The Natlon's Dead.






 - Gor mod find for

## 







NARRATIVE
LIFE OF FERDINAND DE SOT0 EXPERIENCES IN TIEX INNER LIFE
 His wife and one child were etillin in the form, the
other two chidren were witt him, nad manifested
an instinctive dread of me. She had suffered much


 Who are on yet carth, Who are looking still to you.
Theew will soon be with us here, but in the enca-
time we can do much to comfort them where they found had touched a tender chord, and we wisted
his wife, and, inded the tho
hather and otiler
 comfortable in mind throunh our labord
When this young hudian friend and brother (for
he has now become such to me) perceived that we




$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$



the waters of Meribah. Selah." Thus too, the
Huwes or Moses sang whem the

 sign of Taurumberthen he went out through the land
of Egyt,
Befo before the bringing in of the Paschal Ram on God,
which taketh away the sing of the world ty the procession of the equinoxes. If the Pentatench was
$\qquad$
$\qquad$ some of the earlier Word, as "Sparious Freema-
sonry." Siull we may see tha sonry", Still We may see that the sun and Moon
were interchangeably the Lord and his symbol in the zeven of the heavenly Arch- the Royal Arch degree,
or ark of the covenant, for Sun and Moon are equal things put forth by the Moon."
For the , For the "e name and he names or the Moon, see
Dunlap's "vestiges and sodo-mysteries." Muller
tinks she is not so much "the lovesick miden," but rather the sterner stuff of the Lord. She was
doubtess included in the heshe of the inefable name, and may aiso have smiled and inicantily in the
woman's face of the e cherubim, and trailed her skirts
in in the dove-tail of the winged circle. With the
ancient " wanderers on the sea or in the desert, the fixed stars were in full reality what their name ime im-
pites.
hold taras driven in and tixe, by which they might
$\qquad$ sclence oy so sound and sober a scholar as Melanc
thon, and even Bacon allow it place among the
sciences, though admitting that it had better con.
then . fecaraç with the tmagination of man, than with hio
reason. In spite of the strong condemation
wtur Wy continued toronomanced against tastrology, astroloa handred years aner Luther, the astrologer was the
counsellor of Princes and Generals, while the founder
$\qquad$
$\qquad$
$\qquad$

$$
\begin{aligned}
& \text { preferred those which grew from the branch of the } \\
& \text { Brazen Serpent. } \\
& \text { Muluer suggests "innate ideas," or happy intui; }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Muller suggests " innate ideas," or happy intui- } \\
& \text { tonos, as sometimes opening the chambers of } \\
& \text { boondesest truth. }
\end{aligned}
$$

$$
\begin{aligned}
& \text { boundesest tuth } \\
& \text { We must con }
\end{aligned}
$$

$$
\begin{aligned}
& \text { adiditon and multiplicition only,", When speaking } \\
& \text { of Kepler, whose method of reasoning has beea }
\end{aligned}
$$






## 






 $x^{2}+2=2$
 abew ,


## ay

$x^{2}=2$

## Writup for the Besififorphiloophial The career of the Human.

The old question imp PARDE man : And as quickly, the general answer--he is a
 combination pushes ns back, at once, upon not only
he suppositional origin of the genus homo, but, also, the suppositional origin of the genus homo, but, also,
the primordial action of mind on mater. Jet us,
 of itle down him.



 Comprehension, cither by the intellect or the a starting point. And all investigation demands a
postulate. Besides, ruch is the correspondence and
unity of the unierse, that we may analogically
grasp the suppoitional beginnings of things, by grasp the suppoitional beginnings of things, by
virtue of that repetition of plan, speaking from
plane to plane of beig, and shining out from thiem,



 which we can in the form realize, if not coneeire of.
Yet boundless being, finer and diviner, stretches on
as royal life in the univerceclum. And these three hold, even as Swedenborg affirms, discrete relation to
each other, whille neither originated the other. $A$
triune scheme is mapped out in the dominions of mind and matter, and we are en rapport with it by
virtue of the posscssion of body, mind and soul. In
 Thongh mind in man has its material side in pereep-
tion and int doed, and its special spiritual side in intul.
tion set because all mind is out tion ; yet, because all mind is out wardly unsen, it
may well take the general correspondential same of the spiritual.
Now creation, which in the unirersal sense we
denominate nature, is one thing, and the planes of denominate nature, is one thing, and the planes of
existence in it anoher. For instance, here is the
vegetable, the animal, the human kingdom. Each is an expression of the conbination of mind and
matter. But certaniny not the esame degree of mind nor the same quality of matter finds organized
exhibition in cach. Hence there is need of a more
specific indication of mind, so $I$ anfirm that it is of
 naturul, the special spiriual, and the odestial. This
is illustrated in man by (1st) perception and intellect,
(d) intuition, and (3d) interconsciousness. While, on the other hand, animals who show no sign of
being endowed with either the special spiritual or being endowed with either the special spiritual or
the celestink kind of mind are certining possessed
with the spiritual natural. Whatever of instinct
and intellect they have, attests to it. Bat pure
 Some is so not simply, however, because he has pure
spirit in him, but a principled substance, finer and
diviner, even soul That soul, celestial genius, has aflliation with universals, and
inter-pervadiog he splrit, holds it compact in the death of the body. OO the other hand, the chemical
force of physical dissolution resolves the atoms of the internal of the animal, whereupon each gooes to
whero it animitively belogng. It has nothing fine
enough in it to resist the disintegrative finger o Whero it aliminively belongs. It has nothing fin
enough in it oresist the disintegrative finger or
death, and no arpiring substance attracting it to



## Th-Divine Republlicanism, Socialism. Thus it will be seen that the human care

 of progress. Each planse has its eseental character istic: Savagism, concentriciem; barbarism, chiif
tainism; patriarchalism, famalyism; Judaism, nation-
lism; Christionism, alism; ; Christianism, humanitarianism; clvilism,
indieidualism; and divine republicanism, socialism But here a question imm̃ediately thrusts itsel apon ns: Why present Jadalism and Chriatianism,
which were in their origiry, at least,' Hebraic and Which were
local, as stagetypes of a universal career: Because,
though these two first ros in the midst of that though these two first rod in the midst of that
peculiar people, the Jewa they are of universal peculiar people, the Jews they are of universal
significance. The characterizing spirit of each great people had a revelation or a teaching by the mouth of either prophet, prisest or seer, of the essen-
tials of both. The distinction of these two was, that while they were more pronounced in expression than others, they were, in the dispensational provi-
dences of God from the angelic world, made manifest as speciaitites. For the Hebrew people had long been as speciaikes. Wor by the spiritit, as the especial repre-
selected in and
sentative of the religious element. Moses, as the mouth-piece thereof, gave is masculine force of raw justice, but Jesus its feminine quality, of mellow
charity. Yet history shows how that, by Brama to the Hindoos, by Zoroaster to the Persians, by Con-
fucius to the Chinese, by Pythagoras, Plato and Socrates to the Greeks, aria by Mahomet to the Arabians, as well as by others to other times and
peoples, neither justice nor charity were ever, in their own age, without a living testimony. We have seen, then, what was the primal and
elemental characteristic of saragism, of barbarism, elemental characteristic of saragism, of barbarism,
of patriarchalism, and of all the rest. What, now, cance precisely what is meant by that ? That word, manufactured in the spirit for a distinctive purpose, is in this con-
nection as synonymous as' may be for natural attracnection as synonymous as may be for natural attrac-
tion. But it conveys more meaning; because all the center. Hence concentricism, which knits together by a common magnetic, attractive and
concentrative tie, flocks of birds and herds of cattle, gathers together and moves if hordes savage men. socialism. And the prime use of savagism is that
general, natural, irresistible spirit of socialistic combination, which bold, rank individualism in vain attempts to kill out. It is a unity of blood rather
than of mind. Therefore, its animus is red and retri butive, rather than like the essence of spirit, white butive, rather than like the essence of spirit, white
and pure. But as the complex and composite state
to which we tend needs every aid for the establishment of the scientiffc socializm it carrics with it, as a
gin of the Gods to help Induce a God-like phase of gif of the Gods to help Induce a God-like phase
life for the human, so savagism must yield up what esteemed.
So, also, with respect to every other style of existence. Neither the chicftainism of barbarism, nor the
familyism of patriarchalism, nor the nationalism of Jamilyism of patriarchalism, nor the nationalism of
Judaism, nor the divine humanitarianism of Ciristianism, nor the indieidualism of cirlism, is to
overlooked nor neglected. For cach has an indlspensable something that wlll subserve. The divine
socialism, whose incipient stage of constituted being lies in the womb of the not fir future, will draw into and arrange for itself every one of these
elements. In progressive growths, the latter stages all the former.
But this last truth will be mande more apparent, But this last truth
perhaps, by a statement of the social result of each of the seven phases of existence, and by a present-
ment of the related contrast of all. And why o I say soclal result? Because it will be found that the
social life of a nation, or a people, or cren of indtViduals, is the ultimate expressbn of them. Soclety and hands, and the church the heart. Into this
general roservolr debooches an the currental 1 ife
inom those two fountain streams. But there is a Trom those two fountain streams. But here is
tide here-an ebb and a Alow. And in proportion t
the equity of the adjustment, considered with refo rence to the essential state of tio people on the onc
hand, and the beneficent mood of the Church and the state on the other, ts the case and happiness of them.
Now this soclal result of savagism, of barbarism civilism, in the present, and of that divine repub-
licanism yet to appear, may te thus formulatively stated. Figures of forms speak to the understanding
of consclousness, not only by the eye of intellect of consclousnoss, not only by the eye of intelle
but by the eye of senso. so the social result is:
of Savarism-

## Of Barbarsm- Tymanny. of Patriarchnilism-Paten

of Judaism-Equity.
of Christianismm-Charity.
Of Civilism-Utidy.
of Divine Repablicanism-Cniul
Behold how beautifully the last (unity) repeats the



## C Judge Not.

## suazation <br> nume

## 

## 

## 

Romainiout
 ratavew

equity, charity, uility, ufied up into a broad and
divine relationship, meet, conjoined and co-active, in
the pure atmosphere of the beantiful one. But
what of tyranny? Finds that no life no expression?

Iq

## 

shall yet find a harmonial adjustment, and, were
possible between three, a happy marriage. In the
new combination, the last shall repeat the first and new combination, the last shall repeat the first and
every other. And the progressive extension of this
emplre, age on agc, shall be boundiess as the truth

```
But the last great epoch, as the seventh form in
But the last great eporm in
```

the tertiary stage, even that of which I have been
treating, must ere long commence to build its throne
in the hearts and brains of men. In other words,
the divine plan of socialism, as the characteristic of
the new republicanism, will now, Ittle by ititle, till
the full outline is imaged
the spiritual heavens. Now who does not see that
the ultimate of this dispensation is a divine socialism?
Because repeated and disastrons efforts have been
made by brave men an
shall there De none other? Because Spiritualism is
teaching with such power the doctrine of indinde
teaccing with such power the doctrine of indieider
ality, चoes it not teach as well that of sociality? In
fact a socialism such is the heavens have outlined
and archired, elementally, in the spirit, is intended
to be not only a conservator but an expander of
divine individuality. But this rank sort of that
isolated life will emaciate away by sheer force of the
doctrine of necessity. Men forget that we can no
more ignore the demands of soclality than we can
more ignore the demands of sociality than we can
of religion. Whosoever tries to do either will be
wasting himself in the rain effort to become an
solated, a selfish if not mean, and the one-third
part, or at least the two-thirds part, of a man.
Now this socialism, which is to be
out of a new dispensative church, and to be nour-
shed into strength by the divine republic, is, as
anderstand it, to knit itself together on the basis of
religion, matehood and interess. Strictly and thor
onghly scientitic, it will need all the attractive and
congly scientinc,
make it a practical force. And it will obey the law
of a center; second, the adjustment of relation
between that center and the círeamference. I
other words, the law of leadership
nized in the primary center and in the sub-centers
For what do we sec? In Shakerism, which is
For what do we sec In Shakerism, which
essencism, and in Mormonism, which is Judaism
revired for ends of ure, a success based not simply
upon commanity of interest, a sexual relation fitted
to the peculiar genius of each of those peoples, an
a common and powerful religious sentiment and
a common and powerful religious sentiment and
organization, but also upp
of the law of leadership.
be intellectually or morall
be intellectually or morally (or both) superior to,
the mass. He is the natural leader of other men
who can, in the highest and broadest sense, best
serve them. Any other leadership is the autocracy
of tyranny, or the corrupt conniving of a Cnited
of tyranny, or the corrupt conniving of a United
States politician. But both the Shakers and
Mormons, social opparites as they are, measurably
obey the law. Their head men, or women, though
gifted with theocratic power, are carefal not to
abuse it. Yet even these people do not afford the
abuse it. Yet even these people do not afford the
best instance. Their great binding ties, interknit
with sexuality, are religion and interest. On the
other hand, no matter what may be thought of their
peculiar doctrines-whether true or false, each must
determine-the Oneida Communists exhibit a rare
apprecian of leadershlp. Their leader is truly theis
servant; and possessing an abundance of social
magnetism, he
around him.
Such, then,
Such, then, are the necessitios to this sort of
success. On the other hand, glancing for a momen
at the causes of fallure of many noble socialistic
persons, in frequent attempts to actualize a mor
free and equitable social life, what do we see? Th
lack of some fit center. True, there have been at
the head of soclalistic schemes to engineer them
linto a working success, minds of no common
standard, judged either by notility of nim or by the
standara, judged etither by nobility of nim or by the
measure of mental calibre. But there is neede
something elsea a certain almost unnameable
quality, the attroctive. It is one thing to be abble to
quall truly what
quite another to be able at the same time to do it.
And in proportion to the complesity of a scheme
and the diversity of individuality to be dealt with,
Now the socialists of this country have falled,
Now the socialists of this country have falled,
becanse of several reasons. They have not only
lacked born leaders-men of that genius that could
attract as well as command-but a religious element
profound and strong enough to take hold of deep
profound and strong enough to take hold of deep
below individual will, to subordinate it ; while at
the same time they had to contend with, and at last
succamb to, the rank individuality, the selfish spirit,
onccamb to, the rank individuality, the selfish spirit,
ot he new siatistic condition of many who flocked to
the
But the new idea, which walts in spirit to reveal
Itsecff, will plant itself firmly on interest, marriage
and religion. Here is selfism, conjugalsm, frater
Mself, wil plant iself firmly on interest, marriage
and religion. Here is selfism, conjugallsm, frater
nnilis, and divinesm. And It will exhibit what
never yet bas been truly presented-a comblination,
necer yet has been traly presented-a combination,
ner wit : 1st, a niversal plan type of the solar
to
scheme; 2d, a divine leader; and Sd, an attractive


grown, and perpetually overawes and overdoes.
Instead of helpplng, it hinders happy growth.



隹
Hon-are of dispensational significance. Here-we
have the words of God by Moses, by Jesus, and by
the long. line of luminous modern intellectists,
heinong ine of luminous modern inteliectists,
bringing in the age of reason the gospel of fcience.
Morals, religion and intellect are here. But a divine
Morals, religion and intellect are here. But a divine
socalitim, whose deep instinct shall be unity, shall
absorb them all. The individualiem of civilism, the
.
absorb them all. The individualism of civillsm, the
nationalism of Jualsm, and the humanitarian-unviver-
salkm of Cluristianism, that civilism whose gospel is
use, that Judaism whose gospel is justice, and that
Christianism whose gospel is charity-each and all
shall yet find a harmonial adjustment, and, were It the tertiary stage, even that of which I have been
treating, must ere long commence to build its throne in the hearts and bralns of men. In other words,
the divine plan of socialism, as the characteristic of the new republicanism, will now, little by little, till
the full outline is imaged on ns, be let down from the spiritual heavens. Now who does not see that
the ultimate of this dispensation is a divine socialism? Because repeated and disastrous efforts have been
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is anderstand it, to knit itself together on the basis of
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make it a practical force. And it will obey the law
of all organizations, to wit : first, the establishment
of a center; seond, the adjustment of relation
between that center and the circumference. In nized in the primary center and in the sub-centers
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magnetiem, he is enabled to keep co-knit the mass around him.
Such, then, atecss. On the other hand, glancing for a persons, in frequent attempts to actualize a more lack of some fit center. True, there have been at
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standard, judged either by nobility of nim or by the
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quality, the attractive. It is one thing to be able to quit truly what and how something should be done And in proportion to the complesity of a scheme
and the diversity of individuality to be dealt with Now the soclalists of this country have falle attract as well as commandbelow individual
he same time the succumb to, the rank individuallty, the selfish spirit
or the idealistic condition of many who flocked to


## Dear R. P. Journal,-Greting:

Here is my :OF, all hail! Long may you live
and prosper in faith, hope and charity; strengthened and directed in the light of Infinite
We con
Abraham, Abraham, Puisne Bowman. We ask for an occa-
sional permit to present our ideas in your columnal sional permit to present our ideas in your columns.
They hare been a source of amosement aipd bessing
to us, and we think they might prove so to many to us, and we think they might prove so too mang
others. We shall therefore herevith prosent jor CHAPTER I.

1. Ideas are the realities of life to man. They unfold our being and bring us joy or sorrow, life
death, sickness or health, good or ill; in fact the death, sickness or health, good or ilf; in fact they
are all the realities we bare, whether in earth or
2. Gire a man the idea that he is blecding to
death, although not a drop of blood be taken from him, yet the idea firmly fastened upon the soul kills the body-it stops the pulse and he dics.
just as soon as you fasten the idea of sickness upon his soul as a fact. You can thus give him any sick-
ness you wish by ideally fastening the disease upon
3. Take a sick person, make him receive the ide
that he is getting better, aye is that he is getting better, aye, is well-all right-soun as can be, and he is cured, if carable, whenerer tha
idea fastens on him to remain with him. He begins to mend in his house of
4. With the single idea wrought in the mind, any
tem, so long as that mind dwells in the body. Here is the Christ p
5. Stamp the fdea of any depravity whaterer in the life. There never was a criminal who committed crime except he was goaded on ideally; snd society
to-day makes all its criminals with the criminal ideas it entertains.
T. Teach a child that he is good for nothing, de praved, and in proportion as he receives the idea,
will he be worthless and wicked; and all that needed to make a derill incarnate, is to fasten the idea of total dep,
child of humanity.
6. A man with the idea of devil, hell and the onhampys, cruel and hateful, as the ideal deril and hell within him ; and no man was ever more tor-
mented than he who receives the most horrid ideas of torment into his soul.
7. "As a man thinketh, so is he." If he thimks al is well, righteous, good and true, and has no tres.
passes to impute to any one, then is he pure and
reconiled to God " for to reconciled to God; "for to the pure all things are
pure." But if all is wrong and false, the world a re the ideas of the soul, how can it be reconciled to God; or even pure, with such ideas within as living realities. To the impure there is nothing pure.
8. So true is the above, that even a sinless Jesu walking orer the plains of Judea, coull only appear
to such as Beelzebub, the chief of devils. TTe Scribes and Pharises could see nothing better in Jesus,
solely on account of their derilish Ideas in their own souls. And Jesus becing without such ideas, could
sec nothing to impute to his murderers ; hence the cry from His lips, "Father forgive them, for the
9. Here let me close this chapter with the follow-

THE WAY TO BE HAPPY.








of foor hundrad oll wells in Canadi, 80 aro in
working oriet.

Fiont inh oxe Xew wodus.

















Waskegan, oct. 13th 1855.",
vision.











 A detacoment from the moumtat marrh astrxard









 Loo I Iee pproanding tom the Eatit, an anm,











like defined, but gently blending into each other,
like colors of the rainbow. In the flag, near the staff, is displayed a lamb;
above is a small globe-ribbons, fastened above droop over and enzone the globe. Abore the globe
appears the glittering lance of the spontoon, or halappears the gittering lance of the spontoon, or hal-
berd. They advance to the Temple, and enter by
the western arch way.

## Reconstruction, or the Science of True

We have come to a period in the history of our
race when everything improrable has got to be
orerhanled, added to subracted from, amended, remodeled, approred, or cast aside as worthlese. unless it will bear the test-hammer of truth and take the brand of science. The reasoning and intuitional now got the ascendancy.over Bible authorit, priestiy
dictation, and eren hereditary or Puritanic superstition and formality. Erersthing must sell for what ligion must be made scientifict, and science sacredly
religious. Holy Sabbaths have got to run all throngh holy enought to be done on Sonday, without meeting
the pious scowls of unfriendly, unsocial, hard faced, twelve per cent. serenth day Christians. "The day
of Judgment" has come! and intead of saying
"Judge not lest 18000 years ago-we sav now, Judge ye thas t y emay be
judged ; but let your judgment be tempered with Science, lam, order, justice, love and wisdom are
to rule in the near approaching fature, instead farce, fashion, fanaticism, pious hypocrisy or sincere
superstition. Think son that while time-honored superstition. Think you that while time-honored
governments and religions are being broken up and
remodeled, while railroads and telegraphs are mul tiplying, while men and women are running to and
fro, and knowledge is being increased, hate society
in its isolated, selfish, money getting, labor ruling in its isolated, selfish, money getting, labor raling,
serf producing, porerty begetting conditions is not
gotg to be brought to judgment? Yea, verily; that
religion which selfishly calls man brother, only to decoy him into aristocratic service, which professe
to be sared by grace, nerer deals gracionsly towara
ts dependants, is near its end. That self-sufficien rust in riches, which makes ignorant men insolen
and overbearing, is bound to lose its power to intimi-
date and crush the honest burden bearers of humanity date and crush the honest burden bearers of humanity
Society is going to be remodeled. The honest
genius of this ade cannot stand the injustice of suct genius of
oppression. The intelligent poor having learred that
ail capital is based on labor, that union gives
strength, that combination surmounts all difficultics, will not be long in discorering the uses of fraternal
love and justice sufficiently to protect themsel ves by
combination into unitary homes, great family frat ternities; and there will be enough of philanithrop intellect to direct, and benerolent capital to start,
foster and maltiply these fraternal institations, till sin, sorrow and war, want and wretchedness, isola-
titon, igoorance and inharmony shatl be done a way,
and mones power, priest power and king powr shall To help bring about this glorious end, a company
of us have associated down here in Hammonton,
N. J. N. J.-he land of frults and flowers, of long sum
mers and short winters, of pure air and son water,
under the name of the MILLENNIAL FRATERNITr, deunder ihe name of the shilevxiol Fratzrvirt, de-
termined to kow nothing opposed to the best inter
ests of fraternal life-where each is pledged to all, the intuitive Nazarenc-" Lore thy neighbor as thy-
self." We ignore the doctrine of free.love as popalarly understood, and pledge oarselves to be falthral
to accepted and acknowledged partners ; and if
single, to live in chastity till we are, according to
the Fraternity's highest wisdom, selentifically the Fraternity's highest wisdom, selentifcalls,
mated, so that we may propagate if we choose,
withoot violating the rightu of the unborn or the
law of divine ase and consistency. We are laying the foundation of the great temple of harmony, of which
all the poets have sung and all the prophets have 1st. Rinhteous Vating and Righeonss Propagation-
The Domestic. 2d. Matual Interest and Mutual Sympathy-The
Social.
3. The Highest Economy of Time and the High. 3d. The Highest Economy of Time and the High-
est Economy of Means-The Financial.
4th. The Beest Education of the Body and the Best


## Religious Reconstruction; the Necessity of a Sclentific Basis for Bellgion.-No. 1.

A philosophical analysis of the human mind, viewed in connection with the practical history of
man from the early morning of his existence, fally man from the early morning of his existence, fully
demonstratesit as an Important truth, that individual happiness and the moral welfare of society depends essentially upon the uniform action and harmonious
co-operation of all the mental faculties ; and that on the other hand, their individually excessive and in nearly all the crime, misery and discord of society.
And it may be well to note here, as another important preliminary truth, that the progressive derelop-
ment of the science of mental philosophy has settled the division of the mental faculties into the following classifications, riz: 1st. The Animal, which im
parts energy and impalsive strength to the whole character, mental and physical. 2d. The Social
winch is the soirce of family tes and social and co operative institutions of society. 3. The Moral),
which makes us regardful of the happiness and welfare of other beings than ourselves. 4th. The Tntel lectual, which is the great pilot chamber or light
house of the whole mind, though it is but recently housc of the whole mind, though it is but recently
that discoveries in mental philosophy have fally dis closed this as being its natural and legitimate office,
and thus demonstrated it to be the most important department of the mind. Its position in the cere-
brum, occupving as it does, the superior bram, occupying asit does, the superior frontal lob Now this is no fancifal delineation, no mere ideat mapping of the mina, but has been demonstrated thousards of times since the discoveries of Gall
to be the true condition and classified ainalysis of the mental faculties. I propose to show (restricting my
inquiries to the last two dirisions named,) that in the world, which includes alsothe religions faculties, being that department of the mind which dictates
our morements and conduct toward others, and that as it is situated at the apex of the brain, at the point whither the most intensifed reelings and
action of the mind concentrates, its misdirection or abnormal exercise is consequenfly attended *ith the most direfal consequences to society of any other
portion of mind, and that all history demonstrates this as a tragtcal fact. For religion more especially
is alvocyss born blind. This being a tenable fact, and is religious faculties being a makened into action at an early period of human society before the intel-
lectual chambers of the mind were lighted up by the illuminating. rays of science, sapplied by a philo
sophical education and a thorough and untrammeled study of nature's laws; their natural intensity of feeling, thus uncturbed and unenlightened, drove their
honest but dark minded possessors intothe most senseless and childish superstitions, the most absurd doc-
trines, the most relentles intolerance of belief trines, the most relentless intolerance of belief, and
the most bloody minded and murderons persecathe most bloody minded and murderons persecu-
tions, thus proving that eonscience unenlightened is
a very unsafe and $\mathbf{a}$ very dangerous moral and reitigions guide. The popuar Ciristian proverb, that " man cannot be too religious," comprehends a very more religion than intellect, or more devotional enlightenment, is a more dangerous man to soclety than the high wiy robber or the midnight assassin;
becanse alwass finding many accomplices to ald him in his direful deeds of bloody persecution, and fre
quently being able also to invoke successfally the strong arm of the law, his work of defamation and spoliation, if not of open persecution and bloodshed
is wider spread than that of the burglaror the stealthy is wider sp
assassin.
A review of history shows us: 1st. That up to
the instalation of the era of science which dates less than three centuries ago, the world (that is the
Chritian world, was literally a rast prison house o
Chains chains, and a slaughterhouse of batchery and blood,
the result of a practical effort of men devoutly pious, to ment of a true relligion. 2d. That the perpetrators
of these tragical deeds upon men and women were as religions, honest and conscientions "as ever breathed were doing God service in thas punishing and exter that many of thes and heretics. Sefished them selves at the fiery stake in the consclentions and
unfiinching maintenance of their principles, shouting "Haldujah," while the burning fagots consumed
thelr bodies, leaves ns no posible ground for doab that a deep religions conviction had actuated then
in the work of persecating and punishing the ene mies of their rellyton, and In attempting to conver the world to its "Eaving truth" by the sword monitor," "the still, small voice," \&c., as a guide for
man's moral actions. But if experience and history have ever proved or can prove anything, they prove
most conclusively that conacience, unenlightened by
亚 science grown up amid the weeds of scientific ligno rance is as dangerous a piliot upon the moral ocean
as the helmsman of a ship in midnight darkness surrounded by dangerous shoals and resistless whitr
pools. Conscience without secence or philosophy is a lamp without oil, which, consequently beting
without light, is more likely to lead us astray than to guide ns to the temple of trath. Science is the
piliot lamp by which we disern our way on the
pilgrim voyage of life, while religion is the feeling,
the motlve power which impels us on. Hence, the
 as ruler of the moral empire. It is dangerous to
cultivate and stimulate the rellious feelings until
the fres of science or practical phisosiophy have
been kindled up in the intellectual chambers been kindled ap in in the incellectual chambers,
to furnish the light necesary to furnish the light necessary to gride them in theif
impulise course, as it would be to steam up the
boilers of a boat when approaching a preciplece or cascade in the night, with the pilot asleep upon his
hammock and all the lights extinguished in his
room. Nelther religion nor conscience possess priroom. Nelther religion nor conscience possess pri-
mordially any light or their onne Both are borm
bilin, and all the light they ever posessis is bre-
flection from the intellectual light-house. Prolfic flection from the intellectual light-house. Prolfich
Indeed of the proof of thls tatatement, is human
nature, human experience and universal history.
In inlustration and demonstration of its truth, let In illustration and demonstration of its truth, let
us review for a moment some of the tegitimate
frrits of the working of conscience and a " "heart-
felt religion" before intellect, the father of reason, relt religion" before intellect, the father of reason,
was awakened to action or was allowed an appre-
ciable voice in the council chambers of the mind, and betore the sun or intellectual science has risen
above the mental borizon, and streamed out a light
upon the onward pathway of man, and prior to which he was consequently drifed upon the occan,
of superstition, withont
a victider and withoutcompass,
within and wioms of religious excitement,
without. within and without. Ample historical proofs of
these propositions the reader will be supplied
with in forthcoming numbers. With in forthcoming numb
Harveybburg, ohio.

## Por the Religio-Philosophical A Story of Southern Life.

In 1856 I resided in the State of Virginia, and was
in the employ of a wealthy planter, residing in
Prince William's county. During my sojourn there I slavery, and the petty despotisms practiced by the aristocracy, who, having become wealthy through
the hardships and toils of the slare, practiced ${ }^{\text {a }}$
strict surreillance over strangers and those they called the white trash-a portion or Southern society,
who were blessed with as white skins and far whiter hearts than those who were constantly abosing will give the Virginia slaveholder more However, nary praise, for the faimess manifested toward those
unfortunate beings whose case I am now about to Lay before your readers.
It was a bright moonlight night in the month of
December There was a tree-tops, and warmed by the breath of the tropic The evening seemed so much like summer, that I southern solstice, and that a setere change was quiet. Nature seemed hashed in one grand repose. Little did I think that in a lovely
mansion, nar by where I thought all was
happiness and harmony, a deed was about to be comming in the list of crimes, most heinous and Blue eese, his head inclined and sapported by his
arm resting on his knee, is sitting by a huge fireplace, apparently wrapped in thought. His genisl hair, indicated that he was har mane mediocrity. nitcely arranged and so well selected, that he cer-
tainly must be a man of taste and refinement. Little did he think that the bright sunshine, balmy
breezes, and sweet singing birds, would soon be no more to him on earth, and that he was to pass away An old colored wroman, serenty yeeons of age,
sit ting near. Her heart throbs riolently. The tea glistens in her eres, and she seems to look upward
as if inroking the aid of God. On her countenace neath that is manifested a resolute will that seem the man who, when a child, she nursee. Th nourishment from her bosom brought him up from
a helpless babe to a frolicsome, happy boy, and many a kiss did she imprint upon his rosy cheek
while a mere child and clasped him to her with all the fondness and derotion of a mother.
The door before her is open. Her three children are itting in an adjoining room, but were beckoned by
her to leare the house. She murmurs to herself "r shall not be." Within her bosom is a ragin
torrent, unbalancing, seemingly, all the better quali
ties of her nature. Her three children were to be sold on the following day, and a mother's lore, pure
as an angel's, incited her to a deed of violence. partially asleep, and deals him a stunning blow on
the head. The axe drops from her hand; she stand paralyzed with fear, while her victim, only rendered rooms, presenting an awful, ghastly spectacle. With
res the pale, and his whole frame quivering in agony, he
unconscionsly steps out of the house, where he confronted by her children, who finish the horria
dee.. They then drag his body into the house, and The lurid flames attract the attention of the adjoinattendance. The slares a are closeely numbertioned, and
funally confess the horrid deed. Thanks to the
planters, they did not, though infuriated to th plankess, degree, hang them on the spot, but took
highem the jail, to await their trial at the next session
the of court. The time for court arrived, and the old
woman and two of her sons, afer examination and
rial, were sentenced to be hang The trial, were sentenced to be hung. The other was
acquitte. The day for their exection came, and
vith it people from far and near to wite with it people from far and near, to witness the
action of retributive justice. In a common lumber
wagon, the old slave and ber two sons were con veged drom the jair to to the scaffold. Sitting beretween
the two, with her arms clasped around their necke along, singing, "We are golng home to Jesus," hher ended the life of a poor old soul, who, to savo
that the scaffold wor herld cosere between her her anoght





Brligio-zythilosophical thournal OHICAGO, OCTOBER 28, 1866 .
 relagiophlosophical pubuishig association,
 to Postmasters.
All Postmasters in the United States and Brtish
Provinces are requested to act ns Agents for this paper-to recelve and remit subscriptlons, for which
they will be entitled to retain Forrty cexss of each


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| and reformers. |


 the rrithrs of Emman southorth, Artemus Ward,
Orpheus Ker, and in fret with most of the errat
Oren



 days in Chicaso, and about all that is known of
him, outside of the spiritualist, is that a youns

 criticice but simply to state a fict.
Mr. Tutte, as is true of almost all,
ando deeply apply hemseve only know him, as we know a far-
ive power. We
off, nameless star-by its steady, mellow light. If then, he is looking fame ward, he
wait to be posthumously ylonized
Hudson Tuttle was born in a $\log$ cabin, situated
in the orer Northern Ohio. Nature endowed him with
a fine sensitive temperament and a good intel
lectual organization. His early adrantages were
 little. The resolve todevectop one's mental porvers,
onece made, and all things bocome aids. Every leat
and flower, every star and every sand grain, will
. and fower, every star and every sand. grain, will
turn teacher. Mr. Tutle knows this, and appies
to them as frequentily as he does to books for the to them as frequenty as h
snalysis of ftern problems.
cated-is not informed upon philosophical subjectecte. only as he receives information from the angel
spheres. This is a mistake. While he accepts, with


 lar. I cannot expect support from it. I must 1ook,
toa buiness which will yierd astead mainenance.,
His hands and brain work in unison. All the


 nim with his books or pen. He is. no doabt, thor-
oughly conversant with the writhe or , gasiz,
Hugh Miller, Bollingbroke, D'Holiback, Hume, Humboldt, Darwin, and the latest works of all the great thinkers of the old World, as with the popu-
lar American works. These authors are not his tenchers, but his com-
panions, his friends $;$ and for $H$ Humboldt he has the
 approch him, correcting the errors they bune
commited, in their writings, and tmpresing new
thouglte,

 Emma, not yet twenty-six years of age, the house-
keeper, the mother of two colldre, bus
more poems in the past eight yearr than have teen written in the same time by any man or wompen in
the country Hudson has written much in vere
but he excels as a prose writer
 nad his dece thoughted metaphore, ofren tellical like




 and have. They are doing very much toward
langerailizizut the German mind on both sides of the
Atlantic The German, pertiaps, has been mor



## 






 Relligion or the Future. It its is on a gran upon Chris
tinity
the christunity is on Jud thinty ns Christinnity is on Judalism, but tho sun
totan of humun proyrces, ember

 and from them anl a phllosophy, which, at frrt,
however fanclful, was developed, and Its enuncela tions sproven by byientific races. Aher prosenting
the numberces plews, anclent and modern, of the
origin origin of splrit, the lecturer presented what sclenco
had to say on the mysterious unestion. The reason
why why a spirit is ilimortal and physical forms mortal
was clearly
happlatinc.
harsh and lecturer, wonderful and beautiful.
The morning's diecourse of last Sunday was
"Heaven." The lecturer graea history of the cen
of hell and hearen beginning to childhood of Chaldea and Egypt. The sternest
logic, the sharpest sarcasm, were brought to bear on these old ideas. He then compared them with
the spirthworld, which was presented in all the The evening's subject was "The Intellectual and
Moral Progress of the Ages." All the great moral
 rule was stated by Confucius 600 , and by Py-
thagoras 500 years before. All progress arise from development of the intellect from knowledge-
-persecution and intolerance from tgnorance.
 repeats the old. Concersion must grow out of the
mind mind and not be forced upon it.
Mr. Tutte has gone to lis ho
Lim the blessigs of all who had the good fortune
Co listen to his instructive discoursee

## The Fenlans.

A great movement is agltating the Irish people,
both in this country and their native land. 0 of its extent, we can only conjecture. It may be but
another of those spasmodic effors that made to throw off the galling yoke of a foreign
despotism, so ruthlessly forced upon them ; it may be a great uprising involving a whole people, and
mertiting the name of revolution, and not rebellion. From the wide combinations of this country, the
great and greal and agacious peparations made, Ine it some-
supposition is probat ythe orrect one.
what ilie the great uprising of the slavunians in 1848, and presents os wistht the a stotinshing sympathy
which exists between the individuals of the $\underset{\substack{\text { which } \\ \text { RAck. } \\ \text { It is } \\ \hline \\ \hline}}{ }$
pects for Erin's succeess are fair. Renan says everything great in the world has ben produccd by
great and unwarrantable hopes, and assurcelly the such. Their cause is anombe one, and worthy of the noble ambition it generates. The prayer of every
freeman will arise for their success, but at the same time, reaso
successful.
Dominion rests with Power. We may say what
we will about the the sillisest thea that ereer passed into a proverb, is that one which ascribes a strength to to supportitiself, to
truth. It as often ailis as error. It may conquer in the end, because esccessive generations arise, and some
of them at a favorable time may adopt tit but it is not received until that time comes.
true?
It was forced on millons of $m$ dred reformers perished before Luther. vindicated
the same trumb
 It was received in those countries where the
sovereclyns aceepted it. so Fenianism may be very right, and can hope
nothing but the sympathy of the worla, for oeing
not right. Victory will perch on the banner of the
strongest tegion. It has been cus in $A$ merica.
Twes.
 but tuppose the twelve millilins had been double,
who doutbs but the right of the twenty would have
been trampled tin the dust, and the blacknoss or blavery ypread to-dyy from the Great Lakes to th
Gulu-from occan to occan?
The




 and ruin can follow.
Porlapp, , owever. tho United States may even.
tuanty peome involved in the strugkle. If so, the









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## Hur Rev. John Plerpont.

 Inhalo the same arit, wo aro warmed by the eame
sun, and we are golng to the same Beyond; yet
 Io the earth. Otherra hoot anwy IIIke sky-rockects,

 churches, binding themselves by creeds and looking
for their gospel In the statute code. They die, are
 litlo heced to croakers, ititle to Mre. Grundy. They
 10 know, who are the prteher-bearerse. They ery
aloud agalinst erime whether $1 t$ comes clothed 1 in
 garment's hem ; but we know him as we know hit
gider brother, the gentle Josus.
 sight. Thio commotion in she outer worla, the
storm and drining sow spok to his listoning
sprite of the Inharmony, the wretchedness, the wrongs, the storms of human. passichon, thess, were
desolating the world within. He saw blear-ege conorvat tem and red wanded worng crushing the
vorlde
aching heart. In that awful hour
 rance, slavery, a alase theology, vile oppression
rested Incubus Ilie upon God's green earth. heard the wail of pale poverty, and saw pampered
wealth entlironed upon broken spirits; he saw beau tiful women victimized in the name of law, and
heard the church cry "Amen ") With these scenes and sounds before and around him, he cast the
nation's horoscope, and then and there vowed unto heaven a vow that henceforth he would take
humanity,
 teacher of righteounness. He became a prophen to
this wicked nation, revealing its comimes and fore
telling telling the dread consequences. He rebuked th loss. He plead the cause of the poor, the victims of
oppression. He called the church to its awful recko ing, and waged an uncompromising war against
African slavery. All these things the church bore with commendable grace, although his words rang
like shot and shell in the theological ranks. like shot and shen in the theological ranks.
last this soldier of the New Dispensation stormed
fortitication, supposed fortiitcation, supposed hitherto invulnerable, took
captive King Alcohol, and disbanded his cohorts.
 gone." With these gloriousu calamitites, pomp and
gplendor, fne houses and fast harsse, would pass
away. What was to be done? The church took counsel and
the pulpit
The in The infamous work was done. In 1839 the
members of the Hollis street Church, in Boston, Mass., dismissed Rev. John Pierpont for "meddiling
with the temperance question." Wonder if Boston is not ashamed of the outrage! Wonder if the
Hollis stheat bura the recerds of 1899 , and sacater the ashes to the "winds of heaven!"
Mr. Pierpont's sinthfal friend, the rison N. P. Rogers, in writing of
Mr. Perppont, baid
"We bid the servile country look at it as a sign of the times. It will be marked by the future histo.
rlan, as he tells of the reformation of the country or its downfall, which ever event may be in the
destgno of Providence an alternative puzzling to
oun
 supposing their jection will prevent his doing much
mores He was befrea p pent moral ovocano ribbed
in thy these pew and pulpit obstructonain by these pew and pulpit obstructions ;-For aneer
all lis buraing freedom, he has been impeded and
 dedicited estalon, Cond Cast out troporific eyese at hit
will prove an Ktna in in full erupton that house, he "It Is a threatening token, When the New England

unblushingly for preabhing the truth, even in the
gnuecful phrase and secholariy periods of Pleerpont
graceful phrase and scholarly periods or . But it
See how her other steeples will bear it.
apain an encounaging token, that a preacher of thi
popular persuasion there, should have the boldne
popular persuasion there, should have the boldnes
and fidelity to incur ejection in such a behant.
shows one tenth at least, in the haughty city, of the
salt, that may be required to save it."
Mr. Rogers was corret in his estimate of his
friend., Driven frum the pulpit, the broad worl
became his theatre of
became his theatre of action; rejected by the
people he had lored to tead into the "green
pastures of a better land" the slaves, the
outcasts, the prisoners, the paupers, came neare
to his haurt. He thard their pleas for help
their praycre for strength to bear lises burde
and
their prayers for strength to bear life's burden
He saw hands pale and helppess and slackle,
asking anistance. So the watcher on the Unitaria
walls turned miselonary at large





 Our chlldren.

 add: "Wo seo no robes whiter than thine.

## The Ecllpse.

 naded beforo the face of tho sun. It was a grand
silght to thus beo tho vindication of great astro.
nommal and mathe
 minabio p planotary spaces, and hold the revolving
orbs with chans of of adamant. Who can deny that the mon revolves around the earth, when the the
eclipso writes she fact tn much plain letters? Did
you whet
 cumfrercos? You detected nono, nand say the moon
 The immense Jagged shadows you observe stretching ovor the plains, speak of volcanic mountains, thirty
and forty miles high. The black spots you see are cavittes equally deop. So far as population is concorned, th
deelgn.
Wo stoo
So stood on the shores of Lake Michigan, and
saw the edge of the sun broken! We called to
our ahd our falth in planetary laws. Wonderful falth in thosegilgantic inapproachable spiritso of space Will they gulde the orbs aright? Are we correct in
saying it 18 the moon? May be it is a solar spot,
that will spread over the whole be shrouded in eternal gloom 1 Man! Vaunting
man, ant that thou art, how little does it take to Thestroy tha bosted notingnes
Indians so recently occupying this spot seemed $t$ arise, and terrifed as children by the incomprehen
sible fact, having no idea of planetary lawe, and consequently personifying every occurrence, unitcd
in dismal howings, and beating of drums to frighten away the monster that is devouring the sun! Chil phllosopher who rests on divine laws feels equal
awe as you. How small is the stretch of fancy to picture the devouring dragon in the dark sky fancy The wings !
The morning was cold, we thought it peculiarl icy. It was probably fancy. During the eclipse
eecmed colder, and the deep dusky ultra-marine o sadnces. The buildings of the city and the
ships in the harbor appeared strange in the ghostly light, and the white sails in the dim distance, like
lost spirits, homeward bound through the

## The Cholera. The cholera is again appoching this contry. The former visits of this epidemic were is 1832, and

 The former vistele is, apparently, seventen years,in 1849 . It cyill
and 1866 will be the periodical year for its visita tion. The cause that produces it, the hygienic
influences that modify its fatality, and the beet reme
one.
A
A the opinion that in its cause, though many incline
ment of the mage some derange-
ment and elcetric forces of the ment of the magnetic and electric forces of the
earth, which we cannot control, but our system of
defence is confined to the proper defence is confined to the proper regulation of our
habits and surroundings. A locality that is perfectly drained, that is free
from all decaying matter, is of course preferable for from all decaying matter, is of course preferable
a home, during the prevalence of the disease. In
addit addition, It might be suggested to eat moderately o
such articles as fully nourish the body, and also create no disturbance in the digestive organs. An
abundance of sleep, which is the great restorer of nervous encrgy, is no less important, and should
not be neglected. The digestive functions of every
one, in a cholera atmosphere, are deblitated, and the greatest number of cases occur in the night
resulting from the indigestion of supper. It will that meal or partake of a very light repast.
Another exciting cause of cholera is the Another exciting cause of cholera is the use of
limestone water as a drink, or in any culinary prep-
aration. In the limestone regions it bas always prevailed with the greatest fatality, and in freestone
regions, the cases have been only sporadic. Planta-
tions on the Mississippi river in former visitatlons of the epidemic, when all the slaves used cistern
water, were entirely exempt rom the disease, whilst water, were entirely exempt from the disease, whilst
those plantations adjacent, which used river or well purpose, the rains that fall in the winter alone should
be filtration.
As regards the remedy, of course every one will To those uttacked, who may not be able to procure
immediate medical attention, I have preserved and copied a remedy used with marked success, by Cap-
tain Peabody, who treated forty caves on his ship in crosing the Atlantic, and never lost a case. If
administered to cach patient as soon as attacked,
tablespoonful of salt and a teaspoonful of Cusenn pepper in a cup of hot water. It acted promptiy a
an emetic, cleansing the stomach of a discolored
mucus, produced reaction, and with a judicious regulated diet, resulted in the cure of every case.
o. s. Poston.

| Reconstruction. <br> In another column will be found an article upon reconstruction, by Dr. Hamilton. It contains some very grand ideas; but we see no good reason for the pledge of faithfulness "toaccepted and acknowledged partners." The law is for the lawless; the prison for the criminal; the asylums for the mentally and physically discared. If a elass of persons have need of pledges, if virtue is not in-souled, let asylums be built for these morally diseased, for they are not titted for the glorious work of "Reconstruction." <br> Let us make an everlasting covenant with our own souls, that we will not bow the servile knee to the gods of this world. If we are true to our better natures; if we are uncontaminated liy the tilth of false doctrines, the world will leara the fact by our lives, far better than by pledges and protestations. Let us repel every system, every ism, law, and custom, that binds or limits the soul in its search for truth. Let us aceept whatever promotes the heallh, beants, harmony and divine growth of the Spirit, without ashing permisstion of men, angels or institutions. |
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The young readers of the JounNaL are among
The fortunates. While the old people are racklng
thelr brains in the valn endeavorto solvo theological problems, our chlldren are reading the very pleas.
ant storles written for them by Hudson Tuttle, and But it is not enough that they learn the deep
mysteries stowed away in the heart of Mother mysteries stowed away in the heart of Mother
Earth, and the number of bones in the human
structurc ; they aro calling for storles. Well, wo are all lovers of fiftion; we all love to tifoat anwoy
into cloudland, to dream, and to live with the Ideal Then may not these darriligs be gratifed with h a fow
chapters of romance, if they contain-as they dogood moral precepts?
We have heard the The conseque is children's call, and heeded it. good storles, and we mistake if others than young
eyes and ears do not read and listen to these admira ble tales.
We shall,
We shall, next week, ask Mr. Tuttle and Dr. W. children a capital story. Who will present our childeren with a Christmas story? They will want-
singular Event.
On Tuesday night, of last woek, Mr. John
Macauley and his wife Margaret, both seventyelght years of age, and formerly of the county of
Down, Ireland, rettred to bed, complanining of being sick. They rapidly grew worse, and in the premoin the same approachlng death, reqnested to be buried
in
morning six. o'clock on Wedncsday morning, Mrs. Macanley died, and at four oocclock
yesterday morning, the husband also brentlecd his

This aged conple commenced life's journey on the
same greerr isle, about the same time. In life's May they united their hands, lives, destinies.
They have scen much of life, its changes, sorrows,
doys. New births have made glad, and death sor-
have kept, unwavering, their faith in God and
Heaven ; and the Shamrock is Heaven; and the Shamrock is not fresher, greener,
than has ever been the love and trust each leart has borne the other
When the sunset betokencd the closing of life's
day, they had but one requacts to make, "Bury
us together." All that was mortal of this vene
rable couple lies in onr have gone on to the Eternal Hills.
Pr. L. K Personal.
Ong illness. He pased throwh recovering from wo since, on his way to Newburyport, Mass. Rev. Jambs Francis, from the State of New York is in our city, en route for the South. Mr. Francls
has escaped from eeclesiastical chains and wisely
declines to put thimself declines to put himself again into bonds. He is
however, a believer in the Spiritual Philosophy, ready to defend his faith.
Dr. L. L. Farsswortr, the medium, has
returned to this city and will devote his time to the answering of sealed letters. His Post Office box is
282 , Chicago, ml .

Notice of Meetings.
Mr. Warwick Martin will speak in. Bryan Hall, in
this city, on Sunday, the 29th, at $101 / 1.4 . \mathrm{M}$., and at at
Mrs. A. A. Currier will speak in Bryan Hall, in
this city, the Sundays of November and December The North Western Spiritual Association hold their next Convention at Appleton, Wisconsin,
November 4th and 5th. The Rev. Mr. Fishhack,
N. F. White and Mrs. S. E. Warner are invited to address the meeting.

## The Convention.

By the kindness of the Secretary of the Convention,
e have received a report of the proceedings of first two days of the Consention. We may safely promise our readers a continuation of the report in
our next number. In fact it will take some weeks to give-as we hope to give-a full report of most
of the speches as, Dr. Child is a rapid and correct
short hand reporter


Secretary to make them payable to the order of the their address changed should be particular to send On subscribing for the Joursill state the number of


olh, Thou linfinte soourco of wis

 that sendest Thy light to illuminate our minds and
brishtnon our undertandinges May our minds bo so
Hulimated may Huuminated, may our understandings become sa
purckened, that we shall be enabled to realize tha



 good unto us all.
We thank Thee
lender care. We will erere bless and praise Theo-Q.-Do Qupiritions at their change fow ers. IIfe becomentincont their change from earth to spirit


 and aro some time in passing the change, thecir
spirtual bodies become perceted sufficienty,
so spintual bodes ocsolious as
that they are cons.
earth-life is snapped asunder. In cases of violence the formation of the spiritual
bod is the same, bat the spirit is unconscions
doj in the during the
erery case of riolent death.
 struygling with disease-then there is suffering; but
when death tatess place, there is no suffering-all pain ceases. When death ensucs, nature cesses then pin trasgle with disease.
to suigiv, October 15.
Q.-Is gross matter, such as stone and wooden
walls, any obstruction to the passage of fpirts walls, any obstruction to the pasage of epirtts in
and out of buildings at any place they desire to
passe? bodies. Why does it not obstruct their passage if thent
spiritual bodies are material
s. A. - That which is material to spinta is not mate
rial to you. In ordier to make spirits tangibe to Your senses they have to materiale themseries
When in that condition they are on the material
plane, and have to contend with material sulustances Erersthing has sububtance and form. To inlustrate-
yoo can see and feel a rose. Tou cant see the
 ence by the sensc of smell. This roma has a real,
tangibie bod, as much as the rose you see, rrom
which it emanates. In libe manner, the epprit of man has a real, tangible body. The epirit of man
has powers which the man las not. The spirit of
 by what are called naturallaws, has not got.


 viduals on the material plane cannot see spiritual
matter, unless they are elairvoyant; and when clair-
 plane.
CHarless deEDS, or Clevela axp, Ouio.
Sitting in this way remmads me of a little thicient
 mother, two sititro and lhree bro
fother, all now tiving in Cleveland.
Now 1 will sive you the thecident
 to go where I chose, and retura when I got ready,
Acocrdnty one day, immediately farer dinner, I
. went away and did not retura untll about nine in
the evening.
As a puiliment for the offence, my mother sald



 1 diat they might recognaze nic

 | Richard De |
| :---: |
| 1 am happy |




 than that of enslasing the Arrican.


NELLIE MORRIS, or Davevronr, IowA.
I fell In the river and was drowned, and my folks did not find me for two weeks. My mamma was
almost distracted at not finding me: When they did fid me, mamma said "I $I$ am glad $Y$ have found
my Nellie's body, but her spirit is in hearen.", Put
 because you don't ciry, and you think $T$ am . Lappy
and in heaven. I suppose it is henven, but I will be happier when you and papa come, 1 I fell in the
river where theri are two places on the is Darepport, the other is Rock Island. $I$ Iived in
Davenport, Iowa. My name is Nellie Morts. I I I was little over seven years old when $I$ fell tin the
river." And that was overa y car ago.

The Condition and Prospect of our Country.

Dclivered at Hammonton, N. J. J., July 23a, 1865. Questions IIke these have been, passing through my
mind $\mu$ Where are we drining ? Watchmant what of the nimht ! ?
As I I Ihus querice, pefore me stood the tall and manly form of my friend, Colonel Baker, Bdward, ab
he il ways so modestly says. Inerer saw a man who word his hoorr so well ;
they sbine so brightily that he doess not see them, and he toils on now with the eame eearnestness that ani-
mated and inspired him when his young hand plicd the suttle to and fro, and his noble mind saw be
Yond that 1 title loo, the gratat ioom of destiny, on
which he was to wease which he was to weave a more mighty warp and
woor-for his native land, for humanity and for God.
 glowing light of his serene countenance in an hour
like this, when clouds are lowering aponithic horizon
 -list ening for the distant thunder of discora, turmoll
and bloodsthe We all feel now that oren temle and bloodsteded. We all feel now, that great coming
efents are cating thelr fearful and uncertain
standow becorot them. Yes, reppled he, there dre dark and portentous
clonds now apon our land; Brave micn and true
 and in the natlon's council chamber Its noble head
has fallen, and all for what? Thit men mikht wor-

 wateched attentively from the etand polint of f htgher
Hfe, the Ulucs of human emotion and impulse, as they have swayed the moltitudes of our natlon, during the
past four yearso -and have seen many ystances









## 






For tho Religio-Phnosoph
Soclal Organization.

## Inclidentaly a number of the Jocrnal foll in my way, and I was much pleased to find it advocating

 Way, and I was much pleased to find it advocatingtho true pooition of society, the highest principles of
human existenco-consequently, I intend to support human existenco-consequently, I intend to support
the Joursh so long as it adheres to its motto and
its published principles, and will cxert myself to get so pacriptions for itps sapport and texe extension of its
sphere of usefulness. Having fulth that a new era of a much higher type ls about to be inaugurated,
I beliece thiat your cfforts will be crowned with the
desired reant; for you are pulling on the right desired resurt, for you are pulling on the right
string\%--scientific development-which is the grat
redeemer of polluted society. For many years the evidence has fast been accumulating, that we are
living in the nost eventful and interesting period of
the world's history-cevidently on the threshold of a new and most glorious era, which will secure unal-
loyed and enduring bappiness to those who are wise enough to accept of the benign unfoldings of that
millennial organzation which dethrones all self ness, and lays aside all individual interest in this
world's goods. The social system is the only basis on which happiness can rest. On the true social system true happiness can rest, as secure and as frmm
as the everlasting hills rest on the bosom of the
earth for social order is the legitimate offspring o
 the light of truth will dispel all the present existing black cloud
Whien the condition of society is bettered, it will be
the the effect of scientific development. Happiness
never was, nor never will be, obtained, except throogh social order in accordance wht secmic
demonstration. The dawning of the e light of reason
is so far advanced that we who hane moral stamina enough to open our eyes to the light, can't help secing that the darkness of eonventionalism, super
stition and bigotry, is fast receding, consequently stition and bigotry,
we have come to that point where we cean see what
necds doing and how to do it. When the shackles of education are thoroughly broken, then we can
see things as they exist in their true form; and when we see things as they are we shall consequenty and
necessarily see them alike; therefor harmony and
concentration of action will be the result, and happinonse the legitimate offspring. The true soclal sys.
tem, in the nature of things, must be an organized tem, in the nature or things, must be an organized
body founded on scientifl princtipes on revelald,
demonstrablet truth, without the vestlge of sophistry. demonstrable truth, without the vestige of sophistry.
Suct an institution could not, in the nature of
things, avoid being extremely prosperous, for all of things, avoid being extremely prosperous, for all of co-operation, which is the highest power in exist-
ence. Therefore a true social organization would conduct its business preclsely as God would conduct
it; consequently it would tourish like the green bay tree, and enjoy unalloged happiness, inssmuch as it Now, I propose that those who are disposed to carry out practically the principles of scientific
demonstration, scad in their names to be recorded in the Jocruxl, so that it may be known how
many, and who they are, that are ready to enter
into the service of usefulncss and blessedness. When there can be formd twelve men who are ready
to combine their efforts for the eleration of their tially inaugurated. Let us hear from those who ore
ready to immortalize their names by being the few ready to immortalize their names by being the few
who shall set the whecl rolling, and commence the For one I am now ready to put shoulder to the
whece, and help put in in motion, which, onco in bat it will run stronger and faster, , till lt crushes all
opposillon in the length and bradth of all the
earth.
N. P. STzABN.



IIypatia, the Female Philo Rapopher of Light


## sophy. The great attractions of her mind was addo transcendant beauty. Her dress was simple and be

 friends
The greatest men of her time-sages, poets and
of hermen-came to listen to the wondertil wisom
of her lectures. Her hall was crowded with the of her leetures. Her hall was crowded with the
wealth nond fashon of the great metropolis. The
orret was ostrute by the lon line of chariots
drawn up and raiting before her door.

 Curist.
Thitch, Hypatia, must perish.
Sho welldede the youthe of Alexandria by sorcerry
and black arts. Slo we Ien Aed with the deril.










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|  | To the Spiritualists and Friends of Progress eiverytrhere: |
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## KNITTING MACHINE

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RELIGIO-PHILOSOPHICAL JOURNAL
October 28, 1865.

| (1ux Children. |
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| Flowers for childre |
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Stories and Thoughts for My Young Folks. NUMBER TW

Storm; "ay, it is only an old shake-down of a house and I know nll ibout it."
"I mean this human body, which is a wonderful temple for tho
The body is composed of various organs and
tissuus, each bearing a close relation to all, and
wonderfully adapted to the wonderfully adapted to the functions to be perIt is composed of Dones, ligaments, tendons,
muscles, blood-vessels, glands, vleera, etc. "Please explain the large words, for you have
tanght me 'that understanding is the foster-parent
of memory'; and I am sure I shall not understand "Ench word shall be formally introduced with an explanation."
There are 206 bones in the frame of this houso-
some long, some short, some flat, some very fregular in form; yet each one is jast exactly as it it
should be, and cannot be improved. If you were to divide the body in the center, the bones of the
right would correspond in number and form with o muscles, blood-ressels and nerves.
The head contains 28 bones; if wo include 33 teeth, 60.
The vert
4; arms and hands, 64; legs and feet, 63 ; Then at thio base of the tongue shaped like the letter U .
The cranium, or skull, is formed of bones so arched as to form a hollow sub-sphere, in which the brain is lodged and protected. The different pieces
are so firmly joined, and in such a pecullar manner, that it is as liable to fracture at any other place as This is the watch-tower in which are placed the Your principal senses to stand sentry over the
temple-sceing, hearing, tasting, smelling, all in closo proximity to headquarters, the brain
I will speak of this soon, but will
Bone is composed of
The $\%$ carthy portion is principally lime, phos. vessels.
The long bones are the levers, and the muscles garments to clothe them. How nleely cach muscle
is adapted to its offlce; there so attached as to there, for exertion of enormous force at expense of nism, more than has ever boen attained by man'
kkill or wisdom. The flesh of animals which we eat is muscle.
Examine a plece of bolled corned beef, and you will percoive it is made up of little bundlos, and these or filre. Each bundic and fibre is wrapped in the the
thinnest, finest tissue, called cellular membrane. crusces amply supplied with bood.vessels and nerves, the former being so abundant that the
whooe muscle is red from therif presence. Thie
muscelos are concerned in every' movement we make. To mention each muscle, its action and use, would
ail a large book. Every muscle is supplied with two sets of nerves,
One controls its action, under directlon of the will, and is called the "nerve of motion ;" the other
rececives impresions of pialu or pleasura, and is
termed "nerve of sensation.". In some diseases the nerve of motion 'becomes
mplicated, and the muscle it supplice loses all power of movement, as ln paralysis, or is exclted to Westroyed, the muscle may be cut or torn without
densel Here I aun again Interrupted by Master Pipler
running out upon the verandah, exclaiming : running out upon the verandah, exclaiming:
"Quick, quik! Come qulk ! The world ls and on
fire!" And in a less exelted tone: "I guess tho
 It Was an anrora borealls, or northern light, of
such brillancy that he thought it must be the ofen predicted fina conflagration.
The whole northeru, hearens were aglow with sombre hue like the distnet hazzo of Indhan summener, with an indistinct, rolling, surging, heaving, with,
at intervals, a tumultuous rusling from opposito Above this an are of pale yellow, the edges fadlog away untit they rested upon the horizon ln rays of
ppratit colored light, whltcl recedde, anvancec, disip.
peared, constantly changing in color and Intensity, sometines slowly, bomethues In an instant.
The base of these rays was usully colors, and formed the arc or a circle moro or less
regular. Therr points converged to a central line
in the horizon, which gorned $4=5=5$ $2=2$

| bent and folded upon themselves like the stripes in our glorlous flag in a gentle breoze, unfolding and The brightness of the rays constantly varied, sometimes rivaling in splendor the noon-day sun, darting out in slnuous, sanky undulations, then as suddenly become stationary, with a base of brilliant erimson or garnet, the milddle of emerald green, the remainder a glowing pale yellow, fading into a color like iron at a white heat, paluful to the eye if it could long bo dwelt upon; but it is suddenly extingulshed, to be again and again repeated, with, If possible, more brilliancy and varlation. Agaln the motion resembles dilation and contraction, ebbing and flowing over the vast are; then with a throbbing, quivering, tremulous motion, it seems to sink to rest within itself. <br> At times when the auroral phenomenon was most intense in its shifting, phantom or tarantula dunce, there would lssue $\mathfrak{n}$ rushing, soughing sound followed by a crackling, hissing noise, reminding one of the fabled Pandemonlum or hell of the ancients, tilled with writhing, fiery serpents In demoniacul combat. <br> The Indians of this continent formerly belleved the north to be the happy hunting ground for the spirits of the departed, and that tho aurora was their shadows playing at football, or whillo engaged In war, the chase, or athletic sports. <br> The helght of the aurora above the earth is variously estimated at from fify to three hundred miles. <br> It is now established to be of electrical origin. <br> The name, aurora borealis, is derived from a heathen god and goddess, and literally means " morning of the north." <br> Aurora was fabled as the goddess of morning, drawn by two horses in a rose-colored chariot, as usher of the morn. She was sister of the sun and moon, and mother of the wind and stars. <br> Borea was god of the north or north wind. This name (aurora borealis) is evidently not as appropriate as aurora polaris, or aurora electrica, for it is observed at the south pole as well as the north, and is of electrical orlgin. |
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## The Wonders of Nature.

"Nature is over beautiful. Tooday and a thousand
years from to.day, ever changing, yot ever renewing her gorgeous beauty."
"Ah, papa," sald Rosa, thoughtfully, many things very deformed and ugly"" they are so, and bence think that they are bad." "Well, if you say so I suppose it is true, but
snakes will frighten me, and when a toad jumps out of the dirt in the garden, I cannot but shudder." much as because your reason tells you so. The tond is perfectly harmless, and even highly beneffcial in a
garden. The snakes of our climate
If If you will divest yourself of prejudice, you will find there is a surprising beauty in the long tapering form of the snake, covered with brillant scales. The caterpillar, bristling with buir, is quite as
beautlful to my eye as the butterfly. Ho is the Rus. beautiful to my eye as the butterfly. Ho is the Rus-
sian prince, clad in a robe of fur, and his fur is quite as delicate as the down which clothes the wings of the latter. Then just think what a destiny a waits him. Not a year will go by before he will, after
short sleep, awake a perfect butterfly ; fuat na man anter the sleep of death, awakes an immortal spirit. pillar." "'Foul sea monsters,' 'hideous creatures,' 'horribe, Ioathsome brutes '- -uch are expresslons Consin
Belle uses, even applying them to our shcep and oxen and I admit they do not sound well when so used." "You can Judge, then, how such words sound to
me when addressed to these so-styled deformed creatures-smakes and worms. Belle, coming from thinks our loved animales very 'borrid,' because sh
docs not know their good qualties. I do not doul but the cows appear as ugly to her ns the silky
furred caterpillar doses to my ittle daughter, Thess of Nature. If she gives honey to the butterfly, sho bark. If the speckled trout love clear water, sho gives the mudilsh sllme and ooze. She lavishly
feeds all, loves all like an ardent mother. But my
lttle one has called me from the suble posed for her lesson.
"Alh yes, papa, I nlmost forgot what you woro to
teach me, so intercsted have I been In thio new didens
you you have given. I never вupposed any one th the
world thought snakes and worms otherwiso thnn ugly. But I see now that I must dellght in tho
beautles they unfold as well as the songs of tho birds and the breath of the roses. You have en-
larged my feld of view. I see, ns it were with clearer cye, and I thank you for it.".
"Never bo controlled by projudice
"Never bo controlled by projuclec."
"I wy lil try, but I am a chlid, and am ofen truant
to my "Your lesson to-day is the brth of the world. If
I tell you how this world was created, you will know
how all others were, ns the same cause producing all. If I deseribe the growtho of ono tree, Ihave that of all other trecs, as all grow allke. So is them much larger than the EARrir, but all wer
created by like laws, controlleal think I have mado the facts plaln to you, and hopepo
you undertand them. If you do not, before I pre-
sent you the description I propose, you had pest sent you the description I propose, you had best
mentlon whatever appeard dark to you."
"I think I understand the facts you have pre"Very well, you can then follow me through what "Thie earth, moon, sun and stars, 'overything in
" wall the heavens, was a mass of vapor. In this mass, as
it cooled, the worlds formed, somewhat as sugar "You know that matter is composed of atoms or
gralins. Now these atoms, when they are dificent from each other, push each, other otr-are encmesos-
and will not unlte ; but when they are allke the and will not unlte; but when they are allke they
are the best of frinds, and rush togethor. In this
mass of vapor, the atoms which had frendshlp for
eacl other fricendshlip bocame together, and by uniting, thenger and extended farther, atoms equally atoms, wheded; and where they hlud,
like theniselves, unted, this enmity became power ful. These centers of frlendship became very large,
and at length, bursting all restraint, pushlod out
Independent worlds ; they were cnemles to all other enters, anul hence would hot unite with any."
"Do the worlds stll hate euch other so violently
"Just as vilolently, or they would sometliucs crash ogether. They are all related ln common, but
thy are pushed away from ache ther."
"Then tho fears which many outertalu of comets

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## Popular Education, [We publish, by the request of several ot our rend. crs, the following interesting articlo from the Chicago Tribune. Wo are glad that the now system of spelling is bellg discush

 spelling is belng discussod. It is time thero was athorough reform in orthography.-EDs. JouriNal.]



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 phy is perfectly chaotic, and imperatively calls fo
rotom. Johnson, one hundred years ago, complnine
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