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

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RELIGIO-PATLOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, NOVEMBER 11, 1865.

VOL. 1.-NO. 7.

For the Religio-Philosophical Journal. Is there no God?

BY D. AMBRONE DAVIS. When mutely stood the chaes flood And worlds moved not diurnally, When beams of light from boundless night Was spoken not supernally, When ere there was a First Great Cause Or pulse that beat paternally, Did chance devise and harmonize This wondrous world's machinery

Did chance devise the vaulted skies, And draft the heavenly canopy With diadems of glittering gems To sparkle in its panoply? Drape the clouds with vapory shrouds To wave in matchless majesty, And string thy lyre, oh, stormy choir, To sound thy awful minstrelsy?

From whence the charm that nerved an arm To reach throughout infinity, And hold in place through boundless space The orbs that roll continuously? Does smiling spring no tidings bring With all its gorgeous pageantry, Or Winter bleak no language speak Like that of a divinity?

While moments climb the moset of time, And onward roll successively, Does chance control see human soul And urge it or progressively? Hath chance designed man's glorious mind With of its stern reality, And oade it fly to realms on high

When we reflect, do we expect That chance will fix our destiny, Leaving a pall thrown over all Of deep unfathomed mystery? Oh! thoughtless man, what magic can This truth to you declare, That thou art but a child of God, And God is everywhere t

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

NARRATIVE LIFE OF FERDINAND DE SOTO

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

BY HENRY T. CHILD, M. D.,

No. 634 RACE STREET, PHILADELPHIA

CHAPTER IU-[CONTINUE].] Perception, as we have said, belongs o the simple

elements and compounds of inanfaate matter. The increase in the number of primate in the vegetable, gives it a higher degree of perception. In the animal the number of primates is still greater, and with this increase the perception rises to consciousness, which is limited to and regulated by the number of primates in the body. Hence in the human form, in which the entire range of the primates of the globe argeither contained or there is a capacity to receive them, we find the highest and most perfect consciousness. Self-consciousness belongs alone to the pul, for the reason that, being a spark of the Diwnity, it contains within itself portions of all the elements, not only of the globe on which it lives but of the entire universe. It is self-conscious, bicause there does not exist any matter, either visible or invisible, that is not represented within it. This universal embediment of matter in the haman soul is not only the cause of its self-consciousness, but it gives to it an inalienable and undisputed right to roam everywhere throughout the immensity of space, and to fathom and comprehend the internal and external tature and character of every substance in the universe. Man is self-conscious because he is a part of God and holds a charter from the Infinite, which no power or combination of powers can ever abrogate or annul. As in mathematics, the greater always comprehends the lesser, so self-consciousness comprehends and overshadows simple consciousness, and gives to it apeculiar force and character which it cannot attain in any of the lower animals. The mind perceives the presence and character of objects, because it has similar elements either within its physical form or the essence and spirit of these within itsel'. Hence the more perfectly developed the physical and mental organisms, the more complete and ready will be the perception of the nature and character of objects around it. It is for this reason that familiarity and repeated association renders man more fully acquainted with the nature a deharacter of objects, because portions of all these e er into the human physical organism, or their Lerior essences enter into and form part of his aental organism. Thus every object and being into whose sphere you come leaves its mark and impress upon you, and he who has profoundly investigated the laws and principles of nature, and studied with care the structure and character of objects around him, embodies within himself portions of all those objects, more or less perfect and distinct, according as he has succeeded in arriving at a true analysis of these. In the explanation of so profoundly metaphysical

a subject as this, repetition seems unavoidable. Perception, which is the basis of all consciousness, is common to all matter, and is the result of the currents in and around the various bodies, which

which is modified by numerous circumstances, | a law, there is no necessity growing out of their sometimes being quite limited and at others very much extended. These currents always carry out with them portions of the body from whence they emanate, and it is the reception of these elements which gives to the body that receives them a percartion of that from whence they come. A clear unterstanding of this phenomenon, as it exists among simple bodies, will enable any one to comprehen the entire range of consciousness and self-consclotsness. The compounds, as they increase in the numier of their elements in the mineral and vegetable kngdoms, have a tendency to raise this perception wa higher degree, but in none of these is there a sufficient number of elements to produce consciousness. In the animal there is greater freedom of notion and a larger number of elements, and theperception is extended to all those which have their representatives in the body, and a little beyond this by the capacity which exists here for the reception of new elements within that body, and if we had the means of knowing the exact degree of consciousnes, we should know the number of elements in the wlividual. We do not mean to assert that the number of elements is the only thing which produces a high degree of consciousnes, for it is a well known fact, both with you and is, that the refinement of the arrangement of the elements plays a very important part in this. The law of Isomerism is of vast importance as a key to many of the phases of higher life. This term mean similar, but different, and is applied to substances which, so far as chemical analysis has enabled us to discover, are composed of similar elements, afthough they present very different characters; for intrance, the essential oils are hydrocarbons, some of them of exactly similar atomic composition, yet the difference between oil of roses and oil of turpenting is very marked.

Many of the varius compounds which enter the organisms of the baher animals and man may he found in the mineral angdom, but they cannot be passed directly from his into the animal or human organism, but must 9 refined and elevated by passing through vegetage forms. Even the elements which enter into he high- order of vegetation must be carried up to a condition adapted to them by the life orces of the lower forms of vegetable life. There a a ladder planted armly upon the rock-ribbed crust of this earth, the rounds and steps of which go up regularly and beautifully through the various grades of the vegetable and the animal kingdoms, ill they reach that noblest work of God on the external plane, the human organism.

(To be Continued)

BY HUDSON TUTTLE.

For the Religio-Philosophical Journal. The Planets.

Five of the planets-Mercury, Venus, Mirs, Jupiter, Saturn-in connection with the Sun and Moon, have been known from remotest antiquity. The Sun and Moon, from their conspicuous size, early attracted the superstition of man and received his adoration. The star-gazers of the Nile, and Chaldean astrologers watching from the towers on tre vast plains of the Eughrates, early learned the difference between the fixed stars, whice remain steadfast and unchapging, and those which, seemingly objectless and lawless, wander across the heavens. To these they applied the name of plane, or wanderers. They did not, however, consider the five named planets all the bodies concealed in space, but shrewdly surmised the existence of others, although they never discovered them.

If we consider the planets interior to the belt or zone of asteroids, between Mars and Jupiter, and those external to it, we shall find that they form two well defined groups. Of the four planets nearest the sun-Mercury, Venus, Earth, and Mars -they present a moderate size, a greater density, only a slight flattening at the poles, a slow rotation isbout 24 hours), and, with the exception of the Earth, are without moons. The exterior planets are almost the reverse. Jupiter, Saturn, Uranus Neptine, are all of large size, five times less deus the diernal motion twice as rapid, and the number of moors greater by 20 to 1. While the injeror planets tre smaller than the Earth, the exteror are from 4.2 to 11.2 times larger. The density of the interior panets is about the same a the arth's, that of the exterior is only one-fourtl, od Saturn only one-seventh that of the Earth. Te external planets present variable atmosphere and one of them is surrounded by a system of ris.

In respect to the size, density, andistance from the Sun, although as a general fosua it may be said that the size increases, the desity diminishes and the distance doubles with en panet as we recede from the center, it must n be riceived as a positive statement. In this doain we must not look for the accuracy of mathetical deductions. If the planets were evolved im nebulcus rings, such were the innumerable a unknown actions and reactions that we can trace the hain of causes to its source. Thoug've can see the operations of great all pervading rinciples, we cannot attach to them the undevirg character of igures. We must study them as tural facts, not enter their domain with a read rmed theory to which they must yield. This not required by the nebular theory, which the of the universe only as it is, nor strives to with its facts to its creed.

These facts must not considered accidental, because inexplicable at it is obvious that in these is called particulars where the is no common agreement to diverse. currents flow out from all bodies to a distance

organization for such agreement. When ever such necessity exists, they are found to agree.

The diameter of Jupiter, the largest of the planets, is thirty times that of Mercury, the smallest. It would appear that the flattening of the poles should have a direct relation to velocity of rotation. It certainly should with like material but it cannot be supposed that the matter of the different planets is alike. Had it been, it would not have sought to aggregate separately, but would have formed one central body. Hence we cannot prophecy absolute results when one data, the constitution of the component matter, is unknown.

The Earth, rotating in 24 hr. 26 min., is flattened 1-299th; Jupiter, whose rotation is performed in 9 hr. 55 min., is flattened 1-15th; and Saturn, whose rotation is performed in 10 hr. 29 min., is flattened 1-10th. Mars, however, revolving slower than the Earth by 41 min., is considerably more flattened.

The apparent diameter and size of the planets depends on their real diameter and distance from

The planets are not wholly free from scintilization, and their aspect is diversified by the surface they present for reflection; and perhaps they emit light of their own, although feebly, like our own Northern Lights. Venus is the only planet that reflects sufficient light to cast a shadow, and is, at her highest passage, the most beautiful of the stars.

The distance of the planets from each other has been rigidly determined by mathematics. The highly poetleal solution of crystaline spheres has been swept away by the light of science, and consigned, with the mythology of the playful Greeks, to the study of the plodding antiquarian. I pause not to detail this fanciful cosmogomy, which is simply a dream, and entirely without the pale of

The law, if it may be so-called, promulgated by Titins, has been proved to be inaccurate. He states that if the distance of Saturn from the sun be taken as 100 parts, the distance of Mercury should be four such parts, of Venus. 4x3t - 4x6-10, Mars 4x12-16, Asteroids 4x24-28, Jupiton dwds_59 Saturn 4x96-100. This will pass for a general statement, but not for a law. Neptune is much too near Uranus to until ne onditions, and Mercury should not be represented by 4, Day 514.

The true distances of the planets from the sun according to the most accurate calculations, is as

follows, earth being 1.000	000:
Mercury, 0.38709	Distance in miles, 32,000,000
Venus, 0.72333	T1
Earth, 1.00000	
Mars, 1.52369	
Asteroids, (mean dis.) 2.40093	
Jupiter, 5.20277	
Saturn, 9.53888	
Uranus, 19.18239	
Aptune, 30,0362	8 " 2,484,300,000

The mass of the planets is determined by calculations based on the disturbances of the satelites, if they have any; their mutual influence on each other, and are comets. It must be admitted that the results are very uncertain, and until it be proved that mass and attractive force are related, the results are really nothing more than estimates of attracting force.

The comet of Encke in 1841, afforded him the opportunity of calculating the mass of Mercury, hitherto unknown, by the disturbance of the comet. Vesta's irregularities are applied to Jupiter. The sun's mass being taken as unity, that of the planets is as follows:

THE PROPERTY AND ADDRESS OF THE PARTY OF THE	
Mercury,	1-4865751
Venus,	1- 401839
Barth, - 190 - Mort Da - William	1- 359551
Mars, and his satelites,	1-2680337
Dapiter,	1-1047879
Unque, - and - statement of the painter	1- 24605
Neplane,	1- 14446
The land of the planets founded	11.

The density of the planets, founded as the calcu lations are an such precarious data, are at most but

Mercury (Earth considere	ed as unity,) 1.234, (water as unity) 5.1
Verus "	0.940, " " 5.1
Eath "	1.000, " 5-4
Mars " "	0.958, " " 5.2
Jipiter " "	0.243, " 1.3
Mercuin	0.140, " 0.7
Neptune	0.178, " " 0.9
reprune	0.230, " " 1.2

It thus appears that though the density diminishes of the planets bear no proportion to their distance

of any other know	n relation.	Letur			
	riod of revdution	of our	313	oratio	
Mercury	87d. 9628			*******	
Venus	224d. 7078	- minin			
Earth		0d. :			
Mars		1d.	Oh.	37 m	l
Jupiter		Od.	9h.	551.4	l
Saturn		0d. 1	10h.	2911	ı
Uranus		******			
Neptune	80126d, 7000	- lassiles			ļ

The exterior planets whose orbit of revolutorare largest, rotate on their axes with greatest wloity. While the surface of the earth moves 1000 pile per hour, that of Sturn moves eighteen times asast.

The inclination of the planetary orbits, and xes of rotation, are the most important elemen's i calculating the disurbances of our system. A comparison of these, presents many similarities and nany divergences. The unit of numerical compenstion here is the orbitof the Earth, supposed to be agreat plane, and the argle the orbits of the planetsmake with this are ccurately determined. The Erth's Equator is somtimes used for the same object

Although thenear coincidence of these elements point to a common origin, they are not amenable to any formula. From the plane of the Earth's crbit, the planets deart but a few degrees, which limit is called the odiac, yet their departure is very

Inclination of the axes of the planets to their orbits. Inclination of the Planets. Yenus . Earth .

The axis of rotation of Jupiter, is nearest perpendicular to its orbit, and that of Uranus appears to almost coincide with the plane of its orbit.

The inclination of the axis of a planet to the plane of its orbit is of great importance, for by it is its climate almost entirely formed. If the axis is perpendicular to its orbit, the sun would traverse the heavens in a spiral from the equator to the pole, and then return to the opposite pole in the same manner. If the axis of the Earth was thus inclined, the day would be six months long, and the night of the same duration over the whole globe. For six months the Northern hemisphere would enjoy a constant summer. The sun would appear over the horizon, to traverse its circumference; slowly rising as it revolved, until it stood directly over the pole, then recede, leaving the dreary realm to a dreadful winter night, six months in length. Were Jupiter's axis perpendicular, his day and night would be nearly 72 months long, or six of our years each.

If the axis of the Earth corresponded with the plane of its orbit, the difference of seasons and of the length of days and nights would cease everywhere, because the sun would appear to revolve in the plane of the Equator. The temperature of a single day would be that of the year for the locality. Such a condition of things has been thought desirable and been called eternal spring, but it would deprive the earth of those desirable zones called the temperate, the diffusing of light and heat when the sun is at the Equator not being sufficient for the maintenance of temperate planets very far from the tropic. It would thus reduce the habitable portions of the globe to a narrow tropical zone. The variation in the obliquity of the angles formed by the Earth's avio, was a fertile theme for Greek speculation. They considered to as a cosmical accident, and vaguely conjectured that it would continue varying. Serious consequences would result if this variation was not comprised in very narrow limits. The determination of these limits is one of the greatest riumphs of analysis of the age. LaPlace states this variation to be only 1.5 deg. towards both sides. 1 so would produce a very small effect on climate. It won the like removing a place 1.5 deg. further single degree the would not make more than a other meteorological squses.

These variations are produced by the attraction of the Sun, Moon, an planets. The attraction of an external body not only tends to draw a spheroid towards it, but as attaction varies as the square of the distance, unless treatmenting body be situated in the axis of rotatio, also bads to rotate it in its centre of gravity. The inclination of the equator to the ecliptic is 23 hi 27 min. 34.63 ec., and the inclination of the orbit of the Moon to in same is 5 hr. 8 min. 47.9 sec. Ance the action of the Sta and Moon from the olate form of the Earth, tends to draw it over and take its axis of rotation coincide with the eclipic. This is prevented by the tendency of the Earn to revelve around the stable axis of its polar dimeter. Therefore the inclination of the two places remains constant, and the effect is the slov retrograde movement of the equinoxial poin from east to west 50.41 sec. annually. We the Earth a perfect sphere, no such effect wild be produced; but the action of the planets ceach other and on the Sun, produces a slight vestion in the plane of the ecliptic of about 9.2-sec annually, which is independent of the figure If the Earth, and in a contrary direction from to other to obtain the act amount of precisio 0.1 sec., annually.

the longitude of all the fixer stars is in ased by the amount, its effects soon is the an appreciable degree. Hipparchus rease ticed it in the second century before Christ. his time the sun entered Aries in the beginning from the center, it is not proportional to the distance. of spring. The constellations of the Zodiac are The periods of the siderial and diurnal revolutions consequently thirty degrees in advance of their position in his day. They will accomplish an entire revolution in 25,868 years, a period subject to variation. By the variation in the relative position of the sun and moon, in regard to the Earth, their influence on the latter varies, so that motion of the equinox is 0".455 greater than in the day of Hipparchus, a variation which makes the tropical year 4.21 shorter than at that time. The maximum variation from this cause is 43 seconds.

From this cause all the heavenly bodies change their position, and in all calculations allowances must be made for it. They do not, however, change positions in regard to each other, as all are alike affected. The polar star, now within 1° 24' of the pole, was formerly 12 o from it, and from this cause will approach within 160 of it, after which it will retreat for ages, and 12,934 years hence the bright star Alpha Lyræ will approach within 50 of the pole, and become the polar star.

The planets do not revolve around the sun & corcular but elliptical orbits—the sun not situated in the center of the ellipse, but toward one end. The smaller radius is called the misser, the larger the major, axis of the planet's orbit. There are two focil to an ellipse, and the distance of these from the common center is proportional to the ellipticity or eccentricity. Hence this distance accurately meastres the eccentricity. It is expressed in fractional

parts of half the major axis, and varies from 0.006 in the orbit of Venus, to 0.205 and 0.255 in Mercury and Juno. This eccentricity constantly varies, revolving in an immense cycle.

Eccentricities of the planets for 1800, calculated

y Hausen:	CONTRACTOR AND ADDRESS OF THE PARTY OF THE P
ercury 0.2056163	Jupiter 0.0481021
arth 0.0167922	Uranus 0.0166108
	Neptone 9.00871946

toward one extremity, the orbit swings around on this center, which motion is called the motion of the major axis. It always takes place in one direction, and requires more than one hundred thousand years to complete a revolution, and is essentially different from changes in the form of the orbit, or eccen-

It has been questioned whether the changes in eccentricity did not influence the climate of the planet, and whether hereby a glimpse is not obtained of the cause of the tropical climate of the earth during the early geological ages. Calculations, however, which, at first, awaken fears for the stability of the system, in their higher walks furnish cosmical grounds of reassurance. The eccentricity is confined within very narrow limits, and the major axis, the extreme distance of all planetary orbits from the sun remains constant. The eccentricity increases and decreases with the same regularity and certainty as the other motions.

From the present position of the major axis, the earth at present is 2,800,000 miles further from the sun in summer than in winter. When the reverse occurs it has been questioned whether the seasons will not change, and the summer be warmer; but it must be recollected that when this occurs the sun will no longer remain seven days longer north of the equator than south, as now, and this will fully compensate for the diminution of distance.

The conjectures as to the quantity of light and heat received by the planets should be received with great caution. It must be admitted that little, or rather nothing, is known of the relations of light in the planetary realms. Light and heat are so modified by the object which receives them, that until the constitution of the planets can be directly studied-which we can pover attain-conjectures must be vague and wholly unreliable. From what is known of the Low of decrease of light, the following estimates have been made on the quantity of light received by the planets, but these calculations embrace only one element, and wholly overlook all

others:			And the second
Mercury	6.674	Pallas	0.130
Venus	1.911	Jupiter	0.038
Earth	1.000	Saturn	0.011
Blace	0.431	Uranus	0.003
Neptune	100.0	The state of the s	

In consequence of the great eccentricity of some of the planetary orbits, the light they receive varies extremely:

Mercury from 10.58 to 4.39. Mars " 0.52 to 0.36. 0.25 to 0.09.

The orbit of the earth is so nearly round that the light it receives varies only from 1.034 to 0.967. From these calculations, that the sunlight in Mercury must be seven times more intense than on the earth, and 368 times more feeble in Uranus, if heat follow the same diminution, all the planets exterior to the zone of the asteroids must be frozen wastes. But these estimates are not to be trusted. We really know little or nothing of the tews which control the distribution of heat and light in the planetary spaces. Magnetism, that is gravitation, reaches out its strong arm to Neptune, and holds comets going out several times the distance of that remote planet, and it is presumable that light and heat equally well supply its needs.

French Testimonies to the Davenport Brothers.

The following is translated from the Gazette des Etrangers, September 16, 1865: "The second seance of Messrs. Davenport and Far

took place on Thursday evening at the Herz Hall, in the presence of about eighty persons, belonging almost exclusively to good Parisian society. Amongst them we distinguished Prince Stanislans Poniswski, M. Nicholas Clary, M. Alphonse Rover, M. tailed by Jes, Count Romar, &c., &c. The been repeated, ances which have been already debeen repeated, and the first cess obtained by those strangulation of the first cess obtained by those strangulation of the first cess obtained by those speeches and explanations have been violent. Facts, only facts, have sen mentioned violent, nificant, but very extraoro in the military watch what was going on in the military of the members, such as M. H. de St. des carebons. quick glance and dexterity are known where called upon to control various important of the seance. The issue, however, gave general

A joint stock company, with a capital of a quar-ter of a million of dollars, has been formed in Wheeling, for the purpose of entering largely into the grape growing business. The land to be worked is on the Ohio side of the river, near Mariansvane, and fifty acres of it are already under cultivation. It is designed to increase the size of the working land to 115 acres.

So long ago as ISSI Joffirson Davis asked Henry Clay, in the Senate, it he did not hold himself primarily dound to obey his State, and was promptly answered "No. str; I owe a paramount allegiance to the Union; I own a submittante allegiance to the State of Kentucky."

Jost Davis lately asked an officer at Fortress Monree whether he thought the people of the North desired his execution. The officer replied that he had been so long on duty that he could not speak for those at home, but the army was unanimous in the sentiment that he should be hanged! For the Religio-Philosophical Journal. Br. Bloware. BY EMBA TOTTLE.

In If at first you don't succeed, try, try again," but do not fail to try the Arst time.]

A gay little carriage and 2.40 horse Are flying past Hamilton Square, With as dushing a couple as recently seen ;-Miss Lillie and Dr. Bloware. It is told hereabout with a shake of the head, That the parties are firmly engaged; The public is troubled to quite an extent, But the young lady's parent's enraged.

The Doctor has been an unfortunate man Because in the May-time of life-As he tells the story - he chose a nice girl Who did not turn out a nice wife ! He mys that before she was married to him Her equal could scarcely be found; That she grew at that time like a thrifty young rose, But now like a squash on the ground.

What have you been doing, oh, Dr. Bloware, mut petting your dearly-loved self; And hunting with real, in a fine suit of clother, Cleam cheese on the world's upper shelf! You were born, I infer, with a book in your hand, While making a grand telling speech, And you always were thinking, consistent or not, God made you to travel and preach.

Meanwhile the dear lady honored as your wife In 'tending your little Blowares, Which bloom, like Lycum Barbarum, for you, Not single, but always in pairs. Tis said you support them as well as you can-This stands as a current report. Premised that you do not get paid very well, Which is something the worse for support.

If cares you have courted confine you an hour, The eagle is chained to the toad! But he always contrives to fly off in the clouds In spite of the cumbersome load, And that is the way you are flying to day, Hair, whisters, and moustache a stream Good riddance I say, to the lady at home, God pity Miss Little and team;

I ought to have mentioned two stanzas ago That you have applied for a "bill" And in view of this fact are decidedly free From the wife you have chosen so ill. You read when a boy, in M'Guffin's third book, The lesson of "Try, try again," If one falls on first effort, but Dr. Bloware, That you never have tried is most plain.

You have made up your mind to begin life anew, And cast off the snake skin of care; And sail other ways down a pleasanter stream With a new Mrs. Dr. Bloware. You talk very largely of "settling down" In a little dove cot yet to find ; The down of a thistle might just as well talk Of not riding off on the wind!

I wish you did know, and all men of your mode That you never were made to attach To woman, or soil, or to anything else-You were made to go single, not match; Ithough it is settled that moles cannot see, And that sinners from right will rebel, Mankind, as a whole, keep their own proper course, And the world gets shead pretty well.

Reported for the Kellgio-Philosophical Journal. Address of Hon. A. G. W. Carter, on Diabolism.

"Happy are they that hear their detractions
And can put them to mending."

—Shakspeare's Much Ado About Nothing.

The original sense of the word "diabolism," derived from the Greek word diabole, is slander, calumny, detraction. Its general and popular meaning now is wickedness, evil, the actions of the devil, possession by the deve The Greek word diabolos, meaning in its derivation-dia and ballo -a slanderer, a calumniator, is translated into the New Testament, the new Scriptures, the devil, and sometimes Satan. Thus in 1st verse of 4th chapter. gospel according to Matthew: "Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil."

How the devil originally, in the minds of the translators of the Greek testament, was an accuser, a slanderer, a calumniator, so that they translated this word-"diabolos"-the "devil," it is not, perhaps, worth while to inquire now, as in what I have to say I shall have occasion to use the word "diabolism" in both of its senses-the original, slander, calumny, detraction, and the more general and popular meaning, devilishness.

The ancient Greeks, in the purity of their spirit and thoughts, not being a very scientific people, and therefore not understanding the material "nys and wherefores of things, were in the habit of accounting for everything that happened which they could not understand, by attributing it at once to the action of some god, and resting satisfied therewith. This was truly a religious way of getting over all difficulties and otherwise unaccountabilities of and in nature.

Men of modern days are in the habit of attributing every unaccountable thing, not to the gods, or God himself, but to the devil. Everything which occurs-novel, singular, peculiar, odd, out of the beaten path-they are accustomed to term diabolism, the actions of the devil, and they rest entirely and congratulatorily satisfied therewith; nay, they who should be learned in all things take an especial pride in attributing any and everything, the why and the wherefore of which they do not understand, to diabolism. At first these so-styled wise and learned men do not credit that anything new has happened, or will or can happen; but when the are called upon to see it and know it sunt for it, strated fact, and not being ables or comprehend and totally unable to parence, "Oh! it must be the true reason of stave the new, novel, and appathe devil ! "contable theigs of this world been ever the devil Pountable the great sea of diabolism, and rentlined to float that we are all really swallowed up one would ocean.

in thitualism, and all its manifestations, which are so many, so great, and now so extended, have necessarily to undergo the diabolic ordeal. Thank God, men and women are now compelled to acknowledge the phenomena and demonstrated facts of Spiritualism. They are becoming so clear and so common, that he who runs may read. It is a bold, bigoted man, indeed, who now dares to get up and face the people and say that there is no such thing as these facts and phenomena of Spiritualism. They are all about and around us. The people know they are occurring everywhere, and even they who are seeking for signs, find them. Every family in the land are more or less gladdened, edified, disturbed or distracted by them. From the small beginnings of the Rochester raps, with those little Fox girls, the phenomena have grown to such extent and importance as to prevail throughout the world and attract the attention of honest, sincere and simpleminded people everywhere. Those who do not

minority, but I regret to say that those who account for the facts on the established principles of disho-Hsm, are not few and far between-indeed they are many; their name is yet legion. But we rejoice to understand and know that because the many are yet diabolical is no reason, or authority, even, that Spirituatism and its apportainings are diabolism.

This denunciation of diabolism does not belong to modern days alone. He who was the Christ, now the God of the civilized and enlightened world, did what he did of and through Beelzebub, the prince of davils. He, in all his since recognized purity and genuineness of divinity, was the minister and executor of diabolism, and he was not only denounced but he was crneffled because of his disbolical practices. I have no hesitation in saying that if Christ were now to appear upon the earth among these modern advocates and denouncers of diabotlam, he would be again denounced and cruelfled, as these same men and women are denouncing and emelfying Spiritualism, which, indeed, in a spiritual point of view, is the second advent of the Redeemer. God is now amphatically with us in these phenomena and manifestations from the spiritual world, all the while now occurring amongst. us, and he that hath an eye to see let him see, and he that hath an ear to hear, let him hear!

And let us tell the world, too, that Spiritualism and its manifestations prove beyond perudventure to fair and candid minds the total annihitation, destruction and death of the devil and dispollem; so that if they could prevail, and they will prevailfor truth is mighty-we would have no more devilishness or diabolism among us, or with us, or about us. It is because these things are not rightly understood, not rightly received and accepted, that the devil goes about among us "seeking whom he may devour." It is beenuse we are deformed, misshapen, "sent into this breathing world scarce baif made up," that we are not the recipients of the brightness and beauty of that light which is now beginning to dawn upon the world. Our deformity and misshape are occasioned by the errors of the past and present. It will take us, no doubt, a long time to get rid of our ugliness; but once rid of the devil and diabolism, we will become what we should be, "little lower than the angels."

We have presented Christ, the highest and best example of diabolism of the cotemporary world and we say, notwithstanding the lip service and worship he now has, if he in person should now again appear in the world, and practice and inculcate these angelle and divine virtues for which he was so remarkable and distinguished, he could not withstand the ordeal of diabolism which would at once he heaped upon him; for although the world has gone through eighteen centuries since Christ, the virtues of Christ would be wonders still-they would be diabolism still. This century, perhaps, would not give him a much better reception than did his own. His miracles would be performed in the eyes and mind of the learned and the great, from an infernal and diabolic power, and men would be looking and looking off afar for the coming Messiah, and the only individuals who would really welcome Christ would be those who, like himself, practiced virtue for virtue's sake, and learned wisdom for wisdom's sake.

We might, in following up the past history of the world, give many other illustrious examples of diabolism, in all the departments of human excellence, in all the departments of God upon the earth. We would see by these examples, and be compelled to conclude, that what God gives to man for his progress and improvement and advancement, is always, when first shown to earth, nothing but diabolism. We can go back of and since Christ, and show this, over and over again; so that we would be forced, perhaps, to say that all of God's great gifts to man came from and were of the devil. This is a curious comment upon poor humanity, but it is an undoubted, unequivocal and emphatic fact. that nothing of God has ever yet appeared new under the sun, but what it was to the sight of mar

at first diabolical. In the great departments of science nothed new has ever been discovered by the gentus of the single, diabolic reception. The stranger at first has never received a warm-hearted welcome, at on the contrary he has been cast out and ser away, and called a devil. And then when he wo-d come again, and again, and again, he would be out away again, and again, and again, until from very importunity his host would have to sive him sme sort of reception, and becoming equainted and familiar with him, would begin of tolerate and finally embrace him. Thus of wly has the world ben moved upon the car or progress, and thus slowly, to long as diabolism prevails, is it destined to movin the department of

In philosophy, in politics, i social relations, in morals, in religion, it is the sam. No new bright light has ever been permitted to dawn or shine upon the world in these, withit first breaking through the terrible clouds of 'abolism. Fiery ordeals have always been the poton of anything new under heaven, in all these deirtments; and that man or woman through who, inspiration anything new came to bless the wolle has always suffered martyrdom in some form or ther, and diabolism has done it-nothing but diapolin

Suffering is an incident of growth Thi would Suffering is an incident of grown and would seem to be true of man processally condend, as well as naturally or advidually consider. All must undergo produces growth—is growth.

"Ale gods is bounty work up storms about us, at give mankind occasion to exert Their hidden strength, and throw out into practice Virtues that shun the day and lie concealed In the smooth seasons and the calms of life."

Whatever is born or borne in this life come suffering and difficulty. All advancement is hill- is not doubt of our duty; for climbing, of which the ascent is frequently terrific. Why or wherefore this is so, why or wherefore this is God's law, I am not wise or spiritual enough to determine; nor have I ever seen it satisfactorily or comprehensively determined. But it is in naturethe law of God impressed upon nature-the "Almighty's everlasting canon," and must be obeyed and implicitly yielded to, and we cannot help ourselves. We must live to die, and die to live, This is the fiat of nature and nature's God.

In every reform the reformer must suffer in many things-in all things, and not by any means is the least of his sufferings that he is obliged to go through the ordeal of diabolism. The reformer must be a devil, an actor of devilish or diabolic deeds, before he can be rendered fit for his great service. His pathway is never strewn with flowers; thorns alone beset his path on every side. Demons are his daily and nightly companions. The devil and his imps are his most particular friends, abettors and coadjutors. If he possesses peculiar, novel, and particular powers, and uses them, he has the aid of Mephistopheles at his elbow. So the acknowledge the facts are fast becoming in the world says, and what the world says must be true. for editorial labor and correspondence.

So the newspapers, the gazetteers of the world say, and what is in the papers certainly must be true.

And why all these distribes and tirades against reforms and reformers? Why all this dishollem in array against them? Simply because those of the diabolic faith do not understand them. Plainly and simply because these denouncers and detractors do not yet bask in the sunlight of truth, and in this darkness they would have or hold nothing tene but what they can understand, or their blind reason see, or what it is to their selfish interest to see and understand. No reforms or reformers are permitted to go down the stream with the current; they must go up the stream and stem the current. The harque of reform must always sail against the winds and amidst rocks and reefs, shouls and sands of

At this day Spiritualism, or Spiritism-for I like this word better-like the dawning our, has begun to spread its bright glories of morn. Those who are good and wise will be up and doing, to see the luminous greatness of the rising sun. Those who are sluggish and inactive do not see it -- do not, cannot feel its heat and see its light; and, like the dawning sun, Spiritism is bound to rise, and rise until it reaches its meridian. To be sure, the clouds of diabolism now hang black, thick, and murky, but these clouds will be broken and dispelled, and the fair and bright juminary will shine out to bless the world with its heat and light. The sun of the morning will be the aun of noon, and if again it is obliged to be the sun of eventide, it will surely reappear and rise again, the aurora of the morn.

Spiritualists are not, and should not be frightened by the line and cry and the terrors of diabolism. They care not for having the devil to aid and abet them. Indeed they think, and think justly, that if Spiritism and its manifestations and phenomena are of and from the devil, they are prepared to stand by and fight for the devil. If he is the commander of these armies of mediums now assembling in such hosts, they account him a first-rate generalissimo, and are quite prepared to enlist under his banner, and to fight the good fight, under his emblazoned standard. If the devil is the originator, mover, manager, unrebuked and unrepelled, of all these marvels and wonders, which now amaze, astound and confound the people, we will employ the language of the boys, and say, "Bully for the devil." He is a greater and a better fellow than we have heretofore given him credit for. In goodness and wisdom he has turned out a God, and although he did rebel against the Almighty and was cast down deep into hell for his rebellion, we will forthwith send a monster petition to the throne for his unconditional pardon, for surely he has done the state some notable service. If the devil does all these things, we are not only prepared to admire and honor, but we must fail on our knees and worship and adore him-nay, we must "fall at his feet as dead," and become quite willing and disposed for the future.

* * * "Wear the livery of heaven To serve the devil in?"

But we throw back these diabolical slanders, calumnies and detractions into the face of those denouncers, and say to them, in emphasis not to be misunderstood, that when they thus detract from Spiritism, by denouncing it as diabolism, it is the most profound diabolism which causes them to say so. They are devilish themselves; they are accusers, calumniators, and malicious slanderers; they are devils to say so. They talk about something, too, of which they know little or nothing, or if they do know, so much the worse for them, so much the more diabolical are they. If they see and acknowladae the obeni bena and manifestations of Spiritism as demonstrated facts, and then attribute them to the action of the devil. it is because them themselves have been educated in diabolism and have diaboli- natures, and have the devil at their so prompt them in their denunciations. Old theological education is full, very full, running over with diabolism, and this is the reason that old theology makes so much use of diabolism as a scarecrow to frighten the children, weak women, and the cowards of the world. What care we? We do not wish such to enlist as our soldiers; we want our pioneer army to be made up of sterner stuff.

We live in a land of tolerance, so-called, and it is said that differences of opinion, especially in religious matters, are tolerated. Tolerance and talerated! God save the mark! for the enlight-nment of this nineteenth century! Tolerated, indeed! The time will come, and that speedlly, when difference of thought and opinion will be respected and even glorified, instead of being tolerated. The diabolism of Spiritualists is now tolerated by this great and mighty theological majority of mankind, but we tell these diabolic theologians that they are standing upon a volcano which will soon burst forth, and in its eruption cast out the burning lava of diabolism, in which they themselves will be enveloped and consumed and utterly destroyed, and "in infernos avernos" will be their portion. Diabolism, indeed, will be their lot and share, and it will take them a long, long time to rid themselves of it. They will find the ascent from their infernal and diabolic practices difficult indeed.

" Facilis deseensus in avernos infernos, Difficilis scensus."

In the mesawhile, let Spiritualists take courage; let them hold fast to that which they bow is good, and let detraction come. When of it? Let them hear their detractions, the calumnies and slanders of diabolism heaped upon them, and put them all to their own mending Reform of mankind, reform of self, must come through diabolism. This is the necessary experience, this is the ordeal through which we are all bound to pass, and if we give heed to the lessons of the past we will make them the wisdom of the future. Y diabolism, in any of its shapes and forms, attack us, let us manfully defend through trial and labor, and if it is meritorious and ourselves. Devils can be cast out. Diabolism can worthy, it advances through a pathway of severe be cast out. Let us not iesitate in our course. Let

> "Our doubts are traiors, And make us lose th good we oft might win, By fearing to attempt."

lu let us courageousy push forward, not only in deine but in offence, gainst the charge of diabolist and against the fact of diabolism. Let us sterifistly pursue the truth, and it will finally preailover diabolism and all things else, knowing full, aswe do, that

> "life is the triumph-our mold'ring clay; Drath, of the spiri infinite divine."

Hirriet Martineau is in her sixy-fourth year. She was maf from childhood, and is now almost bline yet retains her mental powers, writes able editerals for the London Daily News, contributes to various perioticals, and has just ont to press two volunes of elsborate history.

The violet that grows low and bathes itself with its own tears, of all flowers is the most fragrant. Thegrace of humbity yields the swetest perfume.

It is stated that the Chicago lepublican has a working capital of \$500,000, and speds \$600 a week

For the Religio-Philosophical Journal, Philadelphia and the Bushes,

I would not write of Philadelphia as a stranger or a citizen, for I am neither; but I have been too often warmed by its hearle and its fires, to speak of HE evils and overlook He wirtues. In many respects it is like and yet unlike other great cities of our country. As a whole, it is better built, better laid out, better marked and mester than either of the first class cities of the nation, and its population is more staid, more harmonious, more chaptable, more steadily progressive, and less excitable than those of any of the above class. By first class city, I mean those having 100,000 inhabitants. There still exists much of the Quaker element here, which links them strongly together, and has, no doubt, been a prominent nurse of the general charity, fraternal kindness, and quiet disposition so prevalent In its present population. There are many wealthy fittellige in the city, but more wealthy men, as in other cifles, whose families are a sort of appendage or attachment wholly dependent on the rich mas of the household. Speculation, or business, is usually carried on by the men and the property kept in their name, however much the women sadet in getting it by taking cars of the men and the means, while they get rich. There is certainly something wrong in this arrangement and distribution of property in our country. If the women had Dieir dues, they would own and hold nearly all the residences and homes of the nation, and the men the running stock, mines, forests, quarries, wheat fields, etc.

Morally and socially, Philadelphia is better than New York or either of the old cities, if not the new, also, but even this is a sorry picture for divilization and Cirristianity to present, when they have had the building of it and have plenty of God's houses and Bible preachers to Christianize a nation, if it were good to take, but they now come nearer making hells than heavens of the cities in their control.

There is a dark vein running across the city from the Delaware to the Schuylkill, below Wanut street, which presents all shades, from white to black, and all degrees of refinement and inelligence, from the most squalld poverty to extavagant dress and taste. But as a whole, this class of people are here superior to the same class in New York or Chicago, but not to those of Baltimon or Boston. I was surprised, many years ago, on my first visit to Bultimore, to find the blacks so tell fed and elad, and so many free. But there is alar more deplorable picture in this and other large cities, in the moral and social sewers whee legalized prostitution and popular licentionness turn or their social dregs to die of all matiner of loathsome diseases and crimes. There is a light-skinned vein crossing the city below she dark one, and somewhat mixed with it, on me upper edge of the white and lower edge of the black, where the sinks of vice, dissipation, depravity and misery are open day and night to suich the east-off victims of our false reliyou and cruel social tyranny, which feed the moral sewers and increases them continualy. Were society what it should be, no such plees would exist, and no such victims would be cast out of its pale; but instead, many of these por depraved society. I know societies where natier pererty nor licentiousness exist, and never car while the societies exist with their discipling and where not even legalized prostitution can fe found, but they are not here. It is a notorior fact that wealth, popularity and pride among he men, seeks, obtains, rulns and turns adrift a true share of the poor victims of this terrible end in our large cities. Ruined and abandoned, were else can they go but to the market, and there ell themselves temporarily, as they can find no or to purchase them for life. They are said by the Our. This is aterrible theme to write upon, and perible it is to reflect upon : but what shall we do? Christianity cannot assist, and it has tried and faild, over and over again. Even its hells would be srelief to some of the victims in

But I turn to s peasanter theme, and flee to the

Sixteen miles up the Schuylkill is the small city of Norristown, beautifully located on hills and slopes, "here are about 10,000 scattered inhabi. tanks; and there, on a beautiful site, stands the mansion where for nine years Miss Lizzie Bush and Miss Belle Bush, aided by a step-mother and younger sister, have kept house and kept school, teaching constantly about 30 scholars-young ladies -in all the English branches usually taught in academies, with music, gymnastics, painting, drawing, etc., boarding and taking entire care of most of the pupils themselves. They have mixed no sectariation, extrecism or dogmatism with their education, but have kept up the best and highest tone of morals without the religious ceremonies which have become both a drug or drag in our popular schools. Most of our readers know Mas Belle Bush by her beautiful noems, the "voices of the Morning." If your readers have not read it, it will pay to do so. I am sorry the gifs are about to pave this locality with their school, but they need more commodious buildings, where they can enlarge it. They will probably go so Boston or its vicinity, where literary merit is better appreciated than here, and where schools flourish. Somehow Massachusetts seems to be the literary head of this nation, and old Harvard brings out the greatest intellects. The building where the school now is has been recently sold, and they refused to purchase it because it was not large enough, and the place is too much controled by conservative and superaunuated theology to be entitled to the expenditure and efforts necessary to make the school what the girls and their friends design to make it. It is one of the topeful signs in the right direction, above the much

the clergy and free from superstition, and toth a om and school for pupils from the age of 5 to 20, hardfore mistly females, but they design to take somet both sexes when they open the nev school, and thave a permanent department for gymnastics and to ake t a model school, and which they are certain cap ble of doing. Their present term and lease will xpre in April, and they hope to open the new school ext fall, of which due notice will be given to the Fends. WARREN CHASE Philadelpha, let. 27, 1865.

A Philaddphinaper tells a laughable story of an incident of the rent Episcopal Corvention in that city. A party olive clergymen set out to attend the inaugiration corcises of the American Union Convention, whichere, as they understood to be held at the Acades of Music. The place of meeting had been chand to another hall, but of this they know nothing Considering themselves entitled tysents on thoatform, the reverend gentlemen entered by the stadoor. They walked rapidly by the doorkeeper, " mistook one of them for Edwin Forrest and so mistook one of them for Secretary poses astonished to find ther tres between two lines of soldies in paper helm "Make less noise or you'll be heard in front aid a gruth scene shifter. and the unhappy clergy discovered that Mr. and Mrs. Charles Kean were wing Hamlet and Gertrude close beside them, what only a this convass paration separated them a the actors and and dietee. Of course they be hasty retreat just in time to avoid having their ick ceats and white ties exhibited to the assend thousands by a change of the somes.

For the Religio-Philosophical Journal,

Life Experience of E. V. Wilson--- No. 2, My early experience in life was that of toil and privation. My father failed in business, and was

stiliged to give up the old home, in which I first saw the light. Well do I remember the vendue of my father's property, and yet I could not have been four years old. I remember one morning, the 3d of May 1822, of going into my mother's bedroom, and finding her weeping. She was lying on the bed with her back to the door, and by the side of the bed stoot an old man, I heard him say, "Do not weep, my child, all will yet be well; what matters the loss of property? You have trezenres in heaven. Put you trust in God. He alone can give you strength. The loss of your home is nothing. You must throw or this nucless sorrow, Come, come, Lottle, don't give up to this trouble. Your husband, your children your friends, all, all, demand that you arise and be yourself again. Hoe, here comes your child and already his eyes are filled with tears at he thother's sorrow," I then went up to the bed, look hold of my mother's clothes, gave them a pull, and asid, "Mammis, why don't you speak to grandpay He has been talking to you sometime." She yare a midden start, and turning to me, said : "Granden Where is he? Why, I have not seen him, nor heard him. You are crasy, my child." I turned to where the old man stood, for approval of what I had age but he was not there. I was very much frightened and cried. My mother took me on the bod, and questioned me very carefully about what I had some and heard, and how the old man looked. I told he in my child's language, of the gray-baired man, of his form, size and looks. I remember well how pele she appeared, and that she got off the bed, taking me up in her arms, saying as she did so, " Come, my child, let us pray;" and there, by the side of that bed, in the old house, for the last time, my mother wept and prayed for help from on high-prayed for angel gifts to be imparted to her son, and the following sentence I remember well: "Oh, God, my heavenly Father, I thank Thee for this visitation; felt that he, my earthly father, saw me in my trouble and sorrow, though a spirit in Thy kingdom I know that my child hath heard his gentle voice and seen his noble face, and I, his daughter, Thy child, oh, God, will be counseled by his word-and strengthened by Thee, will faithfully bear my bucden through life's journey without a murrour or complaint. Continue to pour out on this child of my love these visions, oh, my God, and thou shalt have the praise and the glory, forever. Amen. "Come, darling, let us get ready to leave the old home, for we must go away." "Mamma," said, "who was that man I saw " "That vas my father, child, that you saw and heard speak, now an angel in heaven." "Yes, mamma but why did he come here, if he is an angel in heaven?" "Accause his God told him to do so. Come, my child, we will talk no more of this 2; present." And she led me from the room. All these long years I have tremured this scene in my brain as a sweet bouquet from "whildhood's garden Oft I have met that gray-haired old man in to

counsels of life, and recently, hand in hand with my darling mother, they have come to bless, cheer and comfort me in this mortal realm. Surely, " are we not surrounded by ministering angels?" Oh, Chris-Wans, where is your faith, your works, your evidence of immortality? Hath not Jesus said unto you, "Knock, and it shall be opened unto you Seek, and ye shall find." Why do you not knock and seek? Why not ask? Why give us stones instead of bread?" Why let us feed on husks, when bread may be had far the asking, can you tell me? Beanswers, "Can you tell me?" Well, I will tell you why you do not. It is because "you make clean the outside of the platter, and leave the inner part 50 of all manner of unclean things." Herein, dear Journal, you will recognize that

wonderful trait, memory, possessed by me. I have only to concentrate my mind upon the past, and through a spiritual influx I am back again a childhood's joyous day, and each record of the long bygonedays is before me, with its joys and its sorrows and when I stand in the eternal realms of the All Father's singdom, I shall go back in memory, and with the sarit recognize the familiar road of time On this same influx of spiritest light I delve into the history of hes, and am nightly giving those wonderful and sartling communications that electrify my audience and add daily to our numbers.

WHAT THE ANDOOS THINK OF CASTE-TO following beautifu passage is translated from a Hipaoo writer, who shows himself by his cloque confession, to be as much opposed to caste as a ugh minded Christian ought to be to prejude

"Though not myself a Christian, in marshall arguments against the instrution of castes, I can well overlook the beautiful joetrines of that revela tion which makes no distinction but between virtuous and the vicious, recomines no uncleaning but that if the heart, and invites the poorest the proudst to one common leaven. The hearen the Indoos, like their earth, is made for Brahmins alone; and, before the soul can wine in flight thither, it must, as a general rule has passed in Branginical birth. Int the research of the Gospel inculcates doctrines of a different character. Is thy soul athirst for God? Dost the pant after him as the best panteth after the water brooks? Have the words of the law been a lam unto the feet, and a light man the math? If so, he of good cheer, whoever thebert-it matters not i thou at Jew or Gentile—the case of heave shall be open to let thee in. Christian recognizes the equality of manking. the poor meet together, it says, for the Lord is a maker of them all; and tells us to be as trother a each other, to love our neighbors as observes and to do to others as we would be done by How does all this contrast with the injunctions of caste which declare to the Brahmin that he is God's more upon earth, and that he must not police himself coming into too close contact with his neighbors and to the Sudra, that servicede is his through life, and that he must invariant look to to the higher classes with reverence and that "

A ROMANTIC MARRIAGE.—The host of a will known noble house, whose name is finished to a all, some years since was out for a morning drive accompanied by his daughter, bloomer is he The nobleman stopped the carrier to call on his tailor, and the roung lady went with her father into the shape. The railly was good-looking, "the glass of fashion and the mult of form," and the young lady there and then love with the tailor aforesaid. Subsequent later views deepened the impression, though the fastion able tailor was unaware of his good fortune. At length the young lady, who was not of those wo never tell their love, but let concealment, etc., to her father. The nobleman was astounded, but h loved his daughter too much to thwart her, on finding that Time the healer only inflamed the wounds of Capit's arrow. The result was that the tailor was induced to give up his splendid business, had a short university curriculum (having been reviously well educated), and in le was married to the nobleman's daughter. Some future historian may be able to add, "and ther lived happily ever afterwards;" for the marriage is believed to have been a very happy one, despite a difference of station which would, doubtless, horrify the world in general .- Court Journal.

The Empress of France has contributed one thousand dollars toward the Orphan Asylum Fund for French children in this country.

For the Religio-Philosophical Journal. To My Soul.

HT STREET, STREET, OCK. Oh, heart of miss, heat strong and true, Through all file's ragged years; Let love of truth thy soul imbuo, Though of the cost of tears-Tears that may sadden, yet uplift To leftier thought and aim. To recognition of God's gift, Love of immortal fame.

Oh, sold of mine, have fath and trust In God's divine decrees; Believing that His taws are just, And wisers as He sees; Doubt not nor question the Supreme, Divine intelligence, However dark His ways may seem, And without recompense.

Oh spirit, be then from and strong, And faithful in thy work Of relumphing o'er guilt and wrong ; And never, mover shirk One single rank then find'st to do, Wat with a high intent, And courage true, the right pureue, E'en unto bandakment.

Oh, His of mine, aim pure and high, Thy purpose and thy prayer, And sing as elars sing in the sky, Or beauty everywhere; Of bruth that binds the universe In one grand circling whole, White sple hisrmonies immerse In holy praise, thy soul.

Oh, life of mine! - Oh, heart and soul? Oh, spirit, all from God! Acknowledge then His wide control; Walk thou in paths untrod As yet, by thy wild, wayward feet, Nor crash the wayside flowers; Nor ask if trials thou shalt most, But thank God all the hours.

From the Banner of Light. Abstract of a Phonographic Report OP A

TWO DAYS' GROVE MEETING. Held at St. Johns, Clinton Co., Mich., Saturday and Sunday, September 2d and 3d. The meeting was called to order by the appoint-

ment of Selah Van Sickle for President, who commenced the exercises by a few appropriate remarks. Mrs. Emma Martin, under the influence of Robert Burns, gave the first regular address. This medium speaks altogether (in public) in Scottish poetry. Her subject on this occasion was, "What shall we cat and drink, and wherewithal shall we be clothed?" This life teaches that man was not born to be damned. Ignorance has, like a cloud, enveloped him, but the spirit is true to the God that made it. The time has come when the angelworld has oped the door to bring immortal truth to you. There is a feeling, somehow, with some good folks, that their brother man is bound for hell, while they are going to heaven. We teach you that, in spite of all the darkness and sin, there is some good in every man. We can come to you in the leafy temple, and feel that you, in truth, will conquer wrong. I would have ye know that ye are

> That there is no de'il To drag you down to hell.

not "totally depraved"-

When once the "higher laws" you will obey, goodness and truth will be yours; for Nature is the volume that reads so plain-purity, peace, love. Angels, leved ones, at the door stand waiting to give you admission to immortal climes. We have come to break the fetters that false theology has bound you with so long. The first step is to the lassie of the land. Woman, Queen of Earth, thou art the one to see the truth. The first step in reform is thine to pursue; yea, thus would I speak unto thee: Rise, in thy womanhood! In thee is the power to resurrect the nobler powers of the soul, to break the war implements, and place on earth that which man has never known-harmony, peace. Let the rising sun behold the glow. Where is the soul, I would ask ye, so dyed in sin that ye would send it to everlasting misery? Is there a soul so hardened here? I look around and wonder! What! are ye better than your God? Even thee, oh soul of darkness and of terror, * while we look upon and realize all thy wrong, there is a light that would give thee strength; ye shall not be damned! Oh, Father, good and holy, we thank thee for the light within our view; and, most of all, we thank thee for the spark that is within. We thank thee, oh Father, for love and immortality to-day.

O. P. Kellogg: Ladies and Gentlemen-I am invited to address you this morning, and I will do so for a few moments. There is ever in humanity's breast a longing for something better than we have known. A thousand spires rise in the right direction, but few prayers go that way. We see that there are tears gushing from the eyes of humanity. No bright prospect beyond. The soul is dark and weary. Men have been afraid to look death in the face. The Atheist looked like an icicle, but just now Spiritualism has come along. Here, my good friends, is the way to heaven. They tell us that we are infidels. The six hundred different religions tell us that Peter will not unlock the door for us. The only way for us is to be perfectly independent. We have got tired of the old religions. We are a good deal like the little boy that had a praying father. The poor little fellow was very weary and sleepy one night, waiting for prayers; finally he got thred waiting, and said, See here, dad: if you don't pray in a minute, I will go to bed just as I be!" So we Spiritualists say, "Look here, priests: we want to go home to heaven just as we be." The Church says to the geologist, "You must make your geology come through our channel;" but such men as Lyell say, "Get out of the way with your old theology." Proud science now bears sway. Turn your attention to astronomy. What was the effect upon the earth? "We have got our Bible," said the theologian, but men of science, brave and fearless, said, "Take your Bible off the track!" The Universalist reads in his Bible, As all men died in Adam, so all will be saved through Christ, and he is called a bad man for trying to get everybody to heaven! Good tidings! this is the gospel! We have discovered the way to heaven, and are going to pay no respect to your time-honored institutions—your churches. The speaker here remarked, as it was raining, that he would not longer detain them. Cries of "Go

on ; go on."] My friends, I am absolutely afraid it is imposing upon good nature. Well, as I was just declaring, we have discovered a highway to heaven. We have always been taught to believe a thing was true because the priests asserted it, and we must have faith that it was so. Suppose we start out to teach the little boy astronomy. "Have you faith that astronomy is true, my little fellow?" When those beautiful orbs go rolling through space, we teach him to turn his eyes to the blue canopy. We do not tell him, "Oh, do believe for astronomy's sake!" Oh, my friends, we want more than faith in this matter, The little child has breathed its last, and nothing but the cold, icy form is clasped in the mother's arms. Her anguish is unutterable. Why should she stand at the cold portals of the grave, and with quivering lip say, "I have faith you have gone home to heaven?" Why not say, "I know you have gone to the bright spirit home " Theologians call us Spiritualists a wicked class of people; but if Watts' hymns have not slandered God worse than Thomas Paine is said to have done, then I am no judge of slanderthat's so. The priests tell God to his face, "Great God, you made one mistake." Why, what is it?" "When you made man with a desire for immortality -eternal happiness-and can't supply the desire."
That is what priests charge God with. The man who stands off and looks at Spiritualism, and says it is all wrong, is the biggest infidel in the world. The very rocks beneath our tread are looking up and sighing their revelations back to man. The very stars that shine at night, and light their lamps in the blue ether, tell us our grand destiny. Our theological friends are a good deal like the old lady who had a sight from the top of the mountain, for

the first time in her life. She looked up in wonder.

"La mo!" she exclaimed, "this world is a great deal bigger than I thought it was !" So it is with our theological friends. They look away from earth toward heaven, and say the world is a great deal

bigger than they thought for. The President was empowered to appoint a committee of five to draft resolutions to be reported for action at the close of the meeting. Mrs. Macamber, Mrs. Cornell, S. J. Finney, S. Alex-ander and Loren Miller were appointed said committee.

AFTERNOON SESSION.

Selden J. Finney gave the first regular discourse, which was an able production. He showed the utter absurdity of the old theological law-"the utter inadequacy of reason for religion." How does the theologian do? He uses his own reason to convince other people's reason that reason ought to be denied! Oppression was shown to have characterized the march of churchianity. The Protestant church is illogical -- not quite Protestant, not quite Catholic neither one nor the other. It is a kind of haif Romish, half Protestant Aystem. How far will the Protestants carry the Protestant principle in their logic? Every church will carry it just as far as its own creed, and no farther. What does Protestantiam, with its alx hundred seets, mean? It means 'my creef.' You must think in accordance with the creed, or you must stop reasoning. That is all there is of it. There is but one logical Protestantism in this country, and that is Spiritualism. There are four and a half millions of Catholics in this country, and I am glad they are here, for I want to see the battle fought whether a hierarchy shall rule the soul, or the soul the hierarchy. The sources of power of the leading religious of the world were next critically analyzed.)

Song-"The wind is in the chestnut bough." Composed and sung by A. B. Whiting.
E. Whipple: Subject — "Aspects of Human Character." Man is additional and the chestnut bough." ultimate of creation. He claims relationship to everything below him, and feels the stirring impulse of a nature to become everything above the actual life which he now lives. A bond of unity unites all the families of man, however great the individuality of character or diversity of mental traits.

possess the same fundamental elements of mind, the same relations to a future, and conform to the same type of being. In this sense the human race is one great brotherhood. Some modern writers teach the doctrine of diversity of type, and eternity of individuality-that there are as many original types as there are of individual organizations, and that each individuality runs in a predestined orbit. Our opinion is, that the animal and human species are all variations of one type. That type has its semblance in outward structure, The Caucasian is the most perfect realization of that type. In the lower animals development has been arrested at a very immature stage, especially that portion of the structure most closely connected with mental manifestations. Identity of type pre-supposes identity of structure, and this is found to be the ease throughout the whole animal series. The difference observed between a mouse and an elephant is due to the greater or lesser development of parts which both possess in common, and that difference has been acquired through parental descent, occupying millions of years.

The hereditary part of man is so closely con-nected with all his outward character, that a study of the influences which give shape to organization, and thus determine personal tendencles, becomes of the first importance. The actions of a man proceed directly from two sources, to wit: his own organization, and surrounding circumstances. Two individuals, differing in organization, will not act alike under the same circumstances; hence circumstances do not altogether make the man. Parker and Webster had no better advantages, nor half so good, as thousands of young men who have never risen to eminence. If you would study a portion of the history of their mothers, the secret of their greatness would be

We see the singular spectacle of individuals being controled almost wholly by circumstances, while others arise superior to circumstances, and display a power all their own-the power arising from centerstance. Centerstance in the individual is the culmination of circumstances reacting through all antecedent history. Now, if the higher excellencies of character dominate in the mother previous to the birth of her child, that child will be positive to the circumstances surrounding its earthly life. If the converse of these maternal conditions obtain, then may it more truly be said that the child will be more a creature of circumstance-that is, will be negative to surrounding influences. After all, human history may be regarded as circumstantial. Circumstances of previous generations may happily converge toward the organization of a human being, and thus give the world a Christ, a Socrates, or a Plato, and hence the immunity they enjoy from the vices of society is not on account of personal merit, but rather what Nature and their mothers did for

For the sake of illustration, please permit a few allusions to facts in history.

The mother of Dante, the great Italian poet, had several important visions previous to his birth. In one of these visions she saw a populated globe rise gradually out of the sea, and float mid heavens. On a high mountain, which melted away into the distance, she saw an exalted personage, whom she knew to be her son. Her mind was thronged with a world of beautiful fancies. These impressions were stamped upon her child, and made him the poetical genius he was. The mother of Moses, previous to his birth, had dreams and visions of his future greatness, and the noise he would make in the world. The mother of Napoleon rode by the side of her soldier husband, and witnessed the drilling of the troops for battle. She relished the spectacle, and had a strong desire to witness a great battle. Under these circumstances Napoleon was born; and while we condemn this man for his deeds, we forget the circumstances which made him a warrior-circumstances over which he had no control. Christ, Newton, Nero, Fencion, and many other historic characters, furnish evidence in confirmation of the same truth.

When I hear Christians complain of the difficulty they experience in imitating Christ, I reflect, what a pity it is that Mary, the mother of Jesus, was not also their mother; then the cross of Christ would not be so great, and the path which Christ walked in, would not be so difficult to their feet. The importance of woman's mission cannot be exaggerated, and it is time that the frivolous follies of fashionable life should cease to occupy the attention and absorb the life of woman. We are just in the gray dawn of an all-important era-an era in which woman will exercise her prerogatives, and help mould the generations yet to come into the likeness of the Divine. Her purity of sentiment, her artistic power, her intuitive perception of spiritual truths, her descriptive powers of mind—all eminently qualify her as the teacher of her child. But she has a still more exalted mission as relates to her child, compared to which subsequent education is of secondary moment. When the women of our aggregate society become fully imbued with these truths, and man makes a sacred use of his powers in their relation to the topic under discussion, our jails and penitentiaries will disappear, because then the foundation of human life will have become purified, from which will henceforth go out sparkling crystal waters, with a wealth of blessings for all mankind.

A. B. Whiting: Subject-"Inspiration." Like the sweet tones of far-off music, pleasingly and beautifully striking the human soul, come the voices of inspiration, mingling the minds of men with the minds of angels, blending the sunlight of Nature with the sunlight of Truth, unfolding man to a knowledge of the Spiritual Philosophy. Thus, throughout all the variety of discourse, we perceive a living principle of inspiration, a living gospel that pervades every being; that shines from every soul, and reflects that soul's image in the world without. Like gently moving zephyrs among the forest leaves, come the sweet melodies of the "gone before," blending their knowledge and their thoughts with the aspirations of humanity. Like the loud pealing of the distant thunder, comes the sledge hammer of Reason, striking on the battlements of Error. Like the whistling wind through the treetops comes the spirit-power, sweeping everything before it. Like the dim light that falls on the eastern sky, as the prelude to the rising sun—thus comes the first dawn of the New Dispensation to scatter the dark gloom of superstition and unbelief. Like the day-god when he flames in the brilliance of his mid-day course, comes the illumination of the living gospel, in the vigor of its youthful career.

In the midst of this vast sea of influences we stand-in it we live, move, and have our being, all

. J. Wilkes Booth.

the grand powers of Nature speaking in visible form, ever and anon proclaiming to man new and

beautiful truths. The dispensation of the present day is more powerful than, and in some respects unlike, any other that the world has ever known. It not only demonstrates the return of spirit-friends, but explains a Spiritual Philosophy. If there is any one thing, more than another, in which the histories of all nations concur, it is this truth : that the souls of the departed dead have communicated with the living. The masses of mankind have not been educated, nor have they understood the modus operandi of spirit communion; but the facts, in some form, have ever been realized. The inspiration from the land of angels, that falls with sweet sounds upon human ears by raps, or that speaks to man in the moving table, is as divine, in so far as it reveals a truth, as that which stirs the human soul with eloquence, or appeals to the eye in life's most beautiful forms. The distinction between this great dispensation of Spiritualism and the spiritualisms which have previously existed, is, that the mediums of to-day are more imbued with the principles of the Spiritual Philosophy. They have begun to apply them. They are led to understand that that which is invisible is the substantial, white those things that are external and gross, are subject to decay. The visible acorn dies, as an acorn, that the germ of the oak may live and grow. The germ that formed the tree fived, but its form perished, to give birth to the tree. Something died, but only to give birth to a higher form. Thus the human body dies, that the germ the soul may live, So we find that true materialism, carried to its philosophical ultimate, is identical with Spiritualism. Truly, the things which are seen are temporal, but the things which are unseen are eternal.

All religions have central ideas, and the central ideas of all religions are the same. The idea of one God Supreme is not peculiar to any one religion, but is common to all. The Hindoo has his one God -Brahm and above him is none other, though the Hindoo myth acknowledged some thirty thousand false gods. And what is true of one religion, in this respect, is true of all religions. Another central idea is immortality. All nations recognize this in some form. There is no individual but that desires immortality. This shows that it is a natural demand of our nature, and not an acquired or morbid desire. There may be some misanthropic individuals who will try to persuade themselves that they do not care about immortality, but come to inquire into their interior longings, and you will find that they believe in and desire it. Even as low down in the scale of human types as the Digger Indians, do we find some crude notions of a future life. Not a nation but that has had some idea of spiritual attendants. In the time of the Egyptians, spirit-communion was realized and practiced. The Egyptian priests, as often sometimes as twice a week, had their spirit-circles, by joining hands around the altar in their temple of worship. They communed with the souls of their ancestral dead. As they gathered around the altar, they recognized the presence of departed friends,

The great minds of Greece and Rome were unfolded largely, intellectually, and spiritually. They recognized the spirits of departed friends, whom they denominated demons-Daimonia. (See Plato.) "The souls of good men become demons of honor to watch mankind." Philo Judeas, speaking with reference to the angels of the Jews, recognized the same idea. "The angels of the Hebrews were but as the heroes worshiped by the Greeks,

the shades of the departed." There is in my mind no doubt that the spirit who revealed a part of himself to Moses, was also a human spirit; for "no one," as stated in the Scriptures, "has seen God at any time." The Scriptures of Nature declare the same thing. The Spirit of the universe cannot be seen as a person. If man could fully comprehend the Infinite Spirit, he would himself be infinite, or God would be narrowed down to man's conception. The popular theologians of the day, with their narrow ideas of God, have failed to meet the wants of progressed humanity, because man has outgrown them.

True reformers should ever be ready to do battle with any temporal power that seeks to crush out spiritual gifts. There has been, is, and will be, an open warfare, so long as temporal power interferes with religious liberty, by placing obstacles in the way of present inspiration and open intercourse with the spirit-world. It is temporal power, not pure religion, that sets up its sacred books and sacred days over man; but Itying inspiration will vanquish all foes, no matter how powerful they may be. Whatever of truth there is in the church to-day is Spiritualism, retained despite the tyrannies of ignorant and cruel rulers. Go into the beautiful cathedrals of Europe, and you behold the fundamental idea taught by the Spiritualists gleaming forth from every niche, emblem and statue. Here are images of saints; there are statuettes of guardian angels. There are the martyrs who went forth with a knowledge of spirit-communion. If the images and pictures of spirits, and their gifts to mankind in former years, are so beautiful, what must be thought of the present reality? Suspended from those cathedral walls are engravings of spirits -their consolations to the afflicted-their wonders of healing power, and their superiority over gross material forms. If these are so inspiring, how much more so the living spirits themselves! the reality of life! In the grand temple of Nature, where the sweet aspirations of the mind blend with the influxes from on high, are we to-day baptized! Let the echo of our thanksgiving sound its spell in the halls of our rejoicing, and strike the chords of each mind in harmony with choirs above.

One of the most beautiful things connected with Spiritualism, is that the spiritual idea has been preserved amid all the changes of empires and religious forms, despite all the persecutions with which it has contended. Our opponents in their denunciations are witnesses in our favor. In proof of this position we have a world of testimony; but a few facts must suffice. Out of the two hundred and sixty-three Pontiffs who have sat in the Papal chair, one hundred and forty-eight issued edicts against the practice of theurgy, necromancy and spirit-communion. Nearly every Protestant church that can date back two hundred years, has its articles denouncing spirit-communion. What better argument do we need to prove the fact of its existence? Per contra, the Catholic church admits spirit-communion and angelic guardianship, under certain prescribed forms, and practices it to this day. See the histories of St. Francis, St. Catharine, Hildegarde, Ignatius Loyola, etc., etc. The present Pope, and every intelligent bishop and priest of the Romish church, will admit the truth of Spiritualism; but will qualify the admission by saying, "it is dangerous, outside of the Church!" To what is it dangerous? To morality, civilization, progress? No! but to temporal power! Every Protestant church claims a spiritual origin and special guardianship; but their inconsistencies in the premises of pesecution of modern mediums are far more glaring than those of the Mother Church. Again, one of the articles of faith in the Catholic church, (conied also into the Church of England and American Episcopal church) reads as follows: "Communon with (of) Saints." This clearly recognizes spirit-intercourse, for the saints are all dead, physicaly; then why repeat this every Sunday, and then decounce the modern Spiritualist for practicing what you profess? Beautiful, natural, divine, is this idea of angelic guardianship. It appeals to all, and has let its glorious footprints midst the creeds of the bigst, and the wiles of designing, ambitious and cruel priests and kings. Now-in the noontide of the nineteenth century-it gleams athwart the sky of human hopes and long pent up aspirations. Take it,oh man, and rejoice in the fulness of its beauty!

Now, what should you do ?- you who have received amoiety of tlese inspirations, and bask in the knowledge of an imnortal life, and the nearness of your sprit friends? You should combine all the power which you possess for the promulgation of the truth that has made you free! Those of you who are low gray with years will soon pass on to the spiriteountry. The application of the principles of this Dispensation must be left with the rising generation. the youngshould be thoroughly imbued with these principles We hope you all, especially those of you who are parents and guardians, comprehend something of the magaitude and grandeur of the trust that's confided to your care. When the dark clouds o religious despotism, that still hang threatening over your heads, shall be broken by the sunlight (reason, your children and your children's children ill proudly look back to the day when their auestors, forgetting all minor differences, united if the inculcation of the truths of the

The spaker closed with an impromptu poem. S. J. Finey read a poem. Mrs. Fink Reid sung a piece of her own compo-

sition, critled "The Outcast."

Song-"Touch the Late Gently," by A. B. Whiting and Mrs. Reid. Meeting adjourned to meet next morning at 9 n'eloek,

SECOND DAY,

Meeting assembled at 9 o'clock. Called to order by the President, when the following resolutions were read :

Whereas, The moral and religious education of the past has heen wholly inadequate to answer the demands of inquiring minds, old theories and philosophies of morals and religion are but the historical records of hygore times, not adapted to the present period; therefore,
Resolved, That to moved the young and plastic mind into the
highest light, and into the highest forms of intelligence of

the existent age, is the most mered duty of every intelligens Resolved, That creeds and religious forms and coromonies are clogs upon the wheels of the car of human progress confining them to the old ruts and beaten track, and should be

atterly dispensed with for the sake of the advancement of the Interrogatories .- What is God? How does be exist? Through what agencies does he accomplish

his purposes? Elijah Woodworth, John Southard, S. J. Fluney, and the Reporter, took part in the discussion of the interrogatories, especially.

Joab Baker, Esq., was called for. Mr. Baker—I am only on probation. I am not a Spiritualist.

President-Our platform is free, Would be glad to have Mr. Baker come forward and occupy the Mr. Baker-I might say some things that would

not be in accordance with the spiritual doctrines, for which the Spiritualists might be held responsible. President—We can bear it.
If will be proper to remark, in this connection,

that Squire Baker has become an openly avowed Spiritualist, and has given a lecture on Spiritualism. His was only one case of many who became convinced of the underlable truths of Spiritualism, as presented by such able advocates of its philosophy as addressed the audiences. - REPORTER. The resolutions were unanimously adopted.

REGULAR SESSION.

E. Whipple; We will ask your attention to a few remarks upon the "Religious Aspects of Society," Religion deals with the subjective side of human nature with the ideal, the remote, and comparatively unknown. Science deals with facts, with the phenomena of creation, with the objective side of numan existence. Forms of religion take their rise from emotional experience; systems of philosophy take their rise from the tangible basis of facts. One system is enforced by authority; the other is enforced by reason, and hence the attitude each have respectively presented to the world's thought

The earliest indications of a pation's growth are seen in the comparatively greater activity of the emotional than of the intellectual, of which its poetry and religious formularies are outward evidences. Science and piniosophy depend upon a more advanced and mature intellectual state, and for this reason we invariably observe the precedence of religion over science in the order of national development.

Christianity was the sixth great revival of man's religious nature. It is the religion most popular among the great majority of the Caucasian race. It dominated the life of European society during the dark ages, and presented a bold front to the young child of science which had its birth in the beginning of the sixteenth century.

The establishment of learned societies in the seventeenth century, gave great impetus to the intellect of Europe, and became powerful instruments in the disintegration of ecclesiastical combinations. The professed object of the Royal Society of London, which was established in 1645, was "the acquisition of knowledge by the study of the natural world." The church looked upon it with supreme contempt, but the severity of proof employed by members of that Society, soon made it influential with the people, and created an alarming increase of skepticism. Doubt and skepticism paved the way to intellectual liberty. The reaction against religious dogmatism was philosophical materialism, and timid minds who were not able to distinguish between the religion of human nature and a creed, thought they foresaw in this intellectual boldness the symptoms of spiritual death. It is not denied that the first effect of independent investigation was to materialize human conceptions of truth, but it is denied that this is the nitimate

Advanced thinkers of the nineteenth century have the profoundest religious sentiment, and the most reverent faith touching the possibilities of the human soul. Such were Parker and Buckle; such are Emerson and Davis. Hence, these men have studied human nature in its spiritual as well as material aspects, and if they pay no deference to the theologian's God, they labor enthusiastically to make man fill the measure of their sublime ideal of what he is capable of becoming.

You will notice that the different classes of society are always superstitions in proportion to their ignorance of the phenomena with which they deal. When Halley's comet made its appearance in the fifteenth century, all Europe was tortured with feelings of terrible apprehension. In vain did Pope Calixtus issue his ecclesiastical fulminations; in vain were the church bells ordered to be rung wherever the Pope had dominion. The comet pursued its course until it was lost in the abysses of space, and nobody was hurt.

Christians sent up their prayers to Almighty God for protection against war, famine and pestilence, which they supposed were heralded by eclipses, comets, and many portentous signs blazed forth on the midnight sky. Intelligent Christians have ceased to pray for these things, as astronomy has taught them their foolishness, but they continue to pray for many other things just as foolish, because their superstitious fears blunt that finer spiritual sense which takes cognizance of the rythmic numbers of eternal harmony. In the fifteenth century one of the most noted divines in Europe created almost universal alarm by announcing that a deluge would overwhelm the earth in a certain year, as Noah's deluge had formerly done. The prophecy failed, the earth moved on in its accustomed orbit, and in the failure of this prediction, superstition received a powerful blow. Sailors and agriculturists have always been noted for their superstition. They are largely dependent on an element, the laws of whose movements have been but imperfectly understood, and hence ignorance, which, associated with danger to the life of the sailor on the sea, and danger to the crops of the farmer on the land, readily becomes translated into exhibitions of the Divine anger; and it is interesting to note the subsidence of this superstition as knowledge of meteorological laws comes into public possession.

The present aspects of European and American society to-day are profoundly suggestive. The German thinkers remind us of the Grecian sages. Their method is the same. They bring to bear their vast powers of synthesis on the most intricate problems of life, and make more important discoveries in the higher departments of science, than any of the other nations.

English intellect is dry, unimaginative, plain, matter-of-fact, jealous of theories, ventures little beyond the domain of facts, yet demonstrates by experiment, and confirms, for the acceptance of the millions, the splendid discoveries of the more intuitive nations. America is more cosmopolitan. It has in embryo the philosophy of Germany, the science of England, the poetry and art of Italy. These elements, as displayed in the national intellect, are comparatively crude. American intellectual life has hardly entered its teens. The excellencles of all past times are becoming fused with the nation's growth. The American future will be a compendium of all past national careers, with important additions, the fruit of enlarged capacities.

AFTERNOON SESSION.

Meeting called to order by the President, when Mrs. Frank Reid was announced to improvise and sing upon any appropriate subject which the audience might select. The subject given was, Life of Man-its Origin and Destiny." Its execution gave great satisfaction.

The first speech was given by Mr. Kellogg: I

must confess I feel something of a delicacy on coming before you as a lecturer. I was not one of the regular speakers; I was not invited. I care nothing for that, but others are engaged for the occasion. There are three kinds of men in the world. The first kind are air-beaters, scratching away in the air and hurting it awfully! Then follow the "fighting men" and the "old fogies." We want these three kinds of men. There is work for all of us to do. We talk about the ghosts of departed men, and the tear starts from the eye at the mention of them; but there are other ghosts. There is the ghost of bigotry for instance.

In the investigation of every great subject, there are curtain certain lines more definite than Mason and Irizon's line. The Spiritualist and Anti Spirituallet are quarreling over the question of physical death, and what caused it to be introduced here. The Anti-Spiritualist tells us, forsooth, that physical death cotered into this world by the transgreadon of Adnes. Now this is the silliest doctrine I we are informed he knew his wife—that's the way he got acquainted. Why, my friends, what would we have done if knew had not picked the apple and given a picke of h to Aden. given a piece of it to Adam? Why, God bless you! there would not have been any " we't to us? There would have been no such thing as death, theologians say, if it had not been for Adam and Eve's transgression. I often ask them, if they had not simmed," and if a tree fell down server their heads, whether it would have killed them. That's a puzzler! You may go and search the records of spiritualism over, and you cannot find more nonlense than this story of Adam and Eve. If you can, will go and join the Mormons, or some other party that will be better.

We, as Spiritualists, cannot see the necessity for your revelations. We do not have to go and property and pray over a child, for God to give it a constitu-No; God gives it an organization suited to it. Why should man turn his attention down the stream of time for a revelation. The great God that created you and me, created laws that will raise as up to a better and nobler life.

One point more, and then I am done. We Spiri. tualists deny your "resurrection of the dead" theory. Some of these things ought to be laughed out of the community. They are too ridiculous to be treated in any other way. Only think of the great, big "Recording Angel" up to heaven, with a big barrel of lak by his side, recording the actions of men; a continuous line of angels passing and re-passing from earth to heaven, outstripping Jeff, Davis in his last retreat, with the reports "There! Gabriel, a boatman has just awore!" There sits Gabriel, scratching away a great deal faster than my friend here writes my words. Such ideas as a "personal devil" and "vicarious atone ment" are only fit to be laughed at-only fit to be

Humanity begins to feel that it was made for some royal and noble purpose. If I was God, the first miserable old priest that would get up and call the world I had made a "miserable world," I would kill him in a minute!

I see some of my old white-headed friends here, who, when their feeble, fluttering hearts will have beat their last, angels will welcome home.

My young friends, a word to you: You are the warp of life, and Time is the woof. Recognize no priest as your God. Willi you, unseen angel-friends are treading life's majestic highway, to prepare you for a high and noble purpose. There, in time, we will be co-workers with angels for human happiness

Selden J. Finney gave the regular discourse, This last effort of Mr. Finney at the Grove Meeting, proves him to be one of the profoundest thinkers

and ablest metaphysicians of the age.

Mrs. Martin spoke and sung: "When we meet our friends in the spirit-home." The subject was given by one of the audience.

Mrs. Frank Reid : I will not detain you but a few moments. By the carnest request of friends present, I will make a few remarks. The angels have been with you in this two days' meeting. The gates of inspiration have been opened again to the human soul. The angel which theology has cast aside, has come to you. The sun of eternal truth is warming up your being. The dark mantle of authority that has been thrown over you, is being lifted by angelhands. The inspirations that have been given to you by our speakers to-day have done your souls good. Let the dogmas of the past be crushed; let intolerance be dashed aside ; let truth and libertyall that is grand and glorious -- be thy leaders Song: "The land of the so-called Dead," by A.

B. Whiting. The Committee on Resolutions submitted the fol-

lowing, which were accepted : Resolved. That true religion is expressed in no creed; that it is universal as nature's self—it is the adoration of all the true, the beautiful and the good, and the exercise of good

Resolved, That we believe in no revelation but the revelation of consciousness, of intuition, and of reason; that the foundation of all truth is in the constitution of the mind itself, and that no truth can be comprehended by the mind unless it has its foundation therein, and, therefore, the gratuitons assumption made by the Catholic and Protestant churches, that their Bible contains the only religious truth which the mind should receive from the great fountain of thought, is

Resolved, That we do not condemn the Bible itself, but the unwarrantable use which is made of it; that we receive it as any other book, and subject it to the test of consciousness,

intuition and reason.

Resolved, That we believe in no regeneration but the natu-Resolved. That we believe in no regeneration but the natural evolution of a higher type of existence, no retribution but the consequences of physical and psychological law; that the sufferings consequent on the transgression of a moral, mental or physical law, is to cause a return to obedience to that law; and that when implicit obedience is again observed, the suffering ceases; therefore the dogma of endless particular to the transgression of th punishment for the transgression of moral law, while in this life, is contrary to nature's general course, and is therefore

Resolved, That the history of the Christian religion shows that it has been the universal custom of its advocates to crush their opponents when they could no longer cope with their arguments; to destroy the reasoner, when they dare not encounter his reasoning; and to commit to the flames the writings of all who did not teach their bigoted dogmas. Resolved, That we recognize the full, free and perfect equality of the sexes, in all rights, privileges and immunities of life, social, political and religious; and that we do hereby exhort the women of America to advance and take and exercise the rights and powers with which Nature has endowed them; that we counsel all men to assist in removing from woman's path-

way all obstacles to her progress.

Resolved, That "Free Love," theoretically and practically, is a delusion and a vice, contrary to a true spirit of philosophy, as to a pure spiritual life; and that we emphatically denoun it, and discountenance as unworthy teachers of the spiritual philosophy, all persons who teach and practice it; and we do presently denounce those who, while they refrain from teaching it, red do so for the sake of the better and easier access to the victims of their villany, let them come from the ranks of Methodism, Presbyterianism, Catholicism, or Spiritualium.

Resolved. That all truly progressive Spiritualists consci-entiously ignore the use of intoxicating drinks, tobacco and

A. B. Whiting moved that the resolutions be abopted in seriatim. The motion prevailed. The resolutions were adopted unanimously. A vote of thanks was given to the President,

Reporter, and other officers of the Convention. It was moved and seconded that the proceedings of the Convention be published in the RELIGIO-PHILOSOPHICAL JOURNAL, as well as in the Banner

On the evenings of Friday, Saturday and Sunday, speeches were made from the balcony of the Clinton House, by O. P. Kellogg, S. J. Finney, A. B. Whiting, Selah Van Sickle, John Southard, Emma Martin, Sarah Graves, and W. F. Jamieson.

"THE BELLS OF SHANDON."-It is related that one of the monks of the abbey of Shandon was driven, with the rest of the ecclesiastical household. away from his sacred home, at the time of one of the wars in Ireland. Leaving the shores of his native land, he journied through England, France, and Italy, a broken-hearted exile. All his life had been spent in this holy abbey, on the banks of the Lee, and every morning, noon and midnight, during a long lifetime, he had listened to the sweet mase of these bells of Shandon, and the memory of the dear old chiming haunted him in every step of his long wanderings. Months and years passed away, and yet his recollections of those rich and holy chimes were ever fresh and vivid. After a long while spent upon the Continent, he determined to return to the abbey and spend his last days there, and be lulled to sleep by the music of its bells, and be laid to rest under its shadow. Over the Alas, and through France, and across England, he plodded his weary way on foot, till, jaded and worn, he arrived at Bristol, and took passage for Cork. After he entered the cove of Cork, and while the heat was slowly sailing up the besutiful river, floods of golden memories were passing themselves over his soul-every tree and rock and eastle and erag, rich with histories to him. By and by the shore was approached as evening drew on, and the guotes and buttresses of the abbey began to appear in the distance. At length the solemn bells began the vesper-peal, and over the waters the sweet music came stealing along the lurking shadow, until it reached the ears of the renerable meak. It was too prevalue for him; his hours could not hold it. The rowers stopped and sprinkled a few drops of water upon his cold brow, and lifted him up, hoping that the breeze would revive him. But he was gone.— Dollar Mouthly Mayazibe.

A model ministure locemotive, made of gold and silver, with a ruby for a head-light, and costing \$4.000 is on exhibition at Taunton. Its wheels are driven by clockwork.

For the Religio-Philosophical Journal.

Lectures on Spiritualism in the National Capital.

WASHINGTON, D. C., Oct. 30, 1865. Mr. A. B. Whiting, of Albion, Michigan, an able and eloquent inspirational speaker, poetle improvisatore, musical composer and songster, has just concluded a course of ten lectures, two of which were delivered each Sunday during October. These were the opening lectures of the season, and the audiences were small at first, but as the high character of the ministrations given through Mr. Whiting became known to the people, the attendance and interest manifested increased until at the closing lecture a large, intelligent and appreclative audience was present, many of whom regretted that they had not attended the entire course.

These lectures embraced a wide scope, and showed a perfect familiarity with ecclesisatical his. tory since the Christian era, as well as an acquaintance with the various religious dectrines, beliefs and superstitions which prevailed among the inhabitants of the earth. In the remote ages of antiquity, The following list of subjects of the lectures, in the order in which they were delivered, will serve to indicate the range and character of the course;

1. The reasons for a belief in immortality-text from Seneca's Morals : "The seeds of divine things are sown in mortal bodies, to bloom in divine life."

2. The Universality of Spirit Communion -text from the Greek poet Sophoeles: "This is not a thing of to-day or yesterday, but of all time."

8. The Spiritualism of the Old and New Testaments, and its relations to modern Spiritualism. 4. The Spiritualism of the Early Greek Church from the Apostolic Age to the time of Constantine

the Great, and its relations to modern Spiritualism. 5. Man: his relations and capabilities. 6. Spiritualism under difficulties and persecutions, tracing the preservation of the Spiritual Idea through history, from the time of Constantine up

to the present time. 7. The influence of the invisible or Spiritual world over the external or material world, or those who dwell therein, involving with it the influence

of Spirit over Spirit, or mind over mind. 8. Witcheraft, sorcery and demonology, and their relations to modern Spiritualism.

9. The necessity of individual culture.

10. Unity in diversity; harmony in variety.

An interesting and attractive feature interspersed with these lectures was the improvisation of poetry. most of them having poetle perorations appropriate to the subject of the lecture; and on several occasions poems were improvised from subjects given by the audience, and the poetry was always so appropriate and fitting to the subjects presented, so beautiful in its diction, so full of Promethean fervor. and delivered with such fluency and oratorical propriety as fairly to "bring down the house," and astonish those of the audience, not familiar with such manifestations.

Mr. Whiting is normally, as well as inspirationally, a poet, musical composer and songster, and another pleasant and entertaining feature of his course was the opening and closing of each meeting by the singing, with instrumental accompaniments by himself, of one of his original musical and poetic compositions. Several of these pieces are very appropriate for Spiritual meetings, being, as might readily be inferred from the proclivities of their author, pervaded by the spirit and sentiments of the Harmonial philosophy. Others are of a more secular character, and adapted to the every day wants of social parties and parlor entertainments. He has had thirteen of his pieces published in the usual form of sheet music, arranged for the piano, and convenient to be sent by mail. A number of them are real musical and poetic gems, and should be in the possession, especially, of all Spiritualists who have music in their souls. The following is a list of the titles of the pieces thus far published:

"Land of the So-called Dead; Medora; Oh, tell me not of Fields of Glory; Touch the Lute gently; L'Ena de L'Orme ; The Wind is in the Chestnut bough; Adieu, Leonore; You well know my Beloved; Oh, hear my parting sigh; Maid of Glenore; Leoline; Pride of Elsinore; By the side of the Mur-

The distinguished trance speaker, CORA L. V. SCOTT, will continue the course before the Association, by lecturing twice every Sunday, during November and December. This is her first appearance upon the rostrum in Washington, and from the high reputation which precedes her, a most refreshing and revivifying season is confidently anticipated.

muring Stream."

J. A. ROWLAND, Secretary.

For the Religio-Philosophical Journal. To the Bible Christians of the United States.

The priesthood of this country have, from the first promulgation of the doctrines of Spiritualism, denounced it as a forbidden inquiry, and brought all the artiflery of Scripture and pulpit influence to bear against it. They have sought for authority in the ancient code of Moses, and asserted that the manifestations and teachings of spirits were identical with the witchcraft punished by that code, with death. They have ignored the spiritualism of the New Testament, and would, no doubt, repudiate the teachings of Christ, and Paul, and John the Revelator, to destroy the enemy that threatens to demolish the creeds of churches and the salaries of bishops and priests.

Spiritual manifestations have existed in all ages, and the religion of all countries and creeds are more or less tinctured with its teachings. In every country the priesthood, so far as they could use it to sustain their sect and creed, have not hesitated to accept its assistance.

Christ not only believed in the existence of spirits, but associated with them publicly on many occasions. Witness the scene at the transfiguration and in the temptation in the wilderness, when they came and strengthened him. His disciples and friends also frequently saw and conversed with spirits, both before and after his crucifixion. He did not denounce the association, nor say that it was a forbidden privilege to assure ourselves of their reality and listen to their teachings.

If we pass to Paul-one who was a Jew of the strictest faith-we find that he asserts that we should cultivate the spiritual gifts, and amongst them he enumerates the being "a discerner of spirits." If it is a spiritual gift, desirable to have and worthy of cultivation, to "discern spirits," why should it be a mortal offence to converse with them? (1 Cor. : ch. 12, v. 10.) John was, however, careful to state the criterion by which the credibility of the spirits was to be established. He says: "If the spirits confess that Christ has come in the flesh, they are worthy of credence." (John 1 epistle: 4 ch., 1 v.)

John knew that spirits existed around us, and that many had the gift of seeing them.

He knew that they entertained some, and had different views and opinions, as mortals do in this life, dependent on the plane they occupied, and the

opinions they had entertained in the earth life. Paul sought to so restrict the inquiry into those | Orleans.

matters, as to make it subservient to his own faith and doctrines. If the spirits secepted and taught his views, they were then worthy of credence.

Again, if the doctrines held by the priesthood are correct, and all the teachings of Spiritualism are false, and its tendency purely evil, what authority have they to support the authenticity of the Book of Revelations, which was given to John by one whom, when he was about to fall down and worship the angel who had presented and explained to him the grand vision of that book, said : "Worship me not, I am of thy brethren, the prophets!" (Revelations, ch. 22, v. 8 and 9.)

Why should the priesthood be wise above what is written? They assert that the New Testament contains all that is requisite for mankind to know to regulate their faith and conduct, and that no part can be taken away or added to that volume. Why, not, then, accept, on Scriptural teachings, as an article of faith, spiritual communion, and permit converse with those spirits; at least, who confess that Christ was once a living man? In other words, that he has come in the flesh.

In conclusion, I entreat the faity to " search the Scriptures," and "try the spirits," and to search for a reason for the faith they hold, and they will eventually arrive at truth, which neither the blows of logic nor the ridicule of fools can destroy.

For the Religio-Philosophical Journal,

Boston Correspondence.

During the summer and early autumn, there have been but few signs of special activity among the Spiritualists of Boston; but the approach of cool weather, with its bracing and stimulating influences is awakening their energies. The usual meetings and conferences are being called together. Wellknown mediums have returned from their summer vacations, and new candidates for popular favor are inviting attention to their phases of mediumship.

The Lyceum meetings, which Dr. Gardner for two or three years has conducted with great ability, this season are discontinued, as their originator has turned his attention to another department of labor. During his administration, the Lyceum meetings ranked high in the estimation of all impartial and intelligent observers. Not only the place of meeting, centrally and pleasantly situated as it was, with the adjuncts of good music and good order, but the superior quality of the speakers that he provided for its platform, clearly proved his intelligence, sagacity and aptitude for the work which he undertook. When the history of the modern Spiritualistic movement shall be fairly written, the historian will record the name of Dr. Gardner as a pioneer who contributed much by his indefatigable labors, counsels and money, in season and out of season, to bring it, and keep it prominently before the people of Boston and all New England.

The Eddy brothers, the one aged about twentysix, and the other about twenty-one, with their sister, who is in her teens, have been giving public seances of physical Spiritual phenomena. They are similar to, and by some believed to surpass the manifestations given through the well-known Davenport brothers. From the audiences, committees have been appointed, whose office was to examine the mediums and their clothing to ascertain that no tools or implements of legerdemain were concealed about them, and then to securely bind their hands and feet. While thus bound they are put into a cabinet or dark moveable closet, and further fastened by being tied to the floor of the cabinet, as securely as ropes and knots can hold them. Seafaring men, riggers, and others skilled in knot tying, have in vain exhausted their ingenuity to so tie the mediums as to effectually hold them. By some power, human or superhuman, odylic or spiritual they are invariably released in a few moments after being secured in the cabinet. Other manifestations occur, such as the projection from a little opening in the closet, of certainly different hands, arms, faces and clothing, than what the mediums took with them when they entered the cabinet. No description can do them justice. They ought to be seen to be appreciated. Through these manifestations many Modern Sadducees have been converted to a belief in the world of spirits. Last Saturday evening, a gentleman was placed on the committee, who expressed his unbelief in the honesty of the performance, and his assurance that he could detect and explain to the audience the trick, as he thought it to be, of unfastening the knots. After he had exhausted his skill and confessed his inability to explain how the manifestations were produced, he was tied and shut up with the mediums in the cabinet. In about ten minutes he was released, and reported his cabinet experience to the audience. But he was a changed man. In a voice almost choked by his emotion, he related that one of the mediums had described to him the appearance of a spirit form standing by him, which he recognised as that of his deceased wife. The reality of spirit intercourse he then for the first time believed in. He requested that another person might be appointed on the committee in his place, and deeply affected, almost to tears, he left the platform. In reply to an inquiry as he left the stage, he said he was no longer a skeptic. The conversion of ancient Paul was not more rapid.

In attending these seances, I have noticed that uniformly the most satisfactory and convincing phenomena were apparent when the audiences were the most quiet and the committees were most expeditious and yet most thorough in performing their duties. If the magnetism of the mediums be at first more or less dissipated by wrangling on the part of the committees, or confusion on the part of the audience, the manifestations are less satisfactory. It would seem as if the same law existed now as obtained more than eighteen hundred years ago, when it was related of the philanthropic Nazarene, that he could not do many mighty works in a certain place, because of their unbelief. For the highest and most convincing manifestations of modern spiritual phenomena, a certain harmony must exist between the actors and the spectators. A hostile state of mind in the student is not favorable to the acquisition of science. A certain degree of receptivity or gentleness of spirit is as indispensable now as it has been in all ages, to the enlargement of the soul, and coming to a knowledge of the truth.

The Banner of Light free circle room continues to be almost invariably crowded three times a week by citizens and strangers who attend to hear the lessons of wisdom, and the messages of departed spirits that come through Mrs. Conant's organism. Slowly but surely these quiet meetings are contributing to melt away the frostiness and rigidity which have so long bound the Pharasaic mind. And now we, dwellers on the ocean shore, gladly hail the appearance of another journal on the margin of the great western lakes, which promises to aid in enlightening and benefiting humanity. LADREF.

Mr. Pliney T. Sexton, cashier, of the First National Bank of Palmyra, N. Y., accompanied by his wife and Mr. Wales, started from that village, on Monday of last week, on horseback, for New

Religio-Philosophical Journal

CHICAGO, NOVEMBER 11, 1866. *

OFFICE, 84, 85 & 83 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS. GRO. H. JONES, Socretary. B. B. JONES, President.

BW For terms of subscription see Prospectus on eighth page "The Pen is mightier than the flword,"

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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.

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The Press.

There is, perhaps, no branch of mechanical industry in which more improvements have been made within the last fifty years, or which wields a mightier power than Printing. Steam, machinery, railroads, and telegraphs, have not affected the material world more than the newspaper has improved and altered the moral, intellectual, and political condition of mankind; causing revolutions in opinions, sentiment, customs and institutions which could not be effected without its aid. At first, this great influence was very reluctantly acknowledged by men high in power, by those who derived their profits from the then existing state of things, and who, as a matter of course, were opposed to all innovation of their peculiar province. For a long time this set of men opposed the Press, weakened its influence all they possibly could, harassed its conductors with vexatious litigation, and in a variety of other ways used their endeavors to limit its influence.

Newspapers have not come to maturity by any hot bed process, but have grown up, like mountain pines, amid the storms; and this proves their innate sturdiness and strength. Surely, if opposition could have destroyed them, they would have been extinct long ago; that they are indestructible as a class, is shown by the fact, that the people, under almost every form of government, are availing themselves of the benefits of the press, and endeavoring to interest it in their behalf. They never think of abolishing the press altogether, however much they may cripple, bribe or debase it; for experience has taught them they cannot do without it.

It is curious to contrast the present proud position the press occupies to-day, with its first faint beginnings. A man in his full stature and strength compared with what he was in infancy, affords only a faint comparison of the difference between the journals of to-day, and what they were in England less than two hundred years ago. Indeed, let a sufficient number of papers join in one cry, and they can accomplish almost anything. The English Press now boldly term themselves the fourth estate in the realm, and at times they exert more influence than all the other estates put to-

The Press, in this country, if not bound by party ties, raises its voice in behalf of beneficial measures and of reasonable reform, and its influence is mighty. It speaks to millions, and its voice is heard. The Press is, after all, but the representative of public sentiment. In it the oftentimes shadowy and undefined opinions and feelings of the people take shape and voice; and so far as the masses of the people are well meaning and sensible, so far the papers must be likewise; for as one is the representative of the other, so is its tone and moral sentiments made to correspond to the great masses of the community in which it is published. Although the newspaper must of necessity be the mirror of the people's thoughts and ideas; yet it has duties to the public which must be discharged. By their own assumptions, or by popular consent, leading and influential journals are in some sort regarded as watchmen on the walls, to look for the approach of danger toward that which their readers hold dear. They have had thrust upon them the duty, not always pleasant, of acting as conservators of the public good, often at the expense of their private interests. Men look to them not only for facts, but for opinions. They do not often create, but shape and give direction to public sentiment. They are the narrators of facts; the exponents of policy; the enemies of wrong. As dangers thicken, their courage should rise to meet them. To avoid expression of what high public interest demands because of probable offence to this class or that, or because of prospective loss of gain, would be to cowardly abandon duty and float with the current for safety They would be as recreant and cowardly not to seak out plainly, as on the field of battle to refuse o fire at the foe.

We might expect that what was allowable and beneficial in free and constituional governments, would not be tolerated in despaic ones, and would, indeed, prove fatal to their existence. Not so, however it would seem, with the newspaper. A Free Press could not, of cours, be borne with by the vulnerable dignitaries of the Old World. A Free Press anywhere in their neighborhood is a sore thorn in the flesh; but none of them can get along without a tame lion. Napolon governs as much by his newspapers as by his sword, his renius, or the prestige of his name. Trie, the moral power of the Press is greatly impaired the moment it ceases to be free. Then those who are behind the scenes, and see the actors preparing their parts, lnow that the lion of the spectacle is no: a real lion. But the masses have not the privilegeof looking lehind the scenes; they cannot know all the secrets of the stage and the nature of the delusion practsed upon

them; and so they value the lion above hs deserts. It is curious to observe, that ever Russia, forced out of the isolation of her semi-Asatic civilization and position, accepts newspaper, as she patronizes railroads and internal imprevements. There is no great individual enterprise h Russia. The people are accustomed, too much for heir own good, to look to the government to male everything; and consequently, it is from the goernment that the newspaper movement seems to cone. Russia needs newspapers. Witness the following from a St. Petersburg journal: "Everything depends

now on our attempts to form a strong, powerful, strict and conscientious public opinion, a result which can only be brought about by the influence of the language, through the medium of the press and periodical literature," A public opinion in Russia needed and advocated! And that opinion to be created, and evolved by the periodical Press!

What a triumph ! This Russian scknowledgment of the newspaper fr a forced concession from despotism. The penetrating eyes of those who now govern the country clearly perceive that not in the mere rude strength of numbers, nor yet in the exlatence of arzenals or magazines, or ships or railroads, lie the energy and power of nations.

They have seen this war of ours carried on by the people rather than by the government, and they have seen the organs of the people force the leaders from power when incompetent; in fact, to almost direct the conduct of the campaign. They saw in all this a public sentiment which cannot set or exist without the Press, and consequently Russis must have a Press, or forever be an inferior power,

A newspaper is one of those things ever gathering strength, and it is soon beyond the power of those who established it to uproot it. One Press may be destroyed, but its offshoots survive. Where newspapers have become an institution, they are as persistent in their vitality as the vegetation of the tropics. People will have them; governments cannot do without them. And as progress is the law of the Press-its very life-their fruit ultimately is liberty. Let us then wish success to newspapers, wherever located, in free America, or the benighted countries of the Old World; and success to those who toll with brain or nimble flugers, in producing and elevating this great Palladium of our Liberty.

Rev. A. J. Fishback and the Universalists.

The Annual Session of the State Convention of Universalists, was held in Aurora, on Tuesday, the 17th ult. In a report to the State Convention of Universalists of Illinois, we find the following:

Your committee have under consideration the case of Rev. A. J. Fishback, referred to us by the action of the Council of the Convention, but have not had sufficient time carefully to weigh the evidence which has come before it. If certain statements made to the committee can be sustained Brother Fishback is unworthy the fellowship of the Convention, and should not receive an honorable discharge from its jurisdiction. Wishing to be charitable in our judgment, and at the same time just in our action, we recommend that the Rev. A. . Fishback be suspended from the fellowship of the Convention for the space of three months, and that the action of the council in his case be referred. to the committee on fellowship, ordination and discipline for the ensuing year, with instruction to notify Brother Fishback of his suspension, and to examine into the charges preferred against him. If, in the judgment of the committee, after a proper investigation of the case, Rev. A. J. Pishback shall be considered unworthy longer to retain the fellowship of the Convention, then this suspension shall be declared permanent and final, otherwise he shall be entitled to full fellowship. The committee shall report their action to the public, and the grounds on which it is based, so far as the interests of the truth and the good of the order may require. Your committee would call the attention of brethren in the ministry residing in this State to article 5, section 6, of the by-laws of the Convention; at least five brethren have been added to the list of preachers during the past year, who have not asked for the fellowship of the committee as required by the rule alluded to. Knowing the respect that these brethren have for denominational good order, we attribute the neglect on their part to inadvertence, and not to any disregard of the will of this body. (Signed,)

WM. H. RYDER, D. P. LIVERMORE, E. R. ALLEN, D. P. BUNN,

This report was adopted by the Convention, and thus Mr. Pishback stands suspended from the functions of the ministry for the present. From the evidence now before us, Mr. Fishback appears to have acted in a very unbecoming and deceptive way while seeking and holding the fellowship of the Universalist denomination. Signing the Winghester Confession, and assuring us solemnly that he believed in the doctrine of a future life, he now states in Hull's Monthly Clarion that he has doubted the doctrine of immortality, while he has been preaching it all the time. The editor, Mr. Hull, says that he has recently conversed with Mr. Fishback, and writes thus: "With all the evidence he (Fishback) could draw from the Bible, and from all other sources, he has never been able to believe that there was a future for man!" If this statement is correct, it shows the moral status of the man. We believe that he, and Mr. Sanborn, and a few such choice spirits, recently held a meeting at Beaver Dam, Wisconsin, to devise ways and means to attain a higher spiritual life!! Did not Mr. Fishback at that time profess to believe in a future life, which Mr. Hull tells us he has never been able to believe, till recently?

And so our brother "stands suspended"-condemned without a hearing. There is quite another version of the matter. It is this:

Mr. Fishback has been for years an accepted and a popular preacher of Universalism. There has heretofore been no stain upon his reputation, none upon his soul, so far as is known. His love for humanity, and his faith in the better Gospel, which opens wide the Heaven-gates, induced him to join the army of Evangelists, who are the bearers of "good tidings to the world." But, as he says, there were times of doubt, of darkness; when even a future life seemed a myth. This fact has been no secret. His friends, and some of his ministerial brethren have been aware of it. These brothers never thought of dis-fellowshiping the doubter, while he remained in their ranks. They remembered, perhaps, that others had passed under the cloud-that a greater than Mr. Fishback had hoped, feared, doubted. They may have thought of those who asked for signs, and of those whose faith wavered when missioned by the Teacher to raise the sick and cast out devils. And then even the Master, at one time, felt himself forsaken of God. Charity, therefore, was a very commendable virtue. But when, through the mediumship of another "signer of the Winchester Confession," Mr. Fishback became convinced, beyond a doubt, of the soul's immortality, he asked for an honorable dismission from the Universalist ministry. One would naturally infer that these good and persecuted brothers would bless the hand that led a coworker through the night of doubt and darkness into the cloudless morning of a New Day; but such is not the fact. Mr. Fishback's doubts became crimes, and Mr.

Hull's strong interpretation of these misgivings are brought in as testimony against him without allowing him a hearing. This procedure does not seem altogether in keeping with the teachings of Universalism. To us it does not savor of justice. Henry Ward Beecher is a signer to the creed of John Calvin. He is in fellowship with a church whose foundation stone is endless misery. Yet he would as soon pluck out his eyes as preach infant damnation, and while yet in full fellowship with the Orthodox Church, he doubted its cardinal doctrines. He preaches Universalism. The Universalists are justly proud of their new champion. Wonder why the bue and cry is not raised, "Rev. H. W. Beecher is a 'doubter,' consequently no longer worthy of followship." Would it not be

Then again, why are the Universalists so ready to accept "Brother Beecher" and condema "Kev.

J. A. Fishback !! ? Mr. Beecher has come over to Universalism-our Ism, while Mr. Fishback has gone over to Spiritualism. May not this circumstance throw light upon the subject? We only question. Brother Livermore writes a little derisively regarding the Beaver Dam Convention. If these Brothers did, in good faith, hold a meeting to "devise ways and means to attain a higher life," the object was certainly commendable. In olden time, it mattered not in whose name the devils were cast out. Shall we forbid a Brother the right of availing himself of any means or any way in his power, which will tend to elevate his soul, and thereby help to harmonize the world?

Several Universalist ministers, not mentioned, were present at said meeting. Any objection?

The editor of the Covenant says : "Several years ago, this same Mr. Fishback received the Fellow, ship of the Spoon River Association, at one of its annual sessions, but on account of his conduct during the meeting, the Association withdrew the letter of Fellowship before it adjourned. We have recently been informed of this fact. Under these circumstances, it was proper that the Convention thould take action in the case of Mr. Fishback,"

With what was Mr. Fishback charged? With doubting? It is a little strange that this fact has just come to light. How is it, if he has once been dis-fellowshiped, that he has continued in the ministry, and has again, after the lapse of years been 'suspended from the functions of the ministry"?

We have not been authorized to plead the cause of our suspended brother; but when we see, what to us seems unfair dealing, when it comes from those who have suffered persecution-we like to know the cause, therefore question and criticize.

Woman's Suffrage.

An old gentleman, of rather conservative proclivities, once said: "Republicanism is dangerous; if carried out, I may live to see the negro marching up to the ballot box, and next the women will take it into their heads that they ought to have rights equal with the negro." It is even so. The women in Minnesota are circulating petitions asking-demanding-the right of suffrage; will they be successful? Must the women of America, the wives, mothers, daughters of soldiers, statesmen, poets and preachers beforever doomed to support a government they have no voice in making? Must we look quietly on and see ourselves represented by the negro, the Iriahman, the ignorant and drunken of our own-of all nations? The Minnesota papers are discussing the question: "Shall women vote?"

One writer says: "Woman's ballot-box may be in her own parlor, where the whole business of election may be done with quietness and refinement." Refinement at the ballot-box! Now, is not that wonderful? Would it not be wise to turn all the ballot-boxes and voters over to the quietness and refinement of the parlor? Would not Pandemonium miss its annual visit to this planet? But here is the petition, and a prayer that the women of Minnesota may accomplish this good work so nobly

To the Senate and House of Representatives of the State of Minnesota in Legislature assembled:

We, the undersigned inhabitants of Minnesota, respectfully petition your honorable body to take the proper measures for so amending the Constitution that sex shall not be a qualification for voting or holding office. We append a few reasons for asking 1st. Woman has an individuality in respect to

well as man, and, therefore, she should have a voice in making laws which promote or affect those 2d. Woman suffers many evils under our present

mental, moral, social, and pecuniary interests, as

laws, which might be remedied if she enjoyed the right of franchise. 3d. Men claim that taxation without representation is unjust; which is true. And, applied to

woman, it is, of course, equally unjust. 4th. The participation of woman at the Ballot-Box would tend to impart a refining and purifying influence to our politics. 5th. Many of the sovereigns of European nations have been women, and few feel that Queen Victoria

is out of her appropriate sphere as the head of Church and State in England. She has done honor both to herself and her office. We urge, then, the propriety of the proposed amendment, and that our petition be granted, we

Signed by both ladies and gentlemen.

Grapes.

When Bacchus found himself a slave upon a stormy sea, he invoked the aid of the Fates, and they commanded the ship to stand still. The command was obeyed.

Bacchus' favorite son, Priapus, took advantage of the singular event, and called from the ground under the sea, grape vines, wherewith to wreathe the oars and sails of the ship. The wine god, no doubt, found his slavery henceforth very pleasant; for, it is said, he amused himself by devouring the fruit of the vine.

We, the occupants of upper rooms in Lombard Block, fully appreciate the fortunate condition of Bacchus. Our circumstances, however, differ somewhat from his. Our slavery is voluntary, and our labors are not all given to wine and grapes. But the apostles of Priapus remember us in mercy. Just now the finest grapes that ever graced a vineyard are making glad our eyes. They remind us that D. N. Brown is the presiding deity of a forty-acre-lot in St. Joseph, Mich., and that F. H. May, 100 Monroe street, and C. C. Garber, 56 State street, are importers of this ambrosial fruit

By these "emblems of the deeds done in the clime" of Michigan, our day of prospective toll will be as light as are the hearts of the grape grovers in

Artesian Well.

The workmen at this wenderful work "struck" water on the S1st ult. The company have now two crystal fountains. This well, as our readers may know, was located

by the spirit Indian, Non-chic-o-pee, through the mediumship of Mr. A. James. The first was located by the same spirit. We may soon give full particulars regarding these wells, and the plans of the angels here concerning them

Poems.

We are in receipt of three packages of poemsgenuine soul-songs. They are from Mrs. Harvey A. Jones, Mrs. Emma Tuttle, and D. A. Davis, Esq. May these gifted step-children of Calliope live for ever, and forever make glad the soul by their genial

Important Item.

Mr. F. H. May, No. 100 Monroe street, has for sale fruits, fowls, cysters and vegetables. Those who find their way to his store will do well to remember that he is an agent for the R. P. JOURNAL.

Mistake.

The article in our last number entitled "The Judgment to Come," should have been credited to Isaac Rehn.

Br. J. P. Bryant

This energetic spirit suffered considerable loss by fire, while in Milwankee. He has been for the few past days, in New York, but by referring to another column, it will be seen that he is about making the West another visit.

To Sabscribers.

Some of our subscribers have failed to receive their papers. This we regret. Should the like mistake again occur, will those falling to receive their papers inform us at once, and they shall receive the missing numbers.

Letters from Europe.

It affords us sincere pleasure to be able to inform our readers, that in a few days we shall be able to lay before them a series of letters, by a gentleman who is making an extensive tour through Europe, viewing it in a social, political and religious aspect.

Personal.

J. M. PREBLES.-The friends of progress and Spiritualists of Providence have invited J. M. Peebles to become their regular speaker for one year. This is a move in the right direction, prophesying of more stability and permanence in the general tone of Spiritualist congregations. Weekly and monthly must ere long give way to much longer engagements.

S. J. FINNEY is speaking in Richmond, Ind. We learn with regret that he has been suffering from a long illness.

MRS. A. A. CURRIER is speaking in this city, to large and appreciative audiences.

the state of the state of the state of the state of Notice of Meetings.

WASHINGTON, D. C .- The Association of Spirinalists of Washington hold meetings and have lectures every Sunday, at 11 A. M. and 71/4 P. M., in Seaton Hall, corner of Ninth and D Streets, near Pennsylvania Avenue. Cora L. V. Scott lectures during November and December. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

Warren Chase lectures during November in Vineland, N. J. During December, in New York and Brooklyn. Address for December, 274 Canal Street, N. Y. During January, in Washington, D. C. During March, in Philadelphia. Will come to Ohio in April, and spend next summer mostly in Illinois.

Mrs. A. A. Currier will speak in Bryan Hall, in this city, the Sundays of November and December.

The friends of Progress and Spiritualists of Greenboro', Henry Co., Ind., will hold a three days meeting including Friday, Saturday and Sunday, being the three first days of next December. A cordial invitation to all inquirers after truth is most chrnestly and cheerfully extended. As heretofore, all from a distance will be entertained, free of cost. By order of Committee. DR. I. H. HILL.

For the Religio Philosophical Journal.

K. GRAVES.

Another Lecturer in the Field.

I am now prepared to receive calls to lecture in support of the Harmonial or Spiritual Philosophy and theological reform. Being incapacitated for years by ill health, for public speaking, I am scarcely known recently in this field of labor; but flatter myself that I am now able to aid in some measure to roll on the great "Car of Reform," as its rumbling wheels, spanning the broad gauge of humanity, go dashing through the world, promising soon to begirt the whole earth. Address K. Graves, Harveysburg, Warren county, Ohio.

N. B. There is a great and loud call for test mediums all through this section of country. Please send us one; they are unknown here.

Great Earthquake in San Francisco.

At fifteen minutes to one, P.M., October 8th, 1865, the city of San Francisco was visited by the heaviest shocks ever felt in this vicinity by "The oldest Inhabitants." We make the following extract from a private letter from a friend:

SAN FRANCISCO, Oct. 11. Before this you have learned, by telegraph, of the great earthquake of three days ago, and will be anxiously waiting to hear from us. I am happy to say we are all unharmed, except a severe shock to our nerves. I send you the newspaper accounts of the catastrophe; but the extent of the damage done cannot yet be correctly estimated. Many large and expensive buildings may have to be pulled down and

rebuilt, or always be looked upon with distrust.

I cannot give you even a faint idea of the terror that seized our people at the shock. You may perhaps imagine better than I can describe, the fearful scene-the streets filled with men, women and children, pale with fright, running at the top of their speed from falling timbers, bricks and mortar, glass rattling down upon the pavements with a deafening clatter, tall buildings trembling to their very foundations, church spires, and the Shot Tower, which is as tail as Bunker Hill monument, swaying like willow trees in the wind; horses, birds, dogs and other dumb animals howling, screeching and trembling with fear. After the two shocks, the crowds paused breathless for a heavier that might complete the ruin of the city, but thanks to the Power which threatened and preserved us, it did not come. But several lighter ones succeeded, as if to bring us gradually to our

Mount Hood, in Oregon, has been in a state of eruption since September 23d, which may account for the convulsions throughout California. Give yourself no fear-we look for nothing equal to this shock in the future. Our people are brave, energetic and dastic-neither fire, flood nor earthquakes can long dishearten them.

JOSEPH EMERSON WORCESTER, L.L.D.-This noted American lexicographer died at Cambridge, Mass., lately. Dr. W. was born at Bedford, New Hampshire, August 24, 1784, graduated at Yale college in 1811, and for several years afterward, taught in Salem. In 1817 he published a "Geographical Dictionary or Universal Gazetteer;" in 1818, a "Gazetteer of the United States;" in 1819, "Elements of Geography, Ancient and Modern:" in 1820, "Epitome of Geography;" in 1823, "Sketches of the Earth and its Inhabitants;" in 1826, "Elements of History, Ancient and Modern," "Epitome of History," and "Outlines of Scripture Geography." In 1827 he brought out an edition of Johnson's English Dictionary, as improved by Todd and abridged by Chalmers, with Walker's Pronouncing Dictionary, compared." In 1828 he prepared an abridgment of Webster's "American Dictionary;" in 1830 he published a "Comprehensive Pronouncing 1830 he published a "Comprehensive Pronouncing and Explanatory Dictionary;" in 1846, a "Universal and Critical Dictionary of the English language;" in 1855, a "Pronouncing, Explanatory and Synonymous Dictionary;" and in 1860, his chief work, "A Dictionary of the English Language." Dr. Worcester also published a "Spelling Book of the English Language," "Remarks on Longevity," &c., and was the literary editor of The American Almanac from 1831 to 1843, inclusive. - Chicago Republi-

Scissorings.

Robert Browning has in press, to be published before Christmas, a strange and wild Indian story, told of course in verse.

"I did love once Loved as youth, woman, genius loves; though now My heart is chilled and soured, and taught to wear That falsest of false things—a mask of smiles." L. E. LANDON.

THE GUESTS.

Know thon, oh, friend, that valuly on the ear, Vainly as golden pollen on the sea, Fall hints of the supernal mysteries, Savo us the wont itself with equal worth Extends them hospitality. For truths Royal, a royal welcome must receive. They are no common travelers, nor come, With purse at girdle, to the common inns, Where 'tis the gold has welcome, not the guest, Nearing the ministen of the sput, each waits
Without, until the master of the house
Come frankly forth, come frankly as the day,
And take him by the hand and lead him in,
And say with all his heart, "Thine is my house,
Oh, Guest; use all, and debtor be for nought:
Thy presence is thy recompense, that still
O'er measuring syrvice and largess runs." O'er measuring service unto largess runs,"

Miss Anna E. Dickinson spoke in Cooper Institute, in New York, Tuesday evening, October 31, taking "Flood Tide" for her subject. A very disagreeable storm kept away about half her usuat audience, but the lecture was a very brilliant one.

It is but little known that the first anti-slavery paper started in the United States was published in East Tennessee. It was called The Emancipator, and published at Greenville, the home of President Johnson, by Benjamin F. Lundy, a Friend, in reli-gious faith, and a native of Belmont Co., Ohio.

It seems that the cholera has succumbed at Marseilles, to the purification adopted to kill the all-killing plague in London-namely: keeping immense fires roaring day and night, by which the character of the atmosphere is changed. It is not true, as stated, that Nice has been smitten with the

A NATIONAL THANKSGIVING.

THE FIRST THURSDAY OF DECEMBER.

By the President of the United States of America. A PROCLAMATION.

Whereas, It has pleased Almighty God, during the year which is now coming to an end, to relieve our beloved country from the fearful scourge of civil war, and to permit us to secure the blessings of peace, unity and harmony, with a great enlargement of civil liberty; and

Whereas, Our Heavenly Father has also, during the year, graciously averted from us the calamities of foreign war, pestilence and famine, while our granaries are full of the fruits of an abundant

Whereas, Righteousness exalteth a nation, while sin is a reproach to any people:

Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend to the people thereof, that they do set apart and observe the first Thursday of December next, as a day of national thanksgiving to the Creator of the Universe for these deliverances and blessings; and I do further recommend that, on that occasion, the whole people make confession of our national sins against His infinite goodness, and with one heart and one mind, implore the Divine guidance in the ways of national virtue and

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed. Done at the city of Washington, this 28th day of October, in the year of our Lord 1865, and of the independence of the

United States, the 90th. JAW LAIN WALLES ANDREW JOHNSON.

WILLIAM H. SEWARD, Secretary of State.

Autographs.

Not many years ago, autograph collecting was generally succeed at as the "Autograph Mania," but a more liberal estimate is now made, and it is conceded that the collectors have rescued from destruction a great many documents which have not only personal, but frequently, even historical value. For example, the original Magna Charta, granted by King John, in the year 1215, and generally considered to be the "Charter of Liberties," upon which the social and political freedom of the British people is based, is of the greatest value. It bears the seal of the King (who could not write,) and a large number of nobles, and is now to be seen in the British Museum. Yet this identical document would have been lost but for the observant good sense of an antiquarian, who was also a collector of autographs. Having occasion to visit his tailor, he found that artist about cutting a piece of old parchment, to convert it into "measures." On examination, the parchment was recognized as Magna Charta, was rescued from destruction, and was surrendered to proper official custody, as the property of the nation.

By the way, there are two originals of Magna Charta in the Cottonian collection of manuscripts in the British Museum, and this has puzzled many persons-like the duplication of Oliver Cromwell's skulls; one being shown in the Ashmolean Museum at Oxford, and another in Cambridge; the latter, being comparatively undersized, was represented by a former exhibitor as "the head of Cromwellwhen he was a boy." The fact is, both the copies of the Magna Charta are original. Many copies were made in 1215 for distribution among the counties, and a copy was sent to each cathedral, and

ordered to be publicly read therein twice every year. The most accurate and complete copy is that still preserved in Lincoln Cathedral, and a fac simile of this has been engraved by order of the late Commissioners of the Public Records of England. The Great Charter, as well as the Charter of the Forests, is in Latin. It may seem strange, yet is very true, that Magna Charta, exacted by the nobles of England from a King who desired to be more absolute than they liked, was especially framed to prepare their own rights and privileges-in a word, to give power to the nobility and land owners. The word "villein," which denotes the mere cultivators of the soil, mechanics and poorer classes, occurs only once in Magna Charta, which included all freemen generally. As the villeinage gradually disappeared, and the serfs became freemen, they came under the protection of the Great Charter .- Philadelphia Press.

Sweet Flowers.-It is because flowers are such lovely emblems of innocence, so like the merry face of childhood, that they have a large place in our best affections. They ever remind us of our days of boyhood and buoyancy; when Nature, our fond mother, sat upon the hills, clapping her hands with joy, and giving us all the earth, with the landscape and rocks, and hills and forests, for our schools and playgrounds; when the young soul was just fresh from its home in heaven, and not yet corrupted and defiled by a cold, callous and calculating world; when quiet nooks enclosed us with their greenness, and we found companions in the wild bee, and the morning breezes, and in everything which wore the impress of beauty, whether animate or inanimate; when all things were clothed with beauty, and were worshiped with a veneration beyond utterance; when each leaf and flower was a palace of sweet sights and scents, and the bending boughs were woven into fairy bowers of enchantment, and touched us with heaven's own glorious sunshine; when we picked up lessons of love and delight by riversides, by brooks, and hawthorn paths, in quiet glens and green fields, and inhaled from every passing breeze health, intelligence and joy; when all things grew and expanded into broad and living hope, calm, lovely, promising and screne, as a bright vis-ion by a sick man's bed. And then, too, the holy memories which they embalm in their folded buds and undewed chalices-memories fraught with sorrow, but not less welcome to our hearts. Tender recollections, perchance, of parents now sleeping in green repose in the ivied churchyard, though far divided from us by a gulf of worldly cares and sordid interests, no longer controling our actions with a judicious watchfulness and care, no longer checking us as we are about to pluck the fatal weeds of folly, and to inhale the breath of the sinful blossoms which pleasure scatters in our path-beautiful and fragrant, but fraught with the bane of misery-luring us to tarry in voluptuous bowers, and steep our souls in sensual delights, where repentance and self-reproach for precious time thus squandered and irrevocably lost come upon us as a reward, and give,

in return for excess of light, a maddening despair

and blindness .- Dollar Monthly Magazine.

[OFFICIAL»] Reported by H. T. Camp, M. D., Mecretary.

PROCEEDINGS

OF THE SECOND

National Convention of Spiritualists HELD AT CONCERT HALL, PHILADELPHIA, Остовии 20, 1865.

PRIDAY-MORNING SESSION. The Convention met pursuant to adjournment. Address by Mrs. Chappell.

The following preamble and resolutions were offered by Mrs. C. L. V. Scott, and after remarks by Mr. Sprague, Mr. Bush, Mr. Chase, Mr. Dixon, John Langham, Mrs. Young, Mrs. C. L. V. Scott, Mr. Justice, Lizzic Doten, and the Hon. 8. 8.

A motion was made to lay the preamble and resolutions on the table. Lost,

They were then adopted, and are as follows:

Withheat, A free expression of free thought, free speech, and a free platform, are indispensable safeguards to the freedom of a free people. Therefore,

Resolved, That from and after the passage of this resolution at this and all subsequent sessions of this National Convention of Spiritualists, discussions of all themes except those of a purely financial and business nature, shall not be comined to delegated members, but that all persons, irrespective of sex, color, race or station, are cordially invited to mingle freely in debate and discussion of all those humanitarian questions that may be brought to the consideration of the Convention.

The report of the Committee on Education was read and adopted, as follows: The Committee on Education presented the fol-

lowing resolutions: Resolved, That Education is of the highest importance to a nation, save its existence; and demands from Spiritualists,

especially, effective labor.

Resolved, That we recognize certain grand and fundamental principles as the basis of a true system of education. Among which, are the following:

1. All science, all philosophy, and all religion, are in man, and therefore a true method of education is to educe or draw

out what is in man, rather than seek to put in him what is already there by nature. 2. The true process of education is always attractive to the learner, whose mind as instinctively turns to some department of nature, as the plant draws its support from

3. A sound physical development is of vital importance, and constitutes a primary part of true education. Resolved, That we recommend Spiritualists everywhere to endeavor to secure wise legislative action upon school laws, and co-operate heartily with the State in securing the bless-

ings of free schools; to cultivate the acquaintance of teachers, and suggest plans of improvement, and more frequently to visit the schools and encourage the work by their presence. Resolved, That we deem the subject of education as necessarily connected by nature with industry; and believe that industry and education should be equally and mutually ex-

tended to both sexes with equal advantages to each.

Resolved, That as the complete and harmonious development of the individual is the grand use of life, it should be the aim of all education, and in an especial manner the spiritual aspirations of children and youth should be met and their religious natures expanded and rightly directed by impressing upon their minds the truths of Spiritoalism as a Religion, and as CHILDREN'S PROGRESSIVE LUCEUMS seem to be well adapted to the happy and symmetrical culture of body, soul and spirit; therefore, we recommend the adoption of the principles and plan of the Lyceum to Spiritualists throughout the world.

Resolved, That we, as Spiritualists, consider that there is nothing so well calculated to soothe, harmonize and elevate the human soul, as music. Therefore we recommend the introduction of a complete and thorough course of musical instruction as one of the essential parts of our educational Resolved, That this Convention constitute a National

Board of Education, until their successors shall be appointed, whose duty it shall be to co-operate with each other in promoting the interests of education. (Signed, in behalf of the Committee)

WARREN CHASE, Chairman. F. L. Wadsworth offered the following resolution, which was unanimously adopted:

Resolved, That we highly approve of social organizations of Spiritualists and all who sympathize and co-operate with them, and that we cordially recommend to Spiritualists and progressive reformers everywhere, concentration of effort by local organizations and representation in future National

The following preamble and resolution were presented by Mr. Newman Weeks, and unanimously

WHEREAS, All Spiritualists and friends of human progress claim to be free from the bondage of bigotry, superstition, and priestly despotism, and by virtue of their humanity which is an ordinance and constitution ordained by God, and sanctioned by the angel world, claim a sacred right to life, liberty, and the free pursuit of happiness. Therefore, Resolved, That as consistent Spiritualists and true Reformers, we are in favor of freedom from slavery and bondage of every kind, for a universal humanity, without regard to race,

Warren Chase presented the following resolution, which was unanimously adopted:

Resolved, That we heartily approve of the course pursued by the Spiritualists of Vermont in holding for the last twelve years annual State Conventions, and we recommend State and District Conventions to the Spiritualists throughout the world, where comparison of views and experiences may be made and expressions of sentiment declared. Mr. J. S. Loveland offered the following resolution,

which, after some discussion, was not adopted. Resolved, That ten persons-five ladies and five gentlemen -two from each of the cities of Chicago, Cincinnati, Philadelphia, New York and Boston, be appointed a Committee who shall be empowered, under the approbation of this National Convention, to publish such essays, in tract form, as

they may deem conducive to the promulgation of the principles of the New Dispensation, and institute such methods for their general circulation, as they may deem proper. Mr. Carey offered the following resolution, which was adopted:

Resolved, That the President, Vice-President and officers of this Convention who have been constituted the Executive Committee of the Permanent National Organization, are hereby instructed and empowered to see that proper and just provision is made for the delegates to the next Annual Convention for their comfort and support during their sojourn in attendance on the Convention, in whatever city or place it

AFTERNOON SESSION.

Addresses by Rev. J. G. Fish, Jacob L. Paxon,

Mr. Dinsmore presented the following resolution, as an addition to the articles of association for the

National Organization. Resolved, That in all sessions of the National Organization of Spiritualists, discussions of all themes, except those of a purely financial and business nature, shall not be confined to delegated members, but that all persons, irrespective of sex, color, race or station, are cordially invited to mingle freely in

debate and discussion of all those humanitarian questions that may be brought to the consideration of the Convention. This was debated on by Mr. Dinsmore, Mr. Chase, Mrs. C. L. V. Scott, Mr. Bush, Mr. Toohey, Mr. Wm. L. Robinson, Mr. Rehn, Mr. Fish, Miss Doten,

and Mr. Justice. The yeas and nays being called, were as follows: YEAS. IN OR OF .- CO.

Vermont-Milo O. Mott. Massachusetts-Lizzie Doten, A. M. Spence, Clif. Rogers, Mrs. Clif. Rogers, Chas. A. Hayden, A. S. Hayward, S. H. Young, Sarah A. Southworth.

Rhode Island-Miss Phæbe Hull. New York—A. J. Davis, Mary F. Davis, Emma Halstead, J. W. Seaver, Cora L. V. Scott, W. A. Ludden, J. H. W. Toohey. New Jersey-Mr. Morrill.

Pennsylvania-C. E. Sargent, John Langham, Mary Cavanaugh, Wm. H. Johnston, Olive H. Frazer, Emmet Densmore.

Illinois-S. S. Jones, A. H. Robinson, Emma Steel, Win. Butler, Mrs. J. S. Fuller, N. E. Dagget. Wisconsin-Jos. B. Burr, A. S. Palmer, Mrs. A. S.

Michigan-F. L. Wadsworth, John P. Jacobs. Kentucky-Sarah E. Smith, -36, NAYS,

Vermont-Newman Weeks, Mrs. M. B. Randall, .D. Massachusetts—J. S. Loveland, N. S. Greenleaf.

Rhode Island-L. K. Joslyn, Samuel B. Shaffer. Connecticut-Dr. J. J. Hatlinger. New York-Henry Bush, Mrs. S. L. Chappell, E.

rah Butler, Dr. C. N. Howard, Miss A. Woodburn, Warren Chase. Pennsylvania-M. B. Dyott, Dr. H. T. Child, Mrs. Dr. Chase, Martha Brown, Mrs. Minnie Shumway,

New Jersey-J. G. Fish, Mrs. C. A. K. Poor, Debo-

Susan Baker, Wm. Wharton, Alice Tyson, I. Rehn, Mary Stretch, Mrs. M. Barney, Wm. L. Robinson, Alfred B. Justice, John S. Isett. District of Columbia-J. C. Smith, Dr. J. A. Row-

Ohio-A. G. W. Carter, Wm. W. Ward, Charles T. Thompson, Sarah M. Thompson, Geo. Carey, Mrs. Geo. Carey. Illinois-Geo. Haskell, M.D. Wisconsin-H. S. Brown, M.D., Wm. White,

M.D.-41. EVENING SESSION. Addresses by A. J. Davis and Mrs. Cora L. V.

Scott. At the conclusion of which, Mrs. Scott offered her resignation as a member of the National Organization. Lizzie Doten also requested her name withdrawn from the roll of membership. Adjourned.

"More Copy,"

A PARODY ON POE'S "BAVEN," Once in August, wet and dreary, sat this writer, weak and weary, o'er a memorandum book of items used before-book of scrawling head notes, ratheritems, taking days to gather them in hot and suitry weather (using up much time and leather), pondered we these items o'er. While we conn'd them. slowly rocking (through our mind queer ideas flocking), came a quick and nervous knocking-knocking at the sanctum door. "Sure, that must be Jinks," we muttered-"Jinks, that's knocking at our door; Jinks, the everlasting bore,"

Ah, well do we remind us, in the wails which then confined us, the "exchanges" lay behind us, and before us, and around us, all o'er the floor. Thinks we, "Jinks wants to borrow some newspapers till to-morrow, and 'twill be relief from sorrow, to get rid of Jinks, the bore, by opening wide the door." Still the visitor kept knockingknocking louder than before.

And the scattered piles of papers cut some rather curious capers, being lifted by the breezes coming through another door; and we wished (the wish was evil, for one deemed always civil), that Jinks was at the d--- l, to stay there evermore; there to find his level-Jinks, the nerve-unstringing bore.

Bracing up our patience firmer, then, without another murmur: "Mr. Jinks, your pardon, your forgiveness we implore. But, the fact is, we were reading of some curious proceeding, and thus it was, unheeding your loud knocking there before—" here we opened wide the door. But phancy, now, our pheelinks—for it wasn't Jinks, the bore—Jinks, nameless evermore.

But the form that stood before us, caused a trembling to come o'er us, and memory bore us back again to days of yore; days when "items" were in plenty, and where'er this writer went he picked up interesting items by the score. 'Twas the form of our devil," in an attitude uncivil; and he thrust his head within the open door, with "The foreman's out o' copy, sir !-- and says he wants some more !" Yes, like Alexander, wanted "more."
Now, this "local" had already walked about till

nearly dead-he had sauntered through the city till his feet were very sore-walked through the street called Dauphin, and the by-ways running off in to the portions of the city both public and obscure; had examined store and cellar, and had questioned every "feller" whom he met, from door to door, if anything was stirring-any accidents occurring-not published heretofore-and met with no success; he would rather kinder guess he felt a little wicked at that ugly bore, with his message from the foreman, that he wanted "something more,"

"Now, it's time you were departing, you scamp!" cried we, upstarting; "get you back into the office -office where you were before-or the words which you have spoken will get your bones all broken' (and we seized a endgel, oaken, that was lying on the floor.) "Take your hands out of your pockets, and leave the sanctum door; tell the foreman there is no copy, you ugly little bore." Quoth the devil, Send him more.'

And our devil, never sitting, still is flitting, still is flitting back and forth upon the landing just outside our sanctum door. Tears adown his cheeks are streaming-strange light from his eyes is beaminghis voice is heard, still screaming, "Sir, the foreman wants some more!" And our soul, pierced with that screaming, is awakened from its dreaming, and has lost the peaceful feeling it had before: for the fancy which comes o'er us, that each reader's face before us, bears the horrid words-"We want a little more!" Words on their foreheads glaring, "Your funny column needs a little more!

From the Lyceum Herald.

Spirit Message to a Child. NEW YORK, August, 1865.

DEAR GUARDIAN :- I am sitting in the warm sunshine, and it makes me think of our Lyceum, it seems so nice and pleasant there. I went to a circle with my mamma, and the medium said I was a little child to go to a circle. Did I expect a communication? I said no; but I should like one very much.

After a little while she said, here is something for the little one. "When little children go to the Summer Land, they do not leave off playing. You wonder where they get their playthings. They soon learn to make them. They do not destroy other useful and beautiful things to get their materials, as people do here. Everything they need is in the air in the form of atoms, and they learn to collect and combine them into iron and wood, or whatever they please. They are very fond of doing this, and when they have made something to play with, it seems doubly precious, because they have had so much delight in making it. They have also many fine games and lively exercises.1

I like my communication very much, and hope it is true. I should like to have the other children know it if it is, for it might make them happier about their brothers and sisters and consins, who have gone to the Summer Land.

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 is Eelectic Medicines, Water Cure, Electricity, or Animal Magnetism, good operators being always in attendance. Dr. J. P. Bryant, one of the greatest healers of the age, will practice at this Institute for three months from the 15th of August, 1865.

Dr. J. P. BRYANT, "The Healer," will heal the sick at the "Burdick House," Kalamazoo, Mich., from Nov. 9th till Nov. 23d, and at the "Southern Michigan Hotel," Coldwater, Mich., from Nov. 25th till Dec. 10th.

AMBLER'S RAILBOAD TRAIN BRAKE .- The American people have been shocked almost daily, during the past year, by railroad accidents. Hundreds have lost their lives and thousands have been crippled for life thereby. Those who travel are careful to make their wills, adjust, as far as possible, their earthly affairs, and obtain a life insurance policy before leaving home. Numerous inquiries have been instituted to ascertain the cause of these fearful disasters. In some cases, carelessness, in others insufficiency of help, and in others defective machinery have been assigned as the cause; but in most cases it has been ascertained that a train brake, under the entire control of the engineer and applied to all the cars in the train simultaneously, would have prevented the disaster and saved life and limb. The people, the press, and in some cases railroad managers, inquire, "Cannot such a brake be invented, or, if already invented, can it not be adopted?" The means of stopping a train of cars by the hand brakes, which is the only one now in general use, is behind the times and the wants of the age, and must soon be abandoned, provided a suitable train-brake can be found. This the community, the public press, and the voice of humanity will demand of railroads, and their demand must be complied with. In a former issue we copied from the Chicago Times an account of a trial of Ambler's Train Brake, which promises to meet the demand now made for the means of stopping a train of cars and preventing disaster. We learn that Mr. Ambler has devoted five years to the production of this brake, and that it is now a complete success. It has been in successful operation on the Chicago, Burlington & Quincy Railroad for more than two months, during which time its utility and efficiency have been demonstrated. Our readers are all interested in this subject, and for the purpose of giving them some idea of the invention and of the important work it performs, we copy the following certificates: LOCOMOTIVE AND CAR DEPARTMENTS C., B. & Q. R. R. Aurora, Ill., October 10th, ISES

It affords us much pleasure to certify to the efficiency reliability and practical character of AMBLER'S TRAIN BRAKE. This brake has now been in practical and successful operation on the Mendota Accommodation train of our reas for a period of nearly two months—train compaled of engene

tender and five cars. It has run during this time 100 miles a day, making an aggregate of not less than 8,000 miles; and during this time, it has been used in stopping the train set less than 2,000 times. Upon these occasions the steps have been made in a distance so short as to preclude the possibility of disaster from inefficient braking; white upon occasions sions when the engineer has been signaled, or for other reasons deemed it proper to bring his train up suddenly, he has made his steps in a distance less than 400 feet, as reperied by himself and the conductor having charge of the train. We would further state that it is strictly mechanical and

practical in all the parts, simple in its construction, easily taken care of, not liable to get out of order, and readily applied at a moderate outlay. So perfect was the application it to our road, under the personal supervision of the inventor, Mr. Austin, that we have been anable to find any room for alteration or practical change; and when once on, and understood, any ordinary practical mechanic can readily

duplicate the same At is, perhaps, proper to state, that this brake places the entire braking power of the train in the hands of the engineer, both as to putting on and letting off the brakes. The hand brakes are, however, left intact, for use in switching about the yard and making up the train; for this alone, with the application of this brake, do they seem at all necessary. It is also proper to state, that this brake has practically and successfully handled trains on our road, of from six to fourteen loaded cars without help or use of brakemen—at fourteen loaded cars without help or use of brakemen-at one time taking the entire express train for Chicago on, at this point. The braking is done without stiding the wheele, or violent concession of the cars—the frictional pressure being uniform and equal on all the wheels throughout the

To railroad executives desiring a reliable, efficient and practical train brake, we deem it our duty to recommend AMBLER'S TRAIN BRANK, for adoption.

C.Y. JAURIET. M. M. Locomotive Dept. C., B. & Q. R. R. C. F. ALLEN,

Supt. Car Dept. C., B. & Q. R. R.
The undersigned, engineer and conductor on the Mendata
Accommodation train of the C., B. & Q. R. R., certify with pleasure that the facts, as set forth by Messra, Januaret and Allen in relation to the action and character of AMELER'S TRAIN BRAKE, are strictly true, the same having come under our personal observation; and we would further say that after a trial of nearly two months, we are well pleased with it, feeling, as we do, the advantages of protection and safety it affords to our train. The engineer expresses great satisfaction at his ability to hold the power of handling and stopping his train without brakemen, or intermediate wil

> D. B. CAREWELL, Conductor C., E. & O. R. R. GEORGE A. CLARK, Engineer C., B. & Q. R. R.

We may in another number give our readers a full description of this invention, and of its mechanical arrangements, so that men of science and skill in the mechanic arts, whether connected with railroads or not, may be able to judge for themselves of its utility and practicability. We have made frequent examinations of it ourselves, both when the train was standing and under way, and we have no hesitation in saying that all that Mr. Jauriet, Mr. Allen, Mr. Carswell, and Mr. Clark have certified to concerning this invention, is strictly

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL. MRS. H. F. M. BROWN'S post office address is drawer 6325,

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

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

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

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

BEV. JAMES FRANCIS Will lecture in Southern Illinois. Northern Missouri, and as far north as Minnesota for several months. Address, Warren, Ill., care of Dr. H. B. Way, till farther notice.

J. G. Fish will speak in Hammonton and Vineland, N. J., during October; in Cincinnati, O., during November; in Providence, R. I., during December and February; in Lowell, Mass., during January. Address, Hammonton, N. J. S. J. Finner's post office address is Ann Arbor, Mich

L. P. Gricos, Magnetic Physician, will answer calls to lecture and heal the sick. Address, Evansville, Wis. D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address,

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

ANNA M. MIDDLEBROOK, Box 778, Bridgeport, Conn. J. M. PERBLES, of Battle Creek, Mich., will lecture in Provi-

dence, R. I. during October; in Lowell, Mass., during No-L. Jund Parder, Somerset, Somerset Co., Pa.

J. T. Rouse may be addressed P. O. Box 305, Elkhart, Ind. CORA L. V. Scorr will lecture in Washington, D. C., during November and December. Address to care of Dr. J. A. Rowland, Attorney General's office. BENJAMIN Topo, Normal Speaker, will lecture in New York

during September; in Charlestown, Massi-during December; in Washington, D. C., in March. He is ready to answer calls to lecture in the New England and Middle States. Address as above, or care Banner of Light office. HUDBON AND EMMA TUTTLE, Berlin Heights, Ohio. F. L. WADSWORTH lectures in Sturgis, Mich., Sunday morn-

ing and evening, until further notice. Address accordingly.

MRS. LOIS WAISBROOKER may be addressed at Liverpool, O. ALCINDA WILHELM, M. D., Inspirational Speaker, will lecture in Northern and Southern Missouri during October, November and December; in Kansas until the following spring. Address, care of James Hook, Terre Haute, Ind., until further

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

E. V. Wilson, Inspirational Speaker, Nervo-Magnetic Delineator of Character, will be in Memphis, Tenn., during November and December. Will answer calls to lecture week nights, in the vicinity of the above place.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN-DEPOT COR. WEST WATER

AND KINZIE STS. 99:00 a. m. *4.30 p. m. *5.00 a. m. *6.00 p. m. 0275 p. m. Janesville Accommodation, Woodstock Accommodation, *3.00 p. m. #10.00 a. m. GALENA DIVISION. Fulton and Cedar Rapids,.... 8.20 a. m. †8.15 p. m. 5.00 a. III. Pulton and Iowa ... Freeport and Dunleith. 9:00 a.m. 4.40 s. m. Freeport and Dunleith,.. 10.20 p.m. Rockford and Fox River,... 11.18 a.m. 11.10 a.m. 5.30 p.m. MICHIGAN CENTRAL *6.00 n. m. \$5,30 p. m. 12.39 p. m.

(TRAINS FOR CINCINNATI AND LOUISVILLE.)

Detroit Express,

Morning Express,...

†5.30 p.m. *11.00 p.m. Night Express,... MICHIGAN SOUTHERN-DEPOT COR. VAN BUREN AND SHEET MAN STS. \$6.00 a. m. \$40.00 a. 30. Evening Express,.... . +5.30 p. m. *10.05 p. m. #12.30 p. m. Night Express, DETROIT TRAINS. *6.60 s. m. *12.80 p. m. Express, via Adrian.. Night Express, via Adrian,.... †6.30 p. m. * #11.00 p. m PITTSBURG, FT. WAYNE AND CHICAGO 代(00 s. III. 5.30 p.m. 11.00 p.m.

1410.00 p. m.

*9,00 a, m.

*11.00 p. m.

*10.10 p.m. *12.30 p.m. Night Express,. 大型 A E †6.00 a. m. Cincinnati Express,... 5.30 pc ma Cincinnati Express,... (CONNECTING WITE PENNSTLUANIA CENTRAL) S.Wam. 4.35 p.m. 9.40 p.m Leave Pittsburg 1.90 p.m. 2.45 a.m. 8.00 a.m. Leave Harrisburg. 5.45 p.m. 7.85 a.m. 12.50 p.m. Arrive at Philadelphia,

Arrive at N. Y. via Allenton, 10.20 p. m. 10.00 a. m. 8.45 p. m. Arrive at N.Y. via Philadel 10.27 p. m. 12.00 m. 5.27 p. m. CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago Air-Line Exiltrad.) #6 (A) a. Th.

T.Wan. 44.45 m. m. (FOR CENCENNATE ENMANAPOLES AND LOCUSTILLE,) Mail Express, 45 (A) 24 III. Mail Express 45.43 x 34. ILLINOIS CENTRAL

Night Passenger, 320 70 p. m. *; .00 a. m. Kankakee Accommodation, 44.43 p. m. Hyde Park Train. 46.25 x 24. 47.45 a. 20. *1.45 p. m. MILIN PLEA 44.00 p. m. €5.25 p. m. e7.10 p. m. .. *5.50 p. m. CHICAGO BURLINGTON AND QUINCY. Day Express and Mail..... 8.20 a. m.

5.00 a. m. 9.15 a. m. Mondota Accessiowletion 4.30 p. m. CHICAGO AND ST. LOUIS. 8.45 p. m. 8.10 a. m. 5.00 a. m. Night Express. 9.50 a. m. John and Wilmington Accomodat'n, 4.00 p. pt. CHICAGO AND ROCK ISLAND. 4.30 p. m. Day Express and Mail..... 8.10 a. m. 12.00 m. 5:00 a. m.

While the proper manuscripe 4.45 p. m. 2,50 a. m. Juliet Accommodation, CHICAGO AND MILWAUKER. *9.05 a. m. St. Paul Express, \$4.20 p. m.

*8.30 p. m. •11.30 a. m. Waukegan Accommodation ... 5.40 p. m. 8.45 a. m. Night Accommodation,...... 11.30 p. m. 1.00 a. m. 2.50 p.m. *Sundays except'd. †Saturdays except'd, ! Mondays except'd

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee," All communications under this head are given through

Mrs. A. H. Robinson, A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

SUNDAY, October 29.

INVOCATION.

Thou infinite source of light! We would withdraw ourselves for a time from all external surroundings-from all the cares and anxieties to which Thy children are heirs-and turn with our innermost souls unto Thee. For we realize, our Father, that as often as we approach Thee, with an earnest, sincere desire for truth, It shall be given unto us.

Not through fear do we call upon Thee, but with a divine assurance that Thou wilt receive us into Thy loving embrace. And as the infant reposes upon its mother's breast, so may we repose, with the blest assurance of Thy love; and may we be strong to go forth again to battle for the right, and for the unfoldment and development of Thy children. And wilt thou bring them to the assurance of Thy love, that they may repose with us in Thy pure

And, our Father, through the various changes it may be ours to pass, may we ever be enabled to rest upon Thee, with that assurance, so that with the Psalmist, we may exclaim, "it is good for us to be

May we all, however dark the condition, be enabled to look beyond to the beacon light, and feel, as Thou art light, it is by Thy hand that we are being led forward; and as we press onward for truth, Thou wilt ever be with us, and bring us at last to that lovely elime where the spirit of inharmony and discord can never come. And for that light, for that assurance, we will ever thank and praise Thee.

QUESTIONS AND ANSWERS.

Q. Are there real, permanent structures, such as dwelling houses and public buildings, in the spirit

A. Yes, we have such structures, but not known by such names as you have used. You have seers and clairvoyants who see and describe them in the spirit land. They call them mansions, pavilions, or places where groups of individuals in harmony with each other dwell. Their descriptions are correct.

Q. Do such buildings ever decay or become old, and if so, do they have to be removed, to give place to new ones?

A. No, they do not decay. You must bear in mind that decay is incident to the material plane alone. On the spiritual plane there is no decay. If a desire for a change exists, the change follows the desire immediately. We have but to will it, and our desires are gratified. We desire to go to a particular place, and instantly we are there. We desire a beautiful structure, in a moment we have it.

Q. Does it require physical labor to furnish the material and to creet such buildings? Please ex-

A. No, physical labor is not known on the spiritual plane. It would be a contradiction in itself. Q. Are the dwelling houses in the spirit land fur-

nished and tastefully ornamented? Please explain in a manner to give us light upon the mode of living in the spirit world.

A. They are furnished according to the taste or desire of the occupants. In the spirit land there is the same variety of tastes as on the earth plane. But with us all our tastes are gratified. One has a love for music-another for beautiful drawings; others love beautiful plants and flowers, and so on through myriads of different tastes and desires. Each is satisfied; and as each spirit becomes unfolded in wisdom, new objects of beauty and loveliness present themselves to the admiration of the observer.

Q. Do mothers who depart this life, leaving dependent children, continue to watch over them, and have they power to protect such children to any extent? If so, how do they do it? Please explain, so as to be understood.

A. Some do and some do not. Those in whom the maternal affection is strong, desire and do watch over their children. Yet they have not the power to control and govern conditions which surround their children. In certain cases they can, in a measure, impress their children, and others, in a degree, and aid in producing conditions favorable to the object they desire to effect.

Q. Do the sufferings of motherless, or orphan children, give pain and anxiety to spirit mothers and parents? If so, how do they get relief from such feelings? Please explain fully.

A. It certainly does give them anxiety, or they would not be true mothers; yet they do not suffer to the extent that they would if they were not enabled to see a clearer and better condition beyond for them. Many times they are wisely prevented from seeing the suffering of their children by the interposition of their own guardian spirits, who devote their attention to the mother's happiness as much as they did when she herself was in infancy and childhood. For his or her good, the attention is diverted from the sufferings of the children left in earth life.

RUFUS HARRIS.

I have been thinking this is rather a strange reception.

You will have to take the will for the deed. I have not as good control of the medium as I would like to have. I don't exactly approve of this way of doing business. I suppose it is the best that can be done, though.

I have friends here who tell me that I have friends on the other side, who are anxious to hear from me, and that whatever I may say to them they will be glad to get, and some time believe it is me.

Now, mind you, it is to please the friends that are with me, that I give what I do. To be plain with you, I don't believe in this mode of doing things. I don't think it was ever intended by Divine Providence that people, after death, should hold communion with those left on earth. I know that I do not possess the power to give them anything satisfactory, nor that by which they can feel assured that it is me.

I do not believe that it was in the power of any one, after their death, to give me anything before I dled, which would have proved satisfactory to me, or that the spirit communing was the one that it claimed to be.

I think, taking all things into consideration, that it is a very imperfect way of giving our thoughts to our friends, by which they may be enabled to identify us.

In the first place, whatever is given, goes for every one to read, does it not? [Yes, what you give to be published in the RELIGIO-PHILOSOPHICAL JOURNAL is for any one to read who desires to do so.] Supposing you had friends whom you wished to converse with, would you feel like giving it in this manner? II would, I think, if I could not reach them any other way.]

If you had no faith that you could reach them in this way, I hardly think you would make the attempt. However, as we often act in accordance with the desires of friends, I will say to my relatives, should this ever reach them, that I am happy. My condition is much better than I had anticipated. In regard to my business affairs, as you say, I should do differently had I the power of doing over again that which I have already done.

The note against Clark is a dead letter. He was a little sharper than I was at the time it was given. All, excepting that, they will do very well with. Should my friends ever get this, and desire any further information in regard to matters, I suppose they can address me through your paper, can they not? [Yes, if they desire to.] Oh! my name-yes, Rufus Harfis.

MARTIN DOLE.

Baltimore is my place of residence,

They say, in order to be recognized and identified, we must be particular in giving our names, places of residence, age, and names of our friends.

I agree with the one who last had possession of this medlum, that it is rather a strange way of communicating with our friends. I wonder how I do it. I don't know. Do you? [I can't say I do know any more about it than I know how my own spirit controls my organs of speech, or my hands.] Well, it seems natural that we should control our own bodies, but not that we should control another's body. Don't you think so? [Yes, it seems so; but still, new things to us are constantly occurring.)

Well, I must hurry-my time is short. My name is Martin Dole; my age seventeen. I died with scarlet fever, five years since. I do not see my parents here nor in earth life, so I suppose they are living. My father's name is John, and mother's name is Mary. My father is a journeyman blacksmith; used to work for --- Brown in Baltimore. I left two brothers and one sister.

I am very much obliged to you.

LIZZIE CARLTON.

Seven years, and yet a short seven years, I have been in the spirit world. Yes, I was fifteen years old, when my spirit, unable longer to hold control of the form it then occupied, was forced to leave the material, and pass to spirit-life.

My body was diseased from birth, and it was with great difficulty that my spirit remained in the form as long as it did. I suppose the reason of the seven years passing so rapidly away, is from the fact that I suffered so much before death-that time passed slowly by. One week seemed as long to me then as a year does now. When we are happy, and free from any kind of suffering, time, like the winged songster, passes swiftly by.

I have always had an anxiety, not sufficient, however, to mar my happiness to any great extent, to inform my mother of my condition in this life. She used to talk to me of the reward of the sufferer, and tell me, as best she could, of the beauties of the heaven to which I must soon go. It gave me a great deal of pleasure. I want to tell her that she does not half nor a quarter realize the beauties of what she used to call heaven, but I call, our spirit home. I want to tell her all those she feared I would not see in heaven, because of their misdeeds, I do see; and I find most of them to be happy. As one of those spirits, who has charge here, says, they enjoy as far as they know in the spirit world, and that is suf-

I find I am not the only one, who, when communicating, forgets many things that I most desired to

Mother is anxious to know whether father is with me. He is. And although he did many things that she feels were not just right, yet I love him as my

My name is Lizzie Carlton. My mother's name is Rebecca. My father's name was George. My place of residence was Charleston, South Carolina.

That will do. Thank you.

SATURDAY, November 4. MILTON KNOWLES.

Good morning, sir. [Good morning. Hope you are happy this morning.] Thank you, I think I shall be, if I succeed in telling what I desire to.

I see now where I am. Would you take one by the hand that you knew had once taken up arms against the government? [Oh, yes, if desired by such a spirit to do so.]

I thought I was doing right, and I think so still. Do you allow anybody to express such sentiments here? [Yes, you are at liberty to express your sincere sentiments, however much we may differ with you. Your sentiments are but those of an individual, and cannot harm us.]

So you thought, I suppose, when you went out against us, ha, ha! [Yes, we thought you would do us no permanent injury, and we think so still. Destiny intended you to action, for humanity's good, however severe the ordeal for us, and destructive to your people.] It was not destructive to your people, I suppose? I rather think it was to some of them. Yes, it was a terrible destruction of human life on both sides. The cruel and barbarous mode of warfare adopted by the rebels was more becoming a savage race than a chivalrous people, such as you have always claimed to be.] Ha! We never claimed to be cowards, did we? We never acted that out. Why don't you deal with the rest of us as the Constitution says? Why don't you? [In what particular?] Why are you so lenient? [Because it is becoming to a noble and enlightened people to be lenient, and strive to reclaim and reform, rather than to destroy.] Ha! I guess you would destroy fast enough, were you not afraid of the consequences. [That may be strictly true. We as a great nation may fear to do wrong. I hope so. That is commendable in nations as well as individuals.]

Ha! You don't think it wrong to live up to the Constitution that you fought so hard for, do you? [No; we do not think it wrong to live up to our Constitution. We are loyal to our Constitution, as the palladium of American liberty.] That is a regular Yankee way of getting out of it, is it not? Yankees are famous for getting out of small holes. Always noted for that, I believe. [We do not look at it in that light. We think we are living up to great and eternal principles, that will ultimately elevate and enlighten mankind, and bring them to a due appreciation of a universal brotherhood.]

Ha! Call a nigger your brother, would you? Don't go in for that!

[We all have the same Divine parent, have we not?] Ha! That does very well to talk about, but let's

[We can only find Him through His works-Nature. We find him in our researches to be as much the parent of the negro as the white man, or the Indian 1

A very imperfect piece of work this, I think, when he made the nigger! I will not call him my brother. Good enough in his place, to be sure. [Where is his place?] Where we have always kept

[Do you think slavery is a divine institution?] As divine as any institution. I don't know of any that | the wretchedly perverted mind of the creedist, we

is divine. Well, sir, let the nigger go to the d-if I was going to say the Constitution, too, and all the Abolitionists on top of them, by thunder.

I have got a wife and two children. She is mine yet. I want to let her know that I am snited. I believe we will have revenge yet.

What property I had is gone to the d-I. She will have a mighty hard scratch to get along, but I will do the best I can for her-

Melinda Knowles is her name. My name is Milton

Knowles. I have two children. My home was Little Rock, Arkansas. I will not tell how I died. She knows. I will not give credit enough, sir, to tell I rather suspect this will be another Yankee trick. Will you send this Yes -according to what I have

MILTON JOHNSON.

said? [Yes.] Good day, sir.

Hurry up! hurry up! I want to follow that fellow. Ha! ha! Ha! ha! Poor d-1! poor d-11 Ho! ho! Ho! ho! poor d-1! See how nice he did up this paper. [Holding up a piece of paper the last spirit controling had folded.] He has made a regular ladder of it. Well, poor devil, he will need a ladder. He will find Jordan a hard road to travel. Well, I shall have to give him a boost, I suppose. I wonder he had not requested you to keep this as a memento! [Referring to the folded paper-the ladder. | Good thing for people to free their minds occasionally. He saw me standing here on the other side. Ha, ha! ho, ho! Poor d-!! ha, ha! Mighty hard thing to say anything after one is whipped, ain't it? Poor d-I, I died at the same place he did. Good thing to die for a good cause, but he, poor fellow, died in a bad one, and now finds fault because he lost all his property. Ha, ha! ho, ho! Wonder if he would not like to get hold of little Yankee. Poor d-I of a Secesh. Ha, ha! ha, ha!

Didn't he pitch in, though! I have not got a wife. Am not like him. It is hard to come down to the sober thing, after hearing a fellow pitch in so.

I guess I will tell how I died. It is not much to die-not a quarter as bad as to have nothing but hard tack to live on. I expect some of our Northern folks-you know who I mean, those who are in such deep sympathy with the Secesh-when they read what Knowles said, and know I had nothing but bad luck, will they say, served me right? They did serve me right, and I am giad they did just so. I would go through it all, and ten times as much more again, for that good soul, Old Abe, and for the nigger, and call him brother, too. Poor devil, he would not call him brother.

I thought I would go through and tell how I died, but can't do it, it is too tough. I must have a little feeling for myself.

My name is Milton Johnson. I was left to gnard the post at Little Rock. [Could not control further.]

HENRY.

That fellow was feeling very happy, and full of fun, but when he came to think of his sufferings, all those feelings returned to him, and he could not

Landmarks of the Old Theologies-No. 5.

BY C. BARING PECKHAM.

As the letter killeth, while the spirit giveth life, so according to the letter, no man knoweth of the sepulchre of Moses unto this day, because, in the ancient Freemasonry, through the probationary degrees, the aspirant was made to prepare his own sepulchre. On the same wise too, was it among the Heathen, thus-"I prepare my sepulchre-I make my grave in the pollutions of the earth-I am under the shadow of death." These mystical allusions may be found throughout the Hebrew Scriptures, and were equivalent to putting off the old man before you took on with the new. It was to die to the outer world, or grosser attractions. It was the corn or wheat dying in the ground that it might bring forth much fruit; for, to be carnally minded was the real death-while this overcome, death was swallowed up in victory. Not to die the death in the mysteries, the aspirant could not be redeemed nor appear in the wedding garment. Thus all the ancient religious symbolized the death and the life of man, and the modern rolling of the heavens together as a scroll, and the unfolding of the spiritual degrees, or spheres, aptly corresponds with the wisdom of God, in a mystery of the ancients. It was to reach the perfection through suffering the trials of Job, to reach the resurrection and the life where his Redeemer stood, to crown him in the hierophantic degrees. As the pure life was the way to the stars, so Job got the constellated diamond for his sepulchre, which remaineth unto this day, while none know of the sepulchre of Moses, except Michael and the devil, who disputed about his body.

We may infer, however, from the Biblical horoscope that the sepulchre of Moses was somewhere within the degree of the Royal Arch, or Ark of the Covenant. "A degree," says Oliver, "indescribably more august, sublime and important than any which precede it, and is in fact, the summit and perfection of ancient Masonry." From this and from Jude, it would appear that the Ark-angel Michael and the Devil being the Masons to prepare the tomb out of the stone of Israel, where brass was molten out of the stone, the dispute arose between Diaco and old Boots as to the proper doing of Moses, so that no man should find his sepulchre. In reading the heavens, we might find a fitting place of deposit in the bright Seven of the Great Bear, in the basin or tomb thereof, which could only be approached through the cleft of the rock by the long labyrinth,

or caudal extremity of old Ursa Major. It is sometimes attempted to swing Christianity from the moorings of Judaism, but it cannot be done any more than Jewdom can show an origin different from Gentiledom. Essentially all religions have been based upon the same stone of foundation, however different the fashionings may have appeared. Freemasonry, so far as not perverted by Christian narrowings or sectarianism, has doubtless preserved the better and broader clue to all the ancient religions, though they may have allowed too much to the exclusive claims in the Biblical status. Even Oliver can say, "If Masonry be not a universal religion, it forms a most beautiful auxiliary to every system of faith which man's freedom of thought has projected." We wish he had bravely followed this freedom of thought in his own "Landmarks," and not so often sought to narrow all to the measure of a creed. However, even in his "Valley," we shall find enough of regular bricks to arch the top of Pisgah-nor shall we find ourselves in such evil case as to have to make the bricks wholly without straw; for the Spirit beareth witness, though we may not present our work in the perfect order of the Free and accepted Mason. But we love to trace with them "the incommunicable name which is engraved on the white stone, which no man knoweth, but he that receiveth it, which has engaged the attention of Masons in all ages of the world." We love to seek and find whereunto all these things do grow, and if we can do ought to lift the load of superstition from

shall be happy. What a work has ignorance and priesteraft wrought on the modern mind, from the Masould mysteries of old time, by making them infallible in their letter, and thus crushing the soul in the name of God. We are glad to find in "The Masonic System of Theology," the, I AM, before Abraham was, and that even the come outers from Nosh's Ark preserved the Word intact, even through the phases of spurious Freemasonry. We are glad that the sacred numbers have been preserved, even though they cannot be reckoned in the carnal arithmetic of Colenso. It appears by Dr. Mackey that "the very ancient Order of Nouhites celebrate the destruction of the Tower of Babel, and for this purpose they meet on the night of the full moon of each month, when no other light is permitted in the lodge, than what proceeds from that satelite." The modern " Noshites are the descendants of Peleg, chief architect of the Tower of Babel." It may be supposed that the Tower of Babel was destroyed because the Come-outers, or spurious Freemasons, the fast young men, were too progressive, and would take heaven by violence and storm, in order to get at the precious things put forth by the Moon. "The North is Masonically called a place of dark-

ness. I doubt whether I am at liberty to explain the reason. But I may make this general explanation. The Sun in his progress through the eeliptic, never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth further north than that, will, therefore, receive the rays of the Sun only on its south side, while the north will be entirely in shadow."

This may have been the place of horror and great darkness of Abraham, the dreadful place of Jacob, though it swings on the hinges of the gate of heaven -the bed of darkness of Job, and the neutral or tilting ground where Diace and old Boots disputed for the body of Moses, while the two black clouds of Milton came rattling on o'er the Caspian.

Upon the significance of Biblical or Masonic numbers which have so bothered Colenso, Dr. Mackey says: "The mystical meaning and divine virtue of numbers formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the Masonic system of symbolism. Pythagoras, doubtless, brought his doctrines on this subject from Egypt, in which country he long resided, and with whose wisdom he was richly imbued. In numbers, Pythagoras saw the principle of all things. He believed that the creation of the world was produced by their harmonious combination, and that they existed before the world.

"According to this sage, numbers are of two kinds, intellectual and scientific. Intellectual number has always existed in the divine mind; it is the base of universal order, and the link which binds all things. Scientific number is the generative cause of multiplicity, which proceeds from, and is the result of unity. Scientific numbers are equal and odd. Equal numbers are said to be female, and odd ones, male; because even numbers admit of division or generation, which odd ones do not. Odd numbers, however, are the most perfect. To each number Pythaforas ascribed a peculiar character and quality. ONE-the monad-represented the central five, or God, without beginning and without end, the point within the circle, etc., etc."

We have only to adjust this to the Biblical or allegorical Freemasonry to see whereunto the building will grow. Perfectly selentific, perfectly secret, and admirably wrought into the personifications of Goethe. We see the geometrical and physiological bearings of the Tau-Cross, or Phallic Jehovah fleeing into Egypt as a way of life through a variety of symbols, crescent, triangle, cross, sun, moon, serpent, virgin, by whatsoever symbol used that wrought the sacerdotal gain, but general loss, wherever true worship's gold is lost beneath the dross, or letter which killeth. Pythagorian and Biblical Freemasonry must remain everlastingly true, so long as confined to their fundamental principles, however much priesteraft may have perverted them to their own account. The Romish Church denounces genuine Freemasonry as the "spurious" way of life, while Dr. Oliver, in the same narrow spirit, charges the same against the Heathen. The Word from Rome declares: "By a response of the Sacred Congregation of the Holy Office, it hath been declared that a confessor cannot lawfully or validly grant sacramental absolution to men belonging to the Society of Freemasons in any part of the world, before they absolutely, positively and forever abandon the aforesaid condemned Society." This Word was from the Lord at Rome in 1842; but how much better is Dr. Oliver himself, when he anathematizes ancient Gentile Freemasonry, though Its principles, as of science, must necessarily be those in the pasteboard barriers of the Bible, whose Word in riddles, dark sayings and parables, so far as of truth, must be based upon the everlasting "I AM" of all nature, however parabolically proclaimed.

Four was a divine number referring to Deity, including the Alpha and Omega, "and among the ancients many nations gave to God a name of four letters" and Jehovah is readily contracted to Jeva, Jehu, Jeho, Yahu, Ishi, Amen, etc., the same as the Egyptian Amun, Assyrian Adad, Persian Lyre, Greek Zhus, and Latin Deus. These ineffable names of the Lord were alike significant in the Tetragrammation of the Hebrews, and in the Tetractys of the Pythagorians. Though the symbol by which he was manifest could be various, yet in principle and unity he was without variableness and shadow of turning, and the holy name in the mystery of the wisdom of God, entered into the most solemn oath. When the mystical Abraham swears his servant by hand under the thigh, it is by the Phallic God, or transverse beam, which mystically connects with the heaven of heavens, and is symbolically one with the Shepherd or Stone of Israel, which the builders sometimes rejected; yet was symbolically one with the Lord, the God of heaven in the manifold starry or astrological influences of the heavenly hosts. Man in the mysteries was emblematic God, the microcosm embracing the heavens and the earth, when fully wrought in all the wisdom of the wise. He was there as one of the hierophant and spoke by the mouth of God, as Jesus declares it was written in the law that "Ye are gods, unto whom the Word of God came," through the regular initiations where the series in the basic principles of Scripture could not be broken, but the geometrical and astronomical symbols could alike embrace the anatomic and physiological. "Five denoted light, nature, marriage; the latter, because it was made up of the female two, and the male three, whence it is sometimes called a hermaphrodite number, and somewhat more emphatically expressed in Shakspeare's Othello. The triple triangle, which was a figure of five lines uniting into five points, was among the Pythagorians an emblem of health."

"SIX was also an emblem of health, and it was also the symbol of justice, because it was the first perfect number, that is, one whose aliquest parts being added together, make itself for the aliquet parts of six, which are three, two and one, are equal to

Thus we may see how the heavens and the earth | Orleans.

were created in six days by God or the Elohim-the Elohim, or three one in the Tau-cross, with the female two, whence, from the five, the young Horns was born. Hence " out of Egypt have I called my son " making the six of creation succeeded by the lacted period, or Sabbath of rest, when "God rested from all his work which he had made; hence Seven was highly prized and called a venerable number, be cause it referred to the creation of the world,"

Thus we may see how aptly the ancient home, were built, not made with hands, but " the genera. tions of the heavens and the earth " on the principles of Freemasonry "kept secret from the foundation of the world "-" the wisdom of God in a mysters " "How be it we speak wisdom among them that an perfect—the hidden wisdom of God unto such as have ears to hear, though there are many things to be said unto you, but ye cannot hear them noy is the wisdom and power of God."

But it was on this wise that Gabriel, the strength of God-visited the Virgin of Israel, whose name fetched a compass to the three, the two, the one equal Six, Juscs, the Son of God, and mystically coa with his Father; however we shall not, in this piace further consider this through all the symbolical relations, nor of the "Cousin Fran Elizabeth," as Gortha mystically names her. Erour was symbolical of act. ing on the square in Liberty, Equality and Frairnity-in "friendship, prodence, council and justice It designates the primitive law of nature, which supposes all men to be equal."

NINE was perfect, finished, because nine months is the period required for the perfection of a human being in the womb before birth.

TEN was denominated heaven, because it was the perfection and consummation of all things, and was constituted by the union of Oxe, the monad or active principle. Two, the dust or passive principle. THREE, the triad or world proceeding from their union, and Foun, the Sacred Tetractys, thus, 1, 2 S and 4, equal 10. Hence Ten contained all the relations, numerical and harmonious.

The Pythagorians extended still further their speculations on the first three numbers, the mound, the duad and the triad. The monad was maic, be cause its action produces no change in itself, beonly out of itself. It represented the creative pricciple. The duad for a contrary reason, was female being ever changing by addition, substruction, or multiplication. It represents a matter capable of

The union of the monad and duad produces the triad, which signifies the world formed by the crestive principle out of matter. This world Pythagora represented by the right-angled triangle, because the square of the longest side is equal to the squares of the two other sides, and the world as it is formed is equal to the formative cause and matter clothed with form. In symbolic Masonry, three, five and seven are mystic numbers as is nine in Royal Arch Masonry. In the ineffable degrees, nine with he products, such as 27 and 81, are sacred.

Now in the light of these and other Masonia statements, we may find the clue to very much that was said by them of old time, and to whom should we look as the apt builders of God's Word, the home not made with hands, but to the mason, the carpenter, or the carpenter's son, who built in the science of incorporeal models of making the Word flesh. They were the artists whose words were the Spirit through symbols unto life. It was more or less so through all the ancient mysteries. It was the Phænicians who instructed God's chosen people in the Dionysian Word of building Solomon's temple. It was the Assidians or Essenians, the Seers or Prophets who built Spiritual Freemasonry in Hebres. dom to Mosafe Landmarks. Through all these cient religions there was a chemistry and physiology of God's Word, by which one part corresponded to another part in functional significance, a kind of spiritual alchemy on earth as it is in heaven, or Spirit blending humanity with firmament and starhosts, "who maketh his angels spirits and his miniters a flaming fire," whether the name was Shaddel or Jehovah, whether in Cherubim or Teraphin through all went forth his outstretched arm.

The Greeks outwrought the Spirit in multiplicity of the Word made form. God was in the world, recociling the world to himself, and to seek him was to look through nature up to Nature's God; it was to place the Lord of heaven from Pisgah's top through all the regions round about, and yet find all his kingdom within you, from the crude image Bethel Stone, to the most etherial flight of the

Holy Ghost. "Now with regard to the image of a Deity," says C. O. Muller, "it did not by any means from the beginning claim to be a resemblance of the God, but was only a symbolical sign of his presence, for which the piety of old time required so much the less esternal manifestation, the more it was inwardly filed with the belief in that presence; hence, nothing is more common than to find rude stones, stone pillars wooden stakes, and the like set up as religious idols. All these things were converted into objects of ador-

tion, less from the form than from the consecration."

Thus the tripod on Heathen ground flanked the

Case of Miraculous Healing.

(THROUGH GRONGE POX.)

Ebenezer in Jewry.

The following remarkable case of healing through spiritual agency is to be met with in an interesting work just published, and entitled, "The Fels of Swarthmore Hall," by Maria Webb. It is extracted from the journal of John Banks, of Wingfield Hall Cumberland, who was a friend of the Fells, and exdently, like them, a follower of George Fox:

"About this time," (1676,) writes John Banks, "a pain struck into my shoulder, and gradualy led deprived of their use. The pain increased both to day and night. For three months I could neither put my clothes on nor off; my arm had begun to wither. I applied to some physicians, but could not get any cure of any of them. At last, while asieco on my bed in the night, I saw in a vision that I was with dear George Fox, and thought I said to hiz, George, my faith is such that if thou seest thy way to lay thy hand upon my shoulder, my arm and hand shall be whole throughout. This remains with me for days and nights, so that I felt as if the thing was a true vision, and that I must go to George Fox, until at last, through much exercise of mind as a great trial of faith, I was made willing to go to him, he being at Swarthmore, in Lancashire where there was a great meeting. Some time after the meeting on fast-day, I called him aside out of the hall, and gave him a relation of my dream, showing him my hand and arm. In a short time, as we walked together silently, he, turning about, looked upon me, and, lifting up his hand, laid it upon my shoulder, saying. The Lord strengthen thee, both within and without.' I went to Thomas Lowers of Marsh Grange that night, and when I was sit down to supper, immediately, and before I was aware, my hand was lifted up to do its office, which I could not do for long before. This struck me with great admiration, and my heart was broken into tenderness before the Lord. The next day I went home with my hand and arm restored to their former use and strength, and without pain. The next time that George Fox and I met, he said, 'John, thou mended,' I answered, 'Yes, very well, in a little time.' 'Well,' said he, 'give God the

Beauregard is living quietly in his own house at New

From The Atlantic for October. Sooner or Later.

BY HARRIST R. PRESCOTT. Sooner or later the storms shall heat Over my slumber from head to feet; Sooner or later the winds shall rave In the long dark grass above my grave.

I shall not heed them where I lie, Nothing their sound shall signify, Nothing the headstone's fret of rain, Nothing to me the dark day's pain.

With tender warmth on that mound of mine; Somer or later in summer air, Clever and violet blossom there.

I shall not feel, in that deep-laid rest, The sheeted light fall over my breast, Nor ever note in those hidden hours The wind-blown breath of the fossing flowers.

Sooner or later the stainless snows Shall add their hush to my mute repose; Sooner or later shall slant and shift, And heap my bed with their dazzling drift.

Chill though that frozen pall shall seem, Its touch no colder can make the dream That recks not the sweet and sacred dread Shronding the city of the dead.

Sooner or later the bee shall come And fill the noen with his golden hum; Sooner or later on half-paused wing The blue-bird's warble about me ring—

Ring and chirrap and whistle with glee, Nothing his music means to me; None of these beautiful things shall know How soundly their lover sleeps below.

Sconer or later, far out in the night, The stars shall over me wing their flight; Sconer or later my darkling dews Catch the white spark in their silent coze. Never a ray shall part the gloom That wraps me round in the kindly tomb;

Peace shall be perfect for lip and brow, Sooner or later-or why not now ! THE CHARLES AND THE PERSON IN

Artesian Wells.

The Republican of this city has a long article upon Artesian Wells-their history, uses, etc. The well in this city has received an extended notice, which we give our readers with the hope that the writer may live to give an honest statement of facts where spirits are interested, without going out of his way to throw stones at Spiritualists. Why could be not have given the simple facts regarding the Artesian Well, without writing what is false in regard to our philosophy?

The writer says that "Spiritualism requires of us all, that we abandon reason and common sense, and disbelieve in the immutability of the laws of nature." The Republican mistakes, or intentionally misrepresents a large class of Christians. We claim the right of exercising common sense and of obeying nature's gospel; hence we differ from the creed of many of the self-styled Evangelical churches.

SPIRITUALISM AND WELL BORING.

We now come to a new phase in the history of Artesian wells. We have seen how the quick wit of man has, in various ages and countries, discerned the signs of the earth indicating the presence of sub-terranean waters, and how intelligently he has devised the means to bring it from its secret hiding places and set it to work for the irrigation of the surface soils, and for the general benefit of mankind. But until the year of our Lord 1864, and near by the city of Chicago, affectionately called by the inhabi-The Garden City of the West"—we never heard of the discovery of a great under-sea of water, through the instrumentality of the spirits that dwell somewhere around about us in the invisible kingdom of space. Such, however, is the fact as claimed by the Spiritualists; and their claims upon the faith of mankind are enormous. Spiritualism requires of us all that we should abandon reason and common sense; disbelieve in the immutability of the laws of nature; believe not only in the existence of spirits, but in their facility of holding communion with the living, and of revealing to us important truths for the amelioration of the moral and spiritual condition of the race.

It claims to number its followers by millions; to have a basis for its belief as strong and solid as that of Christianity itself-a basis founded not upon surmise and superstition, but upon evidence and facts. Its more immediate ministers are called mediums; persons, that is, through whom, as through the strings of an instrument, this spiritual hierarchy

proclaim their revelations. These persons are of various minds and characters, and the manifestations obtained through them are in accordance with the peculiar facilities of the oracle, and tinged to a certain extent by his individuality and genius. Some are muscular agents, others are seeing, writing, speaking, and trance agents; whilst others again are, or profess to be, clairvoyants, knowing the before and the after of a

man's life and history. Each of these claims to be able to authenticate his mission by a series of miracles, embracing all the regions of the physical world, and the solar monarchy of the intellect and The physical, or muscular medium compels (although without volition,—paradoxical as it may

seem) tables to revolve, to stand on one leg, to rise from the ground with five or six men sitting upon them, in open violation of the law of gravity on which the stability of the universe depends; to pin a man's legs to the ground by passes made with the hand, so that he cannot move; to make pianos run distinguished player comes into the room, and a thousand other things equally impossible, but equally claimed to be used, and attested by hundreds of thousands of living witnesses.

The seeing medium claims to behold visions of men and women, children and angels, and if he or she happens to be a proficient in drawing, to be able to make a true likeness of the same. The writing medium has his hand seized upon by an invisible spirit, who writes with it, and conveys his thoughts through it. Sometimes the news he has to tell affects vitally the interest of some one known and dear to the medium; warnings are given; advice offered, and so reliable are these considered by the faithful, that there are thousands who would not transact any business of importance without first consulting this class of spirits. We know a shrewd man or business, who turns over hundreds of thousands of dollars in a year, who would not make a purchase without first of all applying to these oracular spirits; and he told us in all solemnity, that for twenty years one particular spirit whom he could command through any good medium, had always been his business Nestor, and that he had helped him to thousands, as well as warned him against trusting persons at a distance, of whose character and pecudary position he was ignorant—and that he was

The children spiritual dictations. The creation of these spinitudes sealed documents —reveals the scorets of human hearts—makes clinics upon internal diseases—tells how it fares with distant friends—how much money one has in his pocket—what treasures lie in the earth or sea; where the stolen spoons are gone, and who is the

It is impossible altogether to ignore this vast system of facts so called or to resist the evidence upon which they rest. Spiritualism is so universal -numbers so many hundreds of thousands of persons of all grades of intellect and truthfulness as its followers-that to disbelieve them utterly would be equivalent to ignoring all human testimony. There are plenty of men and women of the very highest minds and culture who believe in it-who have tested its claims themselves, with persons, and under circumstances, that made collusion an im-

We are not going, however, either to defend or denounce it. We are mere reporters, just now, of what we have heard or seen; and our claim for it is that it shall be respected—that its "facts" shall be collected into a sort of body of divinity, and that they shall be treated precisely in the same manner as any other facts—those of chemistry, astronomy, geology, or the facts of "natural magle," to which,

perhaps, they will be found at last to belong.
"A test! a test!" is the everlasting cry of the unbelieving Thomases of the world. In vain do the disciples refer them to the experience of this judge or that savant, or that man of letters and learning, to Judge Edmonds, for example, Sir Edward Bulwer, to William and Mary Howitt, to Robert Dale Owen, to Lords Macaulay and Brougham, notorious Spiritualists, all of them. They still ask for a test, until

the reply at last has been : "If ye will not believe in Bulwer, the Lords and the Howitts, who are the prophets of the New Revelation, neither would ye believe though one rose from the dead with a test between his fingers and thumbs."

been given to the citizens of Chicago and the Northwest; a test of such an astounding nature, so pal-pable and undeniable, that it cannot be gainsaid. As the test itself is attracting a great deal of attention, and has been visited by scores of men of science and tens of thousands of intelligent inquirers and idle spectators, and as it will hereafter occupy a prominent place in the records of Spiritual science, we deem it essential to quote the very words of the Apostles who made the facts upon which it is founded, known to all the world.

It happens at last, however, that a great test has

THE WELL IN CHICAGO. The facts detailed in the following pages—"The History of the Chicago Artesian Well," are given and intended as mere links in the great chain of proofs to demonstrate the reality of the spiritual communication. The revelation of the existence of water and oil underneath this ground, where geologists declared they did not exist, and the proof of the truth of that revelation, by actual boring into the ground, the result of which can now be seen by all, in the perpetual, never ending flow of this splen-did fountain, is the great fact to which we point, as conclusive proof of the matters which are here

alleged.

It was sometime in the summer of 1863—in July or August—two gentlemen from Maine, Mr. Thomas J. Whitehead and Mr. A. E. Swift, visited Chicago J. Whitehead and Mr. A. E. Swift, visited Chicago J. Whitehead and Mr. A. E. Swift, visited Chicago on private business of their own. They were strangers here, ignorant of Chicago, its soil, surface and surroundings, and bent wholly upon matters foreign to the subject and substance of this narra-

These gentlemen happened to be of the spiritual faith, and met many times in a circle formed by themselves, Mrs. Caroline Jordan, a writing me-dium, and Mr. Abraham James, hereafter referred to. The meetings of these persons and the holding of circles were apparently accidental, and without any particular designs other than those which usually attend such gatherings, and attention was first attracted by a communication in writing given through Mrs. Jordan-that a matter of great importance and significance would soon be made known; and in pursuance of this intimation, it was shortly thereafter written, with an explanatory preface, to the effect that great doubts prevailed in the human mind as to the reality and truth of the spiritual communion, many persons altogether dis-believing in the existence of any of the alleged phenomena; hence, a practical test or demonstration was necessary, in order to remove these doubts and to place this fact beyond the possibility of cavi or dispute-and then the revelation came : That beneath a certain tract or piece of land, near the city of Chicago, petroleum existed in large quantities, and could be obtained by the ordinary process used for that purpose. And it was further declared and stated that underneath this ground would also be found a well or stream of the best, purest and healthiest water known anywhere, which would rush to the surface with great force and power, and was in quantities sufficient to supply the people of this city for all time to come, and that this water would be found and used for that purpose. No very great degree of attention was paid to these statements until after many earnest repetitions of the same story and a specific location of the land, was made. The medium, Mr. James, was taken to the ground, was there entranced, and in that state, selected a point for boring the first well; and at that precise spot this well is now flowing 600,000 gallons per day of the best and purest water in the world. The truth or falsehood of this remarkable statement depends upon the character of the witnesses and assertors, and this is vouched for by so many persons of the highest veracity and social position, both believers and non-believers in Spiritualism, that it will admit of no question.

OIL OR WATER?

The truth, therefore, is established, that through the agency of spirits a well of pure water has been found on the very spot indicated by them through the mediumship of Mr. James. The experiment has not yet advanced sufficiently far to test the accuracy of the statement respecting the petroleum, although oil has been found on the spot indicated. In a short time, however, the truth or falsehood of this secondary limb of the proposition will be made known, and it is enough for present purposes that one part of the announcement is a proven and established

We do not wonder that the disciples of the spirits should have made so accurate and detailed an account of the boring for this water and oil, inasmuch as it is of the first importance to their "religion" that everything should be made known respecting t. This Artesian Well may one day become the Mecca of the New Jerusalem faith, and the holiest shrine of its worshipers. Chicago will be blessed above all other cities as containing it, and because its people first of all believed in it, just as Mohammed loved his beautiful wife, Aysha, best of all

women, because she was his first disciple. The author who writes the memoir of this well, makes it a matter of religion and conscience. Every line bears witness to his sincerity and earnestness. The very earth that he records as dug up from the bowels of the planet, is sacred to him; and he is all the more carnest because he at first was an unbeliever. He did not, he says, understand the object of the communication, and thinking that it was a mere search after money, which he knew was never sanctioned by spirits of truthful character, he declined to have anything to do with it. At last, how-ever, he was induced to join the spirit circle, and was soon convinced the hand of the Lord was in the

He is not discomforted because the oil has not yet appeared. He believes it will come, as we said, in due time. At present the object is to make this the largest and most magnificent fountain of pure cold water in the world. The spirits, he says, have frequently said that the petroleum and gases from this ground, and their products, would be used for the purpose of illuminating the streets and houses of this city; but, he adds, as this statement may appear extremely problematical to many, he merely gives it, as it came, and leaves the future to prove or disprove it.

Nothing could be fairer, or more honest of design and purpose; and as we also desire to test the truth or falsehood of the statement, we set it down, as it stands, and leave the result to time, which is the great resolver of all things.

HISTORY OF THE UNDERTAKING.

The boring of the well commenced in December, 1863, with a diameter of five inches. In the following January the earth caved in at a depth of 65 feet, and the tools got fast at the bottom. It was then abandoned, and in February, 1864, another was commenced, which slowly progressed until November, when the water was struck at a depth of 711 feet. This water is now flowing to the surface with a head of about 80 feet. There were no striking geological peculiarities found in this

There is an alluvial deposit around Chicago of about 100 feet in depth. But at the point indicated by the spirits, the rock was thrown to the surface by volcanic agency-so that, in the words of the memoir, instead of sinking the usual soil pipe common to the boring of all Artesian wells, the drill was started in the rock itself directly from the surface, and, with a single exception, the boring was continued through the rock all the way down.

This was fortunate, and the spirits proved themselves good geologists by hitting on the best place in which to make the experiment. The geological formation of Chicago is thus described in

THE SPIRITS ON GEOLOGY.

"At the surface, this rock is the apper stratum of the upper silurian, the formation in this part of the State being usually in the Devonean. The first 35 feet is limestone, saturated with and greatly discolored with petroleum to such an extent that the rock will burn as freely as coal; and frequently, in blasting, petroleum in quantities of one or two gallons has been thrown out with a single charge of powder. Immediately underlying this is a stratum of what we call here Joliet marble, one hundred feet in thickness. This is one of the very best building stones in existence, and many of the public buildings in Chicago are constructed from it. It crops out at Athens and Joliet, about thirty or forty miles from here, at which place it is obtained for use.

"Below this marble lies a stratum of conglomerate of sand and flint about one hundred and twenty-five feet in thickness. This band was marked by the occasional presence of iron pyrites, and with one trace of copper. The drill went through it very slowly. Wherever crevices appeared in this rock, strong indications of oil were found. Beneath this conglomerate we entered the shale, a

blue clay or unformed rock, which separates the upper and lower siturians. This band is one hundred and fifty-six feet thick, characterized by no special peculiarities. We met with nothing but a few bushels of nodules, or more perfectly formed shale, which occasionally dropped into the well; but this entire band was saturated with petroleum, the sediment coming up like putty, thick and greasy. A test of distilation afforded 2 small quantity of oil, and hapatha in abundance. After this the drill penetrated the upper surface of the Galena limestone; and where this shale rests upon the underlying rock, at a depth of five hundred and twenty-seven feet, the largest quantity of oil yet seen was found. The drill and drill rods were covered so thickly that the oil ran from them in considerable quantities."

INDICATIONS OF OIL. The engineers came in contact with off once more at a depth of 539 feet, in the first regular band of sandstone which they had met with. Indications of off were discovered through the entire stratum, which proved to be 71 feet in thickness. At 608 feet they came across another band of limestone, containing flints and sulphurets of iron,

STRANGER INDICATIONS OF WATER. The gases at this point were very violent in their action, and the water would fall thirty and sixty feet, and then suddenly rise to the surface. Shortly afterward it began to overflow the well, but in small quantities, although of sufficient force to carry up the sediment from the bottom, and consequently the chippings of the drill, so that they could no longer discern the nature of the stratification, until at a depth of 711 feet the rock was reached, and the water burst forth in surprising quantities. This was on the 25th of November, 1865, and we well remember the excitement it occasioned, flooding all the prairie over a vast extent of surface, and alarming some of the more timid neighbors, lest the fountains of the great deep had been a second time broken up and another deluge

TAPPING A SUBTERRANEAN SEA. At the present moment the water flows like the tides of a miniature sea, at the rate of 600,000 gallons per every 24 hours, through an aperture of not more than 41/2 inches in diameter at the bottom. The memoir records the temperature at 58 K., and uniform. All who have seen this delicious stream of pure, clear, cold water, and tasted it, have been charmed by its liquid beauty, and enamored of its quality and taste. It is perfectly free from all animal or vegetable matter, or hurtful mineral substances. It is the true aqua vito—and perhaps it may turn out, through the blessed instrumentality of the spirits, to be the Amreete water, the water of immortality, in which the Sanscrit Hindoos were wont to baptize their souls!

The spirits' well is the finest Artesian well in the

world. We may challenge the times, past and present, to record one to equal it, and the purity, at all events, of its waters. The author of the memoir, jealous of the fair fame of his spirit friends, does not fail to notice and insist upon this fact. The well of Passy, near Paris, throws out more water, he says, but it is warm, and cannot be drank. The water of the well of Grenelle, he adds, is only fit for mechanical purposes.

As soon as the water was reached in our spirit well the rock was tubed some thirty-five feet, and found to be much disordered and broken by the tumultuous waters. A four-inch pipe was inserted and driven forty feet, until it reached the marble. The tube is now raised twenty-five feet above the surface, and at the top of this pipe the water flows out of a flume and is conveyed to the water-wheel, twenty feet in diameter. And this is used as power to drive the drills and machinery for other wells which are now in progress. A hint this, of a most practical character, which the workmen at Bothwell, Canada West, as well as other places, might improve to their advantage.

WHAT THE WATER IS USED FOR. The following passages which conclude the history of the well so far, and state the proposed objects of the proprietary, will be read with interest by all, and many a prayer will be offered up that it may please the spirits to hasten the good time coming when we shall all drink pure water, and disease shall fly from among us:

"We have the power which is as near perpetual motion as can be got. The water flows on and on in undiminished force and undiminished quantitythe water flows and the wheel revolves. We are now engaged in boring a well, which, when completed, will be fifteen inches in diameter, and will discharge ten and a half millions of gallons per day. When that is done we shall rim out the other well to the same diameter, and will then have a quantity of water equal to twenty millions of gallons per

day. It is the object and intention of this work to supply the city of Chicago with pure and wholesome water. We can do it at one-half the cost of the present method, and then we shall have the great advantages

"1st. That neither expensive engines nor fuel are required; there is no labor, no work, no machinery. It will flow into the reservoir with a force and power which steam engines and force pumps cannot expect to equal.

"2d. It can be done at one-half of the cost to the

poor man which the present method entails. '3d. The water is perfectly, chemically purefree from all animal and vegetable matter-and consequently not obnoxious to the charges of disease and death which now lie at the door of the present Chicago water works. When this water is once in common use, erysipelas, boils and eruptive diseases will disappear and that bane of our Western cities, low typhoid fever, will be abated in Chicago. The advantages which attend upon this present comparatively insignificant well of water are too great to be reported here. Let it be sufficient to say, that there are in the not distant future, blessings

dollars, nor rendered in detail upon paper. "This living well of water will be the poor man's friend for all time to come, and the doctor's enemy

connected with it which cannot be paid for in

for eternity." Persons who have visited the well will have noticed a faint smell of sulphur. This is caused by sulphureted hydrogen gas, escaping with the water, but forming no part of it. The vein from which this gas emitted was struck about seventy feet below the orifice of the old well. The gas forms no component part of the water, as has been proved by a chemical examination of the water, made by Dr. Mahla, of this city. A vein of water extends from the old well to the new, through which the water passes to the new well; but this vein of water having been struck at a considerable distance below the point where the gas was reached, none of the latter, of course, passes through to the

CRIME.—The supposed beneficial influences of Christian principles are being continually paraded to the world. Extend the advocacy of Christianity. says the Bishop of London, and crime will decrease. Increase the number of churches and employ additional laborers in the vineyard, and the moral condition of the people will instantly improve. Unfortunately for the position of the Rev. Prelate, facts will not support his theory. The great criminals of this country and those who are so "morally depraved" have been, and are, believers in Christianity. Can we forget the sanctimonious bistory of the notorious Dr. Pritchard? Here we had a man attending church Sunday after Sunday. and, while listening to the "truths of the Gospel, he was murdering her whom he swore to love and protect. The following extract from the Nottingham Guardian, will show the moral influence Christianity has over its supporters. The above paper reports that the Rev. S. Davies, of Glossop in a recent lecture at the Primitive Methodist Chapel at Mansfield, stated that 83,000 persons were expelled annually from the dissenting sects in this country in consequence of intemperance. - The National (Eng.) Reformer.

Circular.

To the Spiritualists and Friends of Progress every-

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

individual rights entirely unmolested. Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Princis

ples now being evolved by the most progressive

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

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

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a type of Religion, based on sound philosophy, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and all progressive minds boldly contend. S. S. JONES, Chairman,

St. Charles, III. WARREN CHASE, Battle Creek, Mich. HENRY T. CHILD, M. D., 634 Race Street, Philadelphia. W. F. SHUEY, Elkhart, Indiana. MARY F. DAVIS, Orange, N. J. SELDEN J. FINNEY, Plato P. O., Ohio. M. M. DANIELS. Independence, Iowa. H. B. STORER, Boston, Mass.

MILO O. MOTT, Brandon, Vermont. F. L. WADSWORTH, Secretary National Executive Committee of Spiritualists. Chicago, August 15, 1864.

PLAN RECOMMENDED - RELIGIO-PHILO-SOPHICAL SOCIETY.

ARTICLES OF ASSOCIATION.

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

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

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz: It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Execu-

tive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

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

direction of the Society or Executive Board.

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

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

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, VACANCIES-HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled pro tempore in case of the temporary absence of the regular incumbent. THE EXECUTIVE BOARD AND THEIR DUTIES.

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

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which

report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

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

To all whom it may concern: Know ye that the Religio-Philosophical Society, reposing especial confidence in our Lecturer, do hereby grant this Certificate of Fellowship and as a "regular Minister of the Gospel," and as such authorize to solemnize marriages in accordance with law.

Given under our hands at A, D, 18PRESIDENT) Executive BoardPRESIDENT ... CLERK) Religio-Philosophical Society.

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

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

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

That the most highly developed inhabitants of earth, are

intermediate between those angelic beings of expanded intel lects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity, who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness. To "err is human;" "no man fiveth and sinneth not," there-

fore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach. MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern. FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its LEGISLATIVE POWERS.

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

or conflict with the true intent and meaning of these articles, or the laws of our country. ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION. These Articles of Association may be amended by a vote

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

FIRST BOARD OF OFFICERS. And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly a cored and

enter upon the duties of their several offices, vin

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Oue Children.

A child is born; now take the gorn and make it A bud of smeal beauty. Let the down Of knowledge, and the light of virtue, walte it

Of knowledge, and the right of viction, make it in whether fragranic and in private hims.

For such the gathering hand of death will break it from the weak stem of life, and it shall lists

All passer to charm) but if that lovely flower trait we plant, or substant and pain, O who shall may that it has lived in vain ! "

For the Religio-Phthaophical Journal.

Stories and Thoughts for My Young Folks, NUMBER THREE.

BY W. R. WHITE.

o It is Spring, and the day god has driven his golden charlot down the verge of the horizon arch.

The Islavell is folded up in snowy, allver-edged clouds, over a far reaching vista of lofty mountains. "The sun, like a good man's carth-life completed. robed himself in garments of royal hues.

"We are in the midst of an Arcadian valley, as an arong, surrounded by an amphitheatra of skyplereing mountains, which wear an eternal cap and chak of snow, and mittens of thawless glaciers, reaching dawn into the valleys, so that we may, in places, stand upon this ley plain and pluck summer fraits.

"Here is a landscape by one of the grand old. masters, graven upon tables of stone by the hand of God.

"Etched by carthquake, molten lava, thunderbolt, and water-torrent.

O These are writings of Havamal prophecy spon. Arondel marble, and Runic-stone legends, piled in Titanic inmuli in commemoration of that flat; 'Let

dry land appears! "Here is God's own temple; seemingly, a present judgment, yet an enduring mercy.'

The king may govern man and his earthly kingdom, but the mountains and their scenery are ours. These are a free herftage.

"They are our teachers and our temples-granite, quartz, and porphyry for pavement ; emerald carpet, inwrought with floral hieroglyphics, in whose every blossom-eye glistens a diamond dew-tear-eternal, thawless glaciers as altars; pantheon dome of limitless ether, frescoed by lightning and cloud; the lidless sun by day; and at night act with throbbing, palpitating stars; the eternal hanging flower garden, whose blossom-eyes, like veiled spirits, peering through the shimmering bars, and pearly gates of heaven left ajar; clothed with curtains of bluish purple haze, belilled which imagine a perpetual transfiguration.

"In this temple you have freedom of thought, and may commune with your Father through His manifest works. No one dictates, thus shall thou, and thus shalt thou not think; but God, through His works, says, 'Come unto me, for I am of eternal life.'

In the distant mountain growls the carthquake monster, and the imprisoned fotun-giant heaves his massive chest; beneath them echoes his gloomy, hollow voice and gnashes his Plutonic teeth, while his flery wild heart throbs beneath fleshless rocky

"His dragon war-steeds, impatient with long delay, paw and stamp in their caverned stalls, and their hot breath goes forth in smoke and flame from the domed summit."

Thus discoursed Humber to his son; leading him to reverence and love his God-Father, through his manifest presence. He spoke of His power, wisdom and love. How the earth was formed, and reconciling Genesis with geological revelations, by calling a geologie era a day in creation.

Then he spoke of man as a small world, or universe within himself.

"Will you please explain the text of last rest-day? - 'The Lord God formed man of the dust of the ground '."-inquired Storm.

"I will with pleasure endeavor to do so; taking very different views from our good pastor. He told the truth-not the whole truth-which is often as injurious as a falsehood.

"The text is the statement of a literal fact, meaning exactly what it says, as I will explain to you.

"Observe the field of earth, and the peasant yonder casting seed into it. A few months hence a portion of that same earth will be changed into a living body; 'from the dust of the ground' will spring a 'living soul.'

"The grain is cast into the ground and draws from it nourishment; the plant grows, matures, is harvested, the seed is separated; then ground between mill stones into flour; then prepared for food by cooking, is caten, digested, then taken up by the absorbents, thence carried into the blood, and is deposited as nourishment for the different organs and tissues of the body."

"How wonderful," exclaims Storm, scooping up a handful of earth; "I shall never look upon the 'dust of the ground' again without interest. Man made out of the ground! Earth changed into wheat and fruits, and they into man."

"What becomes of man when he dies? His body 'returns to dust' and 'his spirit to God who gave it, who is not afar off, for he is everywhere present.'

"But let us return. I have given you an outline of changes which take place. I will now speak of the organs concerned, and the process by which this wonderful change is wrought.

"Food contains all the elements of blood, and blood all of the elements which are found in the body. If food is wanting in one or more of these elements, the body suffers.

"The body is a wonderful laboratory, in which mechanical and chemical changes take place with unerring certainty, with never a mistake from the A to the Z of life.

"The process of blood making commences at the mouth. Digestion, in its general sense, embraces the process by which aliment, or food, is made to undergo a succession of changes so as to adapt it to the purpose of nutrition.

"The alimentary canal commences at the mouth, which has an opening backwards and downwards, through the asophagus, or gullet, to the stomach. "The lips and cheeks are formed of muscles,

covered, externally, with common integument or skin; internally, with the mucus membrane, with minute glands which secrete a mucus fluid to lubricate its surface of and ville and chieve

"The names of the muscles concerned in the movement of the lips are the orbiculaus oris, levator labii superioris alaque nasi-"

"Hold on there," exclaimed Storm, "you are flying your kite too high for my string."

"Well, the names of muscles are not important to

my present purpose; let them pass. "The superior and inferior maxillary, or jawbones and the tongue, are chiefly concerned in mastication or grinding and mixing the food; the lower faw being the member with its sixteen ivory servants grinding and pressing the food against their sixteen passive brothers in the upper jaw; the active and the passive performing their duties, and

alike deserving credit."

"Rycept when they sche," put is Storm.

Yes, they are often the source of great discomfort; yet with proper care it can usually he avoided. Brush them after each meal, or at least just hefore retiring, and again when you arter; at the same time avolding hot and stimulating drinks, or using them as out-crackers.

The tengue, that active member, is good for something else than to wag in word making. " In it resides principally the sense of faste; and it

also turns over the food, thoroughly mixing it with the saliva and mucho; also assisting in swallowing. "Saliva has its source in numerous glands which

pour their secretion through duets, or tubes, into

"The parotid gland is the largest, and the one involved in mumps; the sub-maxillary, beneath the lower maxillary -the sublingual beneath the tongue, as their names indicate. During mustication there occurs an increased flow of sativa-

"It contains nine different saffs, six are soluble in water; three are not. Its action upon aliment is very important; partly chemical and partly me. chanical; antening and breaking down the texture of some substances, while others are completely

"It facilitates deglutition, or swallowing; also presents sapid substances in the proper condition to the sense of taste. It mountly amounts to one pound In twelve hours; this amount being very variable.

"Its action is vitally essential to perfect digestion; therefore you should thoroughly masticate your food, so it may be fully insalivated.

"We, as a rule, do not sit at table half as long as we should. Our food is bolted down as fast as it can be swallowed, and thus the poor stomach has an extra task imposed; and master and slave suffer from a policy based upon ignorance,

"The esophagns is a musculo-membranous tube, or canal, leading from the month to the stomach, vulgarly termed the guilet. It enters the stomach at the left end or side, and at this point is called the cardiac orifice, or entrance.

"The stomach is a capacious sack, into which the food is received through the cardiac opening, and performs the all-important function of digestion proper; therefore stands first in the list.

"The ancients considered it the seat of the soul; and if I mistake not, some moderns make a god of it.

"In a normal, or natural condition, it will contain from two to three pints of liquid; although some animals, having the outward form of men, have forced upon it from six to twelve pints of beer

"The gastric Juice, a fluid, constantly oozes from its internal surface, but more profusely during the reception of food and its digestion, than at other times. It is a pellucid mucilaginous fluid, having the property of preventing putrefaction, also of dissolving the toughest substances, such as bone, wood, and even some metals. It acts only upon dead

"This may account for the presence of life in the stomach. The quantity secreted in twenty-four hours is estimated at one pound, which, owing to various causes, is subject to variation.

"Digestion is that process by which aliment and saliva are changed in the first place into chyme, and then into chyle; then the separating and absorption of the nutritious portions of the latter.

"Chyme is formed in the stomach by the aliment coming in contact with the gastric juice, which essentially changes its properties. During digestion the stomach is kept in a constant undulating motion by the contraction and relaxation of its muscular

"Respiration, or breathing, also assists in the same manner. The chyme passes from the stomach at the left side at an opening called the "pyloric opening" into the small intestines, where it is mixed with the bile from the liver, and the pancreatic juice from the pancreas, thus becoming chyle.

"Different food requires greater or less time for digestion; therefore the selection of proper, easily digested aliment is of great importance to those having impaired digestive functions. The time is also varied by the degree of mastication, also the quantity of ingesta, or food.

"The bile and pancreatic juice are emptied into the small intestine from two to four inches from the stomach-not into the stomach, as is popularly believed. All over the internal surface of the small intestine are lacteals; little tubes or suckers, that suck up the nutritious portion of the chyle; which is conveyed to a common reservoir, called the thoracic duct.

"This duct is a membranous canal, from oneeighth to a fourth of an inch in diameter, and passes from the lower portion of the spine along its front, upwards to the left side or shoulder, where it is emptied into the subclavian vein nearly at the same place with the jugular vein.

"We now have 'the dust of the ground' in the circulator, but it is not yet royal blood; it must meet further change before it is fitted to serve its king.

"Let us follow it. The subclavian vein pours its mixed contents of venous blood and chyle into the right auricle of the heart; the right auricle forces it into the right ventricle of the heart; the right ventricle forces it through the pulmonary artery into the lungs; and here the change takes place (which I will some time describe), which fits it to be returned through the pulmonary veins to the left auricle of the heart, then forced into the left ventricle or chamber of the heart, and from thence forced into the general circulation through the aorta; thence through the whole body, and is assimilated, and thus you see 'the dust of the ground' becomes 'a living soul,' "

For the Religio-Philosophical Journal. The Coming Time.

Little Ben was an artist. He whittled out ideas just as great statesmen speak them out in oratory. He wanted a sled. The idea of a sled haunted him by day, and crept into his dreams by night.

Winter had come, and other boys were indulging in that healthy sport, known as coasting, while Ben was forced to look on, wishing and wishing that he, too, had a sled. But how to get it was the question. His mother was very poor. He knew she must earn money to pay rent, buy fuel, food and clothing. To do that she had to sew day and night. When he awoke in the morning she was sewing; when he went to bed at night she was sewing-there seemed to be no end to her working. But since his father died, he had learned to be useful in many ways; besides he had got an insight into some of the realities of life; he knew what poverty was; knew what wealth meant; knew that rich men's sons could have fine clothes, and all kinds of amusements; and that poor children could have but few

He had played make believe sew like his mother, first with a pin, afterwards with a needle. After a while he made believe ride, on a stick for a horse; then on a chair for a carriage, and so through the very coarse, the crystaline fragments being over a usual routine of child's play, progressing in com- foot in diameter, and at other times they are so fine plexity as the years went by, and ideas expanded. as to be scarcely discernible. Between these ex-He was eight years old. It was his first winter at | tremes are an almost infinite variety of gradations.

school; and he had become perfectly emmored of the little hoys' sleds, and regarded silding down hill na the ne plus airs of enjoyment. To kim, for the time helpig, it was so, and madelermined to only it. That was an speed with him the first definite

His mother had saved, as as hetricom, his father's jack knife, of which he was to have possession when his eighth birthday some around-so his mother had promised. So it was duly transferred. on that important day to his picket pocket. It was Just in time-that Jack knife,

atm of his life.

He had sufficiently matered the idea of a sted to undertake its subodiment in form. So he got together a few bits of pine lumber, odds and ends, that had been thrown into the shavings, for which he paid a penny a basketful; to kindle fires with,

Now no one but himself could see the idea, antil he put it into his sted Hills by little, as it took form, first the runners, then the bars, then the

It was not very symmetries!, but it was a beautiful expression of the idea which had been so long taking shape in his mind. He now surveyed it, but not with the satisfaction he anticipated before he put if together. His mother thought to encourage him by calling it a very nice little sled. Yes, she called it a sled. She, too, saw the idea, now that it had received form, without his telling her it was an expression of his idea of a sted.

It was well he was not satisfied with the expression. (Satisfied people never progress.) Instead of burning holes for the bars with a hot wire, he bunted up a gimlet, and laying the runners together, he bored through both evenly, so that his second sled stood square on the floor, not cornerways like the first. He had now given the idea a more truthful expression, that is, the form corresponded nearer with the idea in his mind.

But the idea in his mind grew into more perfect shape, as well as the form of the sled. His mother pronounced it a much better sled than the first. But it had, he thought, many points that might be improved. He couldn't have seen these faults if the idea in his mind hadn't advanced-hadn't become better; just as prople see faults in themselves when their ideas of goodness become more perfect, which always show them the better way. So he made a third sled, large enough for his kitten to ride on. But it required better tools to make it. Now comes "accessity, the mother of inventions." Where were the tools to come from ! In his case, instead of following out the idea of what was necessary to mortice a place for the ends of the bars, and inventing a chisel, his mother gave him access to his father's tool chest.

His third sled was quite a success. It could't be beat, his mother said. But Ben didn't stop thinking, neither did that particular idea stop improving and enlarging. Its ultimatum was a sled that he could slide down hill on.

Several of the neighbors had hired him to bring them shavings, until he had carned twenty-five cents. This he gave to one of the carpenters for lumber enough for a sled of the requisite size, who being a kind-hearted man, almost completed its construction, although Ben was the architect. His mother helped him wedge in the bars and handle. Then his idea was perfected when he took his place among the boys, and the "Comet" took its revolutions down hill and up again, as efficiently as the best of them.

Ben's ideas are to be continued.

For the Religio-Philosophical Journal. The Wonders of Nature .- No. 5.

BY HUDSON TUTTLE. THE FIRE ROCKS.

"Around the globe of liquid lava, by a constant. reduction of temperature, a crust is formed. This crust, I told you in the previous lesson, formed the igneous rocks. They are called igneous, because originating in or having cooled from a melted state. These rocks underlie all the other rocks which I shall describe. They form the solid framework of the globe, and gird it around with chains of mountains. They are not of the same age, for though underlying, generally, the others, as the central portions of the earth are, as we found, stifl liquid, of course it furnishes an inexhaustible source, so that whenever a crevice happens to break through the crust, this lava flows out, and, hardening, forms rock, which, of course, overlays the others. This fact has confused the classification of the rocks, for while the igneous belong to the oldest or first formed class, they also belong to all others, even the most

"What do you mean, papa, by the term you so frequently use, Rock? I know very well what a rock is, but I suppose as a term in science it has a different meaning."

"Yes, its meaning is somewhat modified. In common usage, rock means only what is otherwise called stone; but when used as I have used it, it includes not only stones properly called rock, but clay, sand, even water and air; everything which enters into the formation of our earth."

"Water and air, did you say, papa?" "Yes. If you never saw water except as ice, you

would call it a beautiful transparent rock, and what vast beds there would be of it! The ocean would be an exhaustless quarry. Water is a melted rock; air a vaporized rock. You see the classification is a

"If the earth should be constantly kept at the freezing of water as it is in winter, what a cheerless world we should have, should we not? All the water changed to rock !"

"I suppose, my child, you well know you nor I would be here to enjoy the scene. With the freezing of the waters of the earth, all life, both of plant and animal, would be wholly suspended. Water is the universal agent by which life is manifested." "What a terrible scene a few degrees of cold would produce! I shudder to think of it!"

"Never fear; the sun ever will return to warm our globe every summer, and destroy the cold of

"I shall ever regard water differently from what I have done before."

"Water, and air, and soft earth are all rocks. We include everything in the term. But to simplify and make the subject easy to remember, I will divide rocks into orders, or families. First, there are the igneous rocks, or those cooled from a melted state; these are generally the lowest. Second, there are the aqueous rocks, or those formed by water. In this lesson I shall describe the prominent igneous

"To present their arrangement to your eye, I will write out their names: "IGNEOUS ROCKS (produced by fire) :- Granite,

Syenite, Porphyry, Greenstone, Trachyte, Basalt, Amygdaloid, Serpentine, Lava.

"GHANITE is composed of three minerals-quartz, feldspar, and mica. These materials are sometimes

The overse-grained is more liable to decompose, sted better is not as good for building purposes as the das, Granite is a very enmmon rock. Almost all the loose stones you are scattered over the fields are granite, and you will observe that scarnely two of them are atthe. It is morally gray, sometimes whitish, and at others flesh-enfored. The white grains you observe to this fragment are the quarts; the finit-intered, the fiddspar; and the black, ditalog scules, the sales. Granite enters largely late the formation of mountains; the lefty creats of the Andes, the Himdagan (the Mehest in the world), the Alps, the Hocky, and the Alleghanies are grante. It forms some of the grandost and most sublime sequery on our planet.

"Bynners differs from brue grantle only in having the mice, those black sexter, conocut, and a mineral ended herptimeds substituted for them. The Egyptians built many of their monoments of this rock, and time has searcely changed its surface. Mount Shas is a mass of syenite. The famous grands of New England, of which the noble build. ings of Boston are built, including Bunker Bill Monument, is syenite. It is broken out in the quarries in immense blocks by steel wedges. It is then much softer than after it has been exposed to

"PORPHYRY .- This rock, which was very noted in ancient times, cannot be accurately described. Its name signifies purple, which is the usual color of ancient porphyries, but it is of every color. The ancient porphyry is composed of crystals of feidspar, such as I showed you in the specimens of granite, cemented together with finer grains of feldspar. But this structure is not permanent. The term porphyry designates only a certain form of rock. It is the hardest of all rocks, and when 'polished,' the most durable,

"GREENSTONE .- This includes many varieties of rocks, the base of which is feldspar. It is sometimes called trap, from the Swedish word trappa (stairs), because they are generally arranged like steps.

"TRACHTTE is of a grayish, or whitish color, and differs more from the preceding in the form of its materials, than in difference of constitution. Feldspar is the predominant constituent.

"Basalr is a dark, black, or greenish rock, very much like greenstone, but differs in a more regular columnar structure. Basalt produces some very singular scenery, as the Giant's Causeway and Fingai's Cave. When it was poured out through enormous fissures in the earth's crust beneath the bottom of the ocean, it was pressed down by the enormous weight of the water, and cooling slowly, it crystalized in great masses, running in the same direction, very much like candles when packed in a box. These stood upright, and having been upheaved from the bottom of the ocean, now astonish the traveler with what seems a work of giant art.

"AMIGDALOID,-This term, like porphyry, is not contined to any one sort of rock, but indicates a certain form which extends through the frap family. It was produced in this manner: When lava flows out of a voicano, the gas and vapor it contains form vacant globular places throughout its mass. When the lava is forced forward, when almost solidified, these globular vacancies are lengthened out and become oval. Now water, containing lime or quartz dissolved, penetrates into solved. The cavitles thus filled, the lava becomes solid. The substance deposited takes the form of the cavity, which is oval, like an almond, and hence the name amygdoloid, from the Greek word awygdales, an almond.

"SERPENTINE is a greenish mottled rock, sometimes slightly skutified. It is an elegant ornamental rock, little used in this country, although it exists in immense quantities. Table-tops and mantels are sometimes made of it, and are very beautiful.

"Lava embraceauli matter ejected from volcanoes. It contains a vast number of mineral substances. In that of Vesuvius alone over one hundred have been detected. Its form depends very much on the manner in which it is cooled; when cooled in the air, it is light and porous, like pumice, and will sometimes float on water; when cooled under pressure, solid rock results. But to volcanoes and their products I shall devote another lesson by-andby. Your present lesson is a dry one, but mecessary to be learned in order to understand the more interesting ones which follow."

Spelling Backwards.

Florence learned her letters in play last winter, when she was three years old, and when the cold weather came on this rall, and one could no longer play out of doors, I bought her a school primer, and gave her her first lesson in reading words. The next morning her little cousin ida, one year older, who had commenced going to school the day before, came in, and both being very proud of their accomplishments, they went out on the door-step together, to show one another how much each knew. When I went to the door, they were both studying away backwards, as loud and fast as they could, and pronouncing by the pictures. "T-a-r, mouse; t-a-r, mouse; n-e-h, chicken; n-e-h, chicken," etc. I thought it would hardly do to leave them in such blissful ignorance white taking their first step up the "Hul of Science;" so, after a good laugh by myself, I went out and started them aright.-nirchange.

A child has been born in Portland with sixteen toes. That boy will toe the mark.

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