans than between man and brute, because of a nearer and soul relationship. But even among people of the same color, blood and speech, thoughts do not always flow freely. These persons are soulwise, but distantly related. Their thoughts have taken different ways, and the inducement to return and unite is not sufficient to hazard the undertaking. If my friend is indeed a soul-friend, if our thoughts are ensphered, if they blend and set toward the same sea, the speech-gates turn back; we fetch forth our goods and chattels, and forthwith commence comparing and exchanging. Another may be bone of our bone, his appointed place beside us.

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At a recommendation of a second to be and set toward the same sea, the speech-gates turn back; we fetch forth our goods and chattels, and forthwith commence comparing and exchanging. Another may be bone of our bone, his appointed place beside us.

He may be the guardian of our lives, and provide for our needs as faithfully as for those of his stalled ox. Between him and his brute the understanding may be quite as good. It is no fault of his that a bridgeless gulf lies between us—none of ours. But it is a misfortune—this linking of alien souls.

You sit opposite your wife at table, year after year. You eat and drink in silence. You turn to your books or to outside companions for social life. Your wife is as silent and sombre as yourself. You are both respectful; neither disregards the marriage obligations. But why are you tongue-tied the moment you find yourself alone with your wife; and why is she as merry as a blackbird in the presence of her soul companion? The fact is clear enough; you belong to another thought-sphere. You are friends, and should be nothing more-nothing else. We do not argue that to love, and talk, and live harmoniously, a complete thought-blending is demanded. We often admire and demand in others what we do not possess; but the pivotal idea, the central thought, must harmonize, if peace would be secured. If the stage is our forte, if the foot-lights guide our feet, why, there is our place-our kingdom. If your way leads you among the cloistered nuns, the linking of our lives would be a sin against our better selves. The Shakers are attracted by the central idea, celibacy; the Mormons, by polygamy.

Speech is not important to the development and execution of thoughts. There is an element, silent and subtle, that creeps into our homes, steals into our furniture and clothing; it hides in the walls, nestles in the air, in the food we eat, and finally finds place, voice, action, in our lives. You go into a strange house. Exteriorly, all things are beautiful. The walls are scattered with pleasant pictures; the furniture is suggestive of rest, refinement; but gloom, discontent, plans for wicked deeds, flock like ghosts of evil into your soul-chambers. If the better angels in your hearts are not positive to these children of darkness, you may be led to the commission of crimes that else had never been committed. Your friend was slain, but an unseen hand directed the blow. A man once arose at midnight, and, unprovoked, murdered his own brother. He was executed for the crime. A person who was sleeping upon the same pillow confessed, years after, that he, on that night, contemplated that very deed. If we come en rapport with persons who harbor the demons' envy, scandal and ill will, we sink to the same pit of corruption; but if we dwell in thought with the grand, the aspirational, and the loving, we grow great-hearted and go up to dwell in the mountains of the Beautiful. Reasoning from this fact, we would suggest the propriety of negative people choosing wisely their associates.

We are sad; there is no brightness in our sky; the song-birds in our hearts are hushed; all the world, once so rose-tinted, wears a leaden hue. We see no reason for this; the world goes well, and friends are not faithless. But in the sphere in which we live a kindred soul suffers; and it may be that sufferer has turned to us, and asks of us sympathy and strength. Upon invisible wires these messages come to us, pleading and praying for the heart that aches. We hear, we listen to the call of sorrow and the wail of want. Time, distance, hills and seas are annihilated, and in thought-land we stand face to face with our sorrowing ones. We whisper "hope," and to the fainting "take heart." To the tempest-tossed we send sweet peace, and the winds and waves are hushed to a cradle calm. The prodigal hears his father's call afar off, and hastens to the feast. The wandering daughter, listening at heaven's gate, hears the unspoken plea sent there from a mother's crushed spirit, and she makes haste to reply, "I am saved!"

There are those whose thoughts, like musical strains, blend and flow on together. They may have no need of speech, indeed, words seem sacrilege. These united souls, like the Eden pair, are alone in the garden of Nature. Their thoughts harmonize because of the holiness of their hearts, the purity of their lives, the like development and education of their spiritual natures. One may meet these kindred souls among strangers—in the rail cars, in the social circle. No word may be spoken, no sign given, yet the genial love-light shines into the soul with potent power. The ice barriers give way, and all the streams of life break forth into singing.

From these unions brave spirits are born; life's battles are won; poems are written; sermons vitalized with inspiration fresh from God's own altar preached; dry bones resuscitated, spiritualized and put to service.

Blessings upon the souls whose thoughts, simple and pure, brave and earnest, have scattered the soul-world with light, even as God's thoughts have sprinkled the sky with star-lights. The mere earthling may never know whose hand brought him blessings, and the benefactor may be, while here, defrauded of his meed of praise; but his deeds have gone on, and in the hereafter the Cæsars will not be richer, nor kings wear costlier crowns.

S. P. Leland.

Some two years ago, S. P. Leland paid roundly for one of his notorious falsehoods, in regard to Spiritualists. The libel, with his signature, was published. It often finds its way into his public meetings, and bears testimony against the author. Mr. Leland, true to his unfortunate organization, invariably denies all knowledge of the matter, and commences, forthwith, to scandalize those who witnessed the libel. George W. Winslow, Esq., of Kalamazoo, Mich., has taken the trouble to get the original libel photographed. He will send it to any one who will enclose fifty cents with the order.

Mr. Leland is an ambitious young man, and certainly owes Mr. Winslow a debt of gratitude for helping to rescue his name from its merited oblivion.

The New Stock Yard Hotel.

The new Stock Yard Hotel, to be constructed on the rug at our feet, give tone and direction to e thoughts of this generation, and they will all twe a hearing in the eternities. Upon your to-day's nner your to-morrow's thoughts depend. A Conderate soldier was asked why he ate raw beef and rank whiskey, just before going into battle. "Beause these are the best breeders of murder," he relied. Ice-water and vegetables are not easily prooked to bloody strife.

The new Stock Yard Hotel, to be constructed on the corner of Halsted and Egan avenue, is to be a model of modern architecture, heated by steam, lighted by gas manufactured on the spot; will contain 250 sleeping apartments, a drawing room 36 by 96, a reading room, a saloon, kitchen, laundry, drying rooms, bath rooms, and a variety of other public rooms of dimensions corresponding to those above named; long, airy halls and spacious stairways, all constructed on the most approved modes of modern architecture; the whole will cost only stated by gas manufactured on the spot; will contain 250 sleeping apartments, a drawing room 36 by 96, a reading room, a saloon, kitchen, laundry, drying rooms of dimensions corresponding to those above named; long, airy halls and spacious stairways, all constructed on the most approved modes of modern architecture, heated by steam, lighted by gas manufactured on the spot; will contain 250 sleeping apartments, a drawing room 36 by 96, a reading room, a saloon, kitchen, laundry, drying rooms of dimensions corresponding to those above named; long, airy halls and spacious stairways, all constructed on the most approved modes of modern architecture; the whole will cost only stated by gas manufactured on the spot; will contain 250 sleeping apartments, a drawing room 36 by 96, a reading room, a saloon, kitchen, laundry, drying rooms of dimensions corresponding to those above named; long, airy halls and spacious stairways, all constructed on the model of modern architecture, heated by 48, a billiard room 36 by 96, a reading room, a saloon,

Delegates to the Convention.

At a meeting of Spiritualists held in Chicago, October 1st, the following delegates were chosen to represent the Spiritualists in the National Convention to be held in Philadelphia, October 17th, 18th and 19th:

Thomas Richmond, Mrs. Rachel Martin, Warwick me Martin, Mrs. J. S. Fuller, J. S. Fuller, Mrs. Oliver the Avery, T. W. Taylor, Wm. Butler and J. E. Cox. the M. W. LEAVITT, Pres. da

WM. BUTLER, Secretary.

Impostors.

Of all classes of impostors, those who impose upon afflicted and mourning friends and relations of the deceased, are the most despicable.

Counterfeit spiritual mediums are not unfrequent. There is nothing genuine in the universe that is not liable to be counterfeited. Where there is nothing genuine, there is nothing to counterfeit. Therefore, in every community there are those who make hypocritical pretensions to dealing in genuine articles, when in fact all they have is a mere illusion. Let all seekers after truth in spiritual philosophy, beware that they are not deceived by mere charlatans, miserable impostors, under the name of Spiritual Mediums.

Good mediums are always willing to submit to conditions that will place the question of genuineness beyond controversy.

We do not mean by these remarks, that mediums should suffer uncourteous or unreasonable tests to be practised upon them to gratify the whim of an ignorant skeptic; but we do mean that mediums should so comport themselves that reasonable investigators of the truth of our beloved philosophy, will have no good cause to suspect them of deceiving in matters so sacred to the human heart.

Our attention has recently been called to a kind of test practised by either genuine or professed mediums, for the moderate fee of five dollars and upwards! The test consists in this: The inquirer is required to write the questions, one at a time, with a pencil, on a strip of printing paper, close at the top of the paper, then fold the paper over twice, thereby concealing from view—as the inquirer supposes. It is so, unless held up so that the light can shine through the paper, then it is read with all ease.

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 may be no mistake made by some other spirit answering. Then he takes the paper up and invariably holds it up between his eyes and the light, either day or artificial light, and goes through certain manipulations with his fingers, to divert the attention of the investigator from his true object, which is to read the question asked, so as to give a responsive answer.

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 ask but one question at a time, and to write it at the top of the page, or you will get no answer, and at the same time tear off the questions you have written, and require you to write again as he tells you, or else take up no more of his valuable time.

Now any one by trying the experiment, can readily see that a paper thus written on and folded, can be easily read. A genuine medium has no occasion to treat people rudely, nor to unnecessarily subject himself to suspicion of being an impostor by such practices. Impostors would be likely to resort to just such tricks.

In conclusion, we will say to all inquirers into the philosophy of spiritual intercourse, beware of this, as well as all other species of deception in investigations; and while we say this, we most respectfully solicit you to treat the feelings of mediums with all due consideration. There is no class of individuals who suffer more from unjust aspersions than mediums, and were it not for the unbounded love and kind protecting care of guardian angels, there is 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 ever be the fast friend of all genuine spirit mediums.

Thoughts for Reformers.

A thorough practical reformation is needed in every department of human existence; and this reformation must be perennial in its duration, and individual in its application, to every human being, if he is expected to be permanently benefited thereby. Unlike the volcanic eruptions in the material world, great revolutions in the moral world are seldom produced by sudden and violent convulsions. Those influences which produce the widest and deepest reformatory results, are silent and unostentatious in their operations. These influences are truth, justice and purity, working inwardly upon the individual mind and heart, and reflecting outwardly, through exalted and generous words and deeds. Neither are the rampant, ostentatious vices, common among the lower grades of society, those that are most likely to seduce the unwary masses. Those that at first most surely elicit the toleration, and ultimately the approbation of the average of mankind, are those insidious, insinuating, fashionable vices of the so-called respectable 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 anachronism of summer, and surely but stealthily encroaches upon the sunny borders of the peaceful vales below. But this frosty Python, with his glittering scales, and crest of ice, has his destroying limits prescribed by the kindly forces of nature. The silent arrows of the benignant sun of truth, sooner or later, prove fatal to this inexorable devastator; and we all may assist in speedily advancing the time when nought shall remain to indicate its previous existence but "the scratches of its talons, and the gnawed boulders scattered where it made its

The fallow ground of reform can only be broken by honest, sturdy, unflinching reformers, genuine men and women. Those who fear not the rebuffs of conventional society, and the unscrupulous rabble, or the scorn and derision of sycophants and bigots. Those who, with rectitude, sobriety, firmness of purpose, holy and intelligent zeal are willing, though they receive not the plaudits or gratitude of their cotemporaries—to labor unceasingly to emancipate humanity from the thraldom of creeds, both religious and political, the tyranny of public opinion, and the vulgar subserviency to fashion—the bane of modern society.

The institutions of the age, ecclesiastic and scholastic, have become crazy and rotten. Their foundations are being gradually crumbled by the disintegrating influence of progressive and humanitarian principles; and unless they are re-cemented by the elements of freedom and truth, and their superstructures thoroughly remodeled from foundation to turret to suit the exigencies of the age, they will be swept away like an old tottering castle before the whirlwind, and their massive, but dilapidated walls will fall like an avalanche upon the heads of the people.

The cloister and the sanctuary must be made to recognize the equality of unsophisticated man to man, if they would be rendered subservient to the highest interests of humanity.

This age, though unprecedented in history, for its progress and humanitarian improvements in the mechanical provinces, is yet, in its institutions for the advancement of either scientific, philosophic or theologic information, sadly unprogressive and pedantic. But despite the unfavorable tendencies of our institutions, individually, humanity is struggling

to break the bonds of constriction and precedent, modes and customs. Untrammeled liberty, freedom of thought, expression and action, is the goal for which the great heart of humanity is struggling. The thought of liberty is the great thought that stimulates every brain and every heart. Every deed and struggle, and aim of man is tending towards this ultimatum.

"Tis liberty alone that gives the flower
Of fleeting life, its lustre and perfume;
And we are weeds without it."

The great questions of reconstruction and suffrage, are subjects that largely interest the reformers of this country, the final decision of which will be prolific of good or evil, in the exact ratio that the decision accords with the principles of justice or injustice. The future state, if it would be rendered permanently substantial, must be founded upon the granite rock of political equality. There must be no distinction of color or sex. Intelligence, only, should be the test for franchise qualification; while honesty of purpose and purity of character, combined with intelligence and culture, should be the essential requisites for holding office. Liberty, equality and fraternity, should be the motto indelibly engraven upon Columbia's fair escutcheon.

Alcæus of antiquity, asked and well answered the question—

"What constitutes a State?

Not high-raised battlement or labored mound,

Thick wall or moated gate;

Not cities fair, with spires and turrets crown'd:

No! Men, high minded men—

With powers as far above dull brutes endued

In forest, brake, or den,

As beasts excel cold rocks and brambles rude—

As beasts excel cold rocks and brambles rude—

Men who their duties know,

But know their rights, and knowing, dare maintain;

Prevent the long-aimed blow,

And crush the tyrant, while they rend the chain."

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 Pantheon, with august dome supported by pillars of architectural grandeur; walls decorated with paintings and sculpture; or golden censer illuminating its sanctuary, or gilded cross adorning its altar, or thunder toned organ pealing its anthems; nor resplendent forms, and dramatic ceremonies to celebrate 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 its temple, with earth for its beams, and heaven for its rafters, without shawms, psaltery or sackbut. The religion taught therein shall be intellectual, as well as spiritual; that which is its own evidence. Its music shall be the voice of adoring angels and seraphs, whose songs of praise make the wide heavens resound with celestial anthems; its chancel shall be illuminated only by the steady light of truth, and its altar made sweet by the fragrant incense of love, and purity shall be the queen rose of its architrave; and its priesthood shall be neither learned scoffers nor devout fools, but only those who can stand on the common level and utter before multitudes, as if in joyful soliloquy, the regenerating word, with tenderness and sincerity; those who have divested themselves of ecclesiastical cant and hypocrisy, emotion and snuffle, those who employ only science for illustration, and ethics for symbol. Such a church has no need of visible decorations, for it is adorned with arts diviner than those of Phidias or Praxiteles, Raphael or Wren; arts infinitely superior to the Vatican or the Alhambra. In the catholic religion of the future, though it be as stern and exigent as stoicism, it shall contain enough beauty, music, poetry, and devotion, for the heart and the imagination. The ceremonial institutions with which religion is at present encumbered, will, as fast as the people can bear it, give way to the simple and earnest worship of the ancient children of nature, to whom the fields, fragrant with the daisy, the violet, the lily and wild rose; the melodies of the babbling brook, the caroled anthems of the winged songsters, the varying tints of the forest foliage; the cloud-capped mountain; the surging ocean reflecting those orbs floating in the infinite abyss of motion, taught wondrous lessons of divinest poetry and holiest religion. Yet all the Pantheons, Tabernacles, Pagodas, Mosques, Cathedrals and Chapels, are but "the Ethnic four-court of the Invisible Temple, and its Holy of Holies."

"I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles,
Yet not for all his faith can see
Would I that cowled churchman be."

For the Religio-Philosophical Journal.

The Freedmen.

The present condition of the Freedmen of the South is a thousand-fold worse than before their emaneipation. Then they were clothed, fed, doctored and protected by their owners; to do their owner's bidding was alone their daily and yearly routine of duty—no cares, no preparations to make for their future; even their children and families were cared for. Now they seek in vain for food and raiment; their former owners have turned them away empty, after long years of toil and drudgery, and having been for years used to slavery and subjection, they are careless and improvident, and know but little about the troubles and duties of providing for themselves or families.

Suddenly turned loose to shift for themselves, thousands are utterly incapable of making a living, and at the present moment numbers of them are positively starving to death in the interior of Georgia and other places.

Moreover, the sudden transition from slavery to freedom, is more than their uncultivated natures can bear; they are becoming insolent, which the Southern people—Union or Secesh—will not tolerate. Only a few days ago the 9th Tennessee cavalry volunteers—brave men as ever lived—got into a melee with the negro troops at London and Knoxville, and killed and wounded several.

Something should be done—done quickly, too—to ameliorate their condition, or in a few years the black race will melt away as have the red men of the past. The practical fruits of the rebellion and the strong arm of the government have freed them, and it will take its strong arm, or some other, to emancipate them from untold misery. One word more as to negro suffrage—it is impolitic at present in the South; in New England it might do, but it will not here yet. The blacks here and there are as different as Hottentots and Laplanders. I am a native of the South, live here, and know whereof I speak; but only give my opinion for its worth.

Loudon, Tenn. WM. A. SIMPSON.

REMARKS.—The writer of the above letter endeavors to present the condition of the bondman in its most attractive light. The idea conveyed is, that because he is clothed and fed—has no care—subject alone to the will of the master, who kindly provides for, perhaps, his own offspring—that slavery is preferable to freedom. Food and shelter are most certainly needful; but is not the freedom of the soul of far greater worth? It is to be regretted that

"Their uncultivated natures cannot bear the sudden transition from slavery to freedom." The transition must be sudden if at all. There is no middle ground. A man is a slave or he is free.

"The slave is insolent." A very weak charge to be preferred against one who has never been encouraged to respect his manhood. The slaveholder has no rights that the slave is bound to respect. Hasn't the slave been stolen, put into chains, compelled to toil un-remunerated, robbed of citizenship, manhood, children—all that makes life of worth? Insolent is he? Strange! isn't it?

"Negro suffrage in the South will not do." What has the suffrage of the white man done? Trampled upon the most sacred rights of negroes, women and children; compelled them to obey unjust laws and to support an unrighteous government. Resign the government entirely to the colored race, and we predict that no greater injustice will be practiced, than we have already suffered by our white male protectors.

Excursion to Philadelphia.

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, and at the Passenger Depot of the Great Eastern Railroad in Chicago, from the 9th to the 16th of October, inclusive, to be used going east any time between the 9th and 20th instant, and to return by the 5th of November, for twenty-five dollars each.

The excursionists to the National Spiritual Conrention, at Philadelphia, will go over the Great Eastern Railway, Richmond and Columbus, and Pittsburg, Columbus and Cincinnati, and Pennsylvania Central Railroads, instead of by way of Baltimore as previously advertised. This change has been occasioned by some misunderstanding with railroads East.

Tickets to be procured at the Great Eastern Railway office, as before advertised. Rates same-\$25 round trip.

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

Excursion tickets will be issued anywhere between Pittsburgh and Philadelphia for half of the usual fare. Full fare will be required going to Philadelphia with a free ticket back. To insure a free ticket back, a certificate of attendance will be required from the Secretary of the Convention.

Half price tickets will also be issued from Cincinnati, New York, and probably over most of the railroad and steamboat routes.

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 of 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.

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 arrangement could be effected here for points on the line east of Chicago, unless tickets were bought from Chicago through to Philadelphia.

We hope there will be a great gathering from all parts. The excursion tickets will be good for everybody who attends the Convention, no matter how short a time.

Such an opportunity to visit Philadelphia, Washington, and adjacent cities and country, seldom

On some of the railroads excursionists will simply pay regular fare going to the Convention, and have free tickets back. In such cases they must be careful and get a certificate of attendance from the Secretary of the Convention.

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

Overwork.-Unwise above many is the man who considers every hour lost which is not spent in reading, writing or in study; and not more rational is she who thinks every moment of her time lost which does not find her sewing. We once heard a man advise that a book of some kind be carried in the pocket, to be used in case of an unoccupied moment -such was his practice. He died early and fatuous. There are women, who, after a hard day's work, will sit and sew by candle or gas-light until their eyes are almost blinded, or until certain pains about the shoulders come on, which are almost insupportable, and are only driven to bed by physical incapacity to work any longer. The sleep of the overworked, like that of those who do not work at all, is unsatisfying and unrefreshing, and both alike wake up in weariness, sadness, and languor, with an inevitable result, both dying prematurely. Let no one work in pain or weariness. When a man is tired he ought to lie down until he is fully rested, when, with renovated strength, the work will be better done, done the sooner, and done with a self-sustained alacrity. The time taken from seven or eight hours sleep out of each twenty-four is time not gained, but time much more than lost; we can cheat ourselves but we cannot cheat nature. A certain amount of food is necessary to a healthy body, but if less than that amount be furnished, decay commences that very hour. It is the same with sleep; any one who persists in allowing himself less than nature requires will only hasten his arrival to the mad-house or the grave.

We learn with deep regret that Mr. and Mrs. L. K. Coonley, and Moses Hull, are suffering from illness. We hope they will soon know, by blessed experience, the value of good health.

Remember!

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

Medium.

Mrs. Caroline Jordan, Healing and Prophetic Medium, No. 74 North Dearborn street. Price, one dollar for a sitting.

Clippings and Comments.

WHEREIN DO WE DIFFER?

The great gulf between the Spiritualists and the more popular Christians is only imaginary. We talk of religious antipodes, and look to the far future to annihilate distance, to bridge chasms, and melt the dividing ice-mountains; but those who seem afar are our soul companions, drinking of the same fountain, worshipping at the same altar, speaking our thoughts, and praying for the inauguration of a universal religion. Rev. J. L. Corning, in a letter to the Independent, says: "Every man must have his own faith in the invisible life. No other man's witness can be like the testimony of your own soul. Some men have a vast traditional faith in heaven, and yet burrow and hoard as if earth were invested with immortality, and the unseen life a poet's dream. But never a man had a personal faith in heaven, springing out of the hungers, the hopes, and the fellowships of his own soul, but was lifted by it to unearthliness.

"Undoubtedly the same law of social affinity prevails in the invisible as in the visible life, divested, of course, of many of the minor falsities which custom ordains. Yet here truth seeks truth, as the needle seeks the loadstone. Exalted minds come together by necessary fellowship; there needs no artificial decree to foreordain this, for it takes place by the force of an inherent destiny."

Henry Ward Beecher in a recent sermon, preached

to his society in Brooklyn, N. Y., said: "I confess to you, there is something in my mind of sublimity in the idea that the world is full of spirits, good and evil, who are pursuing their various errands, and that the little that we can see with these but's eyes of ours, the little that we can decipher with these imperfect senses, is not the whole of the reading of those vast pages of that great volume, which God has written. There is in the lore of God more than our philosophy has ever dreamed of.

"An evil spirit may be consummately refined, may be learned. Our first thought in contemplating this subject is, that an evil spirit must be a vulgar thing. Doubtless there are vulgar spirits; but it does not follow at all that spirits that are most potential, and most to be feared, are vulgar. On the contrary, where spirits are embodied, it is supposed that those that are the most cultured are the most powerful

"It is a thing which is beyond all controversy, that God does permit evil spirits to act in this world, with plenary power, so far as their own sphere of willing is concerned. Wicked men do have power, according to their education and experience, as well as good men; and they have the same opportunity for exercising their power that good men have. God makes his sun to rise on the evil and on the good alike, and sends his rain on the just and on the unjust alike. Wicked men in this world have a fair field and full sway. And why should you suppose that wicked spirits have not? I think modern mawkishness in this matter borders on the absurd. Men seem to be drifting away from their common sense on this subject.

"Because the conceptions of timid men respecting the inhabitants of the other world have been accompanied by superstitious notions of witches and sprites and hobsoblins, does it follow that that which lies behind, and which gave rise to them-the belief in the existence of spirits—is a superstition also? trow not.

"I believe that there are angels of light, spirits of the blessed, ministers of God. I believe, not only that they are our natural guardians, and friends, and teachers, and influencers, but also that they are natural antagonists of evil spirits. In other words, I believe that the great realm of life goes on without the body very much as it does with the body. And, as here the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from the impending danger; so these ministers of God not only minister to us the divinest tendencies, the purest tastes, the noblest thoughts and feelings, but, perceiving our adversaries, caution us against them, and assail them, and drive them away from us.

"The economy in detail, of this matter, no man understands. All we can say is, in general, that such antagonism exists; that there are spirits that seek our good, and other spirits that seek our harm; that there are spirits that seek to take us to glory, and bonor, and immortality, and other spirits that seek to take us to degradation, and destruction, and damnation; and that God superintends the mighty trial. Human life comprises a vaster sphere than it ordinarily enters into our narrow minds to conceive; and God looks on to see the results of the experiment which is being wrought out."

DR. J. B. FERGUSON.

Dr. Ferguson, it will be remembered, left this country for England, a year since, in company with the Davenport Brothers. He has been warmly welcomed among the best minds in Europe, and his Spiritual philosophy has received considerable attention. As the Doctor was about leaving England, his friends called a meeting to present to him a testimonial of their appreciation of his works.

We copy from the Spiritual Magazine (London,) a part of the occasional address, by Robert Cooper, Esq. Mr. Cooper said:

"We would wish to convey by you to our brethren in America some expression of our feelings of good will and friendly regard toward them. Tell, we beg of you, the friends of freedom and progress in your country, that the ocean cannot separate our sympathies—that we are one with them in all labors for the good of our common humanity; that we share their aspirations and their hopes, and believe that not we alone, but the great and good whom we honor and revere-Washington, Lincoln, Clarkson, Cobden, LaFavette-live, and in their sphere of action, as we in ours, labor for the same divine ends. Say to our brethren that we feel united to them, not alone by ties of kindred, of language, and of many dear associations which we hold in common, but by spiritual ties which we trust may knit us ever more closely together, and that we would cordially welcome all ministrations from them that tend to this result. While we look hopefully forward to the early connection of our respective countries by the electric telegraph, we feel how far more important than all external, visible connection, is the union of mind with mind, of heart with heart; and the consciousness of a common labor, duty, and destiny.

"Tell your countrymen, our brethren, that we rejoice with them in the restoration of peace in their midst, and in the establishment of freedom without restriction of race or color; that while we abhor war in all its varied forms, still more do we detest bondage of every sort and degree; that we regard humanity as an organic unity of many members, or races, of which if one member suffer, the others also must suffer with it.

"Tell them, too, that we shall encourage some of our laboring millions to emigrate to their shores-to tunnel their mountains, level their forests, build their factories, work their mines, cultivate their fields, and in all ways we sincerely hope to aid them in carrying forward the work of civilization throughout their great Republic, to whose future the toiling millions of all lands look with utmost interest and

A REMARKABLE INCIDENT.

A friend, writing from California, sends us the following incident, and asks, "Do you find anything in the 'Footfalls' more wonderful than this?"

"Among the passengers by the Del Norte, which sailed for Crescent City on Friday last, was Mr. Charles W. Plass, of Napa, who went up to the scene of the Brother Jonathan's disaster, to recover, if possible, the bodies of two daughters and a grandchild. Mrs. Brooks, one of the daughters, and wite of Captain Norman C. Brooks, of the bark Cambridge, came down from Portland some weeks ago, on a visit to her father and sister, Miss Mary Plass, bringing with her her two children, Charlle Brooks, aged three years, and an infant. Mrs. Brooks took passage on the Brother Jonathan for Portland, expecting to meet her husband. She took with her their infant child, leaving little Charlie at his grandfather's ranche, near Napa. Miss Mary Plass also went along with her, with the intention of making a voyage of pleasure on the Cambridge to Honolulu, in company with her sister and brother-in-law. That

they are both, together with the infant, among the lost, there can be no doubt, and the sorrowing father has gone for the poor satisfaction of recovering, if possible, their lifeless bodies. An incident is related in connection with this family, which may strike different minds differently, but is nevertheless stated as a fact. It savors somewhat of clairvoyance. When Mrs. Brooks and her sister left the ranche at Napa, for San Francisco, for the purpose of taking passage to Portland, little Charlie Brooks, who was left behind, was kept in ignorance of his mother's intended departure from California, and made to believe that she was merely coming on a visit to San Francisco. On Sunday, July 30, little Charlie, being still at the ranche, and utterly ignorant of his mother's real whereabouts, seemed all at once seized with a paroxysm of grief and stood transfixed, having told his grandmother, who was sitting by, that he had just seen 'Ma and Aunt Mary go down into the water in a ship.' In vain Mrs. Plass endeavored to pacify him, and during the whole afternoon his grief was so violent that the family were fearful that be would go into spasms. A few days afterwards came the dreadful tidings of the loss of the Brother Jonathan, with nearly all on board, the day and hour exactly corresponding with the singular vision—or whatever it was of little Charlie. We do not mention this as having the slightest bearing on any of the modern metaphysical theories, or as laying claim to supernatural causes. It may have been a mere whim of the child's, and the harmony between the facts of the wreck and the incident at the Naparanche a mere accident. We leave others to decide."

Reduced Fare.

Hon. A. G. W. Carter, in a note from Cincinnati, says: "General P. W. Strader, the general ticket agent of all the railroads centering here, has signified that he will sell half-fare tickets here, to delegates to the Spiritual Convention, as far as Pittsburgh and return, by way of Columbus and Stenbenville. I have just received a letter from Dr. Child, of Philadelphia, who says: 'You will see by the Banner, that we have arranged to have half-fare from Pittsburgh, or to give return tickets to all delegates who come on the Pennsylvania Central Railroad.' So that Spiritualists can get to Philadelphia, from here and return, upon half-fare tickets."

THE DUTIES OF THE DAY .- General Hooker penned a sentence on taking his last command, which will live in history:-"No one will consider the day is ended until the duties it brings have been discharged." If every man in the public service should observe this rule we should have less loaning at the public expense, as there are many who shirk as much as they can, and work only when they are obliged to. In short, their main purpose is to enjoy themselves, -and they considerately "devote their leisure time to business."

Consolation in Age.-Why speak of age in a mournful strain? It is beautiful, honorable and eloquent. Should we sigh at the proximity of death, when life and the world are so full of emptiness; Let the old exult because they are old; if any must weep, let it be the young, at the long succession of cares that are before them. Welcome the snow of age, for it is the emblem of peace and rest. It is but a temporal crown which shall fall at the gates of Paradise, to be replaced by a brighter and a

Grology.-What is Geology after all, but the history of the world, written by itself; Time's own biography, printed and payed, collected and bound by the tingers of Omnipotence? And here it is, written down to the last sunset; not a leaf lost, not an illustration dimmed since the first form of Creation's recorded smile was flung off, damp with the night and welcomed with a star song.-B. F. Taylor.

The log hut in which, thirty odd years ago, the first white child was born who ever inhabited Chicago, was recently pulled down upon the very day that child was married-Chicago not possessing taste or romance enough to preserve so interesting a memento of its marvelous growth, but consenting to sacrifice its birth-place because a marble-front would pay better than a log hut!

I do not mourn selfishly. I am one among the many that suffer, and though my afflictions have been bitter, others have suffered as bitterly as I. Let me possess myself with patience, and hope for the time when, walking down the "Dividing Waters" my darlings will meet and conduct me to the celestial shore.—Letter from an Officer's Wife.

How to Preserve Milk.—A spoonful of scraped horseradish put into a pan of milk will preserve the milk sweet for several days, even in the hottest weather.-Prairie Furmer.

Book Notices.

THE CHILDREN'S PROGRESSIVE LYCEUM. A Manual containing directions for the organization and management of Sunday Schools, adapted to the bodies and minds of the young. With Rules, Methods, Exercises, Marches, Lessons, Silver-Chain Recitations, Hymns, Songs, &c. By Andrew Jackson Davis. 316 pages, 30 cents; postage 8 cents. Boston: Bela Marsh.

VOICES OF THE MORNING. By Belle Bush. Philadelphia: J. B. Lippincott & Co. 270 pages, \$1.25. Miss Bush is not a new singer. She has sung long and well, but her voice till now has only been heard in fragments of song. She sings sweetly always; but there is often a sadness in her tones, like the low wail of the dying or the sound of distant muffled drums. This is not strange. Her book is dedicated

"To all who sorrow for the early dead, Whose blood on Freedom's altar hath been shed." The Williamsport (Pa.) Bulletin, in speaking of the book, says: "Not one hath died in vain. It is one of the greatest poetical effusions which the battles and incidents of this war has inspired."

We have received from Hon. A. G. W. Carter an address, delivered by himself, on "The Life and Character of his Grandfather, Rev. Adam Hurdis, the first preacher of Swedenborgism in the West. Mr. Hurdis was remarkable for his energy, perseverance and fidelity to principles. The book is well worth careful reading.

SUPRAMUNDANE FACTS IN THE LIFE OF REV. JESSE BABCOCK FERGUSON, A. M., LL.D., including twenty years' observation of Preternatural Phenomena. Edited by T. L. Nichols, M. D. Published by F. Pitman, London, England.

This is a handsomely printed and well bound book of 264 pages.

Mr. Ferguson is a native of Philadelphia, Pennsylvania, born January 19th, 1819. When he was quite a child his parents removed to the romantic valley of the Shenandoah, in Virginia. By a sudden reverse in his father's fortunes, young Ferguson was, at the age of fourteen, thrown upon his own resources for an education.

He, like all brave souls, consulted his tastes and constitutional adaptation to the various branches of business that came within his sphere. At fifteen he was apprenticed to a popular printer in Winchester, Va., James Gordon Brooks.

But energy and love of letters induced Jesse to devote his leisure to books. It is said that at seventeen he spent the hours of study in the Woodstock Academy, kept up with, and was afterwards in advance of his class, and, while sustaining himself by his labor, became a Latin and Greek scholar.

We next find the young student the popular editor of a religious miscellany-then an eloquent preacher, moving all hearts by his carnest and persuasive power.

"At the age of twenty-five Mr. Ferguson received the honorary degree of Master of Arts from Bacon College, Kentucky, and at thirty-four the degree of Doctor of Laws from Franklin College, Tenn."

We place but little value upon titles. Mr. Ferguson, no doubt, regards them quite as lightly; but they show the estimation in which the individual is

held upon whom they are conferred; and they show, too, that an individual, by indomitable perseverance, may rise to responsible and honorable positions. But what we most admire in Mr. Ferguson is, his freedom of thought, his readiness to accept truth, however unpopular that truth; for his readiness to put honors and titles by to make room for the newthe manger-born principles-that ask of him a hearing, an advocate. When the world's praises were sweetest, most needed-when the political arena offered him place and power-he turned awayturned from the forum and from the pulpit—to learn of the young child of the skies-Spiritualism.

Mr. Ferguson had, all his later years, been conscious of the guidance of an unseen power. A prophecy had often escaped his lips of the coming of a Saviour—a teacher of natural laws—whose presence would bring the sword, the sword of peace. The Chaldean shepherd did not watch more faithfully for the signal star than our brother watched for the sign of the second coming of the world's Messiah. He was among the first to welcome the Harmonial Philosophy—first in the South to proclaim the gospel of spirit-communion. Spiritualism has no abler advocate than he, no one whose soul and spirit are more deeply imbued with the holiness of his work.

The book abounds with facts, incidents, experiences, which prove the existence of the soul and its power to communicate. We will give an extract from a chapter of communications. It is one of the many grand "messages" which were given to our brother from a loved one in the Hereafter:

"Life is substantially the same in all worlds. It

is a mistake to suppose that we cease to pray, or, in other words, to work, when the labors and trials of earth are done. If these works have been wisely done; if these trials have been worthily borne; then we are by them made worthy to enter into restthat is, into a higher work, which, by grace, is so easily and readily accomplished that it is indeed rest. The poor criminal who is chained to the galley, and uses all his strength on the hard, monotonous stroke, would consider working in an art that he loved, a rest almost or quite divine. Disorder makes the burden of labor. When we labor, or cause others to do so, to feed wants that are false, there is a complex burden and misery in our work. False wants are a burden, and thus wring out the life, by means of the evils they cause in many directions. They necessitate a labor like the rolling of the stone of Sysiphus, that returned ever upon him who was upheaving it. The labor that is prayer is wise and orderly work which achieves happy results. There is selfish prayer and disorderly work. I may suffer in wisely working and praying for another, making, in some sense, atonement for their sin. It my sister, by selfish indulgence, induced sickness, I might be obliged to bear much of the burden of her sin, in caring for her, in nursing her into health, and perhaps sacrificing my own health or life in this laborious, practical prayer. Thus sisters of charity, in all departments of life, offer themselves a sacrifice for sin, uniting themselves to our Lord, by His grace, which enables them to labor and suffer for others. All sickness is the result of sin-of the individual or of individuals who preceded him-the progenitors of his or her life. The prayer of faith (that is, wise labor and trust in our Lord, and in His Spirit, which alone is life) shall save the sick and raise him up. Man has left the life of wisdom that is lived by grace. He would be taught the things that make for peace in all worlds, if he were but humble and attentive to the divine life in the soul."

Business Matters.

DR. J. P. BRYANT AT MILWAUKEE.-We copy the following from the Milwaukee Duily Wisconsin of Sept. 28:

DR. BRYANT, THE HEALER.-A subscriber to the Wisconsin, by the name of Elisha F. Crosby, residing at Plainville, Adams County, called at our office to tell us how he had been relieved of paralysis of one side by a few moments' treatment by Dr. Bryant. Mr. Crosby says that for three years he had been more or less afflicted, a part of the time so much so as to lose his speech and the use of his right limbs. He applied to Dr. Bryant, and in a few moments be was almost entirely relieved from the paralysis. He can now walk and jump nearly as well as ever, and speaks with ease. He considers himself well, and that he shall be able to go to work. This is really a wonderful cure, and may be relied upon as we state it. Dr. Bryant is certainly making a great sensation by his wonderful cures.

REED'S TEMPLE OF MUSIC-CHICKERING PIANOS. -We clip the following from the Chicago Journal: It certainly sustains the reputation of the Chickering Piano, which instrument Gottschalk declared "superior to any in the world," when it becomes known that the Chickering Piano exhibited by Reed's Temple of Music has received ten first prixes within three weeks. Three were awarded at the Michigan State Fair, two at the Wisconsin State Fair, three at the lows State Fair, and last of all comes three at the Indiana State Fair. If any one doubts the place Chickering's Piano holds, we think this will assure him. It is to be remembered, while speaking of premiums, that the same piano was awarded a medal at the World's Fair in London. The Temple of Music was also awarded a premium at the Wisconsin State Fair for the best medium sixed parlor piano, made by W. P. Emerson, Boston, which, while not equal to the Chickering, is especially adapted to those who desire a good instrument at a very moderate price. A still further first prize was awarded the well known Treat & Linsley melodeon, exhibited at the lowa State Fair, making thirteen first prizes for the Temple of Music.

DR. HATHAWAY'S HEALING INSTITUTE-No. 119 Wisconsin Street, Milwaukee, (opposite the post office,) has been refitted and newly furnished and is now open for the reception of patients. All diseases treated by the most approved methods, to meet the various wants, so that each patient will have the espectal treatment required, whether it is Eclectic Medicines, Water Cure, Electricity, or Animal Magnetism, good operators being always in attendance. Dr. J. P. Bryant, one of the greatest healers of the age, will practice at this Institute for three months from the 15th of August, 1863.

SPEAKERS' REGISTER.

MES. H. F. M. BROWN's post office address is drawer 6000,

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

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

MES AUGUSTA A. CURRIER will lecture in Chicago, Ill., during November and December. Will answer calls to lecture in the West through the Winter. Address bux 814 Lowell, Mass, or as above.

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Pa. DE. James Cooper, Bellefontaine, O.

L. K. COONLEY, a Trance Speaker and Clairvoyant will becture and heal, in Marshall, Bureau county, until further notice WARREN CHASE will lecture in Syrucuse, N. Y., Oct. 1st and 5th; in Rochester, Oct. 15th; will attend the National Convention at Philadelphia, in October, and lecture in Vincland, 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, E. I., during December and February; in Lowell, Mass, during January. Address, Hammonton, N. J. S. J. FINNEY'S paul 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. MES. SUSIE A. HUTCHINSON will speak in Alton, Ill., during September; in Elkhart, Ind., during October; in Amsterdam,

ANNA M. MIDDLEBECCE, BOX 778, Bridgeport, Conn.

J. M. PEEBLES, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during No-

vemler. L JUDD PARDER, Somerset, Somerset Co., Pa.

J. T. Rousz may be addressed P. O. Box 303, Elkhart, Ind. BENJAMIN Topo, Normal Speaker, will becture 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 Musecuri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further notice.

A. B. WHITING, of Michigan, will lecture in Washington, D. C., during October. Address as above (care G. A. Racon, Box 206) till November 1st.

KLUAH WOODWORTH, Inspirational Speaker. Address, Leelie, Ingham Co. Mich.

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

Marriages.

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, on the 5th inst., by Mrs. H. F. M. Brown, Mr G. C. Howard and Miss Mary L. Rowiey.

In St. Charles, Oct. 7, by Hon. S. S. Jones, in accordance with the rites of the Religio-Philosophical Society, Mr. J. L. Hart

and Miss Susan Smith, both of Oswego, Ill. At the Falls of Minnehaha, Minnesota, Oct. 4, Hon. R. G. Fuller, of Coldwater, Michigan, and Miss Lizzie Carley, of Ypeilanti, Michigan. The marriage ceremony was solemnized by Rev. H. Risbee, Pastor of the Universalist church of St. Paul.

Deaths.

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

Passed to the Summer-Land, from Auburn, Ohio, August 2d, 1865, OLIVER W. LUDLOW, M. D., aged 65 years, I months

and 2 days. By the faithful discharge of professional duties, and the kindness and generosity of his heart, Dr. Ludlow had greatly endeared himself to a large circle of friends. He was a free, liberal, deep thinker, and for many years was the target at which sectarian bigots hurled their envenomed spears. Viewed in the light of common sense, death is not the great enen y of man, but a "change that ever marks the upward progress of the human spirit from its earthly individualization to its archangelhood in the eternal future." As our friends lay aside the worn-out garments of mortality, we can truly say in the beautiful language of the poet:

> " Born into that undving life, They leave us but to come again:

With joy we welcome them-the same,

Except in sin and pain.

And ever near us, though unseen, The clear immortal spirits tread,

For all the boundless universe Is life—there are no dead."

Aubura, Ohio.

GEO. WM. WILSON.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN-DEPOT COR. WEST WATER AND KINEIR STS. %.30 p. m. Night Express...... 4.30 p. m. *5.00 a m. Janesville Accommodation *6.00 p. m. Woodstock Accommodation,...... 42.00 p. m.

GALENA DIVISION. Pulton and Cedar Rapids, 8.20 a. m. 7.10 p. m. Fulton and lowa +5.15 p. m. Freeport and Punleith 9.00 a. m. 4.40 a m Freeport and Dunleith 10.20 p. m. Rockford and Fox River, 4.00 p. m. Geneva and Elgin,..... 5.30 p. m.

MICHIGAN CENTRAL

Detroit Express..... "iiv a m "f6.00 a m (TRAINS POR CINCINNAM AND LOUISVILLE.) Morning Express, *2.20 p. m. Night Express †5.30 p. m. *11.00 p. m.

MICHIGAN SOUTHERN-DEPOR COR. VAN BURLEN AND SHEET-Evening Express...... +5.30 p. m. *16.00 a. m.

DETROIT TRAINS. Express, via Adrian...... %6.00 a.m. *12.30 p.m. Night Express, via Adrian,...... †5.30 p. m. *111.00 p. m. PITTSBURG, FT. WAYNE AND CHICAGO. Day Krower Hill a m. Hill a m. Evening Express, daily,...... 3.30 p. m. 11.00 p. m. Cincinnati Express +6.00 a m. +6.20 p. m.

Cincinnati Express 5.30 p. m. 12.30 p. m. (CONNECTING WITH PENNSYLVANIA CENTRAL) Leave Pittsburg 200 a m 4.55 pm 9.00 pm Leave Harrisburg...... 1.30 p. m. 245 a. m. 800 a. m. Arrive at Philadelphia,...... 5.45 p. m. 7.05 a. m. 12.50 p. m. Arrive at N. Y. via Allenton, 10.20 p. m. 10.00 a. m. 845 p. m. Arrive at N.Y. via Philadel,... 10.27 p. m. 12.00 m. 5.43 p. m.

Arrive at Baltimore,..... 5.45 p. m. 7.00 a.m. 12.20 p. m. CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago Air-Line Railroad.)

Day Express % 00 a m. % 40 p m. (POB CENCENNAPI, ENDEANAPOLIS AND LOUISVILLE.) Mail Express %(0) a. m. 9.40 p. m. Mail Express #8.45 p. m.

ILLINOIS CENTRAL *T.00 A III. Kankakee Accommodation,...... 445 p. m. Hyde Park Train...... % & m. *7.45 A B. *1.43 R.B. *5.25 p. m.

do 4.00 p. m. CHICAGO BURLINGTON AND QUINCY. Day Express and Mail,..... Sill a m. Night Express 1200 p. m. 700 F E Mendota Accommodation 4.30 p. m. CHICAGO AND ST. LOUIS.

Eastern Mail..... Sloa m. RAS A D. Night Express..... 7.15 p. m. 2.00 a. m. Joliet and Wilmington Accomments in 400 p. m. 9.50 A III CHICAGO AND ROCK ISLAND. Day Express and Mail \$10 a. m. 120 b m

Night Express 1200 m. 3.00 L EL Joliet Accommodation 445 p. m. 9.50 a. m. CHICAGO AND MILWAUKEE 45.50 p. m. St. Paul Express,..... *9.05 a m. ell. SO a m Dipros, 420 p. m. Wankegan Accommodation, 5.40 p. m.

EVANSTUR 4.00 p. m. 4.00 p. m.

"Sumiars except'd. †Saturdays except'd. ;Mondays except'd.

Night Accommodation, 11.30 p. m.

GOLD AND SILVER MINES. 10,000 Shares of the stock in the "Prescott (baselidated Mining Co." embracing Sixtrone Mines, of third Silver and Copper, near the Capital of Arizona, of unsurpassed richness and profitable yield, are offered for sale. Price, \$10 per

For full information of the solidity and value of the enter-P. S. POSTON prise inquire of Real Estate Office. No. 2 Smith & Nixon's Hall.

MR. WILLIAM JACKSON, ECTURER TEST AND HEALING MEDIUM, ALSO Lanswers scaled letters. Those wishing any information upon any subject ask any questions about their beamest or wish any information from their departed friends can ediain it by enchang NOW and four three cent postage stamps. The

letter, after being prepared, must be enclosed in a second earvelope, with the necressary fee, and directed as below. He will delineate character, advise in regard to business matters, give prominent traits, peculiarities of disposition, changes in past and future life, physical diseases, with directions what business they are best adapted to be successful in; the physical and mental capableness of those intending marringe; also gives instructions for self-improvement by sending

him your phonyraph or the phonyraph of any one autograph or lock of hair. Torms Side Mr. Jackson also treats diseases with great survey such as Nerrous Debility, Self Abuse Chasamption, Dyspensia 1984. Bruptions on the Face, Irritability of the Kidneys and Bladder. Weakness, Lassitude, Insanity, Gravel, Brunchitis, Catarrh, Asthma all kinds of Hond-schon all Throat Discusses Dropey, Jaundice, Pilos all Chronic Discusses Giddiness and all Norvous Discusses, Diarrhea, Palpitation of the Heart, and all diseases of a private nature in both serve. Send two three cent stamps for circulars. Medicine sent to any part of the United States, Chliftmin, or Chnodes.

Address all communications to WILLIAM JACKSON. Osweger Kendall Ch. Illinois. THE WORLD'S PRIKNIN a new book, just published by William Jackson; a work beyond all comprehension, a great best for the young and old of both surve as it contains truthe which all are auxious to understand. It treats upon discases how they can be cured, their symptoms, the effects of disease them the hybridal distent year the lead becken can know who is to be their future companion for line it gives great advice to all, it will guide all to a happy and harmonious posithen in life, it teaches various things has numerous to men-

tion here. It is something handed down from the Invisible World. ceipt of \$1.00

N. Y., Nov. 5th and 12th; in Stafford Springs, Conn., during Sent to any part of the country, securely done up on re-Address WILLIAM JACKSON, Oswego, Kendall County,

December. Address as above, or 30 Grape street, Syracuse,

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.

SUNDAY, Oct. 1, 1865. INVOCATION.

Our Father, another beautiful day is past, and the shadows of evening are gathering upon us. We turn our thoughts unto Thee, realizing that it is from Thee and Thee alone that we receive that light which illuminates our pathway, that otherwise would be dark and drear.

As the day which has just past is one that has been set aside by man as a day to worship Thee, and also a day of rest, both from mental and physical labor, except for Thy children, who feel that they are chosen by Thee to preach from Thy "Holy Book" and thereby be instrumental in saving millions of Thy children from eternal death.

O, our Father! may Thy children learn that when they rest from their physical labor, that they still exercise their reasoning faculties and learn more of Thee. May they learn that Thou art light. May they learn that Thou art love. May they learn that Thou art not a vindictive God. May they learn that Thou created not to destroy, that all Thy children are alike unto Thee, and that there is nothing lost in nature, and though Thy laws are such that each and every one of Thy children hath to commence on the lower round, yet through Thy law they shall all reach the higher, and become more like unto Thee.

May we all listen unto Thee, and realize that Thou art our Father. May we have more of Thy spirit and forgive not only seven times seven, but seventy times seven, and realize that we are all Thy children. May we ever live up to the highest light we have within us, and for that light we would ever love and praise Thee, our Father.

QUESTIONS AND ANSWERS.

Q. When persons first become conscious after passing the change called death, do the spirit friends they meet who were known to them in this life, look as they did before death; if not, wherein do they differ, and how are they recognized? Please answer at length.

A. They certainly do look to them as they did when they knew them in earth-life, otherwise they would not be able to recognize them. It is a well known fact that the appearance of an individual is very much changed by their clothing and style of clothing, so much so that it is often remarked, I should scarcely have recognized you! If persons are so changed by their style of dress, is it to be wondered at that the countenance should be changed by the condition of the spirit that is mirrored forth upon its features.

As the condition of every individual is more favorable to the development of the spirit, it is not strange that in time they become very much changed, and so much so that they would not be recognized by their newly arrived friends, did they not assume the appearance they had in earth-life.

At the meeting of those friends the condition of the past is brought forth in their memory with such force as to show itself at once upon their countenance. And if they had been accustomed to wear a particular style or color of dress, that also is mirrored forth and recognized by the friends, as spirits have the power of changing their dress and appearance at will, without reference to their purse or tailor.

Q. Do our friends, now inhabitants of spirit life, frequently see us in this life, and do children who die in infancy see and know parents and relatives, and continue to be as familiarly acquainted with those parents and relatives, as if they had continued to live in the earth life?

A. All friends, mark you, who pass to spirit-life, for there are many who are such friends that the tie of friendship is stronger with them than though they were relations, do return to friends, and they do manifest themselves to such friends, and many times do, in various ways, have power to see them at

Children do see parents and relatives sufficiently frequent to know them, but not so frequent, and are not so familiar with them as they would have been if they had not left the physical form.

Q. How are infants disposed of who pass to spirit life in an infantile condition? Please explain fully.

A. They are taken care of as their condition demands. There is a supply equal to every demand. Children who are deprived of what are called natural parents, and enter upon spirit-life in their infantile moments, are at once taken by their guardian spirits. (Every human soul has a guardian spirit.) So sure as human spirits are born into the world they have guardian spirits attracted to them; many times they are relatives, at other times they are not. These guardian spirits watch over the new-born souls all through their carth-lives, and are with them as a parent is with a child on their entrance into spirit-life, and continue with them.

Q. How do children who are old enough to enjoy the usual social relation of parent and child, feel on becoming conscious in the spirit world?

A. They feel happy for the reason that there is no child but that you can present sufficient attractions to, so that they will scarcely think of parents. The guardian spirits can show them their parents

or conceal them from view, as shall be for the happiness of the child. They can present them with anything that their natures demand to make them happy, at pleasure.

Q. Is there such a feeling as we denominate homesickness, known to spirits on their first becoming conscious in spirit life, and for any considerable time afterward?

A. It is not uncommon for individuals to be homesick on their becoming conscious in spirit-life, or otherwise to be dissatisfied with the new conditions that surround them; some are dissatisfied because they do not find things as they expected; others are unhappy because they do not have those with them that they desire to have. This feeling wears off by degrees, the same as in earth-life.

Q. What is the nature of the apparel with which a new born spirit is clad in the spirit world?

A. The new born spirit is clad with apparel prepared by guardian spirits and spirit friends, the same as a new born child is clothed by kind loving friends. Such apparel is furnished for the new born spirit as is supposed by spirit friends to be agreeable to the taste of the spirit-always corresponding to the new plane of life entered upon. It appears as real as any they ever wore. Spirits are capable of aggregating

from the elements just such apparel as desired. The spirit changes its apparel at pleasure, and at any time appears in any style of apparel it chooses. In this way spirits are capable of identifying themselves.

Q. Are there in spirit life changes of the seasons-

cold and heat-storms and calm? A. I know of no change of seasons in spirit life.

We have neither excessive cold nor hot weather. The weather is comfortable and pleasant.

We have neither storms nor cloudy weather. That condition is incident to earth life alone, so far as my knowledge extends.

Q. Are there in spirit life health and sickness?

A. The spiritual body is not subject to disease. Q. Do spirits of different temperaments and different magnetisms, affect different individuals or mediums that they come in contact with, pleasantly or unpleasantly, to a degree so as to make such individuals or mediums feel depressed or buoyant in feeling, corresponding with the spirit, with which they become en rapport?

A. Any person who is familiar with spirit control knows well that mediums are very much affected in that way. Spirits often come en rapport with individuals in earth-life, and such persons are happy or depressed thereby, and yet they know not the cause. The intention of the spirit is good, though the effect may be unpleasant to the person thus affected.

Q. Can spirits withdraw their influence or magnetism at pleasure, when they see the painful

effect produced? A. Some can, and some cannot.

HARRY WILDER.

Mother made a mistake, she took the wrong bottle and gave me the wrong stuff. I went to sleep, but I did not die.

Do you suppose I am dead? [No.] Be you writing down everything I say. [Yes.] What are you going to do with it? [Going to publish it in the JOURNAL.] Mother said when I died I would see father. I have not seen him yet. I guess I be dead. This is not my body, is it? [No, it is the body of the medium you now control.] They say I can't stay but a few minutes; I would like to, this is more like our house. My name is Harry Wilder. I was 14 years old; I had a cholic and mother gave me something 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.

SATURDAY, Oct. 7. GEORGE M. DAY, OF BRIDGEPORT, CONN.

I have been trying more or less, for five years past, to communicate with my friends. I have many reasons for trying, and by long and continued perseverance, I hope now to be able to accomplish that which I have desired to do ever since my death. I was informed 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 asleep! I have felt it to be my duty to inform my friends that I had left 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 things to learn. My relatives, I am sorry to say, are living in that darkness. Feeling that I am a free born 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 is hard for an individual or individuals 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 the slave is bound both mentally and physically; but I say they are not bound mentally, for they have done their thinking, and those thoughts have gone forth, and have at last gained for them their liberty. But those who are bound by the chains of theology expect others to do that which they should do for themselves, and that is to learn of the future by a thorough investigation of the present.

They should learn through mother Nature of the beauties of their Father-God. Of his laws which are made manifest in all nature. By studying nature in 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 natural laws; and that instead of realizing the beauties of the heaven they had pictured, or the tortures of the hell they had portrayed, they will learn that they were enabled through that change, to continue their investigations; and comprehend more of that principle which governs the universemore of that which we term or call God.

If every individual would go to work and investigate themselves, they would find that the power was within themselves to produce happiness or

misery. That is what I wish my friends to do.

I am thinking of what I should say to give the most thorough conviction of my identity to my wife and children. I will recal an incident that transpired some four years before my death. While on our way from Mr. Brown's, one of our neighbors, where we had been to spend the evening, we had to cross a creek; it being dark, Jennie, for I always called her Jennie, stepped her left foot into the water. I remarked that I feared she would take cold, (her health was not very good, and I feared should she be taken sick, she 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

I was sick, and they at last settled upon my disease, as being lingering consumption. It was five years the eleventh of June last, since I left my family and passed to spirit life. My home was in Bridgeport, Connecticut. I believe that is the best I can do. My name is George M. Day.

MATILDA E. DALTON, GREEN BAY, WIS.

It seems to me I could do better if the light was shaded from my face. [Holding the medium's hand between the light and her face. The light was accordingly then shaded.] Thank you.

My name is Matilda E. Dalton. My home is Green Bay, Wis. I have been thinking whether or no our brother Day, who last spoke, takes into consideration that his friends that he left on the material plane reason from their stand-point precisely the same as he reasons from his.

The change, and his experience during the past five years, have opened his mind to a clearer understanding of the laws of nature.

We never meet with two individuals whose experiences are the same, any more than we find two that look alike. As they differ in looks, and also in experience, they of course differ in their standpoints of reason.

I feel that it is impossible for any person or persons to step aside from the course which is marked out for them.

It is well for us to caution and warn them of their false positions, for that is a part of our work. At the same time we must bear in mind that their position—that seems false to us—is nevertheless true

Our every act, word and thought are true to ourselves, and aid in the unfoldment of the one great | the horror and great darkness of Aham, the dreadand human family! Then let us learn to be chari- ful place of Jacob—though the Lord was there and table to every condition that we may find our brother or sister placed in. Also bear in mind that and the gate of heaven in the seven, where no evil

although we may feel our condition to be far superior to theirs, that there are those whose condition is as far superior to our own. And as we would ask, expecting to receive, of those that are above us, in wisdom and knowledge, let us ever remember to be willing to grant it to those whose condition we feel to be below ours.

SUNDAY, October 8. I was never in the habit of finding fault with anything. If I had been, I should find fault now. The idea of these folks, because they think they have got into a little better condition, (and I suppose they have,) pell melling into others because they are in the same condition they were once in themselves. By thunder! it is exactly like those preachers that are eternally pitching into folks for breaking the Sabbath to earn a living, when God knows they break it in the same way every Sunday when they can get a chance to preach; for they earn their bread and dinner on that

They won't allow anybody else to do the same thing they do. Some of those who have communicated here go in for natural laws, and so do I.

There is a spirit here who says he has got a brother here, and points his finger to the man that sits by the window there. [Gentleman alluded to sat by a window.] Another spirit who is here, and is called Henry, says the one referred to died suddealy. [The gentleman referred to, sitting at the window, said, it is a brother of mine; he died one year ago the 11th day of last February. On the same day of his death, he had attended two funerals and was apparently in perfectly good health until the moment he died. He further said that the Rev. A. J. Fishback, then a Universalist clergyman at Sycamore, Ill., but who has recently become a Spiritualist, preached the last of the two sermons referred to, and in his discourse, while apparently under spiritual inspiration, said: "There is a person within the sound of my voice that will be a corpse before the setting of the sun." My brother, whose spirit is above referred to as being present and pointing to me, started to go home, and died without a moment's warning.] Spirit controling medium said, "Yes; your spirit brother says that is true."

My object in coming here was to get word to my wife and child. My wife is in Memphis; at work out. She don't know whether I am dead or where

She was in for your side of the question in the war, and I was d-d fool enough to be on the other side. I went into the army, and the result was I

I am told by those that have charge here of this institution that she will read this in your paper. hope to God she will. And after reading it I want her to go to the first medium she can find, and I will try and tell her lots of things, and I guess I can, too. My name was Henry Reardon.

I am obliged to you. Good day.

Landmarks of the Old Theologies-No. 2. BY C. BARING PECKHAM.

We may find in the Persian mysteries of Mithias the common source of the Revelations of St. John the Divine. The Supreme Being was "time without bounds," the I am, was and is to be Creator of Light. Out of this light proceeded Ormuzd, Christ, or "the Principle of Light who, by his omnific word, created the world. He produced also the superior Genii, Amstaspanids, who surround His throne as the messengers of his will, and the inferior Genii, Izeds, who are the guardian angels of the world, and whose chief is Mithias. The Supreme Being also created Ahsinian, the Principle of Darkness, and the Dives, or evil Genii, under him. These are incessantly at war with Ormuzd, endeavoring to corrupt the virtue and destroy the happiness of the human race. But their efforts, the Zend Avesta declares, are vain, for assisted by the Izeds, the triumph of the good principle has been resolved in the secret degrees of the Supreme Being. Mithias resided in the sun. Hence that luminary was wor-

shipped as the abode of the God of Light." Compare this, from the "Lexicon of Free Masonry," with the Revelations of John, and see whereunto the ancient Words will grow—the spirit being everywhere poured out from a common fountain. The same order of beings is in the Persian Jerusalem, the mother of us all; Mitbias or Michael, against Dives or the Dragon. "No one," says Gregory Nazianzen, "would be initiated into the mysteries of Mithias, unless he had passed through all the trials, and proved himself passionless and pure. The aspirant at first underwent the purifications by water, by fire and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead." He then declares himself in search of the crown of glory, the crown of Mithias, the Sun or the Christ, and is there prepared to pass the seven stages of initiation, and to pass the terrible six troubles of Job. At first God dwells in thick darkness, as in Jeny, except when the cave was illuminated by the fitful glare of terrific flashes of lightning, as in the Sinai mysteries, amidst thunder and lightning, and the voice of the trumpet exceeding loud; God, or the Hierophant Aaron, answered Moses by a voice. When the Persian initiate had passed the six troubles of Job to the holy of holies, "in the seventh cavern, or Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Arctcimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secresy was administered, and he was made acquainted with the sacred Words, among which the Tetractys, or ineffable name of God was the principal." The initiate having thus been made perfect through suffering, and having come up through great tribulation from the influence of the star called wormwood, he was invested with the clean linen, pure and white, of the saints, and was in full freedom of the New Jerusalem-a God, knowing good from evil; a Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, or "golden serpent, which was placed in his bosom, as an emblem of his having been regenerated and made a disciple of Mithias; because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration. On the loose tunic of Mithias was depicted the celestial constellations; the zone, or belt, contained a representation of the figures of the Zodiac, while the pastoral staff, crosier or cross, alluded to the influence of the Sun in the labors of agriculture," or, as the sun shineth in his strength. These things are cited from Maurice's Indian Antiquities, but are also graphically set forth in the Revelations of John, whose New Jerusalem was reached in the same manner, by ascending on Jacob's ladder, through much tribulation, the six rounds, or troubles of Job,

he knew it not, yet it led to the very house of God,

shall touch thee. Philo also informs us that God gives "deliverance from evil by means of angels and his Word," the equivalent to the Gentlle Gods and their Word. So to Stephen that "the law was received by the disposition of angels, though in Mosaic language, God spake by a voice." Philo exclaims, "Open your cars, O ye initiated, and receive the most sacred mysteries," the same as "he that hath ears to hear let him hear." He claims also to have been in the Spirit as well as John-that his "soul was accustomed frequently to be seized with a certain divine inspiration, even concerning matters which it could not explain to itself." And he shows that the cakes baked by Sarah for the three angels, were allegorical cakes, known to the "initiated into the perfect mysteries"-made "secret cakes, because the sacred and mystic statements about the one uncreated Being, and about his powers, ought to be kept secret, since it does not belong to every one to keep the deposit of divine mysteries properly." It appears that God could only furnish the Word in "secret cakes" as a "warning to adopt new, flourishing and vigorous thoughts, in order that we may not embrace false opinions from being nourished among the old fabulous systems which a modern church theology presents but little more long lapse of ages, has handed down to the deceiving of than the very excretio of the ancient mysteries, or mortals." While the better or outer man "looks upon ceremonious worship as equivalent to sanctity," the "inner or true man dwells within the soul," and knows how to feed upon "secret cakes," and while "the lovers of virtue" (like the Epsenians, or first Christians) "are nearly all of them men inglorious, easily to be despised, lowly, in need of necessary things, more dishonorable than subjects,

or even than slaves." As Sarah was an allegorical personage in the calendar of astronomical saints, for the baking of "secret cakes," it may have been from this consideration that the moon had its status in the mystical "sage cheese," as a flanker of the cakes, hence the Mosaical "precious things put forth by the Moon." This Queen of heaven is alike significant in genuine and spurious Freemasonry, and "is found in the lodges, bestowing her light upon the brethren, and instructing the Master to imitate, in his government, the precision and regularity with which she presides over the night." In all the ancient mysteries the Moon was the symbol woman of husbandman, the Sun. Says Mackey, "Masons retain her image in their rites, because the Lodge is a representation of the universe, where, as the Sun rules over the day, the Moon presides over the night; as the one regulates the year, so does the other the months, and as the former is the King of the starry hosts of heaven, so is the latter their Queen, but 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 could not contain. He was a great God, a mighty God, and had twenty thousand chariots in his train of ex-

ellency in the sky. From the Stone of Israel, through the inlaying of the visible heaven, came the Mosaic Pavement, and the crystalized New Jerusalem. In cryptology, or secret writing, Moses is not a person, but a representative of the Muses or Word of the Elohim, or Gods as manifest in the Signs, as manifest to the secret wisdom of the ancients throughout the "ample room and verge enough" in the scope of the oriental soul-wings. The numbers are mystically significant throughout all the ranges, as well as the superficial letter, or Word, which everywhere killeth alike, on the anatomical as well as on the firmamental plane. The better instructed of the initiates 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 are groping in bonds to Hell, nor know the way of an eagle in the air, or the spirit with full fledged wings. So it was with the popular theology in the ancient world, the non-initiated multitude fed upon the symbolic husks, as being the veritable corn, and were prostrate in the worship and bonds of the letter, nor could discern the wisdom wherewith the Light, or the Christ made free, though it had a common source in Gentile and Hebrew Freemasonry-the Holy of Holies, through the grace of both, being essentially the same. To all who sought to lay up treasures in heaven, to them, through initiation, it was given to understand its mysteries. It was the hidden truth, or Word of God in a mystery. Says Mackey: "Mysterious was the name given to those religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right of knowledge by a previous initiation, and whose numbers were in possession of signs and tokens by which they were enabled to recognize each other. For the origin of the mysteries we must look to the Gymnosophists of India, from whom they passed through Egypt into Greece and Rome, and from whom, likewise, they were extended, in a more immediate line, to the northern part of Europe and to Britain. The most important of these mysteries were those of Mithias, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece; the Scandinavian and Druidical rites, which were confined to the Gothic and Celtic tribes. In all these various mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of 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 funereal in their character. They celebrated the death and resurrection of some cherished being, either the object of esteem, as a hero, or of devotion, as a God. Subordination of degrees was instituted, and the candidate was subjected to probations, varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests, or subterranean caverns; and the full fruition of knowledge, for which so much labor was incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light." Thus we see in significant outline, that esoteric

Gospel of the Kingdom which was taught in all the ancient mysteries, and thus we see that the Essenian. or Christian, was a continuation, but in progressive and better unfolding than that of the Chaldea-Mosaic plane; but all, however, much perverted, were born of "wisdom and of light," or of the spirit. So the initiated into this way of life, were to possess the keys of the kingdom of heaven. The regenerated, holding these keys, and living the pure and upright life, could readily unlock the chambers of the South, and go in and out of fine pasture. They were the Magi, or Wise men from the East, Brahmins, Gymnosophists, Druids and Priests of Egypt, who "living in sequestered habitations, obtained great reputation by their discoveries in astronomy, chemistry and mechanics, by their purity of morals, and by their knowledge of the science of legislation." "It was in these schools," says Mr. Robin, "that the

first sages and legislators of antiquity were formed. and in which was taught the unity of God and of the immortality of the soul, and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

"The candidates for initiation were not only expect. ed to be of a clear and unblemished character, and free from crime, but their future conduct was required to be characterized by the same purity and inno. cence. They were, therefore, obliged, by solemn engagements, to commence a new life of piety and virtue, upon which they entered by a severe course of penance.

"The mysteries were held in the highest respect by both the government and the people. It was be. lieved that he who was initiated would not only enjoy an increased share of virtue and happiness in this world, but would be entitled to celestial honors in the next."

But when the "Scribes, Pharisees and hypo. crites," or conservatives, fossils, or fogies, shut up the kingdom of heaven, and would neither go in them. selves nor let others, the keys were lost, so that our holy of holies. Our blind pulpiting of the letter fails to find the sepulchre of Moses, nor knows of the newer tomb where the Lord was laid. Thus have our clergy, preaching to the level of the pews for a thousand of mammon at sight, taken away the key of knowledge, so that the blind lead the blind, and fall into the ditch, instead of finding the highway over the Jordan.

Our modern churches have seemed rather to bur. row like the moles, and to remain in the night of bats than to rise on eagle's wings through the full compass of the wisdom and the light. Hence the burrow-mongering status of our theology which so compresses to niggardliness of soul. Let us move in full with what the heaven of heavens can give m, directed by the star in the East, along the Mosaic pavement, through the New Jerusalem street of transparent glass, where the morning star shall greet us, and the spirit and the bride say, come "All the mysteries," says Plutarch, "refer to a future life and to the state of the soul after death;" and addressing his wife, he says, "we have been instructed in the religious rites of Dionysius, that the soul is immortal, and that there is a future state of existence." In the mysteries of Ceres, or the virgin mother, at Eleusis, "the initiated," says Cicero, "were taught to live happily, and to die in the hope of a blessed futurity," while Plato informs us, "that the hymns of Musaeus, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments 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 unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations, and one altar to men of all religions." Heathen, Hebrew, or Christian without the Sunday blarney, where ignorance gulls folly, though there is sometimes a disposition of the pulpit Pharisee to call his heathen brother a spurious Freemason. Though the Bible is a record of ancient Freemasonry from the traditions of the elders, "so too," says Dr. Mackey, "is the allusion to the unutterable name of God to be found in the doctrines and ceremonies of other nations, as well as the Jews. It is said to have been used as the password in the Egyptian mysteries. In the rites of Hindostan, it was bestowed upon the aspirant, under the tri-literal form of AUM, at the completion of his initiation, and then only by whispering it in his ear." In the mystical metamorphoses 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 IES, with variations, was the only name given under heaven, whereby a man could be saved." "The Druids invoked the omnipotent and all preserving power under the symbol I. O. W. The Mahommedans have a science called Ism Allah, or the science of the name of God, that God is the lock of this science, and Mahomet the key," or name given under heaven, whereby to come to a knowledge of the truth and be saved. "That it familiarizes the possessor with the Genii, who are at the command of the initiated, and who instruct them-that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed and the blind." The gospel of the name of God according to Lanci, consists of At, the Aleph, and Tau, the Alpha and Omega of the symbolical Tetragrammation. 2. Ihohwith 3. Hohi-the eternal absolute principle of creation and destruction, the male and female principle, the author and regulator of time and motion. 4. Jah-the Lord and remunerator. 5. Oh-the severe and punisher. 6. Jao-the author of life. 7. Azrad—the author of death. 8. Jaa-Sabaoth—God of the co-ordinations of loves and hatreds; Lord of the solstices and equinoxes. 9. Ehie-the Being, the Ens. 10. El-the first cause. The principle or beginning of all things. 11. Elo-hi-the good principle. 12. Elo-ho-the evil principle. 13. El-raccum -the succoring principle. 14. El-cannum-the abhorring principle. 15. EU-the most luminous. 16. 11—the omnipotent. 17. Ellohim—the omnipotent and beneficent. 18. Elohim—the most beneficent. 19. Elo-the sovereign, the Excelsus. 20. Adonthe Lord, the dominator. 21. Eloi-the illuminator, the most effulgent. 22. Adonai—the most firm, the strongest. 23. Elion-the most high. 24. Shaddai -the most victorious. 25. Yeshurun-the most generous. 26. Noil-the most sublime. The God Elgibal, says Urquhart, was "the master builder."

INDIVIDUAL SOVEREIGNTY.—No man is fit for freedom, in its broadest signification, but he who has subdued all his passions, appetites and impulses within the limits of moral and spiritual justice and equity. He must be self-harmonized and equilibriated in every department of his nature. He must have a clear perception of justice and equity in all things relating to his individual, social and moral destiny, and make them his supreme delight, so as to insure, in his every latitude and longitude of life, their rigid and spontaneous observance. He must be "a law unto himself." While he is not developed up to this standard, he is not qualified for freedom, and must come under the external restraints of human law and government. His own internal harmony and developed sense of right, purity and justice must first raise him above human law and police, rendering them nugatory and a dead letter to him,

RELIC HUNTING .- All that can be said about the degrading folly of relic-hunters, is outdone by the announcement! that "collectors" have chipped away portions of the outdoor steps of the house in which lived Pritchard, the poisoner. Some visitor at the house of a well-to-do Glasgow citizen will hereafter curiously peer at a bit of stone carefully preserved under a glass shade upon the mantelpiece; and when he inquires its meaning, his host will triumphantly say, "That sir, is a portion of the doorstep repeatedly trodden by the celebrated Dr. Pritchard, who poisoned his wife and his mother-in law, and was hanged for it." What ethical emotions such an announcement will cause! how refined and ennobling the recollections the sight of which that bit of stone will call up!-London Patriot.

before he can claim exemption from them.

For the Religio-Philosophical Journal A Lost Dream.

BY EMMA F. PRATT. A bright little home was ours, that stood In the flowery depths of a dark old wood; Where the soft, green light o'er the low roof spread Like a gleam from the heart of an emerald shed. Two fair forms played round the old doorway; Two gladsome voices made music all day; Two tired forms, in the twilight shade, In the spacious crib were gently laid.

And beside my babes I bent the knee, And prayed the Father to spare to me My jewels, he had so kindly given-They seemed too fair for aught but Heaven. O! was it a boding of ill to come That taught me to pray in my silent room? E'en then the angels were hovering near To bear one babe to their own bright sphere.

I knew it soon, by the fever glow, Like the ruby's gleam on a bank of snow; By the cold damp sweat, by the gasping breath, By mortality's struggle to conquer death. And so she died, my first sweet flower-Died, as dieth the summer hour: And we laid her away in dreamless rest, With her small hands pressing her pulseless breast.

But a thought of joy gleamed through my tears, That she never would feel the weight of years; Of sorrow, of sin, of the deep unrest That was rending, e'en then, her mother's breast. And my eye on my other dear babe fell, And my sad heart whispered, 'tis well, 'tis well; The Shepherd bath left me one star alone, To gleam and burn in my womanhood's crown.

The months passed on, till eight were told, When again death entered our sweet homefold; And my one lone star was silently set In the Saviour's dazzling coronet; And I clipped a tress of his shining hair From the moist, white brow death had left so fair; And while clasping his form to my heart so riven, I cried, "Bless God, I've two babes in Heaven."

Randolph's Letters-No. 3.

An erroneous opinion crept into my first letter, to the effect that there was but little Spiritualism existing here; when in fact, there is a great deal-but of a character quite different from that to which we give our countenance. Of course, I refer to what some people laugh at and others believe in, under the name of Voudouism.

Voudou spells, tricks, enchantments and sorceries, are as prevalent in New Orleans as frogs in a western morass. The thing that goes by that name, is a vestige of ancient African Fetishism and the so-called "diabolical" Obi worship of the sunny land, and it consists in compacts between embodied persons, and other intelligences, invisible, but powerful, whom some wise people assert to be the devil and his angels, but whom other people affirm to be disembodied human spirits; but whatever be the real facts as to the origin of Voudouism, certain it is that most astonishing things are performed by its votaries, and effects produced—mainly of a malignant nature of 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 its very strange antics are played.

All dark races are more or less spiritual, and the degree thereof, depends, of course, upon their moral and intellectual culture. If a people, (or person,) is of plain No. 1 in point of cultivation, refinement (or grossness) and mental power, as a matter, of course, their or his spiritual 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 colored, ignorant or poor, for secretly there are hundreds of wealthy and white, and worldly wise men and women who do not scruple on the score of conscience to avail themselves of the aid which unquestionably affords them to carry out their schemes, which usually lay in the direction of love, money or revenge. The Vondous have tribes or families, at the head of each of which there is a queen, and over all a supreme queen or empresswith the latter of whom I am personally acquainted, and some of whose revelations in regard to the matter, I propose to receive and transmit to you at an early day.

The rationale of the whole matter, is, as might be expected, simply magnetic and spiritual. Bloves A and is rejected by or cannot approach her, where. upon B goes to a "Boubou," C, who exacts all the money that B can muster-often to the tune of thousands-which being paid, she, C, immediately calls a council of from ten to fifty of the fraternity, and a grand supper and dance is forthwith on the tapis, and during that dance or Orgie Delphic Ridivivus, the spell is worked by means of which B carries his point with A, and A finds herself suddenly beset with the most diabolical infestations; she makes herself obnoxious to all her other lovers, and it usually ends in her utter subjugation to the will of B. Do not think I am romancing, for these things are verifiable here by hundreds of persons, and I have seen more than one case of its successful action, with my own eyes, and publicly lectured on it, said lecture being attended by three of the leading Voudous of Louisiana.

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 then faster and more furiously, as I have often seen the dervishes do in Africa, until a wild and terrible madness seizes upon them, and they lose all respect, decency and self-command, and a scene too abominable for description ensues, during the whole of which they invoke the aid of Voun-i. c. Astarte, Dagen? Moloch? and they implore whatever aid 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 promises to help them, and from that moment the victim, asleep or awake, is continually infested, harassed and troubled, until longer resistance is impossible, and another victim is added to the thousands already gone before. Spirits beset them day and night, nor can the spells be easily shaken off.

Revenge is obtained by spells (magnetic) that look puerile, but are really far from it.

The hell-broth of Shakspeare's Macbeth is an absolute fact to-day in New Orleans; and nothing is more common than for those who have offended the fraternity, to find their doorsteps beameared with some damnable compound of pepper and salt, ordure and vinegar, snakes heads and live lizards, red beans and broken needles, which are supposed to exert a baleful influence on intended victims.

In a love or revenge case, they resort to a singular practice, that of filling your bed or pillow with curiously wrought wreaths and woven rolls of feathers, bits of coffins and dead children's bones (easily obtained here where no one is buried in the ground, but in little cells above it,) all of which are not only thought to, but actually do exert a wonderfully disturbing of the Society.

magnetic power over you, so great that you can scarce get a wink of sleep for weeks together as I know to my cost, and by my own personal experience, Of course, these low spiritual effects can be counteracted by resorting to higher spiritual aid, but in no other way. At first the victim succumbs and visibly becomes emaciated, until higher powers are invoked, whereupon he is surrounded by a wall of fire utterly impregnable to low assaults, and impassable to the infesting forces of ASTARTE, or VOUD.

A. H. The "Empress" of the fraternity promises to recount her experience to me, and you shall have it. thrilling it must be-true, beyond a doubt. Lovers go to them, and purchase charmed rings, which, when worn by the recipient, exert a very powerful magnetic influence, through which and by which, the lover is enabled to exert a strong subduing force; nor will it do to laugh at this, for it occurs here daily. More anon.

P. B. R. NEW ORLEANS, Sept. 4, 1865.

HOW THE RACK WAS ABOLISHED.-Torture, applied to extort confession, was discontinued, it is said, in the public courts of Portugal, in consequence of the following circumstance:

A conscientious judge, having observed the effect of the rack upon supposed criminals, in making them confess anything, to the sacrifice of their lives, to get released from the torture, determined to try an experiment. It is a capital crime, in that country, to kill a horse or mule, and he had one of the former which he much valued. He took care one night to have all his servants employed, so that no one but the groom could go into the stable. When all were fast asleep in their beds he stole thither himself, and cut the horse so that he bled to death. The groom was apprehended and committed to prison. He pleaded not guilty; but the presumption being strong against him, he was ordered to the rack, where the extremity of the torture soon wrung from him a confession of the crime. Upon this confession, he had the sentence of hanging passed on him, when his master went to the tribunal and there exposed the fallibility of confessions obtained by such means, by owning the fact himself, and disclosing the motives which had influenced him in making the experiment.

SECTABIAN INQUISITIONS.—Henry Ward Beecher, the liberal Orthodox divine, thus scourges our popu,

lar sectarian institutions: "Liberty of opinion in our theological seminaries is a mere form, to say nothing of the thumbscrew of criticism by which every original mind is tortured into negative propriety. The whole boasted liberty of the student consists of a choice of chains—a choice of handcuffs-whether he will wear the Presbyterian handcuffs, Baptist, Methodist, Episcopal or other evangelical handcuffs. Hence, it has now come to pass that the ministry dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do search and study, they cannot show the people what they find there. There is something criminal to say anything new. It is shocking to utter words that have not the mold of ages upon them."

"SUGAR-COAT."-Some of our correspondents fear we, for mere policy, will attempt the "sugar-coating system." Our friend K. Graves writes:

"I hope you will not, in your forth-coming 'RE-LIGIO-PHILOSOPHICAL JOURNAL,' pursue the temporizing policy which chracterizes the movements of many Spiritualists—that of attempting to re-model or 'sugar-coat' the errors of the old religion. It is only putting the evil day afar off. Most certainly, the Colenso policy of a direct, full, and candid exposure, is the best."

Circular.

To the Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, 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 will 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. WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D. 634 Race Street, Philadelphia. W. F. SHUEY, Elkhart, Indiana. MARY F. DAVIS, Orange, N. J. SELDEN J. FINNEY, Plato P. O., Ohio. M. M. DANIELS, Independence, Iowa. H. B. STORER, Boston, Mass. MILO O. MOTT, Brandon, Vermont.

F. L. WADSWORTH, Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

RECOMMENDED - RELIGIO-PHILO-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 every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The Religio-Philosophical

Bociety: 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.

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 duties 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

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 dis-tance, 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 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 selemnize marriages in accordance

with law; which certificate may be as near as practicable in

CERTIFICATE.

To all whom it may concern: Know ye that the Religio-

Philosophical Society, reposing especial confidence in our Lecturer, do hereby grant this Certificate of Fellowship and as a "regular Minister of the Gospel," to solemnize marriages in accorand as such authorize dance with law.

Given under our hands at A. D. 18

the following form:

PRESIDENT Executive Board PRESIDENT of the

OP MEMBERSHIP. " We hold these truths to be self-evident," That we are all children of a common Parent who, through the kind care of Mother Nature, and the 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 His 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 and 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

her 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

erring, 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 plains 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, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in

health, comfort, wisdom and happiness. To "err is human;" " no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS. A majority vote of the members present at all regularly called meetings of this Society, when it does not contravend these articles, shall govern.

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

LEGISLATIVE POWERS.

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene er 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

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:

DR. P. B. RANDOLPH,

TAXAMINES AND PRESCRIBES IN SPECIAL CASES 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 Dr. 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.

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.

DR. L. L. FARNSWORTH, REDIUM FOR ANSWERING SEALED LETTERS. PER-Ill sons 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 PIIILADELPHIA, 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' Lyceum movement. It is therefore hoped, that the numerous associations of Spiritualists throughout the land will embrace this opportunity of sending delegates to this convention, not only for the objects stated in the call, but with a view of establishing these institutions in every section of the entire

M. B. DYOTT, Conductor of the Lycoum and member of the Local Committee.

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SOLID WHITE RUBBER ROLLS. Perfect satisfaction guaranteed. All questions connected

with the machine settled and fully disposed of in following the "Special Directions," which are very simple and easily learned. Local Agents wanted. PRICE COMPLETE, \$35.00. Terms Cash with order.

Send for descriptive circular, &c. VAN NAME & CO., Western Agents. No. 82 Madison st., Chicago. No. 231 Walnut st., Cincinnati Ohio. No. 78 N. Sixth st., St. Louis, Mo.

F. W. KRAUSE, Agent,

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Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery. All kinds of Machinery Repaired.

LAMB'S KNITTING MACHINE

Knits the Heel into the Stocking and Narrows off the Toe Complete,

LEAVING ONLY A SMALL OPENING AT THE HEEL TO BE CLOSED, AND NOT A MINUTE'S

HAND-KNITTING. LAMB'S MACHINE Is the only one in the World that can set up

TT KNITS ANY DESIRED SIZE without removing needles, from four loops forming a cord, up to its fullest capacity; widens and narrows by varying the number of loops, the same as by hand, and knits the web either tubular, double or flat, with selvidge, producing Shawls, Nubias, Breakfast Capes, Jackets, Hoods, Sacks, Wrappers, Drawers, Comforts, Leggings, Smoking and Skating Caps, Cravats, Suspenders, Lamp Wicks, Gloves, Mittons, &c.

its Own Work.

All other machines knit merely a straight tube, into which the heel and toe are sewed or knit by hand, "narrow and widen" only knitting tight and loose, and reduce the number of loops only by removing the needles from between other needles, thus leaving open spaces in the work, which destroy its uniformity and durability. IT IS THE MOST PROFITABLE MACHINE EVER IN-VENTED FOR WOMEN.

Every Machine warranted to work as represented. Come and witness the operations of the "Complete Knitter" and the "Crowning Trlumph."

Wanted, Agents. For circulars address (enclosing stamp) to 148 West Fourth st., Cincinnati, or 128 Clark st., S. BRANSON, Agent.

WESTERN HYGEIAN HOME, ST. ANTHONY'S FALLS, MINN.

M. T. TRALL, M. D. Proprietors. THE INVIGORATING CLIMATE, clear, dry, bracing at mosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dys

peptic, bronchial, rheumatic, and, indeed, all chronic diseases-The building is replete with all the appliances of the Hygienic 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 hereafter be given at "Western Hygeian 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. The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee

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.

HEALING THE SICK BY THE

TITHE 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 institution 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 Paul 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

Mrs. Elizabeth Maitland, Leon, Waushars 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.-diptheria, a very bad case, cured in fifteen minutes.

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 re- Cured instantly Can now see to read fine print distinctly. 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-tf

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HAS OPENED ROOMS AT

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CHRONIC DISEASES CURED WITH A FEW OPERATIONS!

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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 Suppurated Tumors. Even these will be much benefited, 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 names 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 Difficulty, 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. Rheu-

matic 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 avenua Detroit, Mich. Amaurosa, or Paralysis of the Optic Nerve.

Miss Mary E. Bentham, Grand Rapids, Mich. Epilepsy,

Female Weakness and Spinal Difficulty. Bed-ridden for up-

wards 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 cured in five minutes. Mr. J. T. Bloomfield, Conductor on Detroit and Toledo railroad. Deaf 15 years. Made to hear distinctly in five minutes. Mrs. Margaret McCormick, Ypsilanti, Mich. Chronic Rheu-

matism. 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 cured, 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. Chronic 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 Miss Martha N. White, Hinsdale, Cataraugus county, N. Y. General Weakness, Spinal Disease 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, Ypsilanti, 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 m A. Maria Wait, Walworth, Wayne county, N. Y. Sciatica, of long standing; unable to walk without crutches for three years. Cured in one minute. Left her crutches, and Walked away. 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 unable 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 Nervous 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.

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

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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?"

The Wonders of Nature.

No. II.

BY HUDSON TUTTLE.

"I saw you reading yesterday a description of what has poetically and truly been called the Island World of the Pacific."

"Is it not charming, papa? Such warm seas and balmy breezes, and great tracts of shallow ocean, clear as glass; so clear that you can look down into its crystal depths, and see rich carpets of rarest dyes, such varied forms and fine coloring do the corals and sea anemones and astors assume; and then the low islands reflect their fluttering palm treesmost elegant of plants-in the mirror-bosom of the long Pacific swells. And just think, papa, the groves are loaded to breaking with oranges and cocoanuts!"

"Ah, Rosa, I fear you think more of the oranges and cocoas than the wonders of the deep you so picturesquely described. I have a drawing here of these wonders. You look down into the warm and tranquil sea, and behold the strange forms of that mystic realm. You see here the nautilus. It has been up to the surface, and the gentle winds have wafted it a long journey in its magic boat until it became weary, folded its sails, took in its oars, withdrew itself into its vessel, and gently sank to rest on the mossy bed of the sea. Above and around it grows many a traveling coral, and on the opposite side you see a sea fan, such as the fabled mermaids were once supposed to fan themselves with after being weary roaming the diamond halls of the ocean. And the purple mullet and cuttle-fish are also rep. resented sporting among the branches of the coral."

"Percival has poetized your poetical prose, papa, and if you will allow me I will repeat what he says of the Island World." "With pleasure I will listen, if you will strive to

repeat it so well as to give the poet's full meaning and feelings. The beauty of poetry depends very much on the manner in which it is spoken."

The floor is of sand like the mountain's drift, And the pearl shells spangle the flinty snow; From coral rocks the sea plants lift Their boughs, when the tides and billows flow.

The water is calm and still below, For the winds and waves are absent there, And the sands are as bright as the stars that glow In the motionless fields of upper air.

There, with its waving leaf of green, The sea-flag streams through the silent water, And the crimson leaf of the dulse is seen To blush, like a banner bathed in slaughter.

There, with a light and easy motion, The fan-coral sweeps through the clear, deep sea, And the yellow and scarlet tufts of the ocean Are bending like corn on the upland lea;

And life in rare and beautiful forms Is sporting amid those bowers of stone, And is safe when the wrathful spirit of storms Has made the top of the waves his own:

And when the ship from his fury flees, When the myriad voices of ocean roar, When the wind-god frowns in the murky seas,

And demons are waiting the wreck on the shore. Then far below in the peaceful sea The purple mullet and goldfish rove,

And the waters murmur tranquilly Through the bending twigs of the coral grove. "Very well spoken. Your mamma has been

faithful teacher, and you an apt scholar." "Is it not fine, unsurpassed, charming?" "Indeed, very beautiful, and we rarely find such a

gem. It was not, however, the corals of the Island World to which I desired to call your attention; but to one of the largest volcanoes, Kilanea, situated on Hawaii, one of the Sandwich Islands. It is one of the most active of volcanoes, and has thrown up a very high cone or mountain."

"Are mountains thus produced?"

"Volcanic peaks are not always, but generally thus formed. Sometimes the earth is upheaved and a mountain formed, as a bubble rises on water, or as a blister after a severe burn, and the crater or mouth of the volcano is placed on the summit; usually, however, a fissure or opening is formed in the earth, and lava and ashes flow, or are thrown out, piling up around the mouth higher and higher, until a cone is formed-sometimes, as that of Cotopaxi in South America, the highest volcano of the Andes, as perfectly rounded as though turned in a gigantic lathe. Kilanea is said to have poured forth a vast stream of lava or melted rock, and travelers who visited it several years afterwards, found that although they could walk over it, a rough crust having cooled over it, only a few feet below it was yet melted."

"I read the description, but could not understand how it can be so. At the furnace, when the liquid iron runs into the molds, it soon cools, and the lava can certainly be no hotter than the iron."

"Yes, it is much hotter, for the furnace in which the iron is melted is made of rock, which of course is not melted with the iron. Lava is such rock melted, so that it must be hotter. But this is not the reason for the effects you observe. At the ice-house why does not the ice melt during the heat of summer, when the sun pours its burning rays on the roof, and the surrounding earth is parched and

"Because you have surounded it with sawdust, which you say keeps the heat out."

"Exactly. The sawdust keeps the heat out, and thus preserves the ice. Now, did it ever occur to you that if the heat was in the place of the ice, and the ice on the outside, the sawdust would then

keep the heat in?" "Why, papa, your rule works both ways!"

"Very good. We are now resting on this hillside. Suppose a well to be sunk at our feet to an undefined depth. The thermometer now says eighty degrees-a very warm day. If I should lower it into this well fifty feet, it would read, say forty degrees. We will take this temperature and depth as a standard, although it is rather unsettled and illdefined. If I should lower the thermometer 541% feet deeper, when I drew it up it would read fortyone degrees.

"So I might continue lowering the thermometer, reading at each pause one degree more. Now suppose the rocks through which our well descends are melted into lava at 7,000 degrees, how far must we go down before they are melted?"

"Water boils at 212 degrees, so that at the depth of 9,429 feet water would boil, and at the depth of 381,555, rock would melt and become lava. Oh,

papa, what have you made my figures tell?" "The truth, child. You are startled when you think that we are standing on a partially cooled

lava-tide; that all beneath is fire. A thin crust which you state is only 381,555 feet thick, keeps the

boiling lava from devouring us." "I shall never enjoy myself again, it is so fright-

"Not at all. It acts the same always. If the ice-house were filled with melted iron, it would be a very long time in cooling if the wood and sawdust could be preserved. The same effect would result if we made our ice-house of some material which prevented the passage of heat equally well. A very extensive bed of ice was found on the side of a volcano, preserved by having a thick layer of ashes spread over it. Lava, when cooled, or ashes blown from craters, are good non-conductors of heat."

"Why are some substances so good and some so bad for this purpose?"

"I cannot explain the cause to you, but I can make you comprehend the facts. When bodies allow light to pass through them, as glass, we call them transparent, because we can see through them; but a piece of wood will not allow the light to pass through it, and we call it opaque. So some substances allow heat to pass through them readily, as the metals, and we call them conductors; while others, as wood, will not allow it to pass, and we call such non-conductors. For a moment we will imagine ourselves walking on the lava-stream described by this traveler. It is of a dark brown ash color, full of cracks and fissures, which you must carefully avoid, or you will fall into them. It is hard and rough on the surface, and gives no appearance of internal heat. Presently we come to a deep fissure, and we can look far down and see the crust growing red hot, and lower still becoming melted."

"My traveler says that he carried some eggs and coffee with him up the mountain, and placing a kettle over a fissure, he boiled his beverage, and placing the eggs in another small fissure, and covering them with ashes, in a few minutes had them nicely roasted."

"Did you ever consider, Rosa, how the volcanoes came; what makes them spout forth such vast volumes of molten lava sometimes—as in the case of Hecla-several times the entire mass of the moun-

"Please tell me?"

"The lava comes out of the interior of the earth. If we could descend into the earth we should find that for the first few feet the thermometer would show an increase of cold, but we would soon reach a depth where a constant degree of heat is maintained, that the heat of summer nor cold of winter changes not. After we passed that point the heat would increase one degree for every fifty-four and one-half feet. In deep mines and artesian wells this is always found true. I will state the question and solve it with your pencil on this piece of bark. We are on a partially cooled lava stream. I put the thermometer in a deep fissure. I find for every foot I 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 shall come to the fluid matter?"

"Just seventy feet."

"You never thought, did you, when in a vessel, that a few 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, and beneath is 7,000 miles of lava, yet there is not the least danger. When there is danger, the volcanoes give vent to the confined lava, and earthquakes, which generally do little damage, are all we have to

"Please be more minute."

"You desire to know so much about everything, I begin to find how great the task is I have assumed, before you will be fully satisfied with the length of my story. Again we will call fancy to transport us to the Island World. We will rest beneath 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 form of the earth—a sphere slightly flattened at the poles. Its rind represents the earth's crust; its pulp, the internal, melted portion. Cut a small hole in its side. That perfectly represents a volcanic vent. Now when you press the orange what takes place?"

"The juice flows out."

"What then would occur if the earth were pressed?"

"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 that will send lava, sparkling and boiling, to the top of Cotopaxi, Vesuvius, or Etna?"

"No one grasps it in that manner, but there are causes which produce the same effects. You know everything becomes larger by heat and smaller by cold. The earth's crust formed once liquid lava. Now you know that this cooling process is yet going on, and the crust constantly thickening by additions to its under surface. As the crust cools, it contracts, and of course presses on the enclosed lava, which cannot escape except at the volcanoes, just as when you press the orange, the pulp flows out. Thus you see I have a power sufficient to account for the effects, 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."

REMARK.-I have given the usual determination for the increase of heat as we descend into the earth's crust, without further illustration, as the subject is too intricate for a child's comprehension, but I would state, in case the mature reader should criticise, that this increase of heat cannot follow a given ratio, but as the center is approached, the increase must be slower, so that the crust is probably more than twice as thick as the computation shows it to be. The number 541% feet is the means of numerous observations which vary from 40 to 150 feet for a degree, according as the subjacent rock is a better or worse conductor of heat.

The Little Quakeress.

An amusing matrimonial story is told of the olden time in New England. It so fell out that a young couple became very much smitten with each other-as young people do. The young woman's father was a wealthy Quaker; the young man was respectable. The father could stand no such union, and resolutely opposed it, and the daughter dare not disobey, that is to say, she dare not disobey openly. She "met him by moonlight," while she pretended never to see him; and she pined and wasted in spite of herself. She was really in lovea state of sighs and tears, which women oftener reach in imagination than reality. Still the father

remained inexorable. Time passed on, and the rose on Mary's damask check passed off. She let concealment like a worm in the bud prey on that damask check, however; but, when her father asked her why she pined, she always told him. The old man was a widower, and loved his daughter dearly. Had it been a widowed mother who had Mary in charge, a woman's pride would never have given away before the importunities of a daughter. Men are not, however, stubborn in such matters, and when the father saw that his daughter'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.

And then what did Mary? Wait till the birds of the air had told her swain of the change, or until her father had time to alter his mind again? Not a bit of it. She chapped her neat, plain bonnet on her head, walked as directly to the house of her intended as the street would carry her. She walked into the house without knocking-for knocking was not then fashlonable—and she found the family just sitting down to dinner. Some little commotion was exhibited at the heiress in the widow's cottage, but she heeded it not. John looked up inquiringly. She walked directly up to him, and took both his hands in hers.

"John," said she; "father says I may have thee." And John got directly up from the dinner-table, and went to the parson's. In just twenty-five minutes they were man and wife.

Grove Meeting at Belvidere, Boone Co., Ill.

The Second Annual Three Days' Meeting commenced on Friday, September 1st, and continued throughout the session under most favorable circumstances of weather, and harmonious expression of

feeling. F. L. Wadsworth and Mrs. E. F. J. Bullene were present as regular speakers, with several mediums, retired and incipient lecturers, and active workers in other portions of the reform field, taking part in conference meetings.

Called to order Friday morning, and A. Cady, Esq., chosen President.

No one, for this day, to act as reporter, proceedings were briefly given, from memory, by one present, to the Secretary. We first had a few remarks from Belle Scougall and P. L. Ellis; then Frank Wadsworth and Mrs. Bullene gave words of welcome and greeting to the

assembled audience. After adjournment, one hour's conference. Discourse by Mr. Wadsworth. Subject: "Comparison of Christianity with Spiritualism." The principal idea was, that the Christian world believe God to be outside of Nature, while Spiritualists believe him in and working through Nature's laws. The discourse was characterized by cogent and pow-

erful reasoning. Evening lecture in the hall, by Mrs. Bullene, in

her usually beautiful and effective style. Saturday morning in conference. An old man rose to testify that it was good for him to be there, that he had feared to come; and his good old tone, and stereotyped phraseology of Jesus' saving power, showed what school he had been trained in. But as the power of the spirit swayed his tottering limbs and whitened locks, we knew that power would work within him, until a truer knowledge would gladden his heart.

Belle Scougall said a few words upon the vague ideas given us by different teachers, of the proper worship of God, as each had his own ideal, and such as that was, his worship became. Defined the office of prayer, and the blessings attendant upon that belief and practice which did not crush out nature's

Mrs. Dr. Stillman endorsed the spoken sentiments of yesterday in regard to the education of children, Better to organize and fashion them in proper, natural conditions, develop them spiritually, then let them choose their own theology. Advocates living out beliefs. Persons are not necessarily spiritual because they believe in spirit-communion. Sometimes we find more toleration among the Orthodox than among Spiritualists. She, as a physician, finds people everywhere dying for want of living up to the

law of magnetic relations. Mrs. A. M. L. Potts, M. D., said she, too, was on the physical plane. Made a short address on physiological subjects, in her earnest and spirited manner, eliciting much applause.

Mr. Dayton next took the stand and came down sharply on radicalisms-had worn them out himself. Wished the word reform was blotted out of the dictionary. Once thought everything wrong himself; thought he could save the world; found it wasn't saved; was now willing everybody should do just as they pleased. God placed us here to enjoy ourselves; do not believe in wading through hell to get to heaven. Do not be made to believe anything. Do

just as you please; take everything calm and easy. Belle Scougall arose, saying she thought Mr. Dayton now just as radical as ever, only on the other extreme; to which the audience seemed to assent.

Lecture by Mr. Wadsworth. Subject: "Relation

of the Infinite to the Finite." A conceded point that human beings represent within themselves the primates of nature. There is a method to obtain a knowledge of the things necessary to us; told by some that all knowledge is given us in the Bible. Discourses comprehensively and with illustrations from Nature upon revelation. Said there could be no such condition between the Infinite and Finite. He understands it transmitting intelligence from one to another among men. God is the same ever, Nature the same in an infinite sense. Man gains and appropriates a knowledge of things through the practical. In proportion to his perception, will perceive truths. Each sees that akin to himself. There is no revelation of truth to any, beyond the practical capacity to perceive and apply it. Some affirm Moses and Christ received above the limit of humanity. Moses was governed by the same laws as men at the present time. When his desires and passions were subdued by the solltude and calmness of his mountain retirement, he could receive the divine laws; but when the people, not being in the same conditions, would not receive them, he got mad. On the mountain, he said not kill, in the valley, he said kill. This was in keeping with Moses' condition, not referable to God as a revelator. God revealed nothing, on the mountain, Moses perceived. The calm, peaceful expression of Jesus' life, was the counterpart of his nature. He told his disciples of the peaceful condition of the kingdom to be. They quarreled for the honors. He saw spiritually, they materially. If God revealed specially, why not see alike? Paul, seeking to persecute, became con vinced of a fact, not a system. Paul, educated as Jew, wrote with that influence upon him, and his writings to his congregations have since become canonized. Special revelations bear, everywhere, marks of human nature. It is the nature of childhood to be superstitious; science is taking it away. Naturalism is to-day making strides everywhere to break down supernaturalism. Believe in unchangeable, perfect law; and we must adjust ourselves to the requirements of that law. We must act, and use efforts to discover the divine harmonics of nature, and reduce them to practice. We cannot bring the millennium at will; it must be outwrought by the clearest perception, calm consideration, and in simplifying and harmonizing life. We must discover God and apply His ways to life. Peace always comes in compliance with law; discord, for want of it.

Conference for a short time in the afternoon. few appropriate remarks by Mr. Parks. Dr. George Haskell said twenty-five years ago, he, with others, met there to organize a Baptist Association. He had now been ten years satisfied of spiritintercourse; was never before satisfied. He rejoices

in the liberty he enjoys. One after another of the old beliefs became torn away; the last, was that of vicarious atonement.

Mr. Snow, among other good sayings, said we may apprehend, if we cannot comprehend, God. Regular speaker, Mrs. Bullene. Subject: "City and Country." She spoke in glowing terms of the beauty of the country and its life, in many respects, but it was deficient in producing beauty of form and quickness of intellect. Why? Because people become absorbed in toil, and take no time for the cultivation of the beautiful. Mothers become so exhausted with physical labor, that in sleep their spirits cannot receive new and beautiful ideas, as the physical absorbs all for its refreshment; so there is not that softness and roundness of muscle which our idea of beauty demands. They should not be so intent on accumulating; exercise the principles of economy in preparing for old age, and let children learn to acccumulate for themselves. Furnish them books and pictures, and take some portion of each day to read, and assemble together in the best room. There is no farmer in the land who may not invest something in the beautiful, and give time to his children to read. They are angular and more unrefined, merely because their whole natures are not cultivated. There should be an equilibrium brought about between city and country. In city life the chief end is gain; more temptations to vice; too much inequality in conditions; there is enough in one palatial residence to furnish half-a-dozen dwellings, and many in squalid misery. All should aid in trying to bring about a reform; put every good thought and idea into practice; teach the destitute how to make the most of life. These reforms are not visionary. Every mechanic has his ideal perfect before it is wrought out. Then all let in glad sunshine; use the beautiful things; cultivate music; bring out all the better parts of your natures, and your children will be more beautiful, and you will all be more harmonious and happier. Go on with your missions, physiolo-

gists and condemners of fashions; every time you

overcome a weakness, or reform an error, you give

out a sermon more potent than any words, because practice is more potent than words. Let practice be the teacher of the present age. People in the country and towns should interchange conditions, and

build up each other. Another short lecture was given by Dr. Dunn. He felt it almost useless to offer more after such a satisfactory and eloquent discourse, but would say a few words upon the theology of to-day and the past. Said love was the grandest and most powerful weapon ever wielded. Bible worshippers feel as if the Book was marred if it was handled. He told of the different Bibles of many nations. Ours had been admitted by its believers to need forty-four thousand corrections. Thirty-four thousand had been made by the committee. Then how can it be pure inspiration? He gave a spicy relation of an argument with an Orthodox Christian. Who shall define where Christianity begins? Said that church members in his town rent grog-shops, and that Five Points was owned by Trinity Church. Said some sharp words on reformers not living up to their teachings, and related most thrillingly Florence Nightingale's visit to the madhouse, where her love and sympathy subdued the fiercest maniac.

Mrs. Bullene then described spirits she could see in the audience, most of whom were recognized by

In the evening, Frank Wadsworth gave another of his deeply logical discourses. Subject: "Progress." Some contend that man was in a higher condition at first and has degenerated. If we are going backward or standing still, we ought to know it. He proved by a series of arguments that each succeeding generation was in advance of the preceding. Moses was to his generation the means of inspiring them to higher thought. Pythagoras was another man of noble earnestness, benefiting the men and women that clustered around him as disciples. Socrates first introduced true philosophy; he taught his followers to struggle for independence. Jesus, the All-Good, stilled the storms of passion around him. He was called Saviour, to which he agreed. What is it to save? To strengthen one, to prevent committing sin, to save from punishment from committed sin. God cannot save from punishment, nor any of those old worthics, saviours. To save is to elevate. He gave an claborate illustration of the law of progress by comparison of chemical admixtures, introducing the seventh primate of equal potency to the six preceding; their natures become changed, and all become exalted and attain a higher degree of life. Each reformer of all the preceding ages was that potent power. Martin Luther's relation to the Catholic Church was like a chemical primate. He refused to be absolved, and stood out as a nucleus for aggregating a new compound. John Murray, with the convictions of his great and noble heart, cried out against the theology of his day, and in favor of universal love. All new inventions had been called the work of the devil, and their introducers persecuted-Roger Bacon for spectacles, Benjamin Franklin for lightning-rods, etc., all the way down to the present time. Human nature does not walk backwards, and the means of progress he within the reach of all.

At the close of the lecture, Mrs. Bullene became entranced and gave utterance to a sweetly-thrilling

their friends.

Early Sunday morning, met again in conference. All the speakers heretofore mentioned spoke animatedly upon their several specialities, and Mrs. Parker read a poem and made a few earnest and sensible remarks upon the injurious effects of fashionable dressing, and woman's never yet having been allowed a voice in making or sustaining laws. She was quite willing the negro should be allowed to vote, and hoped women would be permitted to do so after, if not before him. Mrs. Dr. Potts sparkled and flashed through

sentences of truth, held up as in a mirror to men and women, who gazed abashed as they beheld themselves.

Then followed a lecture by Mr. Wadsworth, on "The Measure and Method of Human Responsibility." Responsibility is everywhere proportioned to capacities and relations. Human organization is the cap-stone of the universe, the conscious and unconscious recognition of law. All forms of matter recognize law, the human above the unconscious, therefore he becomes responsible to law and its relations. The father and mother are responsible for violated law if the child is vicious or diseased, the responsibility being proportioned to degree of consciousness. Man cannot subject divine order to his own will, but he can adjust himself to it. His power to do so increases as he unfolds the life within him. Ignorance exempts persons from blame, but it does not insure them from consequences. All are responsible for the wrongs they inflict. No one can define laws by which all shall be governed. All should acknowledge the supremacy of law, and seek to relate themselves to it, to avoid conflict. Make not a scapegoat of spirits, for the gratification of miserable appetites. It is no disgrace to commit a mistake, but it is to shirk the responsibility. Stand up and say, "I am," and take the consequences,

doing better to-morrow. At the afternoon conference, Frank Wadsworth spoke on systematizing efforts for the dissemination of free thought, the Sunday School system, etc., fol lowed by Dr. Haskell, on the need and prospect o reform schools, after which Mrs. Bullene took the stand, and after an appropriate invocation, announced as the subject of her discourse, "Spiritual Growth." The mass of the people have but little idea of the necessary growth and culture of the spiritual nature. Labor earnestly to impart such knowledge. The spiritual region of thought belongs as much to us now as it ever will. We imbibe, more or less, the spirit of the thought sent out by authors, therefore we can discriminate between them. Why is it that we are repelled by some persons when they look agreeable? It is the natural action of the force within, that something which tells our spirits that there is an adaptation wanting to us, that they are not conducive to our growth. This is the guiding star to human beings. There is no mutual benefit in the intercourse of such. Study in children their peculiarities. The majority of wrecked happiness is caused by the natural desires of the spirit being warped and cramped, in spite of surrounding influences. Let us yield as much as possible to spirit growth, and by the volition of our wills throw off that which is repulsive to the spirit. Spirit growth is a principle. A gnarled and knotted condition is not a growth. Growth makes beauty. If the gospel of beauty were practiced, children would be born models of spiritual beauty. The spiritual is formed first, then accumulate the particles of physical matter. The principles of correct generation should be understood. Maternity should not be forced upon woman. Intolerance is passing away, and the knowledge of true conditions is rapidly moving on. Men and women are educating themselves. The gospel of beauty enforces a knowledge of these things. Children born of proper conditions are removed but by a thin veil from spirits, can reach out their hands and touch them. The lecturer closed by a powerful appeal to men and women to search into these things, the subject yet being only in its germ.

Another inspirational song closed the regular

A call being made for an election of a delegate to represent this Convention at the National Convention, to assemble in Philadelphia in October, Dr. George Haskell was appointed to officiate as such MRS. A. C. SPALDING, Secretary. delegate.

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