

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

\$3.00 PER YEAR IN ADVANCE.

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

[SINGLE COPIES EIGHT CENTS.]

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

CHICAGO, OCTOBER 21, 1865.

VOL. 1.—NO. 4.

For the Religio-Philosophical Journal. Martyrs.

BY MRS. HARVEY A. JONES.

Through scorn and pain, through dust and heat,
Up Calvary, with bleeding feet,
The first great Martyr went;
And down the ages dim and far
The light has shone, like Bethlehem's star
That lit the Shepherd's tent.

Where frowned the Coliseum's pride,
And Tiber poured its yellow tide,
The Christian martyrs stood.
The lions shook the dust beneath,
Like flame the fiercer eager breath,
Expectant of their blood.

Pale virgins look from canvases old;
Their martyrdom wild legends told,
And shrines their names repeat.
Musal and breviary's clasping tome
Hold sacred lore, while heathen Rome
Yet held the imperial seat.

Reproach passed from the Christian name—
Pomp, power and prestige to it came;
Then pride and bigotry,
Again for truth witnesses must dare
Dungeon and gibbet, inquisitor
And fires of "auto da fe!"

Today, cathedral masses roll,
And Pope sends forth encyclic scroll,
Cantate-like, in vain
The march of progress, but its time
Is kept by hosts, whose words anilimo
Thrill earth with hope again.

The pioneers of truth to-day,
Hail from the ramparts, far away,
The new recruits that come;
Of old their whispers thrilled the ear
Of pallid saints, who quailed with fear
At their impending doom.

Brave men are stronger for the Right,
Faint women speak with fearless might—
With the hosts of Error cope;
The Martyr's seed of blood and tears,
Periled through all the adverse years,
Blossoms with love and hope.

SYCAMORE, ILL.

for man in this condition, and we find those whose avarice prompts them to hoard everything they can get possession of. Others have strong desires to continue in the business of exchanging their products, and they find ample means to gratify this feeling. Every disposition, every faculty, finds a field for action here. The man who has been accustomed to acquire things by deception and fraud on earth has similar opportunities here to continue his pursuits. It was in this way that I stole, or, as I then said, took possession of, certain finely wrought mantles, some jewelry and the insignia of a certain officer of rank and influence. Although I readily obtained these articles, for I had the power, it was not easy to conceal the manner in which I came in possession of them. There were spirits around me who could see everything that I was doing, and although they stood mute and only looked on, it made me feel uncomfortable. I tried to get them to go away, or to go away myself, but I never succeeded fully. I could get away from some, only to find others surrounding me. This led me to a serious contemplation of my course. I repeated to myself the arguments that I had heard, such as this, for instance, that being of a superior race I had a right to take from my inferiors anything I desired because I could make a better use of it than those from whom I took it. I had often attempted to accept this proposition, but I never could. Such, however, was my constant weakness, that although I knew the right, I was ever pursuing the wrong. Now I saw more clearly the fallacy and wickedness of this proposition—this tyrant's plea—that had led to so much wrong and outrage everywhere, and especially in the New World, where the native of the soil has been driven from his home and the land of his fathers, and despoiled of all his possessions, because the invaders, possessed of a higher civilization, could make better use of the land. When I rose above all selfish and personal ends, and looked, without prejudice, calmly and serenely in the face of truth, I clearly perceived that the right of the lowest, the meanest and most abject human being, to that which he had honestly acquired, was as sacred and inviolable as that of the most lordly prince, the strongest and most powerful man, to anything which he had obtained in like manner; and when the plea, that the strong may take from the weak, was analyzed, it was not only weak, but mean and cowardly. The conflict was unequal. It was the strong trampling upon the weak—might attempting to make right. This, simple and plain as it now seems, was a hard lesson for me to learn. I became convinced of its truth, but my habits were such that it seemed almost impossible for me to act out this conviction.

My visit to the Incas of Peru was among the most difficult as well as the most satisfactory. I found him entirely willing to forgive me, but this made me feel more deeply than ever the wrong I had done in the guilty participation in the matter of his death and the reception of the gold which was so unjustly obtained from his subjects. He received me with the same dignity and cordiality which had marked our intercourse on earth; and when I had made the statement to him of my feelings, he remarked that he hoped I would be relieved from any further trouble on his account. He said that he appreciated my condition, and had respect for me. After several visits and free intercourse with him I was much relieved, because I felt sincere regret for my conduct in the affair. There were many others whom I had robbed in earth-life, whom I visited from time to time, and I found that as I became entirely willing to do so I was generally released from all of the claims. One old man who had been, and still was, very miserly gave me considerable trouble, because I could not satisfy him, and I found it difficult to return him that which would gratify him. I mention his case particularly, to say that, although it was more troublesome than some of the others, still I did not feel so bad when I visited him as I did with those who freely forgave me. His conduct seemed to take off part of the weight of my guilt, while in the other cases it was all thrown upon me. In thus relating my experience on the subject of robbery, it may seem to be a very easy matter to escape from it, but I find it very difficult to convey an accurate idea of my feelings on this subject, which, as will be seen, was not the hardest work I had to do. Let it be remembered that it was more than half a century before I attained to the state alluded to. The year 1600, which found me one hundred years old, did not see me clear of this vice, but, as I said before, there were beautiful islands in the storm-tossed ocean of my life, on which I rested, and had comparative ease during this time. Occasionally I was tripped up by an unexpected temptation, and then I had to go over the ground again; but I had turned my face away from this, and was growing stronger and better able to tread my way out of the tangled mazes of this course.

some of the weight off of us for a time. As my intercourse of this kind was almost exclusively with the Indian natives of America, I had a very excellent opportunity of studying their character, and reading the secret springs that prompted them to action. They are certainly a noble race of men, and very seldom have I found them guilty of treachery or deceit, until they have been schooled in it by their white oppressors. They generally possess great boldness and firmness, and a keen sense of honor. These feelings give them a stoical character under suffering that is noble and praiseworthy in any race. As a result of this combination of faculties, deep and long-continued vengeance often marks their characters. Though they are believed to be an older race than the European, they are not destined to remain much longer on earth. A few years more and every trace of the Indian, save the records of his history, will be effaced from earth. It is sad to contemplate this fact, and yet I see upon every tribe, family and nation of this once noble race, the words "passing away" written; and when there is no longer a succession of recruits from your sphere to this, the noble band that now hold an important outpost in the border-land as pioneers and laborers on the physical plane, will, one by one, pass on to the higher spheres, and leave their posts to be filled by the men of other races.

but it was exceedingly important, and would be to all in every sphere, were they willing to come to it.

I found many individuals here to whom I had done more or less wrong in my intercourse with them, which had made so little impression upon me that I had lost all recollection both of the individuals, and the acts done to them. Now these all came to me as clearly as though they had just occurred. I had first to ascertain what I had done to each of these, and as I came near to them the impression of this came plainly to me, and then, under proper feeling toward them, I had to make the best reparation I could. I found, that in some cases, an apparently trivial act, owing to the sensitiveness of the party against whom it was committed, became very serious in its consequences.

I labored earnestly and faithfully with all these, and in time removed the difficulties and set them all on the right pathway, so far as my connection with them was concerned or had retarded them.

Another class to whom I was under obligations, on account of my position and surroundings, I found to have claims upon me for what may be called sins of omission and neglect. These required a very considerable amount of labor before all was right in our relations. There was a class of persons who had been killed in regular battles, conducted according to the rules of war. These were not very numerous, for our battles were seldom conducted in this way. They needed aid, and there were those who were glad to give it to them. The largest and most important class were those who had been killed in our skirmishes, raids, guerilla warfare, and surprises. I found a long and fearful list of these. And of all my experience here, this was the most terrible. To lift the weight of these crimes from my soul was an enormous task. I summoned all whom I could find who had been with me in any of these encounters, and gave them all the instruction I could in regard to our responsibility towards these victims.

In giving these instructions, I found that I was benefiting myself as well as them, for there are few things more difficult than to discover clearly the correct line of duty here, after we have been for a very long time away from it. Indeed, I have seen so many persons here entirely at a loss on this point, that I have come to the conclusion that this is the hardest lesson many have to learn here, and it is more emphatically true here than with you, "that to know one's self diseased is half a cure." I found many of my old companions both willing and able to aid me much in this work of restoring these to a better way of life, but it was a long and arduous labor, and we all suffered much in the performance of it. I will give you an instance illustrating our labors in this particular field. It was that of a young and beautiful Indian chief of Florida. At the head of our party I rushed upon him during the night, and slew him with my sword, in the presence of his wife, a noble Indian maiden, who had three little children with her. When I saw what I had done, I felt such compunction that I ordered the men away at once, and left her with her dead husband and her children, and though I strove hard to banish this tragedy from my mind, it would come. It was the most horrible one that I had ever been guilty of, and in this life the memory of this came to me again and again for many years before I became willing to go and have an interview with him. I saw his mangled body and heard the shrieks and groans of agony from his loved one. I saw her, and perceived how she was impressing their minds with the horrible truth in regard to the pale faces. At length, after many very severe struggles, I obtained an interview, and all that I had suffered before in the terrible agonies of this sad and ever to be remembered interview, I shall give you a minute account of, for it is an illustration of a part at least of the labor that every one whose soul is stained with the crime of murder must perform, ere they can lift themselves out of the deep and damning hell that this crime brings upon them.

At first he recoiled from me; he knew me, and remembered the inhuman and bloody interview that we had on earth, the only one that had ever taken place. While he thus stood off from me, I saw emblazoned around me everywhere these facts, "You rushed upon this innocent and unoffending man, in the flush of his early manhood, in the full vigor of life, surrounded by a lovely family that were dearer to him than his own life, with the brightest prospects for the future, and a lofty and towering ambition, and in a single moment by that fatal stroke, you blasted all those fond hopes, and sent one whom you had never seen or known, into that dread land of mystery." This painful interview lasted a long time, and it was only by the aid of mutual friends that I could speak to him. I told him that it was with deep remorse and sincere repentance that I had come now to endeavor to make amends to him for the wrong I had done him. He looked at me with utter astonishment, and could not realize what it meant. After some further effort, he became sufficiently calm to relate his story, the substance of which I have given above.

(To be continued.)

THE WHITE HOUSE FAMILY CIRCLE.—President Johnson has introduced into the White House the largest family circle that ever occupied the Executive Mansion. His family consists of his wife, a son-in-law, two daughters, and a number of grandchildren. The son-in-law is Judge Patterson, recently elected a senator from Tennessee. Mrs. P., who is to be the lady of the house, was educated at Georgetown, during Mr. Polk's administration, and was then a frequent guest of his family.

NARRATIVE OF THE LIFE OF FERDINAND DE SOTO

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

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

CHAPTER II.—(CONTINUED.)

Having destroyed this beautiful production, I obtained gold through murder, rapine and treachery; and as I carefully reviewed this feature of my life, and then looked around me at my present condition and surroundings, I perceived that although there was no gold here to be acquired, either honestly or dishonestly, there were other things here, of which gold on earth was the type and emblem, which could be obtained through similar processes. Here there was opened to me devious paths, such as I had trod on earth. I entered these and began to gather to myself the possessions of others, as I had done there, with little or no respect for their rights. I will endeavor to give some idea what the things were that I stole. Most persons, on their entrance into this life, and during the time that they dwell in the border land of spirit-life, are like little children in their love of toys and other articles that have but little intrinsic value. Everywhere, then, in the ideal world of the border land, which is linked with, and is but a continuation of, your own world of ideas, are to be found types of these unimportant articles, representatives, not only of all this class on earth, but many which have never been brought to the plane of the outward. These trifling gewgaws are gathered here and prized highly by certain spirits. There are men who have lived to old age on earth, who devote their time and energy to gathering up these simple things; they have playhouses filled with useless toys, and they must ever be so while men are on the plane that they now occupy. For it is the inward motive and desire, and not the outward manifestation or profession, which gives to every man his real status.

In this state these men accumulate trinkets that seem to be of gold, silver and precious stones. They have also models of all the various machines and inventions that are among you, and many others that have not yet been discovered among men.

Every artisan has his own tools. Whether his profession be really useful and practical, whether it be merely calculated to gratify the artificial wants of humanity, or whether it be, as most are, a mixture of both of these, every one gathers around him the most beautiful types and models, representing his own particular profession. Here things in almost endless variety constitute the wealth of spirits in the border-land. They exceed in variety and extent all the wealth of earth, because the inhabitants of this land are advanced beyond the dwellers of earth in the means of producing wealth. Here, then, we find abundance of all that is needed

At this time, as I mused and turned the matter over and over again in my mind, I was met by good Father Salvonica, who had been my mother's priest and intimate friend, and who had officiated when I was christened. He was a plain, simple-hearted man, who had kept himself aloof from the corruptions of the church, and now, in his simple way, was able to give me much instruction; and I had been so long isolated from such things that I felt a real need of it. When he spoke to me I recognized him, and was very happy to meet him and have his counsel. He told me that there was but one way to escape from my condition, and that was to go under temptations similar to those to which I had yielded in earth-life, and said he: "The first and most important duty for you now is, to measure your own character and estimate accurately your powers, and to resolve never to place yourself in a position where those powers will not be able to sustain you in the path of rectitude." I accepted his proposition, feeling conscious that it was right. And then seeking the most retired position I could find, I passed in review all my life, and began to classify the different actions and their effects. I saw clearly where I had stood firm amid temptations, and where I had begun to yield, little by little, until I had been swallowed up in the vortex of crime. After mature and careful deliberation, I laid my plans, and though more than three hundred years of earth time has elapsed since this was done, it is all clear and fresh on the tablet of my memory, and I will give an account of it.

In the first place I knew that many of my wrong acts were the results of my association with certain persons, and I determined therefore to avoid, as far as possible, all intercourse with those whom I found to exercise, either intentionally or otherwise, any such influence upon me. There was no difficulty in knowing when such were around me. This was a very important step, and I have maintained my position well in it. The next was to select a point to which I could go, in the way of temptation, and resist it. I had always felt so conscious of my powers, that I scorned to rob a single individual. I had no difficulty, therefore, in going anywhere where persons were alone, nor had I ever taken anything from my own countrymen. I proposed, therefore, to go among the Indian natives, where my acts of plunder and rapine had been most frequent, and I took the precaution to make short excursions, and I was successful in these. By degrees I became more confident, and ventured into places where it would not have been safe for me to have gone before I was sincerely desirous to overcome this feeling. I had many very severe trials. I was obliged to visit every one from whom I had stolen anything, and make the best acknowledgments I could to these. This was a very hard struggle, but I was enabled to do it, and I succeeded in making the *amende honorable* to many in spirit life. Some of these were still suffering from a want of the things I had taken from them, and it became necessary for me to procure that which was an equivalent for these and give it to them. Others

had outgrown all desire of these things, and it was only necessary for me to establish proper relations between them and myself. In this way I labored, at times, for half a century. There were many still in the form to whom I was under similar obligations. I visited these, and endeavored to impress their minds with my presence, and the desire I felt to acknowledge my wrong, and, if possible, make restitution; and, in some instances, this was successful, and though the parties were not aware, either of my presence and influence, or the great joy it gave me to perceive that they were raised above the feelings of hatred and revenge towards me, it was a source of real happiness to me. Never before had I so fully realized the blessings of forgiveness.

My visit to the Incas of Peru was among the most difficult as well as the most satisfactory. I found him entirely willing to forgive me, but this made me feel more deeply than ever the wrong I had done in the guilty participation in the matter of his death and the reception of the gold which was so unjustly obtained from his subjects. He received me with the same dignity and cordiality which had marked our intercourse on earth; and when I had made the statement to him of my feelings, he remarked that he hoped I would be relieved from any further trouble on his account. He said that he appreciated my condition, and had respect for me. After several visits and free intercourse with him I was much relieved, because I felt sincere regret for my conduct in the affair. There were many others whom I had robbed in earth-life, whom I visited from time to time, and I found that as I became entirely willing to do so I was generally released from all of the claims. One old man who had been, and still was, very miserly gave me considerable trouble, because I could not satisfy him, and I found it difficult to return him that which would gratify him. I mention his case particularly, to say that, although it was more troublesome than some of the others, still I did not feel so bad when I visited him as I did with those who freely forgave me. His conduct seemed to take off part of the weight of my guilt, while in the other cases it was all thrown upon me. In thus relating my experience on the subject of robbery, it may seem to be a very easy matter to escape from it, but I find it very difficult to convey an accurate idea of my feelings on this subject, which, as will be seen, was not the hardest work I had to do. Let it be remembered that it was more than half a century before I attained to the state alluded to. The year 1600, which found me one hundred years old, did not see me clear of this vice, but, as I said before, there were beautiful islands in the storm-tossed ocean of my life, on which I rested, and had comparative ease during this time. Occasionally I was tripped up by an unexpected temptation, and then I had to go over the ground again; but I had turned my face away from this, and was growing stronger and better able to tread my way out of the tangled mazes of this course.

The revelation of the hell through which this crime leads, will be one of the most fearful and terrible that you will have to relate, and your friends here will seek for the proper person to give it. I will now endeavor to give you a faint picture of the hell of the murderer through which I was more than one hundred years in passing. The year 1700 opened upon me before I had finished my labors on this plane. Your learned jurists have made out three or four degrees of murder; with us, there are hundreds of degrees. Anything which shortens the duration of human life belongs to this category, either premeditated or by mistake. Let it be remembered that the motive, which is always the measure of criminality, is much better understood here than with you, and that the errors and mistakes of a man's life do not bring the same deep remorse that results from moral violations.

There is a feeling of regret and a willingness to labor to correct the results of these mistakes. Criminality begins where there is gross carelessness or an intention to violate the rights of others. The degrees of criminality compose a scale from a simple and unintentional mistake, which shortens human life, and which only involves and requires an effort to aid, either the unfortunate one, or, where that is impossible, some other one in a similar condition, to a higher degree of progression, to the highest crime which man can commit, cold blooded murder of an innocent and unoffending victim.

I was two hundred years old before I had worked out my salvation from murder, and I am now to give you an account of my labors in this field. First—there I found there were hundreds of persons whom my awakened and delicately refined sense of accountability pointed out to me as those whom I had inadvertently consigned to a premature grave. Among these were my first labors in this particular field directed, and firstly among these were some African slaves whom I had owned, and who had been sent here prematurely by unjust and oppressive labor which I had compelled them to do. I found these very loving, docile and teachable, and when I pointed out to them the best way I knew for them to progress, and aided them all that I could, I was soon relieved of those feelings. There were not many of these, nor had they been very harshly treated—still it was a severe trial for a proud man who had been accustomed to ruling over men of all classes to come down upon a level with these poor benighted children whom he had injured. But I had learned by this time that when a certain conviction came to me, that I must do anything; there was no use in stopping to debate the point; it must be done. This may seem to be a small matter,

Edward says here: "When spirit photography is more fully developed, we shall be able to introduce some of these models by this process, and thus aid in the discovery of new and important inventions."

My Guest.

The fire is dead in the gloomy grate. And the shadows are heavy along the wall, I sit alone in my study chair, And look on the cold dead ashes there— My wife has gone to the hall.

Now, I am aware that the devotees of Harmonism, as unfolded by and through the illustrious seer of the "Great Harmonia," are, many of them, grounded in the belief, First, that we cannot go beyond Mr. Davis; Second, that he is the actual embodiment and central representative of the New Age; and, Third, that Harmonism, simple and pure, and disconnected from Spiritualism, is the veritable Harmonial Dispensation.

Well, sooner or later, that Harmonial Dispensation of all Truth, proceeding from the marriage of Celestial Love and Wisdom, must begin to present itself in its majestic fulness, and in its divine power. I neither positively know who will specially represent it, nor precisely when it will begin to come forth.

Well, sooner or later, that Harmonial Dispensation of all Truth, proceeding from the marriage of Celestial Love and Wisdom, must begin to present itself in its majestic fulness, and in its divine power.

and the inspirations of Jesus, to-day, justify the resort to arms, when Wisdom sees no escape from them. Never more shall Truth, and Justice, and Righteousness, shining in the brains and blooming in the hearts of devoted ones get the Gospel of Non-Resistance.

But why stand we idle? Certainly I see that everything is born in its allotted time. Certainly I see that the angels watch over us, and will inspire us in the needful ways. But even now, they may warn and seek to arouse us. What do they say? Sons of the New Age, unite. Match and overmatch your secret, and ere long open, foe. Do they concoct and put in motion a vast Secret Association? Do you in the brotherhood of the Free, the like!

This is the point. Sooner or later we must come to secret consociation. The crisis, the true crisis, we must meet in, mental Slavery in arms, seeking to put us down. And as Fenianism is our deadly foe, so must we begin to provide against its bloody assault. Wait a little longer. What now seems chimerical will press against us as fearfully real. Then the present sneer of disbelief will vanish from the face in ghastly lines of fear.

Such is the portentous aspect of things as I see them in Church and State. But the New Dispensation will be adequate to the emergency. And it is a singularly interesting spiritual fact not yet born into the sphere of sense and time, that that New Dispensation in its religious spirit and aim will be, pari passu, just the opposite of Rome.

I come seeking and questioning of Nature, and her high priests, who have penetrated the arcana and walked within the temple.

We may discern the nebula and conceive their starry wonders, and still leave it for higher powers to proclaim them worlds.

In the commencement we should bear in mind that as no event transpires in the world, so no physical phenomena occurs in nature, in animal or vegetable life, or in mineral aggregation, or segregation, without standing in relation to, or being the immediate sequent or antecedent of another event or phenomena.

The mutation wrought through even the few forces whose laws have been educed, are almost illimitable.

There are as many modifications of laws as properties of a body; and the manifestations of laws are dependent upon the arrangement, change or interchange of those properties, as well as by mutual relation with surrounding forces and conditions.

New phenomena may thus be developed and for the first time presented for observation, thus supplying an explanation, or now link in the grand chain of causation.

We will not arrive at the ultimate, yet we may deduce the law governing the forces. If a new force has been developed, or more prominently presented, may we not reasonably anticipate a well directed investigation by a deduction of its laws?

All theories, heretofore presented to account for spiritual manifestations, have resolved themselves into material force causing motion. In vain we attempt to escape from established views and phraseology in illustrating or conveying our real meaning.

Motion is only produced by its equivalent expenditure of force. The result or sequent is ponderable, therefore we conceive its antecedent as such.

A table moved consumes force, therefore force is exerted to overcome its inertia. If spirits after dissolution exert force, why may they not previous to dissolution, unless we endow them with superior knowledge of existing forces? They claim to operate through the same media that surrounds earth life.

Force and matter are correlative. The existence of one involves existence of the other. No expression of force can stand alone, it implying antecedent and sequent. When we have one data it is legitimate to search for initial or sequent. Nearly, if not all forces, or physical manifestations, are correlative, and necessitate a duality of conception and comparison; motion of matter involves disturbance of inertia in a compensating degree, and of equal force and intensity to the force manifested.

We cannot arrive at the prime cause whether there is any such thing as absolute force producing

motion purely speculative or not. We know, however, as an expression of the common law of force, that action and reaction are equal; in other words, one mode of force producing action may in turn produce the mode of force. Motion has been observed as the main exponent of force. Sound is motion, and any one familiar with acoustics resolves sound into motion, i. e., motion as in ordinary matter.

Heat, light, electricity, gravitation and chemical affinity are modes of force governed by fixed laws; they in turn excited by some other initial correlative force; they again exciting subsequent modes of force.

In viewing the series of relation between the various forces, it would appear that in many cases, where one of these are excited or exists, all the others are excited or set in action; thus, when a substance such as sulphur of antimony is electrified, at the instant of electrization it becomes magnetic in direction at right angles to the line of electrical force; at the same time it becomes heated; if this heat be exalted to a certain point it becomes luminous, or light is produced; it expands, therefore motion; and it is decomposed, therefore chemical action.

Here we have an extended correlation of force; electricity, magnetism, heat, light, motion and chemical action. We instituted the proximate initial by presenting certain conditions favoring its development, and the others followed in natural order of sequent. Of this chain we have two terminal links which we can comprehend; electricity and chemical action with intermediate ones; magnetism, heat, light and motion. The initial and ultimate (and perhaps some intermediate) ones are still unsupplied. Until this is accomplished can we with any certainty assert that other phenomena apparently incomprehensible, cannot be demonstrated as being produced by a force, and in accordance with a common law?

In chemistry catalysis is the property of certain bodies to institute composition or decomposition without any apparent change in themselves. Here several forces are set in action without any perceptible change in the body causing or initiating it—sometimes attended by enormous evolutions of force.

May not certain individuals be possessed of a species of catalytic power or property, to initiate a series of changes that may culminate in a like expression of force?

The materialist here suggests that it is mind or the spiritual element of man thus initiating changes. How knows he that it is mind or spirit? May it not be something else? Is it necessary to enter even into such refinement of speculation? Even the dog who follows the footsteps of his master through thronged streets, finds something in every step-mark unerringly leading him on.

Another asserts it is an electrical aura, or atmosphere, peculiar to each individual. These theories are met by the volunteer assertion that mind, spirit or electrical aura are imponderable, therefore wanting mode of force.

This is simple assertion wanting proof. That which was but recently deemed impossible in physics is now so common as to excite no remark. A brief time since and one would have been regarded a visionary monomaniac who should have written a descriptive history of the achievements of the electric telegraph of to-day. Now that the laws governing its manifestation are deduced, it only excites surprise that they were not sooner discovered and applied.

Now the telegram is the correlative of mind—a visible manifestation of the action of mind upon matter, through the intervention of third, or mediate force, classed with imponderable. Why imponderable? Simply because it is not appreciated by the finite senses, such as vision, audition, taste, smell, weight or measure, as a gross ponderable substance. It is denied the mode of force, simply because our finite comprehension fails to comprehend its laws. Have we not presumptive evidence of the action of mind upon matter, through media, if not directly.

Many modes of force only act through correlation of other modes. Everywhere we find the lower, grosser force subservient to the higher or more refined, for its expression of force.

Favorable conditions are instituted, and electricity results and mind is correlatively impressed upon paper hundreds of miles removed from the initial condition. Lo! a miracle is wrought—behold! the imponderable is manifested as a ponderable mode of force. Have we not equally as cogent evidence that mind is a subtle mode of force, that by accumulation or intensity, under favorable surroundings and conditions, may manifest directly, ponderable force.

The Dawning Era.

Time, as measured by astronomical science, has counted upwards of eighteen and a half centuries since the foundation in history known among Christian writers as "the fulness of time," when Jesus was born at Bethlehem, in Judea.

From the records of the past, which come to us from both the disputers and defenders of Christianity, we learn that the mind of the human race was greatly agitated at that period. The earth was filled with the expectation of the advent of a new religion which should spread over the globe, and bring in a period of grace, prosperity and harmony.

Six hundred years antecedent to the birth of Christ according to the chronology of the Bible—occurred the captivity of the Jews—the Babylonian captivity—which was also the time of the prophets Daniel, Ezekiel, Jeremiah, Esdras and Cyrus.

Six hundred years intervened between the return of the Jews from their captivity, and the final destruction of Jerusalem, and dispersion of the race.

In the six hundredth year of the Christian era, Mahomet commenced the work which built up the greatest empire of which history furnishes record, and the religion of which—according to some estimates—numbers more followers than does Christianity, even at this day. It was then that the contest commenced, which resulted in the Crescent supplanting the Cross at Jerusalem.

Six hundred years after the birth of Mahomet, we come upon the period of the Crusades, another outbreak of religious fervor, the focal point of which was at Jerusalem, where the cross was, again for a season, restored.

Another cycle of six hundred years brings us down to the present eventful century, and among its historical experiences, so recently passed, and so rapidly passing, our subject calls upon us to note the wars among the various European powers over the possession of Jerusalem and Palestine; the Chinese rebellion; the advent of Mormonism; and Millerism; and the rapid progress of Spiritualism; all of which

indicate to what extent the religious element in the race is again agitated.

Cycles of six hundred years duration, formed a part of the astronomical and religious system, among ancient nations. In lower Egypt, there was located a city called Heliopolis, "the city of the sun," which was so named on account of a magnificent temple, which was dedicated to the sun. Herodotus, and other authors related that the Phoenix—a bird about the size of the eagle—was brought forth in Arabia, once in six hundred years; there was only one such bird in the world at a time; which, at the expiration of its term of life, furnished as a product of its bones and marrow, a worm, out of which another bird was formed. The first care of the new Phoenix, was to make an egg shaped ball, within which the body of the parent was placed, and it was taken to the altar of the Temple of the Sun, at Heliopolis, and there burned. This self-renewing bird furnishes an illustration of the Egyptian system of cycles.

A serpent with the tail in its mouth, was also used as a symbol of the same cycle, for the reason that the serpent periodically renews itself, by casting off its skin. A lotus flower was also used for the same purpose; this plant is a water lily, which vegetates from its own matrix, without support from the earth. A spear of wheat was an emblem of the same character, wheat being a plant, the pollen of which when destroyed, is reproduced. Many other emblems, considered sacred among ancient nations, were so regarded, on account of their symbolic relation to the six hundred year period, at the beginning of which the religious principle manifested itself among them with renewed activity.

Through the science of astronomy, we learn of the division of time into years, seasons, months, weeks and days; we also learn of the existence of the earth's GREAT YEAR, counting 25,868 of our ordinary years. We have not to consider now the causes which produced this great year, as they have to be sought through astronomical investigation; but we have to find and record facts which bear upon any connection that may exist between religious eras and astronomical epochs, leaving it for minds devoted to scientific investigation, to ascertain and proclaim the position of the starry host, at times and seasons when the human mind is peculiarly susceptible to religious or inspirational influences. To harmonize that which is spiritual with what is material, is a work to be accomplished—it is trusted—in the early future. We know that everything around us is influenced in a degree according to the conditions that surround it; and if, at certain times and seasons, under the action of laws yet to be comprehended by the human mind, the position of the earth is such as to call for an increased descent of Divine influence—sometimes termed the Holy Spirit—there remains open a wide field of investigation.

The GREAT YEAR is divisible into twelve parts or "months," each comprising a period of 2,155 1/2 years. One of these periods, or months, commences when the vernal equinox occurs in the first degree of one of the signs of the Zodiac, and it ends when the time arrives for the vernal equinox to take place in the first degree of the next succeeding sign.

According to the religious history of ancient nations, the advent of Buddhism occurred when the vernal equinox took place in the first degree of the sign Taurus—the Bull. During the continuance of that period, a bull, or an idol that represented one, was the prominent religious symbol of the nations who became the followers of Buddha, or Buddhists, and as such it was an object of reverence and adoration.

When this period had passed, the Sun entered the sign Aries—the Ram—near which time the advent of Christ was recorded, whose followers adopted a ram or lamb as their religious symbol, the image of which served to represent the same principle, which the Buddhists embodied in the image of a bull.

The next sign succeeding to Aries, was Pisces—the Fishes—which was entered by the Sun about 300 years before the birth of Jesus—the foundation of the Christian era. From the New Testament, we learn that the twelve Apostles were chosen from among fishermen, and became fishers of men. In the early years of Christianity the lamb was used by the church as its sacred symbol, but in the 608th year of the Christian era, when Agathon was Pope, it was ordained in the 6th synod of Constantinople, that a representation of the crucifixion should be substituted for the lamb. Travelers record, that among the Mexican Jews, a fish is used as a substitute for a scapegoat. In some places Christian sects celebrate the Paschal supper by eating a fish.* As evidence that we have not yet passed out of the influence of Pisces, we have but to look around us and observe how almost every person is engaged in fishing what they can from their neighbors, brethren, and society at large.

But it is now time for the influence of a new epoch to be experienced, if there is any connection between astronomical phenomena and the exercise of spiritual influences. Within the years of the present century, the Pisces month of the great year closes, and nearly at the same time has commenced a six hundred year cycle. The advent of the two may mark the commencement of a prominent era.

The nineteenth century was ushered in with events that assume important dimensions, when considered in connection with the future destiny of man. The revolutionary struggle in this country, followed by the convulsion of European monarchies, sufficiently indicate, that, if the central tendency of the era is to be estimated by its opening features, we have to look for the steady advance of LIBERTY, forward to its ultimate universal freedom.

Following in the wake of revolution, came the advent of Napoleon, whose history indicates another tendency of the times, which is centralization.

CENTRALIZED POWER AND THOUGHTS is the channel through which runs the course of humanity's destiny.

The steam engine, the railroad, the spinning Jenny, the telegraph, the steamship and the sewing machine are among the numerous inventions of the age, which tend to develop both liberty and centralization. The co-operative system of industry which has been brought about through corporate bodies, elevates the industrial slave to a position where he may become a party to the division of the profits of his labor; that he may be a shareholder in the mill, where by circumstances he is compelled to follow his daily course of toil, is an advanced step towards the liberty of his class.

The progress of moral power, to a point which calls for the liberation of the serfs in Russia, the Christians in Turkey, and the black slaves in America, is sternly chronicled on the history of the passing years. The Stars and Stripes and Tri-colors are revered, not as such, but as types of the final reign of the spirit of truth which makes all FREE.

The advance of Protestantism to its extreme points of Unitarianism and Transcendentalism; and the spirit of inquiry developed through Spiritualism, indicate a rapid advancement towards the disentanglement of mind and spirit from sectarianism and bigotry.

The change which has almost universally come

The Harmonial Dispensation, and the Approaching Crisis.

BY L. JUDD PARDEE.

Truth has never as yet had a Dispensation. That is, though truths have, in every age, by prophet and seer, by priest and poet, by scientist, artist, and governmentalist, flowed out into forms of use and beauty to the world of men, never has the Truth, in its universality and unity, appeared. We have had fragments, not wholeness; and the reason is clear. The partial developments of the race, this so one-sided and often antagonistic mind, state of man, would not admit of, nor permit it. Hence a Revelation from the Unseen, rounded, universal, unitary and reconciliative, was not possible. But the time for this advent has nearly come; and the reason for that is clear. The spirit of the age, that unseen but sensed magnetic, mental life around, and above us all, so widening in its breadth and deepening in its investigating depths, so bold, so grasping, so remorseless of the past, and so expectant of the future, now bids us, as with the solemn whisper of a divine decree, to be prepared to welcome the august new-comer. For that spirit is informed with the spirit of angelic intent; and, inspired of God, lets in upon prophet and seer the spirit of the possible, the ideal characteristic of that which is to be. Nay, it is not too much to say the child is born, though we see not the man.

What do I mean? Simply that, that Dispensation prophesied by the lips of the Nazarene, is already forerun. The Truth in its Unity is gently knocking by its heralds at our mental doors. Spiritualism on the one hand, as the feminine factor, and the Harmonial Philosophy as unfolded by Davis, as the masculine factor, on the other, foreshadow the figure of the regal and radiant universal Truth-comer.

Now I cannot admit, that either Spiritualism as it is, or Harmonialism as unfolded, or both together, constitute, in its unity and fulness, the Third Era. The one is too chaotic, and the other too incomplete; the one lacks system, the other unction; and both are but the crude Spring-promises of the Summer-fruit to come. Out of each must arise, conjoined in one, the Celestial, which is the especial divine. And it is that Celestial, (in harmony with the Spiritual and the Natural) which is Universal. Hence, from that holy height, when reached, must be received, as from a new Sinai, the scheme of the Truth-Dispensation in its universality, the fulness of the Gospel of the Third Covenant. By Moses came the First,—of Force; by Jesus the Second,—of Love; by the central representative—ere long to be revealed—of the New Age, the Third,—of Truth. And as Christianity took up and absorbed in itself Judaism antecedent to it, so will this the other two. Hence, the grand tri-unity of Truth, Love, Force. That is the triple Dispensation we are to get, and Wisdom, divine Wisdom, shall rule over each factor of it.

But what is your authority, I may be asked, for such specific statement? I answer, just such authority as any prophet or seer ever had in giving his inspired word. Let him that can, receive. But on this head, Rationality justifies Inspiration. For the signs of the intellectual-spiritual times, the out-reachings of great thinkers, the dim foreshadowings, the bursting fulness of mere civilistic times—all these point to some great advent of Truth, the like of which the world never saw before. And yet, ever must the prophet or seer fall back upon the presence, and power, and attestation of the angelic divine. If his Word is the true one; if it be what the world needs, it will carry with it to the hearts and heads of open-minded men its sufficient credential.

Natural Laws.

For the Religio-Philosophical Journal.

I come seeking and questioning of Nature, and her high priests, who have penetrated the arcana and walked within the temple. Teacher I am not, except as questions and presentation of facts may elicit thought.

Thought is seldom expended in vain. I give you thoughts and facts co-ordinated from many sources, not setting up the milestones of quotation by the way.

We may discern the nebula and conceive their starry wonders, and still leave it for higher powers to proclaim them worlds.

In the commencement we should bear in mind that as no event transpires in the world, so no physical phenomena occurs in nature, in animal or vegetable life, or in mineral aggregation, or segregation, without standing in relation to, or being the immediate sequent or antecedent of another event or phenomena.

The manifestation of a force is attended by an exhibition of its special law; its antecedent and sequent force in their turn being also subject to special law.

It is the search after, and the correlation of these plurality of causes and effects which so emphasizes modern investigation.

Effect does not necessarily resemble cause, like not producing like. A multiplicity of widely dissimilar effects may result from the same antecedent; or widely dissimilar causes may produce similar results.

The mutual action and reaction of these forces and the laws governing them are only partially understood or appreciated, being often viewed as absolute where they are only relatively so in connection with certain other laws, conditions, or phenomena.

There are as many modifications of laws as properties of a body; and the manifestations of laws are dependent upon the arrangement, change or interchange of those properties, as well as by mutual relation with surrounding forces and conditions.

New phenomena may thus be developed and for the first time presented for observation, thus supplying an explanation, or now link in the grand chain of causation. May we not hope to find some law to explain manifestations in accordance with this theory of development?

We will not arrive at the ultimate, yet we may deduce the law governing the forces. If a new force has been developed, or more prominently presented, may we not reasonably anticipate a well directed investigation by a deduction of its laws?

All theories, heretofore presented to account for spiritual manifestations, have resolved themselves into material force causing motion. In vain we attempt to escape from established views and phraseology in illustrating or conveying our real meaning.

* The Crimean war was in reality a dispute between Russia and France for possession of the keys of the holy Sepulchre.

* Anaclypsis.

about in the condition of the Jews, is a significant sign of the times; and the progress of woman out of her humble state of dependence towards her destined moral enlightenment, are among the happy indications of the tendency of DIVINE PURPOSES.

Weariness.

BY E. W. LONGFELLOW.

Oh, little feet, that such long years Must wander on through doubts and fears, Must ache and bleed beneath your load!

Oh, little hands, that weak or strong, Have still to serve or rule so long, Have still to long to give or ask!

Oh, little hearts, that throbb and beat With such impatient, feverish heat, Such limitless and strong desire!

Oh, little souls, as pure and white And crystalline as rays of light Direct from Heaven, their sources divine!

child with mental sorrow. Let peace, truth, love and the beautiful be the companions and surroundings of the mother, and her child shall be heir to all these angel qualities.

For the Religio-Philosophical Journal.

Special Providences.

It is pleasant to indulge in the belief of special providences, particularly if we believe we are subjects of them; but as all subjects or theories are either true or untrue, it behoves us, as thinking, sentient beings to weigh well the grounds of our belief, and see if it is based upon a superstructure that will stand the light of truth and justice.

On the other hand, if it be claimed that God works special providences, in favor of those who serve Him, and against those who serve Him not, we deny the allegation, on the ground that it cannot be proved, for there never has occurred what has been claimed to be a special providence but it could have been accounted for by natural causes.

Again: If God condescends or finds it necessary, as in the case of the flood, the redemption, or Jonah and the whale, to resort to special providences, He thereby acknowledges the insufficiency and imperfection of His works; if God with omnipotent power at His command, with a foreknowledge enabling Him to see the end from the beginning, finds that He has made a failure, and has to call in miracles or special providences, to help him, then we have not a God or Principle in whose hands the universe would be safe.

No, rather let us believe that Deity makes no mistakes, and what may seem like favoritism is only the operation of natural laws, under varied circumstances. For are we not all the handiwork of His power, and if He did not make us to His will, then it is not the fault of the made but the Maker. But never fear, man is just what God designed him and will ultimate as He designed him.

For the Religio-Philosophical Journal.

Healing by "the Laying on of Hands" Two Hundred Years Ago.

The following extract from "Rees' Cyclopaedia," (which I copy and send with the fullest conviction that it will be interesting to the readers of the JOURNAL,) will show that the Apostolic method of healing disease or curing the sick, was not as some Christians have groundlessly supposed, a special gift or endowment for that age, and that its reiteration among modern Spiritualists does not furnish the first instance of its revival since the Apostolic Age:

"One of the most singular instances of this kind," (caring by "the laying on of hands,") says our author, "from the number of cures performed, and the rank, learning and character of the persons who attested, is to be found in the person of Valentine Greatraks, who flourished in the latter part of the seventeenth century. The proceedings of this pious and apparently sincere man, are very interesting as affording a history of the power of imagination and confidence over certain disorders of the body."

"Great multitudes from divers places resorted to me, so that I could have no time to follow my own occasions, nor enjoy the company of my family and friends. Whereupon, I set three days in the week apart, from six in the morning till six at night to lay my hands on all that came, and so continued for some months at home. But the multitudes which came daily were so great, that the neighboring towns were not able to accommodate them, whereon, for the good of others, I left my home and went to Youghall, where great multitudes resorted to me, not only of the inhabitants, but also out of England, so that the magistrates of the town told me that they were afraid that some of the sick people that came out of England might bring the infection into the place. Whereon, I retired again to my house at Affane, where, as at Youghall, I observed three days by laying my hands on all that came, whatsoever the diseases were, and many were cured and many were not, so that my stable, barn and malthouse were filled with sick people of all diseases almost."

"We shall not" (observes Mr. Rees' narrative) "extend this article by quoting the histories of cases certified by several physicians as well as by divines and philosophers, among whom were the names of Robert Boyle, Dr. Cudworth, Dr. Whitchoc, etc. * * * Greatraks mentions several poor people, that went from England to him, and among the rest, two that had the falling sickness, who no sooner saw him than they fell into their fits immediately, and he restored them, he affirms, by putting his hands upon them. Nay, he tells me that even the touch of his glove had driven many kinds of pains away, and removed strange fits in women; and that the stroking of his hand or his glove had in his opinion, and that of other persons present, driven several devils or evil spirits out of a woman, one after the other, every one having been like to choke her (when it came up to her throat) before it went forth" (a pretty accurate description of an ordinary hysterical fit. "About the same period, a Capuchin friar, whose name was Francisco Bagnon, was famous in Italy for the same gift of healing by

the touch of the hands only, and was attended wherever he went by great multitudes of sick people, upon whom he operated numerous and surprising cures, which were deemed true miracles. So general was the belief in his curative powers, that even a prince of Parma who had labored under a febrile disease for the space of six months was induced to apply to him and was immediately cured by his voice only. The prince himself and many others that were present, afterwards bore public testimony to the fact."

Mr. Rees places the foregoing account under the head of "The Power of Imagination," assigning the cures entirely to this cause. But the numerous cases which have recently occurred in connection with the modern practice of treating disease in this way, prove most conclusively that his hypothesis and assumption are entirely groundless, as a philosophical explanation of the primary cause of the cures effected by this simple process, as the skepticism and utter want of faith has, in many instances, evidently been stronger than the disease itself in patients in whom the most remarkable cures have been effected in the modern practice of "Laying on of hands," thus demonstrating the falseness of Mr. Rees' theory. K. GRAVES. Harveysburg, Ohio.

Letter from A. P. Bowman.

Welcome, thrice welcome, as a co-worker with us in the labor of harmonizing and reconciling mankind to the wisdom of God, the Father of all. Long and anxiously have we looked for thee to aid and strengthen us in our labors. In return for thy visit, we shall now work to increase thy places of resort for the good of our brethren and sisters throughout the world.

As we were from home on thy arrival, we did not introduce thee to our friends until within a few days. Many, we perceive, like thy appearance, and some have already manifested a desire to have thee call once a week for their instruction in the ways of Divine Wisdom. Their names, money and address, shall be mailed. We shall find other places of resort in a few days, for we are on the "lookout" for such as want to see the R. P. JOURNAL.

We returned but a few days ago from Ononwa, the next station west of Muscatine, Iowa, where we have been preaching to the people. We there found an organized band of thinkers on the basis of Religio-Philosophical. We administered to their wants and they to ours, and thus we were mutually blessed.

Yesterday I was at a grove meeting near Dayton, in Washington county, Iowa. Sister Morse, formerly from Joliet, Illinois, was the principal speaker on the occasion. She is becoming very useful as a trance speaker, and is doing a good work wherever she is called to labor. Friends of Iowa would do well to obtain a week's work from this instrument in the hands of the angels in every village. More anon. Your Brother, A. P. BOWMAN.

Richmond, Iowa.

For the Religio-Philosophical Journal.

Spiritual Obsessions.

It is an obvious fact, that our surroundings impress and develop character. In spite of will force to the contrary, many of the soldiers of Andersonville prison grew wild, savage, and demoniacal at the constant sights of horror and suffering from filth and hunger. The believers in "Free Agency" yielded up their ism, assured from a terrible experience, that circumstances do shape our joy or misery. Educate a child in the midst of pestilential influences, and will he not be vicious? The objects we touch, the houses we inhabit, the clothes we wear, the society we love, are pervaded with the very aura of our being. How torturing are its effects upon the highly sensitive, when received from a discordant and unhappy organism; it is an obsession that turns heaven into hell.

If animal spirits in the body can thus drag us down to their own level, why not, like spirits out of the body, do the same by the action of the same law? That there are such spirits is demonstrable, not only from ancient, but from modern testimony. The oracles teach it; the condition of society reveals it in open day. The action of the body with all its senses and passions is only the work of mind in it. Is death a bleacher of mind? Can the breaking of the shell change the nature of the bird? Thousands are rushing into the unseen world whose affections are beastly and evil inclined. Whilst here, they lived for the gratification of their lusts; and this is their object there, until regenerated. If they ravished virtue here, they will there, by such media as they can control.

If we are correct in this reasoning—and certainly some of the spiritual phenomena corroborate it with an awful certainty—obsessions are not only possible, but incidental to intercourse with such spirits from motives of idle curiosity, or mercenary gain. This intercourse is verily a spiritual whoredom, leading to its material consummation. To no other source can we trace the unhappy fatality that has followed the career of some would-be-Spiritualists. Naturally confiding, ardent in temperament, childlike in simplicity, they at first fancy others are as good as themselves, and hence accept anything in the shape of "communications," thinking no danger, when in fact a serpent of moral death may be charming them.

Are we to abjure all intercourse with low spirits? No; let us not engender self-righteousness, which is incipient to obsession. We may communicate without contamination. We may associate with drunkards, do them good; we need not drink with them, nor let them be our leaders. Open channels, we say, to the Hadean realm for the regeneration of unfortunate souls. Take not their darkness, but give them light. Should even a friend approach, asking guidance and the love of truth, it is heaven itself to assist; but be not controlled, be rather the controller. A little experience will enable us to detect the genuine from the false. Ruin follows, if we submit to be tools of wicked schemers. "Cast not your pearls before swine." Be not hasty to demonstrate Spiritualism to those who wish to use it as a covering for lust. The effort to convert men to truth without reforming them, to show the way to heaven for money, without a trace of sympathy for the redemption of the sinful, to pamper an insatiable curiosity because it pays, or augments the numerical strength of Spiritualists, is the very road to obsession; is an adulterizing of every pure spring of love in the soul.

There is no antidote to evil, but the power of saving faith in Divine Protection—an unselfish ambition—a pure habit—a vigilant watch—a prayer in thought and deed to keep all things undefiled—a self-denying purpose—a positive moral will—in fine, a lofty aspiration and cultivation of all our energies. Short of this, there is no safety in familiar intercourse with low and undeveloped spirits. With this, we can command them, and lift up higher for mutual blessedness. We sincerely believe that Spiritualists must cast out much they have invited.

If any one has not the "white vesture" of virgin purity, he must not stay to pollute the place, but be cast out into his own realm of outer darkness, and thence brought back only when redeemed, to be an angel of light. The world is in only an incipient state of spiritual growth. Cast out the devils, but welcome holy angels as guides to celestial wisdom. EVANGEL.

October 7, 1865.

For the Religio-Philosophical Journal.

Ingle Papers.

BY MRS. MATTHEWSON.

As I sit and watch the giant reapers stalking through the grain fields, cutting down all that comes in their way, it makes me think of that shadowy form we can sometimes almost see, cutting off friends that we love and cherish, taking them down to "dust." What a vast amount of speculation the thought engenders. Unlike the reaper of man's invention, it goes around many times, plucking one here and another there, choosing perchance an expanding blossom here, and a matured rose there, which clings to life with longing tenderness, while just beside them, with faint and weary head droops a faded, withered flower, waiting and watching with hope-gemmed eyes for the happy moment when the shadowy sickle shall come that way, and it can drop down silently to its rest.

And does it find rest? Or rather, does it not gaze with keener perceptions on the life it has clutched, and, finding new scope for its exertions rally in its new found strength and put forth new hopes and new exertions, like the grain that is cut down by man's inventive genius? The stubble is cut down, and decays, but the young life has gone back into the ground with the seed, to spring up again into new beauty and new aspirations.

When that shadowy reaper comes plucking its blossoms from among us, may it find us ready and willing to be chosen, and if need be, to go away to the new life, meekly and humbly, grasping the new hopes and aspirations with a firm hand and a steady heart. And may the seeds we have sown, and are still to sow, prove to be the pure and unsullied wheat, unmixed with tares. Huntley, Ill.

Letter from New Orleans.

Editors Journal:

By letters and pen-sketches we are made acquainted with and learn much of the manners, customs, thoughts and feelings of strangers, and also of how things are going on among our neighbors and friends. Now, as New Orleans is a sort of terra incognita to many of your folks, it may not be amiss—at least I hope it may not be—to give you a few lines occasionally about ourselves and things in general here.

We have no public meetings for Spiritualists here; but we are under the wing of the glorious, self-evident truth. Spiritual things are traveling silently but surely from one heart and hearth to another, awakening some, interesting all, until Spiritualism has become a theme of conversation in social circles, its merits and claims upon the public attention being felt everywhere.

Before the war, we were happy in seeing, from time to time, some of your best lecturers. Mr. Ambler and Foster and Miss Hardinge created a wide-spread interest. Their lectures were all well attended. The seed of their labors has not been lost, and we remember their words and works with pleasure.

Of late we have had nothing inviting in that line. Those few who have deigned to shed the light of their countenance upon this benighted city have come to us filled with political prejudice, and their feeling (?) toward us has been reflected to us from scraps of correspondence published by them in Northern papers. The false impressions of biased minds have gone North, as usual—false ideas of our mental and moral proclivities, and also of our spiritual condition, have been thrown broadcast, and that, too, through channels most repulsive to Southern people.

This is a good field for a good lecturer. One with a heart full of loving kindness and a head full of common sense and moral courage, would have no difficulty in winning the esteem and good will of our people and establishing himself here permanently.

New Orleans begins to look like home again. Our citizens are all returning, and we are glad to see them in their accustomed places in their homes, their places of business and on the streets. They look in fine health, each and every one of their faces tall, louder than words, that they have had a good time rusticing in Dixie. This shows plainly that the proverbially "luxurious and lazy" people of the South can live, grow fat, and be happy, on plain food, plain clothes and hard work. They are all the better, wiser and stronger for having to develop their latent powers of thought and action, and they have returned with renewed health, and their heads full of experience, to guide them in the future, against foreign or domestic dependence.

Speaking of "domestic" reminds me of the change in the condition of what used to be "our peculiar institution." The negroes here are in a glorious state of freedom. With few exceptions, they denominated themselves "ladies and gentlemen" of leisure—of course. It is wonderful to see how naturally they take to preaching, praying and plundering. They lounge, dress and flourish to their hearts' content. Almost every woman now owns a wardrobe of cast-off or stolen finery, and the neat and respectable blue cotton dresses and white aprons and bandana head-handkerchiefs have quite gone out of fashion.

Most of the negroes are piously inclined. This is owing to their early training. Sunday is their jubilee. Their "meetings" are frequent. Prayer meeting half a dozen times during the week, and preaching three times on a Sunday, and during "service" it would be hard to find "such another noise" anywhere but in a circus or artillery stable. Such a stamping, hallooing, screeching, pounding and shouting, is terrible to be within hearing of, and this worship, or service, as it is called, is often kept up far in the night.

They all love to sing, and if their hymns were lined out to them in an intelligible manner, and were of a sensible and spiritual character, their singing might do them some good. Their preaching, or sermons, consist of a harangue of high-sounding, disconnected sentences, mixed plentifully with misquotations from the Bible, hymn book or from memory. The whole object of the minister seems to be to excite the nerves and heads of his hearers, and when he has wound himself and them up into a state of mental frenzy, they fancy that "the Lord" is at work in their hearts.

These people need instruction—they need proper teaching, and the pulpit is the proper place to reach the grown portion of the colored population; but so long as they are left to choose their own teachers, just so much sooner will they relapse into barbarism. Their present mode of worship is but one remove from the Voodooism of Africa.

This immediate emancipation scheme has been so long growing, it is strange that its philanthropic advocates forgot to have ten thousand or more ready educated negroes to send into the great field of labor they have created.

That the negroes are free is a fact, and most of us are glad of it; but we hope soon to see them gravitate to the sphere which by nature they were intended to occupy. Just now they are inflated with the idea of freedom—a thing, to them, hard to be understood in its true sense. After awhile they will all settle down again to their true place—a "little lower" than the white race.

The breezy days of September are here. We have had an abundance of rain; the summer heat is past, and our days are bright, clear and beautiful. The fall roses are bursting their buds, and the orange trees are laden with green fruit. Next month you can count the golden oranges, as they hang in clusters among the dark green leaves. The night jasmine fills the evening air with perfume, and the fragrant flavor of the almond-scented mesquillo blossoms hangs in the atmosphere all day long. By March the plums will be ripe, and then the orange trees will be in bloom again. So our flowers and fruits go and come perpetually. Our birds never leave us, and but few of the trees lose their verdure. A few bleak days, and then comes the warm sunshine to chase away the chilly air of winter. Heaven's choicest blessings and beauty are showered on this sunny land.

The health of the city and vicinity is remarkably good for this season of the year. The migratory class of inhabitants are returning; the streets are full, and everybody is trying to make up for lost time.

Winter will soon be here, with its "business season" and its rushing crowds of busy merchants and pleasure seekers, and it is to be hoped that this winter will not be behind any of its predecessors—before the war—for general and personal prosperity. It is hard to write a short letter, and for fear of wearying you, I will stop just here.

Kindly yours, SEUR MARIE.

For the Religio-Philosophical Journal.

Depravity—Natural, Total or Partial.

Partial depravity, moral, social or religious, is everywhere to be found in enlightened communities and in each of the above divisions or departments of society to about the same extent, certainly not least, in religion. Whether this is to be traced to, or attributed to, God or not, I will not now attempt to set forth, but certainly if it is natural, man is not accountable to that degree that he should be punished for it, for his nature is superior to his other powers, and given to govern and guide him, not to be subdued by his weaker powers and by the supplicated aid of the Divine Author of his nature. If depravity is not natural—and I contend it is not—then it may be subdued and exterminated by the cultivation and aid of nature, even though in individuals it may sometimes be inherited from corrupt parents. Partial social depravity may be seen in communities as well as in individuals, as in polygamy and Shaker celibacy, both supported by religion and tending to human destruction or degradation. It may also be seen in wars and general discords and wrangling, in dissipation, profanity, lying, cheating, stealing, etc., but in none of these it is total or natural, for there is a good—a thread of goodness—running through them all, and that thread is nature, ever trying to restore him to his pure inheritance.

The greatest libel ever uttered, is the libel on God, charging him with the total depravity of our nature, of which, of course, He is the author, father, founder and giver. Educational and even hereditary depravity is partial and never total. Even the Beechers, who have inherited the doctrine of total depravity, (not the depravity), and who were also fully educated in it, have by their natures and the working of their large intellects, been greatly troubled by the false doctrine, and unable to vindicate the honor of God with this abominable doctrine involved in his government of this world. This uneasy state of mind among them often crops out in the sermons of H. W. and Charles, but broke out boldly in the condemned book of Kate, and equally or more in the wonderful volume of Edward, the Conduct of Ages, in which he first admits the absurdity of total natural depravity and then attempts to vindicate the honor of God by setting us poor mortals back into a primary state of existence where we, with Satan, were in the full enjoyment of heavenly bliss, at least as perfect as any attainable by a saint in the future, and when we, like our Southern rebels, entered into the rebellion with Satan, as the planters did with Jeff, and being whipped in the fight, as they were, have been thereby disenfranchised and became, consequently, totally deprived in the nature we received with this life. God, not being as generous as Abraham and Andrew, has given no general proclamation of pardon, but requires all, rich and poor, black and white, ignorant and intelligent, to ask pardon, and if He pardons any (as He surely will not all) many may be restored, as pardoned rebels are, to their first estate.

Satan being the leader in the great revolt in heaven which drew so many of us who were pure angels with him, cannot be pardoned, even if he applied, and it is uncertain whether Jeff can, even though he was only one of the many leaders.

It is singular what a striking similarity there is between these two great rebellions and their results. Had the latter taken place before Milton wrote, it might have been the basis of his fabled pictures, and even now it may be the fulfillment of Edward Beecher's prophetic dream, by turning them forward, instead of backward.

I can see how the future of our country can be guarded against such rebellions, but cannot see how the future of heaven and God's government can be made more perfect and guarded against rebellion more than the past, nor can my poor intellectual eyes see how God's honor is vindicated by moving the cause of sin, total depravity and the rebellion back to a previous state of existence, unless it is on the principle that distance weakens the vision and renders our view more imperfect, as it does of miracles, wonderful cures and strange performances which become sacred when brought to us from records two thousand years old, and are ridiculous if occurring before our eyes.

One of the plainest evidences of partial religious depravity is the maintenance of the doctrine of total natural depravity. If a child should strike and scandalize its mother, we should excuse it with ignorance, and charge it with depravity, and that is what such Christians do who charge and abuse their mother, Nature, and try to put their sins upon her. The truth is, nature is the great restorer, saviour, deliverer and healer of all our ills, and in her only, and in obedience to her laws, can we find that health, harmony, happiness and peace that shall be lasting and reconcile us to God and each other. Morally, socially, religiously, nature is the cure and remedy for depravity, and if we would seek her restoratives in every department of society, and be guided by her in our laws and institutions, we should avoid most of the depravity and evils that now afflict us. It is time we stop cursing and abusing our mother and obey her injunctions, and it is interesting to see how

slowly but surely she brings the race back to her laws as in the Beecher family; when they are sufficiently endowed with intellect, she will lash "with stripes that heal" the wandering truant out of his educated and inherited depravity and false doctrine, till at last we find that "ever the truth comes uppermost and ever is justice done."

Cultivating the intellect by education at last restores us to natural life and law, and consequently to moral, religious and social health and harmony. Syracuse, Oct., 1865. WARREN CHASE.

For the Religio-Philosophical Journal.

Editors Journal: We have in our city a great many, and a great variety of mediums, through whom spiritual manifestations of almost every grade and kind, are made, and these few for the most part, in private circles, are exerting a silent, beneficial influence upon the hearts and minds of hosts of persons, who are yet in name and profession, outside the pale of Spiritualism. Of the mediums, there is one of remarkable character. Her name is Miss Lizzie Keiser. She was born in Germany, but has been in this country since her childhood, and now speaks the English language perhaps better than the German. She occupies the humble position of "hired girl" in the goodly family of Mr. Henry Beck, a respectable citizen of our city, who holds a respectable public position. Lizzie came to the house of Mr. Beck in the month of November last, and soon, with the help of a little son of Mr. Beck, who had already developed somewhat, as a tipping table medium, sitting with him, to the surprise of the family, manifested herself as influenced by the spirits, and it is really strange even to Spiritualists, what a combination medium she has become even now. She is a tipping, rapping, trance, speaking, writing, personating medium, and a good spiritual and material clairvoyant. Besides, she is gifted with healing powers to some extent. She really promises, in the hands of good spirits, to become a very extraordinary medium.

Her normal condition is not very conspicuous or distinguished. She is almost twenty-one years of age, large, and well proportioned, rather dark hair, eyes and complexion, and in all is quite good looking. As a "help" to the family she is not surpassed, doing all her housework with diligence, care, and cheerfulness, and by her good and social disposition, she has much endeared herself to the family and their friends. While at her daily avocations, she often sees many and various spirits in form, just as like-like as if inhabitants of this earth, and these private manifestations to her alone, frequently interrupt her in her work. Her education, except what she has acquired in her humble self-education, is quite limited—and in giving the following lines of poetry, written by her under the influence of the spirit of a child of one of our worthy citizens, it is not going far, nor to her disparagement to say, that Lizzie, in her normal condition, could not write them.

The spirit child said to Lizzie, sitting alone, "I want to write to my father, he is so lonely." The father was not present at the time, but was absent in his own home, and was at that very time, as he said himself afterwards, sitting in his own house, very lonely, thinking of his dear little daughter "Flora," who had gone to spirit land. These are the lines, and I think all will agree with me, that they are beautiful:

FLORA TO HER FATHER.

A flow'rt rare, divinely fair, A little gem of love Came to your arms, in beauty's charms, Like magic from above. Your throbbing heart, once more, was still'd, Your pleasure knew no bound, Your careworn smile, with joy, was filled And gladness shone around; But soon, oh! soon, the spoiler came, Your joy was turned to grief; Disease had said that gentle frame, And nought would give relief. Resolute death his angel sent To deck his master's bower, While thither and anon, he went, He spied your lovely flower. "Oh! thou art beautiful," he cried, Too fair on earth to dwell, I'll plant thee by my master's side— He loveth flowers so well. "Oh! stay thy hand," in grief, you cried, "Stay thy reluctant hand, Year not this lov'd one from our side To deck thy chosen band. "Oh, Angel Death! must I yield up My darling to thy power!— Seek further on, ungrateful Death, To grace thy master's tower. Then to your Heavenly Father, cried— In deep distress, did kneel, "To hear this once your feeble cry, Your little one to heal." But all entreaties were in vain; Your midnight tears and sighs; Death claimed your Flora for his own, And bore me to the skies. And there I bloom for evermore, The fairest of the fair, With lov'd ones who have gone before, With lov'd ones who are there. While you are lonely, father, here, So weary and oppress'd, Hoping your Journey's end is near,— You long to be at rest. You long to join the spirit band Of loved ones, there at home, Where joys immortal never end, And parting is unknown.

Moorest, July 21, 1865.

J. O. W. C.

An Interesting Letter.

Editors of the Religio-Philosophical Journal: In reading the first volume of Woman and her Era, page 101, by Mrs. Faruham: "For lactation in men under the circumstances alluded to, is not claimed as normal."

I will relate a circumstance that came under my own observation about twenty years ago. In crossing Lake Pontchartrain, I saw an old Indian chief, ninety years old suckling a boy of nine years old. The old man had one large left breast much larger than a woman's. I had never before read or heard of the like case. His granddaughter died, leaving this infant a few days old, with no other persons in the wigwam near. The old chief, to still the cries of the pappoose placed it to his breast, and lactation began to secrete from that day, and for nine years he had suckled that boy; his right breast was like other men's.

This circumstance is proof of Professor Brittan's theory of will power. We can perceive the deep paternal yearnings of the old man holding the last of his race in his arms, and the silent prayer of his soul going out to the "Great Spirit," whom he

worshipped, and his concentrated thought produced the result.

A very small remnant of his tribe are yet living on the borders of the lake, and visit the city twice a year to dispose of baskets, dried herbs, deer skins, etc., and purchase blankets, coffee, beads, paint, etc. They are never known to visit the city during an epidemic. They have a perfect knowledge of the medicinal properties of the vegetable kingdom, and are spiritual mediums without knowing it. To illustrate this—an old squaw, 120 years old, who makes an annual visit to a lady friend of mine (who is a fine medium,) always comes direct to this lady, where-so-ever she may be residing at the time, evidently led by the spirit guide. In her broken language, she speaks of seeing and talking with her tribe gone long since to the "happy hunting grounds," and say they direct her how to find her white friend.

This spirit power may be given to the wild Indian to aid him in his journeys through trackless forests and vast prairies, threading his war path as well by night as by day time.

The book says that some men have more of the feminine organization than others. Have you ever known a case where nature has united the masculine and feminine organizations in one person; but not so decidedly as to mix or change the general external peculiarities of sex; having a positive and negative side, or masculine and feminine side?

In my own organization, my left side is one full size smaller than the right, except the left breast, which is rather larger. The skin is softer, the hand more delicately shaped, the left whisker is finer and thinner. The masculine tendency on the right side is so strong that against all "military rule," I am compelled to dress on that side by a law beyond my control. The feminine portion of nature resides in the left side of my body.

Women, almost invariably, sit on my left. My wife can never sleep on my left side. I have ten children equally divided in sex. Healing magnetic currents always approach to my positive side, and escape through the right hand. In seeing female spirits, they always come on the left side; males on front and right sides. I am ignorant of this philosophy, as we, down South, are not posted up, having only the crude idea not elaborated, but hope in time the germ will develop within us. N. C. New Orleans, Louisiana.

Courtesy of a King.

Charles XV., of Sweden, is very popular among his own subjects, and has a high reputation among the crowned heads of Europe. His manly and virtuous character, his love of justice, his sympathy with his subjects, and his uniform courtesy to all classes, make him a model king. Dr. Teft, in a very pleasant article in the Ladies' Repository, gives the following anecdote of the king:

"He has a beautiful summer palace known as Ulrikstad, about seven English miles from Stockholm, which is considered one of the finest places of the kind in Europe, and which all strangers, therefore, have to visit. So a party of English gentlemen and ladies one day took occasion to run down the bay to the far-famed locality, to examine the spot, and see how a Swedish king spends his time during the short months of summer. They passed the guard without difficulty; and, on entering upon the grounds, they encountered a man who seemed to be waiting for something or somebody, as he was sitting quietly upon one of the many 'rests' in the front park without occupation. Not knowing precisely what to do, or how to proceed in visiting the palace of a king, one of the party stepped back to the quiet man and explained to him their difficulty; for, as chance would have it, this man spoke as good English as himself. The Englishman wished to know the king was at home; and on being told that he was, wished next to be informed if there were not restrictions about visiting the palace when the king and the royal family were present. The man told him that there were, but that as he was himself connected with the palace, and knew all the parts of it, he would conduct his party, as they did not seem to have a conductor of their own.

As they proceeded to walk over the spacious lawns, on their rambling journey toward the palace, they wished to know if their kind conductor thought they could, by any possibility, be permitted to see the king. The man answered it was not customary to take strangers into the king's private apartments where he was known to be at home; but as he was a stirring, unceasing, restless sort of person, they would be very likely to fall in with him before they should have finished their observations. With this hope the party rambled on, in the meantime telling several curious anecdotes they had heard related of his majesty, and asking their conductor whether they were true. He said, in reply, that there were so many things reported of the king, good and bad, that it would be difficult to say what might be true and what false; and he thought also, as a person connected with the palace, that he would scarcely be a suitable informant on such a subject. They all thought the same, and heartily apologized for their freedom, the apology being received with kindness that made all straight again. In this way the grounds were all rambled over, the palace was entered and inspected—state rooms, sleeping rooms, libraries, cabinets, everything—the kind-hearted guide, in the true Swedish spirit, exhibiting the whole place to the party with the most perfect skill and patience. He then conducted them to the lawn again, and guided them out through a nearer and more beautiful avenue than the one by which they had entered.

They were all charmed with the place. They pronounced it the most splendid summer retreat for a monarch they had seen in Europe. They declared that they had enjoyed the most agreeable afternoon they ever had in Sweden. They thanked their conductor for his attentions, shaking him warmly by the hand as they were parting with him, having but a single circumstance to regret—that they had not seen the king. Lifting his hat to them, "I am the king," said Charles XV. to his unconscious guests; and so, bowing admirably, after the most approved Swedish style, he turned his steps immediately toward the palace, leaving them in a state of the most delightful bewilderment at the condescension and good nature of their royal guide."

MR. LINCOLN'S BIRTH-PLACE.—My leading desire to visit Kentucky was to see our lamented President Lincoln's birth-place, a spot ever heretofore interesting to loyal hearts. I directed my course to the little village of Hodginsville, in La Rue county. Two miles south of this place Abraham Lincoln's father took up a claim of three hundred acres of land, where the unsuspected embryo President was born. Unable to pay for this land, the claim was relinquished, and while little Abe was only a few years old, the family was moved from the place.

The spot was shown me where the cabin once stood. I afterward received an accurate description of it from an old man named John Morris. Having occasion to call at the house for a drink of water and being struck with the remarkable neatness of the place, he inquired who lived there, and learned that it was one Lincoln. It being exceedingly difficult to procure lumber in those times, his attention was attracted by the unusual feature in log-cabin architecture, of one or two sheds and a kitchen attached to the house.

I might add that even now, in that section, saw-mills are not frequent, and frame houses unusual. Wealthy farmers live in log houses, and in many respects, lead a Rip Van Winkle life, compared with sections where modern enterprise flourishes. When the same "enterprise" forces new wants upon the people, will they be happier? Extremely honest and kind, as they are, they certainly deserve all the benefits arising from such a change. There are now no vestiges of the Lincoln cabin remaining; blackberry vines and a Chickasaw plum tree divide possession of the site. The latter is a descendant of one planted there more than half a century ago. The grounds about it are a pretty succession of hills and hollows, one of the latter, close by, contained a large spring, which has been known for many years as "Linkhorn Holler," that being the common, old-fashioned pronunciation of the name.—Independent.

A monument to old John Brown is to be erected at Farmington, Conn., his birth-place.

Religio-Philosophical Journal

CHICAGO, OCTOBER 21, 1865.

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

The Old Home.

Who has not a home—an old home—a childhood's home—a green nook in the dim past where he may go and rest his tired spirit, and gather strength for the march and for the battle of life? No matter how poor or how wretchedly ruined that home may have been; no matter how rich and charming the new. Years and wealth have their cares, and the soul grows disquiet as it nears the other shore. But the old home belongs to the May of life, and sorrow leaves but few traces upon one's spring time. We lived there with the trees; we love them for their early association and blessed companionship. The vines and flowers are the little nurslings we planted and watered. So they are very precious in our sight. Every rock and ruin is linked with the hopeful, beautiful years of childhood. It is well then to go back, as the Mussulman, to Mecca, to worship, to remember our faith in God and pledge anew our lives to well-doing. There may be those who ignore their first loves—the birds and trees; but we belong to the great army of old home lovers. Years, hills, waters and death, have come between us and our New England home; but when the dividing bonds were broken, we turned sunriseward, even as an uncaged bird turns to its native woods.

Our steam charger, as if conscious of his mission, rushed over the iron highway, through fields, rich with fruit; under mountains, over rivers; through forests and great cities. We had only time to shake hands with the saints in Detroit; to visit the Catholic institutions in Montreal, to take a friendly look among the old hills. Mount Washington, Mount Adams, Jefferson and Munroe—dear old hills! They seemed the very outposts of the Eternal Hills, wooing the valley dwellers to a higher life. The little streams rushing down the mountains, sing the same sweet songs they sang when we floated there on our Lilliputian ship.

The German loves his Rhine no better than the New Englander loves these nameless waters.

Eleven hundred miles were distanced. Save the hills and streams, no familiar sight or sound had given us a greeting. At last a tall, heavy whiskered Yankee presented himself and claimed relationship. We acknowledged his claim and accepted his proffered companionship to the old home—twenty miles to the North. We exchanged the rail car for an old fashioned chaise. It was a cool, cloudless morning that found us riding leisurely along the upper lands of the "Old Granite State." As we neared our native village, the old stone fences, the farm-houses—white and brown—the old schoolhouse, the steeple, the churchyard, where rests the ashes of three score of our kindred, all, all seemed to give us a kindly welcome.

But the old house! there was change. True, strangers gave us a welcome; but it was not the old-fashioned heart welcomes of other days. The same vines crept up to shade the east window; and the old armchair was in its accustomed corner. Glad voices were in the meadow, and a familiar song broke the silence of our old retreat, and the birds—the very same it seemed—hung their nests from the old apple boughs; but the occupants of the old chair in the cozy corner—she who planted the vines, and the singer of home airs, and our human meadow larks, have joined the caravansara for the vine and flower hills beyond the sunrise. Who knows that these loved ones are not still our companions, watching our goings and doings, notwithstanding we call them dead?

Other hearts, soul kindred, belonged to the old home. In New England villages, one is supposed to know all the inhabitants by name, the number of children in each household, their names and ages, in fact all the ills and ails that afflict soul and spirit, become common stock in these staid old towns. These neighborhood hearts belonged to us; they are linked with the pleasant and the mournful memories of other years. What of those loved ones? Where are they? How have the dividing years dealt with them? We questioned. These are the replies: The old men weary with the battle of life, have joined the peace army in the Morning Land. Their children have been scattered; some of them are the happy mothers of wee bits of humanity; some have high, others low places on life's arena.

The fresh dust Is chill on many a breast that burned erewhile With fire that seemed immortal."

Brave hearts have been stilled by the bayonet; great souls have been starved in Andersonville. Very precious is the memory of these noble boys! "Aunt Sara," the sibyl of the village, has closed her cabin. The vines wander at will about her latticed windows; the garden has gone to weeds, and the proprietor has gone to a home prepared by the blessed hand of Charity, to die.

Mrs. S. was our early friend, and school-days' companion. Her life seemed a cloudless summer day. Perhaps she was envied for her proud position; but we loved her for her womanly graces.

Three little souls made music where silence had reigned; three fair flowers brought joy, peace, and rainbowed the heavens for our friend. But Death, heaven missioned, gathered the precious souls to the upper Hesperides. The mother, in sorrow and in faith, crossed the six pale hands over the pulseless hearts, and laid them together in the green earth and turned to her desolate home. Care has dimmed her luminous eyes, and sorrow stolen the bloom from her cheek.

Hattle C., our gentle-hearted village teacher had, a few years ago, the happiest heart in all the town. And why should she not be joyous? Wasn't that fine house over the way building for her? And did not love, and faith and hope promise much? The asking soul had found anchorage, and it asked no more. The house is finished, furnished. Two sweet human birds make music there. The manly heart is loyal yet, and the young wife is still the ministering spirit of the home she loved so well; but all of her that is human is but a "handful of dust in a coffin under the daisies."

With a God bless you to the dying and to the

living, we turned from the old home forever. But,

"There are tones that will haunt us, though lonely Our path be o'er mountain or sea; There are looks that will part from us only When memory comes to be; There are hopes which our burden can lighten, Though tollsome and steep be the way; And dreams that, like moonlight, can brighten With a light that is clearer than day."

The Education of Children.

The thoughts of reformers have been directed towards this subject with great earnestness, and the imminent necessity of a movement in this direction acknowledged; but as yet only a few local efforts have been earnestly put forth. Spiritualists do not recognize the immense consequences which would flow from their action in this matter, nor their loss by not energetically working in this field. They have their lectures, books and papers, gaining thereby the spiritual and intellectual nourishment they need, while their children either stay at home or enter the Sunday schools of some orthodox sect. They think that they will not learn anything harmful; they can soon set them right, if they do.

The example of the banded twig is forgotten. They forget that the young soul is plastic, and ideas which would have no effect on them will sometimes make on it an eternal impress. How tenaciously we retain the ideas of our youth! The aged remember the days of childhood far better than those of yesterday. Remember them because they formed their character, while those of yesterday were but accidents.

Ah, you do not appreciate the risk in throwing your children under influences, the results of which you do not know. You prove false to the tender immortals confided to your care.

A child is the germ of infinite possibilities. A boundless intellect, a world-embracing moral nature, are its birth-rights.

"In the baby constitution we recognize the holy plans of divine goodness—the possibilities of the greatest manhood, womanhood or angelhood. The human mind is the most richly endowed. Its sphere of influence and action is the broadest. It is empowered to hold dominion over time, events, things, and circumstances. It draws its life unceasingly from the divine life of nature. It aspires intuitively after perfection."

The parent is responsible for the development of these universal capabilities.

Children are social. They must enjoy each others' society. Hence if no better place of resort is offered, they go to the Sabbath School.

The churches see clearly how to act. They know that the Sunday School is the bulwark of their strength. They know that in after years the seeds they plant in the minds of the young, though they remain latent and apparently dead, will spring up in times of revival, and urge them to the anxious seat of repentance. Hence they call in all the children within reach, for from them they are to draw their future strength.

It is difficult preventing children attending when their playmates urge them, and they derive so much social benefit. There is only one alternative, and that is to provide suitable schools where they can be taught, not by a dismal-faced teacher a verse from the Bible, but truths that will benefit them all their lives, and when by familiar conversations among pupils and teachers they will be enabled as well as educated. Conversation is the child's method of learning, and is excelled by none other.

When schools or lyceums are established, the tables will be turned. It will not be the children of infidels who will desire to attend the orthodox schools, but the orthodox children will rush to the infidel schools. This is the case wherever a lyceum has been established. The children know very well what they like best, and they attend Sabbath Schools only for the social gratification they desire, not for love of the dry questions they answer.

"Why, sir," exclaimed an irritated parson of a certain town, "since the Spiritualists established their lyceum all the 'loose' children have gone there, and this morning my own son wanted to go. He said they had music, flags, marching and conversation, and such delightful times, he could not stay away!" Such is always the result. The lyceum movement is admirably calculated to awaken the attention and gain the admiration of children. It adapts itself to all ages, furnishing food for the lisping child or mature man. It is wonderful to watch its workings, to see how eagerly the children participate. They become so much in harmony that their answers to questions are at times astonishing. A little curly-headed girl having answered in a manner worthy of a mature intellect, her teacher asked her where she obtained the answer. "I looked in your eye and read it," was the artless reply. That is the way to teach; have teacher and child brought into such sympathy that they mutually understand and read each others' thoughts.

The churches have set an example. Shall they be allowed to fortify themselves in this manner, or shall reformers accept the method, improve it by their superior knowledge of human nature, and raise up an invincible army of thinkers to triumphantly bear their banner into the future? A few strong shoulders put to the wheel can accomplish wonders, and such every community can furnish. Then the children of Spiritualists would have a congenial resort, where they could be instructed in the grand principles of the spiritual philosophy, and their whole lives ennobled thereby.

When it becomes established, the lyceum has a broad field for charity opened before it. The street children can be educated and developed into many men and womanly women by no other method whatever. The field for benevolence is boundless. Immeasurable good only can flow from it, and the reward for labor will be a thousand fold.

Spiritual Communications.

The editor of the Universalist, (Boston,) in writing of the communications in our journal, concludes thus:

"If these communications come from the 'spirit world,' it is much to be regretted that a few gleams of intelligence cannot be sent to that 'spirit world.' It makes one of average intellect and attainments shudder to conceive even the possibility of entering such a 'world,' and of falling into line with its intelligence. If the spirits which sent forth those 'communications' are samples of those intelligences, we advise the managers of the Religio-Philosophical Journal to keep the demented out of its columns; in this treating the dead, as they do the living."

Does the editor of the Universalist wish us to understand that when the dividing waters are passed, the idiot is transformed into a Shakespeare, the knave into honest dealing, that the clown suddenly finds himself St. Paul?

Then, indeed, there is for us "no resurrection from the dead." In our stead there will be perhaps a poet, a painter, or an Emerson. Our philosophy teaches, "as we sow so shall we reap." If we are ignorant, base, beautiful, cultivated, poets, mathematicians, musicians, warriors, preachers, the attributes which lead us in these various paths

belong to the soul, and they will go with us to the hereafter. The miser and the thief are not necessarily misers and thieves forever; but the spirit of selfishness and the absence of honesty, is not at once eradicated from the diseased spirit.

Brother Emerson regrets that "a few gleams of intelligence cannot be sent to that spirit world." That is what these mediums are doing. The ignorant spirit often learns more by coming in rapport with good spirits of earth, than by any other means. Indeed we regard it a religious duty to give these "demented" spirits a hearing.

We are advised to "keep the demented out of our columns." Suppose we advise the editor of the Universalist to withhold from the public some of the articles that appear in his paper, as they are at variance with our ideas of the future life. True, some of the communications from the other world do not evince a high order of literary talent, and they would be rejected, but for the lessons they teach.

When people learn that as death finds us to-day so we shall find ourselves to-morrow, they will be more guarded in their lives, more watchful regarding every word and deed. We admire our brother's frankness, and thank him for his generous notice of our journal; but we are not willing to accept his advice regarding the communications, so long as a great army of unfortunate spirits are asking audience, seeking the way to a higher, diviner life.

Judge Hall's Charge to the Jury.

Judge Hall, in his charge to the jury, in the Colchester case, manifested a vast amount of ignorance in regard to the laws of spirit life. It is a thousand pities that such quacks are permitted to sit upon the judicial bench. The following extract from the charge will give an idea of the man's lack of knowledge:

"If this man had the power of receiving communications in the way stated, it seems strange to me, that during the last four or five years, when extraordinary means of knowledge were well paid for, he should have been compelled to borrow money at Washington, when he could demonstrate that he could procure communications of the same character as he procured here; that he could not only state truth with regard to a future existence, but go to the place where the events were transpiring, and could prophesy in regard to the future movements of our army, and all the operations of the government which should become necessary. Information of this character would have been of the utmost value to the government; and a man who could give such information, would hardly give exhibitions for two dollars in the city of Rochester. I say, gentlemen, that the services of a person of this power would be exceedingly valuable; and if this defendant can do what he pretends to do, it seems to me that he could apply to the collector and pay the government; and in the manner suggested, he would have enriched himself so rapidly that there would be little necessity to pursue his business any length of time. If he could tell what the price of gold would be in a future day, he could walk to the stock market and amass money. They again, last spring, when the whole nation was agitated in consequence of the murder of the President and the murderer was being hunted up, if he could have pointed out the locality where the murderer had concealed himself, he could have obtained the reward, and that would have been sufficient to have filled his pockets. He can render a very essential service to the country, if by means of this telegram, he can obtain information in regard to what is passing elsewhere. There is no doubt that a great deal of expense could have been dispensed with in the laying of the Atlantic cable; expense in regard to machinery, &c., &c., &c. He could even save me some trouble in determining knotty questions of law. I would not have to spend whole nights upon such questions in investigating the opinions of Chief Justice Marshall. It may be said that spirits would not communicate in respect to such things; but it may be supposed that they might have been quite as willing to bring the murderer of Lincoln to justice, as they were in giving the results in advance, of oil speculations, or the aspirations of Vanneater for office."

Of Mr. Colchester's mediumship we don't judge, never having seen the gentleman; but if he is the veriest knave that has escaped the gallows, Judge Hall is none the less excusable for the thrust he makes at Spiritualism.

The Court thought it very remarkable that, if Mr. Colchester were gifted with mediumship, he should be necessitated to borrow money. Strange! wonder if "the elect" are ever in need? The Judge thinks, perhaps, that the spirits of the departed linger about stock markets, and calculate the to-morrow's price of gold. And then they have the power of transforming a spendthrift into a miser and money king. Why did not the spirits watch Booth and bring him from his hiding place? They did not, that is true; are we, therefore, to infer that there are no spirits? A better medium than Colchester claims to be, saw and conversed with spirits, healed the sick and cast out devils; yet he had not where to lay his head. And when he was brought before a certain Judge, charged with falsehood, he, with all heaven on his side, was condemned to death.

It is well for modern mediums that infidelity has so liberalized the world that the professed Christians have not the power of Pilate.

The Spiritual Association of Washington, D. C.

This Association has been re-organized for the ensuing season, and is making vigorous and earnest efforts in behalf of the good cause in the capital of the nation. They have secured for their purposes, Seaton Hall, on the corner of Ninth and D Streets, near Pennsylvania Avenue. Meetings will be held in this large and centrally located hall every Sunday at 11 A. M. and 7 1/2 P. M. The services of a number of the best speakers on the subject have been engaged, among whom are Cora L. V. Scott, Frances O. Hyzer, Laura De Force Gordon, Warren Chase, Benj. Todd and A. B. Whiting.

The Association cordially invites the friends of Spiritualism throughout the country who may visit Washington during the season, to attend these meetings and lend them the encouragement of their personal presence and influence, and to the extent of their ability, contribute to the fund that is necessary to be raised for their support. Several of the able and active members of the Association during the last season have left the city, and the few who remain have but limited means at their command. The hiring of a large hall, having lectures twice each Sunday, and employing first class speakers, will largely increase the expenses. Under these circumstances, the friends of the cause throughout the country are earnestly appealed to for any pecuniary assistance that they may feel able to give. "Come over and help us."

Contributions, or communications, on any business connected with the Association, may be directed to the Secretary and Treasurer, Dr. J. A. Rowland, of the Attorney General's office.

Rain.

According to the observers of the weather, we are to have dry weather for the balance of the year. They say that the average fall of rain per year is thirty-eight inches, and on the first day of October, thirty-one inches had already fallen. This leaves but six inches for the next three months, and consequently fair and dry weather.

To Correspondents.

Will those asking for specimen numbers of the paper, please say which number they wish? Be particular in giving the names of State and Post Office. Will writers remember that all business items must be written on separate sheets? The Secretary and Editors have different offices, consequently the articles belonging to the business department should be entirely detached from the others. Anonymous articles will not see the light.

The National Convention.

A great multitude have gone to Philadelphia to worship. We, who are left at home to work and wait, are hoping—praying—that the angel, Harmony, may preside in the Convention. We hope, in our next issue, to commence a report of the proceedings of the Convention.

New Book.

We learn that Hudson Tuttle has a new work in press, on the "Origin and Antiquity of Man, scientifically considered." Proving man to have been a contemporary of the mammoth, narrating his progress from savagism, and dispersions by great waves from Central Asia."

Mr. John Bright has prepared an edition of his "Speeches" for publication in this country. In making the selection, the author has specially chosen those speeches which relate to "the defence of the cause of liberty and free government in America." Messrs. Little, Brown & Co., of Boston, will publish the work, and Mr. Frank Moore will give a biographical introduction. A fine portrait of the statesman, by Ritchie, is promised with the book.

E. V. Wilson's "anti-natal memories," in this number, seem very unbelievable. Others, persons of integrity, have related experiences somewhat like Mr. Wilson's. To them these wonderful things may be real; but it requires a vast amount of credulity to give such dreamy ideas place among the realities of life.

Read Tallmadge & Co.'s Catalogue of books on the eighth page. Mr. Tallmadge has the finest establishment of the kind in the West. Energy and enterprise like his deserves public patronage.

Hudson Tuttle's books are for sale by Tallmadge & Co., No. 109 Monroe Street, (Lombard Block,) 2d door west of the Post Office.

Personal.

Mrs. F. O. HYZER is engaged for the coming six months to the "First Spiritualist Congregation of Baltimore."

MOSES HULL will speak during the month of November in Milwaukee, Wisconsin.

DR. J. P. BRYANT is doing a fine healing business in Milwaukee.

L. JUDD PARDER is engaged to lecture in Buffalo, N. Y., during November. He is desirous of engagements in New England during the winter. His present address is Somerset, Pa.

N. FRANK WHITE. This messenger of the New Dispensation, is about making a tour West. We are assured by those who have had the pleasure of listening to him, that he will be warmly welcomed. May we not hear his voice in Chicago? We appreciate good sermons in this great city.

Notice of Meetings.

Hudson Tuttle will speak in Bryan Hall (Chicago) on Sunday at 10 1/2 A. M. and at 7 1/2 P. M.

N. Frank White will lecture in Elkhart, Indiana, through November; Battle Creek, Mich., December 3d, 10th and 17th; Milwaukee, Wis., through January. Will lecture week evenings where his services are desired. Apply well in advance. Address as above.

WASHINGTON, D. C.—The Spiritualists of Washington hold meetings and have lectures every Sunday, at 11 A. M. and 7 1/2 P. M., at Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. A number of able speakers are engaged.

Book Notices.

Theodore Tilton has published a new book entitled: "GOLDEN HAIRER GERTRUDE," the choicest of Juvenile stories.

HULL'S NEW MONTHLY CLARION has reached our office. It is a Magazine of thirty-two pages, and contains valuable original and selected articles. The editor says:

"We have no hobby to ride. No one reform shall, in our pages, have the preference over others of as great magnitude. We regard most of the new reformational and 'harmful' reformations, answered and explained by Selva Van Sickle and Elijah Woodworth.

Sunday Morning Session.—After the opening services the gentlemen committee presented the following resolution:

Resolved, That the marriage institution, as now recognized by law and custom, is both arbitrary and injurious, calculated to destroy the individuality of woman and retard the progress of the race.

John Southard opposed the resolution. Hoped it would not pass. Said his mother was a woman, and had all the rights she wished for. His wife had property of her own, and used it as she pleased. Thought if it was adopted, all that had been said concerning free-love would be sustained by vote of the meeting.

John French agreed with the last speaker, and said that many reproaches had been brought against the Spiritualist lecturers relative to marriage and free-love.

S. Holt, a lawyer, showed conclusively that woman, by law and custom, was deprived of her rights—that she was not recognized as the owner of herself or her earnings, for at her husband's death, she had no legal title to her own homestead, but was entirely dependent upon others. He illustrated his position by cases well known to those present. He was long and loudly cheered.

Selva Van Sickle and Mr. Bush sustained the resolution.

A stranger feared the agitation, and said if the resolution was adopted, all that had been said about the free-love of Spiritualists would be believed.

The subject became so exciting that quite a number participated in the discussion till the hour for regular speaking arrived.

Mrs. Lydia Ann Pease, entranced, addressed the meeting, sustaining the resolution in a most masterly effort, which was responded to by hearty cheers from the audience.

Mrs. Emma Martin improvised a poem, and the meeting adjourned one hour.

Afternoon Session.—The opening services were as usual, after which the ladies' committee presented the following resolutions:

1. Resolved, That woman is, in all respects, the equal of man.

2. Resolved, That woman is now entering the promised inheritance, as typified and taught by ancient bards and seers, through all systems of faith.

These resolutions were unanimously adopted.

Robert Dale Owen is to have two years for writing his life of President Lincoln, and his publishers pay him \$3,000 when he begins his work, and \$15,000 when he ends it.

Scissorings.

All genuine advancement must come from within. Life is a train of moods like a string of beads. Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

When a man cometh to that estate that he seeketh not his comfort from any creature, then doth he begin perfectly to relish God. Then shall he be contented with whatsoever doth befall him in this world.—Thomas a Kempis.

The oldest newspaper in America is the New Hampshire Gazette and Weekly Chronicle, which has just completed its one hundred and ninth year, with every promise of continuing in health for a long time yet.

An association was formed in Washington to present a course of winter lectures from Wendell Phillips, H. W. Beecher, Dr. Chapin, and men of positive opinions on questions of negro suffrage and other kindred topics.

Rumors of new theatres are rife in New York. Among them is a story that Hermann, the prestidigitator, proposes to erect a new Academy of Music, to cost \$1,500,000.

Miss Susannah Evans is lecturing in New York for the benefit of a soldier who has lost both arms. The lady will be remembered as a young Welsh girl, who spoke here a year ago on the subject of temperance.

Every man should regard himself as a priest and minister of the gods, serving the deity planted within him. This will beget in him an exalted habit of mind; leaving him uncontaminated by pleasure, unharmed by any pain, untouched by any insult, feeling no wrong, a fighter in the noblest fight, accepting with all his soul everything which happens and is assigned to him as his portion.—Marcus Antonius.

The boy wasn't much out of the way when he said the four seasons were pepper, salt, mustard and vinegar.

There is no grander pulp than the sick bed; no more impressive preacher than the weak and languishing sufferer.

Love.—People are loved, not in proportion to their intellect, but in proportion to their loveableness. Intellectual powers are the leaders of the world, but only for the purpose of guiding them into the promised land of peace and amiableness or of showing them encouraging pictures of it by the way. They are no more the things to live with or repose with, apart from the policies of the heart and temper, than the means are without the end; or than the guide to a pleasant spot is the spot itself, with its trees, health and quiet.

A Wonderful Brake for Railway Trains.

The frequency of frightful railroad accidents during the past month has awakened public attention to the manner in which railroads are managed, and also to the great difficulty which seems to exist in order to prevent collisions. It is evidently a difficult matter to bring trains to a stand still without the use of rods or four hundred yards. Trains may be observed approaching each other on the same track a considerable distance away; yet a collision is inevitable, on account of the great difficulty that exists in checking the momentum of the trains by the mode of "braking up" at present in operation. When the engineers observe the danger that threatens, they immediately whistle "down brakes," which consumes at least a minute, reverse their engines, and then take a flying leap from the footboard of the locomotive, followed by the fireman or any of the employees who may have observed the danger that threatens. The trains come together with a frightful crash, and it is then the invariable result that several persons are killed and many injured in the most serious manner. This fearful slaughter might, to a great extent, be avoided, if some more perfect system of applying the brakes to a train of cars were adopted. Many intelligent mechanics have attempted to obviate the difficulty, but until within a short time no perfect system of "braking" has been invented. A new brake has just been introduced to the notice of railroad men by Mr. A. I. Ambler, of this city, which certainly eclipses all former inventions of the kind. It is simple and effectual in its mode of operation, and the entire train is under the control of the engineer, of which all will be able to see the advantage.

This powerful brake has been adopted on the cars of the Chicago, Burlington and Quincy railroad, and promises soon to take the place of the old-fashioned brakes on all the Western railroads, the managers of which are ready at all times to adopt whatever practical improvement is brought under their notice. The drum and wheel of the new patent brake are placed on the locomotive immediately under the footboard, so that the engineer can apply the brake at any moment. All the cars are furnished with rods and chains, the latter of which pass over five pulleys under the center of each car. The engineer, by simply applying the power by a lever, instantly causes the brakes to press on every wheel of the train, and in about half a minute the train is brought to a stand still and before it has proceeded about three or four hundred feet.

The practical working of this new brake was thoroughly tested a short time since on the track of the Chicago, Burlington and Quincy railroad, a short distance from the town of Lyons, in the presence of some of the leading railroad men of this city. The train left the Great Union depot at ten o'clock in the morning, having on board the inventor, Mr. A. I. Ambler, Mr. J. M. Douglas, President of the Illinois Central railroad, Mr. H. E. Sargent, Western Superintendent of the Michigan Central railroad, Mr. T. B. Blackstone, President of the Chicago and St. Louis railroad, Mr. Robert Harris, General Superintendent of the Chicago, Burlington and Quincy railroad, and a number of the most intelligent employees of the several railroads centering in this city. While the train was proceeding on its way to Lyons, the brake was applied several times, with the greatest success; but in order to see its practical working, the gentlemen above mentioned alighted at the crossing a short distance from Lyons station, and took up a position on the track.

The engineer received instructions to back up the train (which was composed of five passenger coaches and a baggage car) about a mile, put on a full head of steam, and, if possible, attain a rate of forty miles an hour before approaching the crossing, where the brake was to be instantly applied. The engineer obeyed his instructions to the letter, and the train came thundering on the track as applied. Mr. Sargent marked the time on a stop watch, and in an instant, so to speak, the train was at a stand still. Mr. Sargent reported that only twenty-seven seconds had elapsed from the time of applying the brake until the train stopped, and after the brake was put down the train only proceeded 540 feet.

Another trial followed with still greater success. On this occasion the engineer reversed his engine before applying the brake, the train was stopped in twenty-eight seconds, and before it had gone a distance of 476 feet. All present were loud in their praise of this most excellent invention, and it was the theme of general admiration. Those present were all practical railroad men, and Ambler's patent brake will doubtless be in use on all the Western roads in a very short time. Its introduction will certainly prove a great saving of life, limbs and railroad property.—Chicago Times.

A WOMAN ELECTIONEERING.—Lady Jenkinson, wife of George Jenkinson, is declining rapidly for her husband in North Wilts. This lady attended a banquet, given the other day at Devizes, to Sir George, and when her health had been drank she rose herself and made a speech, in the course of which she said she felt that it was most unusual for a lady to address a meeting of that kind, but it was also unusual for ladies to be invited to dinners given in honor of their husbands. She must admit that it was owing entirely to her husband's merits that she was present. As she had found him true, so would all of us find him true. She declared that she had had always followed the same uniform, truthful course. She hoped that all the married ladies present would find, on the twentieth anniversary of their wedding-day, that they had a husband who never, to their knowledge, swerved from the truth, however unpopular that truth was to make him; however much, in a worldly point of view, it was to his disadvantage, he would never swerve from it.—Eng. Paper.

"If youth is a blunder, manhood is a struggle, and old age a regret."

Discovery of an Antediluvian Man.—The Fossil Giant of Oyonaz.

The great scientific event of the month, and to my mind, one of the most extraordinary facts of the nineteenth century, has been the discovery of a fossil man between Volzlat and Oyonaz, in the department of Ain. It is not a piece of a human skull or of vertebra that has been found, but a skeleton—and what a skeleton! Its height is four yards. Like the Titan precipitated into the abyss, it has been found in a soil of alluvium, the head buried in the earth, and the feet turned to heaven.

This stature, higher than that of the tallest man, is one of the most interesting facts that is offered in the study of the human race. This is the first authentic giant, and its appearance will create more noise than the mammoth and the ichthyosaurus. Paleontology, an entirely modern science, will have the good fortune to unite the diverse phases of creation, and reconcile history with mythology. Fossil remains have already confirmed the existence of animals said to be fabulous, and the unicorn will be found some day, perhaps, in the very country where it so boldly took its place beside the leopard upon the British crown-piece. There is no longer any doubt as to the primitive children of earth—they really existed.

At what period did they exist? Were they numerous? Did they form a nation apart—a superior, privileged caste? or must it be admitted that the first generation only produced very tall men? Did they suddenly disappear, and at what period? It is not repugnant to us to believe in the gigantic height of these early children of earth, for the mere reason that, according to the Old Testament, the life of the ancient patriarchs lasted several centuries; but this is on condition that something is changed as to the age of the earth. Is there not some drawback in conciliating the extreme youth of our globe with the excessive longevity of the first man?

Let us take these things at the lowest calculation. When the earth was created, with all the known and unknown planetary system, it was incandescent. Seventy-five thousand years have scarcely sufficed to cool it; and it is not too much to say that number of years is necessary to make the earth habitable in the first place, by plants and inferior animals, then by fish, birds and mammifera. Reason, in accordance here with sacred text, obliges us to believe that man came last upon the earth; but at what period?

If the giant of Oyonaz is really fossil, the first men date back more than a hundred thousand years; and to change vegetables into peat, and trees into pit-coal, sixty thousand years are little; double that number is necessary to make an ammonite fossil. What are six thousand years to produce geological changes such as deluge, earthquakes, the diluvium of the Nile and the Mississippi? Six thousand years! it is but a minute in such a work. It is to be regretted that a text misunderstood, or, at all events, ill-interpreted, constantly opposes science to religious belief. Would it not be possible, for the future, to avert much want of harmony by a clearer and wider interpretation of the Hebrew text?

Facts must not be suffered to give the lie to the Bible, since this book is the starting point of the Jewish religion, Mohammedanism and Christianity; nor must holy books be allowed to be treated as necessary to a new interpretation absolutely necessary, if schism would be avoided between savants and religious doctrines. Examination into the six days of creation should be made anew, but in a vast manner; for otherwise, as science marches with vast strides, it will be necessary, every quarter of a century, to renew it entirely.—New Nation.

POLITICAL RIGHTS OF WOMEN.—The woman's rights movement, which has subsided in its activity in this country, during the conflict with rebellion and slavery, has in the meanwhile borne substantial fruits in the old world, and the greatest philosopher of the age, John Stuart Mill, has come forward as champion of the political emancipation of the English women, and proposes, in any future reform, to endow women with the right of voting. Ladies may now be lawfully appointed members of boards of guardians by a majority of votes; and, if disfranchisement is done away with in one direction, it will be difficult to maintain it in others. We have already referred to the activity of ladies in England, during the late general election, when those most conspicuous for their public participation in politics were Lord Russell and Mr. Frederick Peel. In France, women have been recently elected as members of the municipal council of one of the country towns; and we should not wonder if all French women should become anxious for the exercise of political rights, since Eugenie has been appointed regent, and is known to exert a considerable influence on public affairs. The agitation, however, is not confined to political rights, and women in the same proportion that they are employed in useful occupations, awakened to a sense of their disadvantages in competition with masculine labor. The young ladies employed in the stores of Paris have recently petitioned the government for a release from work on Sundays. In this country, the employment of clerks in the Treasury Department is said to fall short of the expectations formed from the experiment; which, however, should not be used as an argument to prove any general incapacity of women for such occupations, since the work in the department is, from its lifeless monotony, probably less adapted to female genius than that in more stirring spheres of activity.—Chicago Republican.

CALMNESS IN PROSPECT OF DEATH.—It was not merely the loss of property that he could bear with such calmness and tranquility, but he could bear death with equal composure. Sometime afterwards, being in London, he had taken the water at the Savoy stairs, in company with his brother, Sir Ellis Leighton, his lady, and some others, and was on his way to Lambeth, when owing to mismanagement, the boat was in great danger of sinking. While the rest of the party were pale with terror, and most of them crying out, Leighton never for a moment lost his accustomed serenity. To some who afterwards expressed their astonishment at his calmness, he replied: "Why, what harm would it have been if we had all been safely landed on the other side? In the habit of dying daily, and of daily conversing with the world of spirits, he could never be surprised or alarmed at such a summons to depart out of the body." He used to often think of death, and often spoke of it, but never in a melancholy tone. His nephew even says that in his illness his spirits rose to an unusual gayety, and he would say that, "from the shaking of the prison doors, he was led to hope that some of those brick bats would throw them open, and give him the release he coveted." In a letter, supposed to be written shortly before his death, he writes thus: "I am grown exceedingly uneasy in writing and speaking—yes, almost in thinking—but I think, again, what other can we do, till the day break, and the shadows flee away? as one that lieth awake in the night must be thinking, and one that lieth awake in the light must be thinking, when by all other thoughts he finds little relief, is, when will it be day?"—Life of Leighton.

A NEW MICROSCOPE.—It is not many months since one of the most eminent and living microscopists expressed his astonishment at the production of objects with one twenty-fifth of an inch focus, the microscope had reached its utmost attainable limit of perfection. He added that it appears impossible to separate or delineate more numerous than ninety thousand in an inch, on account of the decomposition of light, or some other cause. It therefore seems beyond our power ever to discover more of the ultimate composition of bodies by means of the microscope. The above extract is taken from a journal dated December 10, 1864, and yet, already, the one thing which microscopists are now talking about is the object which will give one fifty-fifth of an inch focus, recently made by Messrs. Powell & Lealand, which was described to the Royal Society by Dr. Lionel Beale the other day, and was exhibited at the annual conversation of that Society a short time since. The object glass possesses double the power of the one which we were so lately told, and by so great an authority, was the most powerful we must ever expect to possess, and defines with wonderful distinctness particles which the latter cannot render visible at all. It magnifies three thousand times with the low power, or with a No. 5 eye-piece fifteen thousand diameters—that is to say in popular parlance, one thousand five hundred and seventy-five millions of times! It must immensely increase our knowledge of the lower organisms, and may even aid our researches into the ultimate constitution of matter. And who shall say that even its power may not be exceeded in time?

The London Times says of General Sherman, "That he was as modest in victory, as he was bold and sagacious in battle."

Wit and Humor.

Prentice says it is a wonder the ladies don't take cold from standing so much under the waterfalls.

There is quite a difference between executing a counterfeit and a counterfeit. The first should be suppressed, and the last inaugurated.

A knavish grocer has a bad weight about him.

Every woodsawyer is a Cæsar. He comes, he saws, he conquers.

A country editor, puffing a new shop, says in conclusion: "We get a prime pair of boots for putting this in."

A Grand Thought.

A soul that is thoroughly known to us is ours, whether near or distant. It is riches, help, and strength; and this wealth if we aspire to true aims, goes on accumulating for us through all the years of our toil. If we have found any inmost need of ours—answered in another spirit, there is an inalienable treasure added to us, and I think it even matters little to our best life, in this high relation, whether death has come between us or not. If I were going to the kingdom of the departed next week, instead of another country here, should I be lost to you? If in this life I have been helpful, I could never be otherwise in another. I believe it is an eternal law of true relations, such as ours. The dead live to all spiritual natures when their names are forgotten—for, as Carlyle grandly says, "It is a high, solemn, and almost awful thought to every individual man, that his earthly influence, which has had a beginning, shall never, through all ages, were he the very meanness of us, have an end." If I live hereafter, and I can only live as wholly and entirely myself, with all my affections, hopes and interests, however they may be modified by a change of sphere, I should certainly be in some possible relation to you or any other friend whom I love. I cannot conceive of launching off into the future world, and severing myself from all the interests and persons I have cherished and known here. It would be impossible to do this and preserve my identity. But if I lose that, I lose my immortality. It must be another being, and not who does not love those whom I have loved. So the divine trust, purposes and affections I have entertained here, must go with me and constitute a part of myself there, or immortality would be a beggary, naked gift, unworthy of God to bestow, or any developed human soul to receive. E. W. FARNHAM.

THE ANTIQUITY OF THE HUMAN RACE.—It will be a matter of curious research for ages to come to ascertain the antiquity of the earth and its races. Men have so long trusted to authority and believed just what the written records told them, that centuries of opportunities have been lost to science. It is only within the past few years that scientific men have handled the subject of the antiquity of the human species with ungloried hands.

The clergy have been so very exact in their reckoning of time and seasons, and have stated so directly the exact spaces between the creation and the flood, between the flood and the birth of Jesus, that it seemed quite natural to say that only six thousand years has the sun risen and set since God, by creative power, said, "Let there be light."

But men of daring and thought have been looking deeper than any written records, and no person who has dipped a finger in the great goblet of the eternal past, says anything more of the six days' creation or of the existence of the first 6,000 years ago.

A PARROT STORY.—Some forty years ago there was in this city a parrot, which hung out of the door of a barber's shop, remarkable for its proficiency in profanity—the result of two or three years on shipboard. It was perfectly astonishing the volubility with which it would frequently break out in the heaviest kind of swearing, to the horror of decent people and the admiration of loungers. On one occasion, a man who had become unconsciously addicted to profane ejaculations was passing the shop, when the parrot was having a "general clearing out" of oaths. He stopped and indignantly asked "who had been wicked enough to teach the bird such stuff?" The barber (who had heard the man spoken of as exceedingly profane, but did not know him), replied, he "didn't know, but had been told it was Mr. B." The effect was good—for from that day B. was never heard to use a profane word.—New Haven Register.

THE WOMEN OF A NATION.—We do not hesitate to say that the women give to every nation a moral temperament which shows itself in its politics. A hundred times we have seen weak men show real public virtue, because they had by their side women who supported them, not by advice as to particular cases, but by fortifying their minds with duty, and by directing their ambition. More frequently, we must confess we have observed the domestic influence transforming a man, naturally generous, noble, and unselfish, into a cowardly, common-place hunting-seeker, thinking of public business only as a means of making himself comfortable—and this simply by contact with a well conducted woman, a faithful wife, an excellent mother, but from whose mind the grand notion of public duty was entirely absent.

The widow of John Brown resides at a little town, the head of navigation on the Sacramento. Mr. A. D. Richardson, writing to the Tribune, says: "Her daughters teach public schools, while she finds employment as something between nurse and physician among the neighboring families, by whom she is well patronized. She is entirely dependent upon her own labors. There is a project to purchase a house and lot for her in this her chosen home. Any who would aid so worthy an effort may send their contributions through the mail, or by Wells, Fargo & Company's Express, to her at Red Bluffs, Toluca county, California. I do not know whether Mrs. Brown is aware of the movement; but, surely, she ought to be placed beyond the reach of want by the American people."

A COLORED MAIL CONTRACTOR.—Robert Orrick, a negro, of Winchester, Va., has been employed by the Postmaster General to convey the mails from Patterson to Leesburg, Va., and intermediate points, twice a week, at \$25 per annum. He is the first colored man to whom a contract for carrying the mails has been awarded since the department was organized. Of his own free will and accord, finding no line of stages on the above road, he came forward, with commendable enterprise and industry, and tendered a proposal for the service. The country is indebted to Charles Sumner for his indomitable perseverance in removing the legal obstructions to the employment of negroes as mail carriers.

Richmond Richards, a colored young woman, formerly a slave in Virginia, delivered an address in the Abyssinian Baptist church, on Monday evening, in which she gave a deeply interesting account of her life, and particularly of her services as a secret agent of the United States Government and of the Union League in Richmond, in which she periled her life, and obtained information of great importance. She was in the rebel Senate last winter, in a stationery closet when they were in secret session; and in August, 1863, gained admission, for a special purpose, to Jeff. Davis' private office, and examined his papers. She opened the first school for colored children in Richmond last April.

STATUE OF MR. LINCOLN.—A California sculptor, named Mozzara, has nearly completed a colossal statue of President Lincoln. It is nine feet high and stands on a pedestal ten feet in height, making a total of nineteen feet. The posture is described in a San Francisco paper as majestic and commanding; the left arm extended in front, and the hand grasping a scroll, supposed to be the Emancipation Proclamation. The right arm hangs at the side, thrown slightly back, as if the subject were speaking. Under the right foot writhes a serpent, and close by it is a broken shackle. An allegorical statue stands in front, from which two wings, clasped hands, stand just behind and to the right of the figure.

Anna E. Dickinson has, we are informed, made arrangements to spend nearly all of the autumn, winter and spring in lecturing. Her engagements extend over a wide field, from east to west, and include many of the large cities and towns. She has three new lectures for this season: "Home Thrusts," "Earnestness" and "Flood Tides."

M. Renan's life of St. Paul will be published in Paris next month.

IS IT A MATTER OF TASTE ONLY?—Mrs. Sarah Jane Hale says it is in bad taste to use the term female applied to woman. We go further: It is not only in bad taste, but it is positively vulgar, besides being an abuse of language. To say female bear or female wolf is entirely proper, as it is another appellation by which to distinguish the sex of these animals. No such necessity, however, exists here; as speaking of woman, we do not say female man, yet do you not mean it when you use the term female as applied to a woman? Evidently you do. The term was used extensively in olden times when women were looked upon with contempt and treated as slaves. Let it become a habit, and we who have learned to prize woman at something like her real value, and treat her as an equal. When speaking of a girl or woman who does not sustain the relation to them of mother, wife, sister or daughter, gentlemen should always say woman, girl or lady, and we regard it also in bad taste to use the latter term too freely. Our noble lady readers are at liberty to read this to their husbands and brothers.

A GRAND THOUGHT.—We copy the following thought-gem from "The Ideal Attained," a story of two steadfast souls, by Mrs. Eliza W. Farnham. "What is the world's standard to me, when I see beyond and above it, and know and feel in my most consciousness that there lies my path, and not here, in the way which is already beaten to dusty hardness beneath the thronging feet of them that hurry up to have their moral stature certified by the great clerk, Society? If I have a living soul within me, individual culture and growth, to the utmost limit of its capacity, can alone ensure me peace and joy in its possession. If I sit down, stifling and compressing it, because use and custom require that I should, or because by rising I may agitate the stagnant levels of the life about me, I can but lay up bitterness for myself in so doing; and then, perhaps, I should come, in certain moods and hours, to compare my state with a higher and truer one, and accuse some undefined power, which I might call life, or fate, or nature, or if very daring, even God himself, of an unequal distribution of the goods."

Business Matters.

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 especial treatment required, whether it be 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 West, has his practice at this Institute for three months from the 15th of August, 1865. 2-1f

SPEAKERS' REGISTER.

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

Mrs. H. F. M. BROWN's post office address is drawer 6236, Chicago, Ill.

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

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

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

L. K. COONEY, a Trance Speaker and Clairvoyant will lecture and heal in Marshfield, Bureau county, until further notice. WARRICK CHASE will lecture in Syracuse, N. Y., Oct. 1st and 8th; in Rochester, Oct. 15th; will attend the National Convention at Philadelphia, in October, and lecture in Vineland, N. J., during November; during January and February next in Washington, D. C.; during March in Philadelphia, and will spend next summer in the West.

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

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

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

Mrs. SUE A. HUTCHINSON will speak in Alton, Ill., during September; in Elkhart, Ind., during October; in Amsterdam, N. Y., Nov. 6th and 12th; in Stafford Springs, Conn., during December. Address as above, or 99 Grape street, Syracuse, N. Y.

ANNA M. MIDDLEBROOK, Box 778, Bridgeport, Conn. J. M. PEEBLES, of Battle Creek, Mich., will lecture in Providence, R. I., during October; in Lowell, Mass., during November.

L. JUDD PARDEE, Somerset, Somerset Co., Pa. J. T. ROUSE may be addressed P. O. Box 303, Elkhart, Ind.

BENJAMIN TODD, Normal Speaker, will lecture in New York during September; in Charleston, Mass., during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England Middle States. Address as above, or care Banner of Light office.

HUDSON AND EMMA TUTTLE, Berlin Heights, Ohio. Mrs. LOIS WAISBROOK, may be addressed at Liverpool, O.

ALCINDA WILHELM, M. D., Inspirational Speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, 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. Bacon, Box 265), Ill., November 1st.

ELIJAH WOODWORTH, Inspirational Speaker. Address, Leolis, Ingham Co., Mich. E. V. WILSON may be addressed till Nov. 1st at No. 15 Water street, Cincinnati, Ohio.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN—DEPOT COR. WEST WATER AND KINZIE STS.

Day Express..... 9:30 a. m. 5:30 p. m. Night Express..... 8:20 p. m. 5:00 a. m. Janesville Accommodation..... 9:00 p. m. 2:15 p. m. Woodstock Accommodation..... 9:00 p. m. 10:00 a. m.

GALENA DIVISION. Fulton and Cedar Rapids..... 8:20 a. m. 7:10 p. m. Fulton and Iowa..... 7:15 p. m. 5:00 a. m. Freeport and Danforth..... 9:

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, October 8.

INVOCATION.

Oh! Thou who art infinite in wisdom; Thou who hearkenest unto the petitions of Thy children; Thou who art ever ready to grant a supply adequate to every demand; Thou hast planted within the breasts of Thy children a desire to come nearer unto Thee, that they may learn wisdom and truth, and gain that light that shall illuminate their pathway, and guide them safely unto that haven of rest which Thou hast prepared for each and every one of them.

Our Father! may we ever live in that light; may we ever be able to deal justly with each other. May we ever be reconciled unto Thy laws, that in the end work for good to all. May Thy children, who now worship Thee through fear, listen to Thy voice that speaks through nature and tells them that Thou art love. We realize, our Father, that Thou art goodness. We hear Thy voice in the warbling songster; we hear Thee in the mighty waters; we hear Thee in the rippling stream; we see Thee in the lightning's flash, and hear Thy voice in the rolling thunder.

Yes, Father, we see and hear Thee in all Thy beautiful works. We feel, too, that we are Thine own children. We feel to ask Thy blessing to rest upon us, for, although we are Thy children, we feel that we are often too hasty in our judgment. We need more of Thy light to guide us to wisdom and lead us to charity toward those who are in darkness and gloom. We feel to bless Thee for that light; we feel to praise Thee forever more; ay, forever more would we praise Thee.

QUESTIONS AND ANSWERS.

Q.—In case parents lose a child in its infancy, and those parents continue in earth-life for many years afterwards, will the parents and child recognize their relationship upon the entrance of the parents into spirit life? If so, please explain the law by which it is done.

A.—The spirit-child often sees the parents in their earth-life and knows them to be such by the instructions that they receive from their guardians. Upon the entrance of the parents into the spirit-world the child makes itself known to them and is recognized by them the same as if long absent in earth-life. We have, in substance, answered this question before.

Q.—What is the relative size of an individual after death compared to that on earth?

A.—The size is substantially the same in both spheres of existence, making due allowance for extremes occasioned by diseased conditions.

Q.—Do the inhabitants of the spirit land take pleasure or interest in the public gatherings of earth?

A.—Certain portions of the inhabitants of spirit-life are in sympathy with those who are interested in public gatherings and consequently do take interest on such occasions.

Q.—Do our rejoicings and festive occasions in any manner increase the pleasure of any portion of the inhabitants of the spirit-land?

A.—Any public rejoicings that interest individuals give pleasure to such spirits as are in sympathy with their friends in earth-life.

Q.—Are there public gatherings in the spirit-land for the purpose of general consultation and deliberation similar to those on earth?

A.—There are; and the best minds of to-day recognize the fact that there is an invisible power that acts upon individuals and propels them to action.

Q.—Do such gatherings exert a psychological influence upon the inhabitants of earth?

A.—As far as my knowledge extends, individuals in earth-life are influenced by spirits to action, and they in turn influence other individuals. Thus this feeling extends from one to another until an object is attained.

[Another spirit here took control and said:]

I come, my friends, for the express purpose of answering this one question: "Do spirits congregate together for the purpose of combining their influence and to act upon the minds of the people of earth?" That we do hold such gatherings is true. It is not only for the purpose of influencing those minds, but also for the unfolding of our own individualities, and we shall continue to act upon them until slavery of every kind is abolished. I do not know that you recognize me. My name is Bliss.

Q.—Do reformatory measures in earth-life, when carried into practical operation, tend to increase the happiness of spirits? If so, explain wherein.

A.—I have virtually answered that question. In proportion as spirits are interested in such reformatory measures, the carrying of them into practical operation does increase their pleasure. A success, in a measure, generally gives pleasure. Yet sometimes individuals are happier while attaining an object than after they are successful.

A spirit controlling said: According to theology, God will take but a portion of the human family, so the devil, out of pity, takes the rejected. Very kind, is he not? Quite the best of the two!

OCTOBER 10.

HENRY HOWDEN.

Are you going to take down what a fellow says? [Yes.] Well commence, then. Well, sir, I'm just going to say to you that there is more truth than poetry in what that fellow said. [Alluding to the spirit last speaking.] He said, you know, that those folks that God would not take, the old gentleman, the devil, took out of pity! Well, I expected he would take me, but he just didn't do it! By Jove, I found better folks here than I ever used to see before I died. There wasn't any of them in hell, you know. Well, you just say Bill says, "Boys, you needn't think that it makes no difference what you do, nor that for what you have done you are bound to go to hell anyhow, because there is no hell; for as bad as I was I haven't found any hell, such as the preachers tell us of. Well, this is the nearest being in hell of anything I've found yet. Would you like to know the reason? [Yes.] Well, it's because I can't do what I want to do. There, do you see that? [Rolling up a package and holding it up.] I would take that d—d rebel leader Price and pound his head to a pumice. You see that d—d devil was the means of lots of us poor devils dying sooner than we would if it had not been for him. Do you know that I would go to hell myself for the sake of seeing that fellow fry? Well, you may just bet I would now! He used to say, "Just come on, boys, we'll have the whole North—all the North and all the riches!" The lying devil, much as he knew about things, he knew better. Do you suppose he'll ever see what I say? [I don't know.] Can't you fix it so he will? [He may see the paper.] Well, there's one thing certain—we boys will make it hot enough

for him when he comes here. You see he got himself into a muss before he'd give up. You know he'd sacrifice every one of us for himself. Are you ready to know where I'm from, and what my name was? [Yes.] Shall I say where I'm from, or what my name was, first? [Say what your name was.] Henry Howden, from North Georgia. All I want is for that fellow to see what I say. [Can't you tell us your age?] Do you want to know that I was thirty-seven? [A spirit said he has been with us eleven months, and in all that time he's not showed as much malice toward any one, or made use of what you call profane language, as on the present occasion. All the fire in his nature seemed to be aroused, as he thought of the one that led him on to battle and to death. Since he has been in the spirit-world he has learned how he was deceived by them, and at the same time he has received lessons of forgiveness and forbearance towards all. We wish every one that reads this communication to remember it, and we will endeavor in course of time to bring the same Henry Howden to give another communication, that you may see the progress he has made between now and then.] Well, I'll just say from your friend, Henry, but not Henry Howden.

OCTOBER 10.

ADA L. BARNES.

When will people learn wisdom? When will they learn the law of kindness? When will they learn to spare harsh words and unkind treatment? I would say to every child of humanity, that until you learn to govern yourself you should never condemn others. I see thousands of my sisters who are on the earth, and are also in the road in which they will go on, step by step, until at last, weary of their heart-sighings and the burning tears that course their way down their cheeks, weary of life—for earth, with all of its beauties, will have no attractions for them—and they will turn away, some to fill the suicide's grave, others to die of long and loathsome diseases. With a curse on man, they will close their eyes to the scenes of earth. And all for what? For lack of kindness. When will woman learn to befriend her own sex? I would say to every woman before she looks with disdain upon any one, to glance at the mirror of her own soul; and perhaps, although the same deed is not therein recorded, she will find those of as dark a hue as the one she turns with scorn from. I see beautiful women who have been betrayed, sighing for some kind friend, for some loving sister, to whom they can unbend their soul, and who would be kind to them. Is it any wonder that, seeing these things, as I do, that I cannot rest contented in my home of beauty and grandeur, until I come, and through the lips of one of my sisters, say to all, deal kindly with one another? Deal kindly with the erring one, as God has dealt with thee.

My home, while on earth, was in Hartford, Connecticut. I have been in the spirit-world seven years the 3d of November last. I have many friends who, I think, will recognize me. My name is Ada L. Barnes.

MONDAY, October 11.

ALMIRA LANE.

THE MEDIUM'S GUARDIAN SPIRIT.

I will speak of the watchful and tender care of guardian spirits. Having watched the medium through whom I am now enabled to speak to you, from her earliest infancy up to the present time, I hope ever to be able to watch with the same loving care every moment of her existence in earth-life, and many, very many, years to come, after she enters her spirit home; the beauties of which will compensate for all of the dark hours of her earthly experience.

It is often asked by different individuals why it is, if every one has a guardian spirit, that they are permitted to commit various deeds, the result of which is grievous to be borne by themselves as well as many others.

Guardian spirits have not the power of giving form to the organism through which the spirit has to manifest itself, any more than they have power to form that spirit that dwells within the body.

They take the little bud immediately upon its entrance into earth-life. Yes, they even watch over that tender form as it rests in quiet slumber upon its mother's breast. They watch every moment of its existence, and do, as far as in their power lies, spare it every moment of pain.

It should not be supposed that guardian spirits have power to change the surroundings of their charge. They are provided them by their earthly parents.

In most cases, and I may say in all, parents do the best for their children that their circumstances in life will permit of.

I hear persons say, "Not so, for children are often cast off by their parents, and left to the care of individuals who feel toward them with that tender feeling only that is inherent in every breast." But let me say to you that with the feelings, the condition and surroundings of those parents, they did the best that was in their power to do at the time.

And again, many individuals are so constituted that it is a law of necessity that they should pass through many bitter trials of earth, in order to unfold that most ennobling trait of their character, and that is, pity, aye, and kindness towards every one.

Those who suffer the most, possess the brightest gems in spirit-life.

I will say to mothers, that when the beautiful little buds are taken from you, they are only simply changed to a more congenial clime, where they are spared the many dark hours through which you had to pass in your earthly experience.

The loved ones are taken by their guardian spirits, and are cared for with the same loving attention that you in your devotion would have bestowed upon them. And they are often with you, and are yours still, although they inhabit the Spirit Land. My friends, you know my name.

AFTER US.

From The German.

Oh, after us, the earth will be no tomb, Trees yet will bud and buds burst into bloom; And, after us, yet will the nightingale Fill with the echoes of her song the vale.

Thou lily-heart, so gladsome and so pure, With lovely features that all hearts allure— Why, here, to thee is one life, only, given, If not that thou wert born to bloom in heaven?

A SHODDY ARISTOCRAT.—A pork contractor for the Federal army presented himself, a short time back, at a sculptor's atelier in Rome, and stated his intention of sending a durable memento of himself to adorn his native place in America. With an admirable candor, he explained to the artist that he had begun life as a poor boy, selling matches, and by lucky speculation had attained his present gigantic greatness. "Now," he continued, "I've seen a monument in this city as suits my views to a nicety. A kinder column with little diggers runnin' up all round it, and a chap at the top." "Trajan's column," suggested the artist. "P'raps it may be; and I wish you to sculpt me just such another, a workin' out the whole of my biography, beginnin' at the bottom with a boy sellin' matches, and then keep windin' it up till it ends with an easy attitud at the top."—Chicago Republican.

Sources of Revelation; or Spirit Visitants to Earth.

A Lecture given through the mediumship of Dr. L. K. Coonley, in Warren's Hall, Henry, Ill., Sunday evening, July 23, 1865. Reported for the RELIGIO-PHILOSOPHICAL JOURNAL BY S. A. COONLEY.

At the opening of the meeting the lecturer read the following extracts from different parts of the Bible:

God dwells in darkness.—1 Kings viii: 12: "The Lord said he would dwell in thick darkness." Psalms xviii: 11: "He made darkness his secret place."

God dwells in light.—1 Tim. vi: 16: "Dwelling in light which no man can approach unto."

God is seen and heard.—Exodus xxxiii: 11: "And the Lord spake to Moses face to face, as a man speaketh to his friend." Exodus xxiv: 9, 10, 11: "Then went up Moses and Aaron, Nahah and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. They saw God, and did eat and drink."

God is invisible, and cannot be heard.—John i: 18: "No man hath seen God at any time." John v: 37: "Ye hath neither heard his voice at any time, nor seen his shape."

God is tired and rests.—Exodus xxxi: 17: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

God is never tired, and never rests.—Is. lx: 23: "The everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary."

God neither sees nor knows all things.—Gen. xi: 5: "And the Lord came down to see the city and the tower."

God is everywhere, sees and knows all things.—Prov. xv: 3: "The eye of the Lord is in every place." Ps. cxxxix: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

The reader remarked that only a few passages were now read, but that the Bible contained some hundreds of such contradictions.

After the recitation, by Mrs. Coonley, of one of Gerald Massey's inimitable poems, "The People's Advent," Dr. Coonley became entranced, and offered an invocation to "Our Father who art everywhere; who dwelleth in us, and in all Nature," and then said:

Modern Spiritualism is the only religion known which claims science as its natural base. The intelligent Spiritualist accepts no declaration as truth, unless substantiated by the evidences of the senses. It is claimed by our Orthodox friends that the Bible is the Word of God, and without it we cannot have evidence of a future life. The modern Spiritualists maintain that the truths in the Bible are but records of facts that have occurred, not from any special acts of God, but in obedience to the developments of nature's unerring laws. That in corroboration of those facts, and to sustain those truths, those laws of nature are as operative and as real to-day, as they were two or more thousands of years since, producing the same results from the same causes. That the different appreciations of the same facts, are owing to the different unfoldings of mind, by education and natural progress.

Man's first perceptions of an over-ruling power, were not at the appearance on earth of a visible earthly Being, but from the supposed Passions, resembling those of the human, manifested in the elements. Thus spirit was recognized but not individualized. Then, by tracing certain influences to particular locations, this conclusion was arrived at. There resided in such place or body, a Being, like man, having superior powers. Thence came the different sacrifices and the different modes of worship. From that source originated the Persian worship of the "Fire God," whose residence was supposed to be in the sun, because from the effects of the rays of the sun, all life and growth on earth appeared to proceed. So the God having charge of each particular department of nature, had his particular planetary residence. Thus the origin of Polytheism; the worship of many Gods. As man became more enlightened, and his mind more comprehensive, he began to perceive that there was unity and harmony in all the movements of nature. This idea necessitated the Gods to leave their homes, and to hold converse with each other; and then it was made apparent that there must be a presiding Deity. Men perceived that requirement from their own needs, from deliberation.

When spirits began to make themselves visible to mortals, they were supposed to be Gods, having left their abodes for the purpose of holding unitary consultations, and more directly ministering to the needs of their several departments. Such seems to have been the condition of the human spiritual perceptions at the commencement of the Mosaic dispensation; at least such seems to be shadowed forth through what the theological fraternity have denominated the Pentateuch. There was an evident intent to obtain a clearer view of the great creative, presiding Deity, that Almighty Jehovah, who had thus far been denominated "the unknown God." Up to the time of Paul this dubious being had not been clearly understood; for he is said to have informed his hearers that one of his main purposes was to declare unto the people this "unknown God."

With the dawn of the Jewish Hierarchy opens our spiritual drama. Man comes to earth as God in the form of man, appears in person, assuming to instruct and direct his new charge. He gives his commands, lays down the laws and retires, probably, to his home, to "rest" after his "weary" labors! In his absence an opposing God appears; he wears not the form of man, but that of a "serpent." He is recognized, gives more plausible advice, which is obeyed, and man learns "good and evil" "after the similitude of the Gods." When the "great I Am" returns to his charge he finds "rebellion in the garden." You are all familiar with the sequel, as illustrated by the theology of the age. "The Lord God Almighty" has been unfortunate with his earthly apparent duties ever since.

Through a long series of years God, in the human form, was often seen "face to face, as one man seeth another." God and man walk, talk, eat, drink and sleep with each other, and the "devil" has done the same; yet the devil, "that serpent," seems to have generally obtained the greater influence over the human race! To human perceptions God gets discouraged; his visits grow less frequent, and finally cease, save as the divine incarnation in man—Jesus, the Nazarene. Sometimes, however, before God fully retires as a personality, other beings come with him, and they wear the human form; thus, in some way, man learns to call those associates of God angels; a kind of beings whom people have been taught never committed wrong. If that assumption be a truth, will it be prudent for us to conclude that the Creator formed those beings of better materials than he did the children of earth? We must not, however, suppose that the "maker of man" was partial in the selection!

Although "the Divine Word" is somewhat confused; yet, from the best unity of thought we can

obtain by a close perusal of it, we come to the conclusion that about the time the "Hebrew God" disappeared from earth as a personality, so that mortal seers could not see Him in body, some meddler, the same who was reputed to have taught Eye and Adam how to "prove all things, and hold fast to that which is good," stirred up a spirit of inquisitiveness in Saul, and taught the "woman of Endor" how to obtain a view of, and counsel from him whom Saul regarded as the good old dead, yet living (?) Samuel. Again, the truth, by the influence of the "devil," became manifest, "if a man dies, he lives again;" and a human being, called dead, communicates from the future life important truths to those yet in the earth form.

From the time it was made plain to some, that the human spirit lives and communes with the people of earth after it has departed this life, "angels" visits became less frequent; and after the advent of the "gentle Nazarene," making himself visible after death to his friends, "eating and drinking" with them—we say, from that time to the present, those super-mundane, "holy angel's" visits have been few and far between." But there has been a constant increase in clairvoyance, physical manifestations, and revelations, or spirit communications, so that modern mediumship, it is evident, produces the identical kind of manifestations and divine revelations which were given by the Seers, Prophets, or claimed to be inspired of the Jewish and Christian dispensations; thereby proving that those peculiarities and manifestations were not caused by any special or miraculous intervention of God, but were, and are, the natural results of the natural divinity of man, and from which we obtain all the evidence ever received of a life beyond the grave.

That the earth is one of the younger spheres of beings of the human form we must believe, from the geological evidences presented of its continuous changes and adaptability to the development of succeeding animal forms, shown by the fossils found in particular stratum; and that there may be super-mundane beings in the form of man, the growth of other worlds, through the same generative law by which our race was brought to a life of consciousness here. That such beings, having by the inherent law of progression, transcended the death principles or mortality; and may have exercised the power of passing from their world-homes by visiting our earth in the infancy of our humanity; giving revelations, as gods or angels, may be true, but from the fact that the God or gods, who appeared personally to the ancients, as recorded in the Bible, and referred to at the opening of the meeting this evening, and subsequently entirely disappearing from the view of mortals, as also recorded, and referred to, we are reasonably led to conclude that a personal God never did appear on earth, and that in reality none but mortals, who have joined in the resurrection over death, and from thence returned to inspire us with better knowledge, ever have come to earth with a tangible proof of their identity.

With the correctness of this position we have the testimony of science, or rather we have no scientific evidence to the contrary. God now is universally known as that spirit so expansive that "in Him we live, move, and have our being," and not only "one," but every living thing in all nature! So we conclude that "the angels" are the natural outgrowth of earth; that every child is an embryotic angel, as no other class can now be recognized by scientific demonstration; no such beings have identified themselves since the resurrection of the crucified Nazarene, when they were supposed to have "rolled away the stone from the door of the sepulchre." "Then they appeared like young men in shining garments."

Jesus' said to have appeared as a man to those who could see him, and with his bodily infirmities, and "for forty days and nights" talking, sitting, walking, eating and drinking, though claimed to be a God by our Christian friends. Human spirits, since that time, have manifested precisely the same peculiarities, and continue to do so now more frequently than ever. This is because spirits and mortals understand better, at present, the laws that govern life. We aver that there is not now a person living on earth, in the human form, Christian or otherwise, who could identify Jesus, or tell his influence, from that of any other holy person from the "better land."

Many modern mediums claim that they see, and are influenced by "Abraham, Isaac, Jacob, Isaiah, Elijah, Ruth, Jesus, Paul and John," and others of the noted ancient demi-gods. They are, however, just as unable to give tangible proof of what they assert, as are the Christians to give evidence of their claims concerning Christ.

Modern Spiritualism is a science, from the fact that all the physical and mental, electrical and psychical manifestations, which the Bible asserts as having occurred in the presence "of God's chosen people," or through the divinely appointed prophets, seers, Christ or disciples, are to-day witnessed through the powers exhibited by the great variety of mediums, well known and tested by thousands of the clearest and most scientific minds of the present age. Beings of the human form, whether representing themselves as gods, angels or mortals, have controlled mediums for revelations and various manifestations in all ages known to mankind, but never in the history of our race have these occurrences been as frequent and as reliable as now. Never, until now, has the scoffer at divine revelation, and the immortality of the soul, received such floods of evidence of the resurrection and the life to come. The facts of the Bible are made plain. The ministers of unrighteousness are unvelled, and everywhere is sectarian dogmatism on the wane. The people are perceiving the divinity of the human spirit; the doctrine of "total depravity" is fast losing its heretical power over humanity. Thus mankind is being elevated in truth, and the "gospel of peace on earth" and glad tidings from our spirit friends, are hastening the dawn of a better era.

Randolph's Letters—No. 4.

I never had wit enough to enjoy the toothache, and now find it impossible to regard the "Break-bone fever," now upon me, in the light of a blessing of the first order. During several weeks a great deal of this acclimating fever has prevailed; but as very few die of it, we are not in any sort of a panic. "The Southern Star" "official" and official organ of J. M. Wells, governor, etc., of this State, recently felt its slender pulses quickened by your first number, copied R.'s letter in full, and gave that person a small notice—probably because he trod on its political corns, and told the truth in regard to good pasturage being obtainable in the streets, which was a fact, and to some extent is so still, although business begins to revive somewhat.

We are soon to have an election here, and of course the very men will be elected to office who erewhile did their best to cut the nation's throat; nor need any really good Union man expect an office worth the salt he eats, yet awhile. Such must abide their time.

The Negro Suffrage question is just now exercising

some influence on the public mind hereaway, under the general management of Thomas J. Durant and a few others. The party holds frequent meetings, and doubtless is doing considerable good in the way of creating a healthy public sentiment. They have inaugurated a system of colored registration, and it is intended to nominate candidates, for whom each registered colored man shall vote; and, as such votes outnumber the others, elect them, and then claim at the doors of Congress, the validity of such election. If refused there, the Supreme Court of the land will be appealed to—with what result, time alone can determine. It is a very pretty quarrel as it stands.

"But the world goes round and round, And our varying course we run; And ever the right comes uppermost, And ever is Justice done."

I never had abundant faith in boasted friendship, nor have I overly much in those here who talk negro the loudest. I smell a large mice; and shouldn't be surprised if after they have ridden Mister Darkey into power—themselves—not him, they should turn square about and cuss his black pictur seven ways for Sunday.

The true friends of the negro are such men as Capt. H. R. Pease, Superintendent of Education, and his staff of assistants, who are teaching him how to read and write; who are civilizing, refining and preparing him to understand what are the rights of man, and how to obtain them. Such men I believe in; but in politicians, nary!

For a couple of weeks I have been cabined, cribbed, confined with fever, hence have been unable to stir about and see what's going on; yet I am able to relate a singular story brought to my bedside by Stanley Frisbie, Esq., of this place;—a story strangely thrilling, but unquestionably true in all respects.

In the French part of the town, below Canal Street, Third District, dwelt a man—Mr. Martel let us call him. He had one or two children, some property, and a very pretty wife, of a rather rapid temperament. Presently she grew tired of his society, fond of another gentleman—No. 2—and simultaneously with both these events, No. 1 grew strangely sick; he got no better very fast; finished by dying and being decently laid away—as she thought, safely; but others thought differently. The grave couldn't begin to hold Monsieur Martel. They put him away, but he wouldn't stay. He was altogether irrepressible. Madame went into mourning—and went out again, and wound up by an alliance with No. 2. At this, No. 1 waxed wroth; and from his side of the grave, determined on reprisals. Accordingly one evening as Madame was fixing her back hair at the looking glass, puff went a breath, and out went the candle. Whereat she began to rave, laying it to some one in the house playing pranks on her. All denied it, and she relit the candle; but again puff!—and out it went again; and this was repeated seven times within thirty minutes. By this time everybody, including No. 2, were in a delicious state of excitement; and that worthy gentleman took his place on the piazza or gallery, relit the candle, and told her to go to the glass and finish doing up her back hair, as he meant to watch and detect the light-extinguisher. She did so, and no sooner had begun, than his hair began to stand up in the most ridiculously absurd manner; and his knees clapped together as if he felt cold, and his eyes stuck out like a pair of peeled onions, and looked like two burned holes in a blanket—all caused by the dim, shadowy figure of a man that grew out of the air right by his side, and advanced straight to the woman, who also saw it, and who screamed out, "Jesu Maria! it is my husband!" Whereupon No. 2 had sudden business down the stairs, and left. Not so Madame—she could not stir; a pair of unearthly eyes nattered her to the spot. "Why did you kill me? Why betray me before death? Why have you robbed my children to enrich that villain?"

To this she answered, "Don't come near me." What further passed cannot be said, but she agreed to undo all that she could undo—settle the property on the children; and he agreed to trouble her but once more—on a certain evening when he would come to test her promise. She kept it; and on the stipulated night many persons gathered there, all of whom saw the spectre. It came no more—nor did No. 2, and although people said it was the devil, yet Madame Martel found it convenient to avoid the chances of an exhumation, and she removed to parts unknown.

Of course it was the devil, and not a spirit—spirits are humbugs, you know, while the devil is a horned reality—but what the devil could have got into him to set about doing good after that fashion in this late day, is more than I can fathom.

We have no sooner got rid of war than we are to be attacked by pestilence in the form of Asiatic cholera. A great many people seem to think that we shall escape it, and that it will not cross the ocean; but this is silly; it will be here in ninety days, in all human probability. Forewarned is forearmed. I therefore send you a formula which will save thousands of lives. Every city and village in the land should cause the mixture to be made and kept for gratuitous distribution in the hour of need.

New Orleans Sent Oct. 1865.

D. C. This Association has been re-organized for the ensuing season, and is making vigorous and earnest efforts in behalf of the good cause in the capital of the nation. They have secured for their purposes, Eaton Hall, on the corner of Ninth and D Streets, near Pennsylvania Avenue. Meetings will be held at this large and centrally located hall every Sunday at 11 A. M. and 7 1/2 P. M. The services of a number of the best speakers on the subject have been engaged, among whom are Cora L. V. Scott, Frances O. Hyzer, Laura De Force Gordon, Warren Chase, Benj. Todd and A. B. Whiting.

The Association cordially invites the friends of spiritualism throughout the country who may visit Washington during the season, to attend these meetings and lend them the encouragement of their personal presence and influence, and to the extent of their ability, contribute to the fund that is necessary to be raised for their support. Several of the able and active members of the Association during the last season have left the city, and the few who remain have but limited means at their command. The hiring of a large hall, having lectures twice each Sunday, and employing first class speakers, will largely increase the expenses. Under these circumstances, the friends of the cause throughout the country are earnestly appealed to for any pecuniary assistance that they may feel able to give. "Come over and help us."

Contributions, or communications, on any business connected with the Association, may be directed to the Secretary and Treasurer, Dr. J. A. Rowland, of the Attorney General's office.

Rain.

According to the observers of the weather, we are to have dry weather for the balance of the year. They say that the average fall of rain for year is

The Brooklyn ferry company carried nearly 30,000,000 passengers last year.

Poems Unwritten.

BY ALFRED TENNISON.

There are poems unwritten and songs unsung, Sweeter than any that were heard— Poems that wait for an angel tongue, Songs that but long for a paradise bird.

Resolved, That neither male nor female have political rights... This created a great sensation, and Robert Burns was invited to speak through Mrs. Emma Martin.

Mrs. Martin, under the same influence, gave a public lecture upon the Past and Future of Woman. I am utterly unable to give an adequate report of this beautiful and heart stirring poem.

Sela Van Sickle recited a poem of the three sisters, Love, Hope and Grace, amid great applause.

Lydia Ann Pearsall, entranced, addressed the audience upon the beauties of our Philosophy. To do the true thing, discourse, is among the impossibilities.

THE TOWER OF BABEL, on which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight stories formerly erected.

BEST THINGS TO GIVE.—The best thing to give your enemy, is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

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...

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

S. S. JONES, Chairman, Warren Chase, Battle Creek, Mich. Henry T. Gill, 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. Storor, Boston, Mass. Milo O. Mott, Brandon, Vermont. F. L. Wadsworth, Secretary National Executive Committee of Spiritualists, Chicago, August 15, 1864.

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

And for the better execution of the will of said Society, it is provided that it shall elect, 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 Society."

It shall be the duty of the 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 to act as the Secretary of the Society, and as the general correspondence and financial agent of the Society.

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

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

VACANCIES—HOW FILLED. In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint a successor to the Society, and 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 it may, from time to time, 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 BOARD shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the minutes of the Society.

CERTIFICATE. To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our public as a public Lecturer, do hereby grant this Certificate of Fellowship and recognize as a "Member of the Society of the Gospel."

WESTERN HYGEIAN HOME. ST. ANTHONY'S FALLS, MINN. R. T. TRALL, M. D., Proprietor. M. NEVINS, M. D., Proprietor.

HEALING THE SICK BY THE LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the Dynamic Institute, are now prepared to receive all who may desire a pleasant and safe remedy for their ailments.

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 partial blindness of the whole system.

TESTIMONIALS. Mrs. Elizabeth Maitland, Leon, Wauabara Co., Wis.—60 years old. Hip All and falling of the womb for 21 years, cured in 5 minutes.

TESTIMONIALS. 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 five minutes.

TESTIMONIALS. Mrs. Elizabeth Smith, Ripon, Wis.—diphtheria, a very bad case, cured in fifteen minutes.

TESTIMONIALS. Mrs. Elizabeth McCauley, Ripon, Wis.—ovarian tumor and falling of womb, cured in two hours.

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

TESTIMONIALS. 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.

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

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

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

LAMB'S KNITTING MACHINE. Knits the Heel into the Stocking and Narrows of the Toe Complete. LEAVING ONLY A SMALL OPENING AT THE HEEL TO BE CLOSED IN 30 MINUTES HAND-KNITTING.

LAMB'S MACHINE. It is the only one in the World that can set up its Own Work. IT KNITS ANY DESIRED SIZE without removing needles from the loom for turning a cord, up to its full capacity; widens and narrows by varying the number of loops...

WESTERN HYGEIAN HOME. ST. ANTHONY'S FALLS, MINN. R. T. TRALL, M. D., Proprietor. M. NEVINS, M. D., Proprietor.

HEALING THE SICK BY THE LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the Dynamic Institute, are now prepared to receive all who may desire a pleasant and safe remedy for their ailments.

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 partial blindness of the whole system.

TESTIMONIALS. Mrs. Elizabeth Maitland, Leon, Wauabara Co., Wis.—60 years old. Hip All and falling of the womb for 21 years, cured in 5 minutes.

TESTIMONIALS. 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 five minutes.

TESTIMONIALS. Mrs. Elizabeth Smith, Ripon, Wis.—diphtheria, a very bad case, cured in fifteen minutes.

TESTIMONIALS. Mrs. Elizabeth McCauley, Ripon, Wis.—ovarian tumor and falling of womb, cured in two hours.

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

TESTIMONIALS. 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.

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

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

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

TESTIMONIALS. Mrs. Eliza F. Fish, Detroit, Mich. Ovarian Tumor. Pronounced incurable by several physicians of the city. Perfectly cured in a few moments.

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

R. J. P. BRYANT, (Of Clinton Avenue, Brooklyn, N. Y.) PRACTICAL PHYSICIAN FOR CHRONIC DISEASES, HAS OPENED ROOMS AT THE HEALING INSTITUTE, No. 119 Wisconsin Street, (OPPOSITE THE POST OFFICE), MILWAUKEE, WISCONSIN.

Till November 15th, 1865. CHRONIC DISEASES CURED WITH A FEW OPERATIONS! NO MEDICINES GIVEN! No Surgical Operations Performed.

But five to thirty minutes are required for Incurable cases of almost any curable Chronic Disease; 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, Discussed Liver, Kidneys, Heart, Falling of the Womb, all kinds of Sexual Weakness, Weakness of the Limbs, Dyspepsia, Rheumatism, Bronchitis, Diabetes, Nervous Debility, &c.

Paralysis is the most slow and uncertain in this treatment; sometimes, though rarely, patients have been fully restored to one operation. They are, however, always benefited. So many thousands are already acquainted with the method of treatment, as practiced by me at Syracuse, Oswego, Utica, Watertown, Cooperstown, Binghamton, Rochester and Buffalo, N. Y., and at Detroit, Mich., that it seems unnecessary to say more than that it is 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 Eliza A. Fleming, Port Hudson, St. Clair co., Mich., bed-ridden ten years; unable to stand or walk. Dyspepsia, Spinal Difficulty, Female Difficulty; (Retroversion) and Complete Nervous Debility. Perfectly cured with a few operations. Will reply to inquiries.

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

Mr. J. F. Forsyth, 108 Farmer st., Detroit, Mich. Chronic Inflammation of the Knee Joint. One year unable to walk without crutches. Perfectly cured in five minutes.

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

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

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

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

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

Mrs. Phila. Perry, 37 South Washington 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 avocations.

Mrs. Henry E. Spaulding, Elmira, N. Y. Complete Loss of Voice. Had not spoken above a whisper in ten months. Was made to talk loud and distinct with one operation of fifteen minutes.

Miss Martha N. White, Hinsdale, Cataraugus county, N. Y. General Weakness, Spinal 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 Duell, Johnson's Creek, Niagara county, N. Y. Hip Disease and Spinal Affection. Obligated to use crutches thirty-one years. Instantly cured and left her crutches.

Mrs. Eliza V. Bisco, Macomb county, Mich. Paralysis—unable to stand or walk. Made to walk in ten minutes.

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

Mrs. Martin Edgerton, Orangetown, Niagara county, N. Y. Great Mental Depression—almost Insanity. Instantly cured.

Mr. H. C. Clark, Kendall Mills, Orleans county, N. Y. Rheumatism. Cured instantly.

Miss 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 ease.

Edgar A. Gay, 94 Green 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. Thaddeus 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 Lohrli, Adrian, Mich. Dyspepsia and Nervous Rheumatism. Perfectly cured with one operation.

Prof. J. W. Hattal, Adrian, Mich. Complete Nervous Prostration, Night Sweats, &c. Confined to bed for five months, constantly. Almost instantly restored.

TERMS OF TREATMENT Always reasonable, according to the means of the patient. Those persons who cannot afford to pay are cordially invited, without money or price. 1-tf

FURST, BRADLEY & CO., Wholesale and Retail Dealers in AGRICULTURAL IMPLEMENTS, No. 46, 48 and 50 West Lake St., CHICAGO, ILL. CONRAD FURST, DAVID BRADLEY, JOHN SALISBURY, HENRY SHERMAN. 1-tf

C. H. WATERMAN, CHICAGO UNION TOBACCO WORKS, 22 Market Street, Chicago. Manufacturer of FINE CUT, SMOKING and PLUG TOBACCO—Also—CIGARS. All orders promptly attended to. Address 22 Market St. [1-tf] E. S. HOLBROOK. C. C. POMEROY. J. CLOUGH HAINES. HOLBROOK, POMEROY & HAINES, ATTORNEYS AT LAW, CHICAGO, ILLINOIS. 79 Dearborn Street, J. O. HAINES, Notary Public. Room No. 3—P. O. Box 1442. [1-tf] SMITH & NIXON'S BLOCK, No. 2. 1-tf

